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CUPRINS / CONTENTS

EDUCATION

THEOLOGY AND RELIGION

BOOK REVIEWS

Iuliu-Marius MORARIU

EDITORIAL

When we have started to publish this journal, nobody suspected what will become in just a few years. We were just a few enthusiastic young people who wanted to have a journal where we can publish our researches on history, theology, philosophy, philology or pedagogy under the supervision of some advisers who were guiding us. Now, when we are releasing the 12th regularly issue of *Astra Salvensis,* we have also five supplements and a special issue published. Moreover, since a long time already, we have an editorial,[1] articles of local history or historical researches,[2] which are the main topics of our journal, but also theological[3]

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[1] Mihai-Octavian Groza, "Editorial," in *Astra Salvensis,* II (2014), no. 4, p. 7; Mihai-Octavian Groza, "Editorial," in *Astra Salvensis,* III (2015), no. 5, p. 7; Iuliu-Marius Morariu, "Editorial," in *Astra Salvensis,* III (2015), Supplement no. 1, p. 5-6; Iuliu-Marius Morariu, Mihai-Octavian Groza, "Editorial," in *Astra Salvensis,* IV (2016), no. 7, p. 7-8; Iuliu-Marius Morariu, Mehdi Mahmoodi, "Editorial," in *Astra Salvensis,* V (2017), no. 10, p. 7-8; Iuliu-Marius Morariu, "Editorial," in *Astra Salvensis,* V (2017), Supplement no. 1, p. 9-10; Mihai-Octavian Groza, Iuliu-Marius Morariu, "Editorial," in *Astra Salvensis,* V (2017), Supplement no. 2, p. 13; Iuliu-Marius Morariu, "Editorial," in *Astra Salvensis,* VI (2018), Supplement no. 1, p. 9-10; Iuliu-Marius Morariu, "Editorial," *Astra Salvensis,* VI (2018), Special Issue, p. 17-19.
[2] See: Mihai-Octavian Groza, "Sebeşul şi „Primăvara popoarelor", in *Astra Salvensis,* I (2013), no. 1, p. 43-66; Vasilica Găzdac, "Rituri agrare la Salva- cununa grâului", in *Astra Salvensis,* I (2013), no. 2, p. 4-9; Andrei Păvălean, "Relaţiile franco-romăne reflectate în presa românească din Transilvania în perioada 1890-1900", in *Astra Salvensis,* I (2013), no. 2, p.65-70; Iuliu-Marius Morariu, "Elevi sălăuani în primele promoţii ale Gimnaziului Grăniceresc Năsăudean", in *Astra Salvensis,* II (2014), no. 3, p. 60-63; Mihai-Octavian Groza, "Pagini din „memorialistica măruntă" a Primului Război Mondial. Însemnările lui Radu Mărgean," in *Astra Salvensis,* II (2014), no. 3, p. 88-98; Adrian-Cosmin Iuşan, „Discursul ţărănist împotriva lui Vintilă Brătianu, reflectat în ziarul Dreptatea, 1927-1928," in *Astra Salvensis,* II (2014), no. 3, p. 106-113; Cătălin Rusu, "Conceptul de critică în istoriografia medievală românească. Implicarea Divinităţii în primele cronici slavone," in *Astra Salvensis,* II (2014), no. 3, p. 20-29; Iuliu-Marius Morariu, "Preocupările medicale ale lui Leon Daniello, reflectate în paginile „Buletinului Eugenic şi Biopolitic” (1927-1947)," in *Astra Salvensis,* III (2015), no. 5, p. 116-123; Mihai-Octavian Groza, Iuliu-Marius Morariu, Diana-Maria Dăian, "A Hierarch and his Age. The Life and the Activity of Bishop Vasile Moga (1774-1845) as reflected in the Romanian Historiography," in *Astra Salvensis,* VI (2018), no. 11, p. 75-92; Iuliu-Marius Morariu, "Pagini din istoria Salvei. Partea I – Salva în documentele vremii în secolele XIII-XVIII," in *Astra Salvensis,* I (2013), no. 1, p. 13-24; Ana Filip, "Salva-prima comună membră a Astrei din 1861," in *Astra Salvensis,* I (2013), no. 1, p. 6-12; Gheorghe Cazacu, „Voluntarii Români ardeleni din Rusia în timpul Primului Război Mondial," in *Astra Salvensis,* I (2013), no. 1, p. 90-115; Alexandru Dărăban, „Revenirea” la Ortodoxie în zona Năsăudului", in *Astra Salvensis,* I (2013), no. 2, p. 10-14; Mihai-Octavian Groza, "Blajul şi Marea unire. Pagini din activitatea Consiliului Naţional Roman din Blaj (noiembrie 1918- februarie 1919)," in *Astra Salvensis,* I (2013), no. 2, p. 46-53; Iuliu-Marius Morariu, "Elemente ale opresiunii comuniste in localitatea Salva, judeţul Bistriţa-Năsăud," in *Astra Salvensis,* I (2013), no. 2, p. 54-59; Vasilica-Augusta Găzdac, "Localitatea Salva (judeţ Bistriţa-Năsăud) între anii 1869- 2002. Studiu demografic," in *Astra Salvensis,* II (2014), no. 3, p. 76-81; Iuliu-Marius Morariu, "Preotul Vasile Dumbravă (1854-1907) şi activitatea lui pastoralã în localitãţile Bichigiu şi Salva," in *Astra Salvensis,* III (2015), no. 6, p. 180-186; Iuliu-Marius Morariu, "Aspecte demografice privitoare la evreii din localitatea Salva, judeţul Bistriţa-Năsăud (1885-1894)," in *Astra Salvensis,* VI (2018), no. 11, p. 107-116; Paul Ersilian Roşca "Romania and the Balkan Wars," in *Astra Salvensis,* VI (2018),

philosophical,[4] philological approaches,[5] or transdisciplinary, like the ones dedicated to the aspects of political theology from different theological works,[6] but also from other spaces of social and humanist sciences.

Special Issue, p. 1015-1022; Nicolae Dumbrăvescu, "Thomas' Sunday Gathering (30th April 1848) from Blaj, Depicted in Memoirs about the 1848-1849 Revolution from Transylvania," in *Astra Salvensis,* VI (2018), Special Issue, p. 1035-1045; Andreia-Gabriela Avram, "Relaţiile Universităţii din Paris cu statul francez şi Biserica Catolică (secolele XIII-XV)," in *Astra Salvensis,* VI (2018), no. 11, p. 17-28; Daniel Aron Alic, "Institutul Pedagogic Diecezan din Caransebeş (1876-1920). Scurte consideraţii istorice," in *Astra Salvensis,* V (2017), no. 9, p. 161-172; Daniel Aron Alic, "Răspândirea cărţii româneşti în Banat", in *Astra Salvensis,* IV (2016), nr. 7, p. 189-201; Florin Dobrei, "The expansion of Hungarians in the south-west of Transylvania in the 10th -13th centuries. Historical reference points", în *Astra Salvensis,* IV (2016), nr. 8, p. 31-44.

[3] Grigore-Toma Someşan, "Icoana" care ucide," in *Astra Salvensis,* I (2013), no. 1, p. 67-80; Grigore Furcea, "Libertatea şi libertinajul – o perspectivă patristică şi post patristică," in *Astra Salvensis,* I (2013), no. 1, p. 31-42; Mircea-Gheorghe Abrudan, "Valoarea persoanei umane în teologia creştin-ortodoxă," in *Astra Salvensis,* I (2013), no. 2, p. 95-103; Emanuel Căşvean, "Elemente ale misticii germane reflectate in opera omiletică a lui Meister Eckhart," in *Astra Salvensis,* I (2013), no. 2, p. 74-78; Grigore-Toma Someşan, "Alioşa şi Mişkin - chipuri ale libertăţii harice," in *Astra Salvensis,* I (2013), no. 2, p. 79-83; Iuliu-Marius Morariu, "The Spiritual Autobiography in the Eastern space in the second half of the XIXth and XXth century," in *Astra Salvensis,* III (2015), Supplement no. 1, p. 166-174; Petro Darmoris, "The concept of the human being in God's design in accordance with views of Gregory of Nyssa," in *Astra Salvensis,* III (2015), Supplement no. 1, p. 79-96; Iuliu-Marius Morariu, "Bioethics in the discussions of the Pan-Orthodox Synode from Crete (2016)," in *Astra Salvensis,* IV (2016), no. 7, p. 247-255; Ratsko Jović, "Religious education - Challenges and perspectives in contemporary society: Western Balkans /Serbia," in *Astra Salvensis,* V (2017), no. 9, p. 11-20; Ratsko Jović, "Patriarch Gavrilo Dozic and Ideal of Freedom. Yugoslavia: Coup d'ètat in 1941," in *Astra Salvensis,* VI (2018), no. 11, p. 159-168; Tijana Petković, "Orthodox perspectives on the status of the embryo," in *Astra Salvensis,* V (2017), no. 9, p. 21-27; Tijana Petković, "A christian perspective on genetic manipulations," in *Astra Salvensis,* IV (2016), no. 4, p. 235-246; Sebastien-Jean Cross, "Et du travail des hommes... Le Père Teilhard de Chardin et la liturgie," in *Astra Salvensis,* III (2015), Supplement no. 1, p. 73-78; Jean-Jacques Dupont, "Bible, lectio divina, littérature et romans font-ils bon ménage?," in *Astra Salvensis,* III (2015), Supplement no. 1, p. 97-102; Inocent-Mária V. Szaniszló, OP, "Die Ethik des Seins oder Was für ein Mensch sollte zum Objekt der Ethik, Philosophie und der Theologie werden?," in *Astra Salvensis,* III (2015), Supplement no. 1, p. 191-219; Inocent-Mária V. Szaniszló, OP, "Denken des Hl. Thomas von Aquin als eine gute basis für gerechte sozialpolitik," in *Astra Salvensis,* IV (2016), no. 7, p. 10-19; Sergey Melnik, "Difficulties in Understanding of Bible Text in Terms of Exodus 21:22-23 and Its Influence on Teaching about Abortion in Catholic Church," in *Astra Salvensis,* VI (2018), Special Issue, p. 991-1000; Inocent-Mária V. Szaniszló OP, "Tangenten der Wissenschaft und des Glaubens Suche Nach der Interaktion der Natur-und Humanwissenschaften in Ihrer Beziehung zur (Moral)Theologie," in *Astra Salvensis,* VI (2018), Special Issue, p. 1001-1014; Theodor Avramov, "Trans-Ecclesial Eucharist? An Exploration of some Critiques of Eucharistic Ecclesiology and the outlining of Potential New Paths," in *Astra Salvensis,* VI (2018), no. 11, p. 385-402; Melissa Nicole Trull, "Spirit Sophia and the „None" Movement: an Ecumenical Mission Reflection on Spiritual „Nones" of the United State," in *Astra Salvensis,* VI (2018), no. 11, p. 403-416; Lucian Zenoviu Bot, "Unitatea de cuget a Bisericii. Sinteză eclesiologică", in *Astra Salvensis,* IV (2016), nr. 7, p. 63-84.

[4] Like: Iuliu-Marius Morariu, "L'androgyne chez Platon et Mircea Eliade," în *Astra Salvensis,* VI (2018), Special Issue, p. 1023-1033.

[5] See, for example: Mihaela Talpaş, "Interpreting gains momentum. Words-the new weapon of the 21st century," in *Astra Salvensis,* II (2014), no. 3, p. 184-191.

The number of collaborators also increased, and their affiliations and spaces of provenience started to become more and more divers, while the number of articles written in English language that have been published became also, starting with 2016, predominant. Moreover, since 2017, we have started to be almost "bombed" by submissions of articles, especially from Asian space. Because of the inquiry for the quality of the articles we were forced to reject some of them. For example, in this number, there were more than 500 submissions and we publish less than 15 % of the texts received. This shows, as we think, the concern of the editorial board to maintain a high quality level of the articles published. Of course, to reject an author is sometimes a difficult process. It was for us too, as it was also difficult to answer daily even to hundreds of e-mails received from authors that were pressing us, sometimes daily, by questioning about the status of their articles. It was difficult sometimes to temperate their enthusiasm and to work in the same time, but also to tell them that their articles have been rejected because of different reasons. Some of them have started to threaten us, other to course the committee, and others to write letters of complaint to the databases where the journal is indexed in. This caused us a small delay of publication, because sometimes, it takes time to explain the fact that an accuse is fake even when one can see it at a first glance. Most of the accuses have been made by people who were just nervous on their rejection, some of them by ones who were even afraid to mention their identity. But we have taken into account all the suggestions and we will try to improve our review process and the journal on its next numbers. Also, we are really grateful to the authors who wrote on the redaction address and marked some problems in the process of submission.

For improving the quality of the process and help with the process of evaluation, but also to increase the quality of the research, we are working now, for example, on the new version of our site, that has not been released yet,[7] to a program of online login and submission. Here the authors will be able to see the progress of the evaluation of their articles by a simple login process and the total transparency of the peer review process will be not anymore questioned. In the same time, we will be able to work and to be more efficient, avoiding answering daily at hundreds of messages with questions about the stage of review. Of course, the exigency will increase too, but this will be an advantage both for the journal and for the authors!

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[6] Cf. Iuliu-Marius Morariu, "Aspects of political theology in the spiritual autobiographies of the Orthodox space? New potential keys of lecture," in *Astra Salvensis,* V (2017), no. 10, p. 129-133. Later, this aspect was also developed in researches like: Iuliu-Marius Morariu, "Aspects of political theology in the spiritual autobiography of Dag Hammarskjöld," in *HTS Teologiese Studies / Theological Studies*, LXXIV (2018), no. 4, a4857, p. 1-5; Iuliu-Marius Morariu, "Aspects of political theology in the spiritual autobiography of Saint John of Kronstadt (1829–1908)", in *HTS Teologiese Studies / Theological Studies*, LXXIV (2018), no. 4, a4993, p. 1-5; Iuliu-Marius Morariu, "An Orthodox perspective on political theology," in *Journal for the Study of Religions and Ideologies,* XVII (2018), no. 49, p. 153-157.

[7] https://astrasalvensis.eu/login/, accessed 01. 10. 2018.

After all these amount of information, we must be grateful to the authors that have proposed valuable articles in their domains of research, keeping in the same time the balance between local history, historiographical research, education, religion and theology and other domains from the area covered by our journal, and to wish to our journal to increase by the quality of the materials published inside it. *Vivat, crescat, floreat ASTRA!*

Iuliu-Marius MORARIU
Deputy Director of *Astra Salvensis* journal
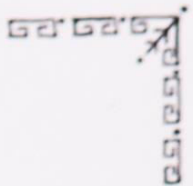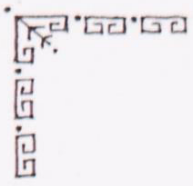
History

Zhaniya ABDIMAN

Inaugural Address of the President of the Republic of Kazakhstan Nursultan Nazarbayev (1991-2015): Genre Peculiarities of Inaugural Discourse

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Abstract. *This paper represents an analysis of the texts of five inaugural addresses of the President of the Republic of Kazakhstan NursultanNazarbayev from 1991 through 2015 and an attempt to elicit whether the functions peculiar to the American inaugural address, developed over the long history of inaugural tradition, are relevant to the study of the presidential inaugural addresses of Kazakhstan.*

Keywords: inaugural address, political discourse, inaugural discourse, inaugural genre.

Introduction

Scholars Karlyn K. Campbell and Kathleen H. Jamieson were the first to outline generic features and generalize the constituent elements of inaugural addresses of the presidents of the United States of America: first, in their article "Inaugurating the Presidency" in 1985 and later in their book "Presidents Creating the Presidency: Deeds Done in Words" in 2008. As it was the first major work in categorizing inaugural addresses into a separate rhetorical genre it was decided to apply their approach to the inaugural addresses of Kazakhstan.

Their approach rests on an idea that there are four initial elements, or functions, present in all inaugural addresses that serve to: unify the audience by reconstituting its members as "the people," who can witness and ratify the ceremony; rehearse communal values drawn from the past; set forth the political principles that will govern the new administration; and demonstrate through enactment that the president appreciates the requirements and limitations of executive functions respectfully[1].

The findings illustrated that those four elements of the inaugural addresses of American presidents pointed out by Karlyn K. Campbell and Kathleen H. Jamieson are present in the inaugural Addresses of the leader of Kazakhstan.

Theoretical underpinning
Political discourse

Political discourse is a comparatively new field of study with social and political importance; it has become one of the most investigated topics in modern linguistics. There is no doubt that it always existed, but a theoretical definition of this term emerged only in the 1980s.

Considering the nature of the term "political discourse," John Wilson describes it as "reflexive and potentially ambiguous," and suggests two possibilities of interpreting this term: "First, a discourse which is itself political; and second, an

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[1] K.K. Campbell, K.H. Jamieson, *Presidents creating the presidency: Deeds done in words*. Chicago, University of Chicago Press, 2008. Cf. Aitmukhanbet Yesdauletov, Askhat Oralov, Aigerim Turkhanova, Ilyas Yesdauletov, Lyazzat Tuleshova, Ardak Yesdauletova, "A new stage of relations between the European Union and Kazakhstan: europeanization process," in *Astra Salvensis,* V (2010), no. 10, p. 77.

analysis of political discourse as simply an example dis-course type, without explicit reference to political content or political context."[2]

According to T. Van Dijk[3], "political discourse is about the text and talk of professional politicians or political institutions, such as presidents and prime ministers and other members of government, parliament or political parties, both at the local, national and international levels."

As highlighted by the Russian linguist, A. Chudinov (Chudinov 2006: 8), the main postulate of political linguistics is a discursive approach to the analysis of political texts, thus, each specific text is analyzed referring to the political situation, in respect to other texts, targeted aims, political views and personal traits of the author, and peculiarities of perception of these texts by different people.

The aim[4] of linguistic analysis of political discourse is to identify the mechanism of complex relation between power, perception, speech and behavior. Similarly, the Russian linguist E. SHeĭgal[5] proposes that the aim of the political discourse is "power struggle." Stuckey[6] claims that "inaugurals set forth the principles that will guide the new administration, enunciate a general political philosophy, and call for contemplation rather than action."

In a broad sense, it is an aggregate of all speech acts that are produced during any political discussions. In the last decade, investigation in the field of political rhetoric became an interesting theme for scholars, linguists and representatives of different schools.

Inaugural Discourse

One of the most important genres in the structure of the political discourse, not only from a political, but from a linguistic point of view as well, is the inaugural address of the newly elected president. It is a sub-discourse of presidential discourse, that itself belongs to the system of general political discourse.

The inaugural address is a small, yet crucial piece of a much larger subject of presidential rhetoric. T. Bimes[7] claims that "after Wilson, presidents shifted from constitutional rhetoric and embraced a more popular, "inspirational" rhetoric, one that sought to "interpret the wishes of the people" and to use these public appeals to influence Congress through mass pressure."

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[2] J. S. D. Wilson, D. Tannen, H.E. Hamilton,*The handbook of discourse analysis,* 2008.

[3] T. A. Van Dijk, "What is Political Discourse," *Belgian Journal of Linguistics,* 1997, nr. 11(1), 11-52. Cf. Iuliu-Marius Morariu, "Aspects of political theology in the spiritual autobiography of Dag Hammarskjöld," in *HTS Teologiese Studies / Theological Studies,* LXXIV (2018), no. 4, a. 4857, p. 1.

[4] K.L. Hacker, *Political Linguistics discourse analysis. Theory and practice of Political Communication research.* New York, State University of New York Press, 1996, p. 28-55.

[5] E. Sheĭgal, *Semiotik apolitičeskogodiskursa*, Volgograd, 2000.

[6] M. Stuckey, Inaugural addresses. *Encyclopedia of the American presidency,* 2010, 1, p. 260-262.

[7] T. Bimes, *Understanding the Rhetorical Presidency. Oxford Handbook of the American Presidency*. Oxford University Press, 2009, p. 208-231. Tursun Khazretali, Yixing Amantai, Girithlioglu Mustafa, Orazkhan Nurlan, Kamalbek Berkimbaev, "Kazakh-Turkish Cultural Relationship of the 20th Century: through a Scientific Biography and the Works of Shakarim Kudaiberdyuly," in *Astra Salvensis,* VI (2011), no. 11, p. 209-211.

Inaugural addresses play an important role in the genre structure of political discourse. The absence of new facts in the speech deliberately draws the attention of the participants of communication (president and the audience) to the fact of delivering the speech. This is the most important and unique peculiarity of inaugural address as a genre: it is not only speech act, but a political action as well.

R. Joslyn[8] describes inaugural addresses as a "riskless rhetoric," because "they contain little that anyone could disagree with, little that reveals evaluative or programmatic choice, and little that is challenging or thought-provoking."

The character of inaugural addresses is identified as[9]: "Specific lexical and grammatical tools and techniques of expression, tools of influencing (pragmatic and speech methods of impact, impact on mentality of the receiver, his morals, beliefs, ideals and values) a certain circle of discussed questions."

Inaugural addresses are full of meaning and symbols that bear encoded information about the history of the country and establishment of the institution of president, as the speech of a newly elected president is his message for his fellow citizens, friends, allies and, moreover, to everyone all over the world.

M.J. Korzi[10] argues that although "they are sometimes dismissed because of their banality or their stilted form, presidential inaugural addresses furnish an important perspective of American political history."

Jamieson and Campbell (2008: 30) defend their classification of presidential inaugurals as belonging to epideictic discourse because these speeches are delivered on highly ceremonial occasions, link past and future in present contemplation, affirm or raise the shared principles that will guide the incoming administration, ask the audience to 'gaze upon' (reflect upon) traditional values, employ elegant, literary language, and rely on the 'heightening effect' by amplification and reaffirmation of what is already known and believed.

Further, the scholars give four elements or functions of inaugural address that correspond to the functions implied by Russian scholar Y. Sheigal[11] as shown in Table 1.

Table 1. Functions of inaugural address by Jamieson and Campbell and by Sheigal

Functions suggested by Jamieson and Campbell:	Functions suggested by Sheigal:

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[8] R. Joslyn, *Keeping Politics in the Study of Political Discourse. Form, Genre and the Study of Political Discourse,* Columbia, University of South Carolina Press, 1986, 301-337.

[9] E. Sheĭgal, *In auguratsion oeobrashchenieka kzhanr politiches kogodiskurs,* Zhanryrechi, Sborniknauch stateĭ. Saratov, GosUNTS̄, 2002, p. 205-214.

[10] M.J. Korzi, *A seat of popular leadership: the presidency, political parties, and democratic government.* University of Massachusetts Press, 2004.

[11] E. Sheĭgal, *In augural̂ sionoeo brashchenie kak zhanrpo litiches kogodiskursa.* Zhanryrechi, Sborniknauch, stateĭ, Saratov, GosUNTS̄, 2002, p. 205-214.

(1) Unifying the audience by reconstituting its members as the people, who can witness and ratify the ceremony;	(1) Integrative
(2) Rehearsing communal values drawn from the past;	(2) Inspirative
(3) Setting forth the political principles that will govern the new administration;	(3) Declarative
(4) Demonstrating through enactment that the president appreciates the requirements and limitations of executive functions respectfully.	(4) Performative

Inaugural Discourse of Kazakhstan
Historical Background

Inaugural address is a newly forming genre in Kazakhstani political discourse, due to the young history of the country. The ceremony of inauguration of the President of the Republic has taken place only five times since 1991, a critical moment after the collapse of the USSR and the members of the Soviet Union forming independent countries. Obviously, the inaugural genre of Kazakhstan does not have its own evident traditions, as the American inaugural discourse with a long and consistent history does.

The earliest inaugural address by the first President Nursultan Nazarbayev, who at that time was the First Secretary of the Central Committee of Communist Party of the Kazakh SSR, was delivered on December 10, 1991 in Almaty. He was elected as the President of the Kazakh Soviet Socialist Republic, later renamed the Republic of Kazakhstan.

It was an important ceremony for Kazakhstan, a solemn moment, when the whole country, thrilled with the changes, yet in anticipation of the future, was making the very first steps towards democracy.

The next inaugural address was delivered on January 21, 1999. The third address was given on January 11, 2006, the fourth address on April 8, 2011, and the last, fifth inaugural address was delivered on April 8, 2015, all of them in Astana.

Integrative Function

The integrative function is characterized by the willingness of the president to unify the nation under his authority, and show the inextricable connection between the president and the people. This function tends to appear throughout the inaugural address as it is the main reason why the president delivers this solemn speech. In addition, this element is important in ratifying the ceremony. The nation witnesses the ceremonial occasion and confirms the ascent to power.

As a matter of fact, we can observe two types of integrative functions: first, when the president relates himself with the people (President – People) and the second when he unites the people as a nation (People – People). When the president wishes to show the relation between him and the people he uses tokens as: "my" (we), "nash" (our), "uvazhaemyesootechestvenniki" (dear fellow countrymen), "soratniki" (associates), odnasem′ia͡ (one family), "edinomyshlenniki" (fellow-thinkers), "dorogiesograzhdane" (dear fellow citizens), "dorogiedruz′ia͡ " (dear friends).

The last is usually marked by such tokens as: "edinyĭ" (united), "edinstvonaroda" (unity of nation)," zemlia͡miraisoglasiia͡ " (land of peace and reconciliation), " dorogiekazakhstant͡sy" (dear people of Kazakhstan), vysokorazvitaia͡politicheskaia͡t͡sivilizat͡siia͡ (highly developed multiethnic civilization), kazakhstanskaia͡nat͡siia͡ (Kazakhstani nation), silaedinstvanashegoobshchestva (strength of unity of our society), odna Rodina (one motherland), kazakhskaia͡zemlia͡ (Kazakh land) etc.

The president relates himself to the nation by using the personal pronoun "my" (we) and "nas" (us) and representing himself as one of the people, or even one member of the family.

"My - odnasem′ia͡, i u nasodna Rodina. Sud′bakazhdogoiznas – v sud′beKazakhstana. My vmesteproshli put′otkhaosa k prot͡svetaniiu͡."

'We are one family, and we are one Motherland. The destiny of each of us is in the destiny of Kazakhstan. We together have followed the path from chaos to prosperity' (2015).

"My prodemonstrirovalivsemumirusiluedinstvaikrepkoĭsplochennostinaroda. Sostoia͡vshiesia͡vyboryvoĭdut v istoriiu͡, kaksamyemassovyepoélektoral′nomuuchastiiu͡."

'We demonstrated to the whole world the power of unity and strong solidarity of the people. These elections will enter into history as the largest by electoral participation' (2015).

We also can easily observe the strategy of positive representation in his speeches as the people have already started their path to becoming a democratic country by electing their own president.

"Vpervyemillionykazakhstant͡sevimennovybiraliPrezidenta, odnogoizneskol′kikhkandidatov. I nikto ne dovlelnadnimi, kromesobstvennogorazumaisovesti".

'For the first time millions of Kazakhstanis specifically chose a president, one from several candidates. And no one dominated over them, except their own mind and conscience' (1999).

He also mentions the importance of the ceremony of Inauguration, the day when the nation and the president gather together to ratify the ascent of the newly elected president. He affirms that he and the people are one entity that supports the same political views, ideas, and beliefs.

"To, chto my otmechaemsegodnia, – ne pobedaodnogocheloveka. Ėtoobshchaiapobeda. Ėto ne torzhestvoodnogoizpobedivshikhkandidatov, a torzhestvoidei. Ėto ne uspekhpoliticheskoĭgruppy, a uspekhpolitiki."

'That which we are celebrating today is not the victory of a person. This is a collective victory. This is not the celebration of one of the winning candidates, but the celebration of an idea. This not the success of a political group, but the success of politics.'

Vybory, sostoiav shiesianagla zakhnabliudateleĭizmnogikhstranmiraimezhdunarodnykhorganizatsiĭ, staliiarkimsvidetelʹstvomuverennostinezavisimogoKazakhstana v svoemnastoiashchemibudushchem, svidetelʹstvomedinstvanas hegonaroda, splochennogo obshcheĭtselʹiu" (2006).

'The elections, which took place before the eyes of observers from many countries of the world and international organizations, became a bright testimony to the certainty of an independent Kazakhstan in its present and its future, evidence of the unity of our people, united towards a common goal (2006).

In his inaugural addresses the President Nazarbayev aptly uses the multinationality of the country and notes that this country will flourish further, not only for Kazakh nation, but for everyone living in it. For instance,

"IA veriu, chto my sumeemsozdatʹ nanterritoriin Kazakhstanavysokorazvituiupolitėtnicheskuiutsivilizatsiiu, v kotoroĭvozroditsiakazakhskaianatsiia, v kotoroĭ budutsvobodnochuvstvovatʹsebiavsevkhodiashchie v nee natsiinarodnost"i (1991).

'I believe that we will be able to create on the territory of Kazakhstan a highly-developed, multiethnic civilization, in which the Kazakh nation will be reborn, in which all nations and ethnicities within it will feel free.'

In his speech in 2006 Nursultan Nazarbayev uses "mnogoobrazie" (diversity) and "edinstvo" (unity) in parallel constructions to display the bond between these two opposite, to some extent, notions. The lexical repetition of these two opposed words influences the audience; it adds rhythm, emotionality, and expressiveness to his words.

"My silʹnynashimmnogoobraziem – mnogoobraziemnatsionalʹnosteĭiveroispovedaniĭ. Nashasila v edinstve – edinstvetsennosteĭiustremleniĭ k progressuiprotsvetaniiunasheĭRodiny".

'We are strong through our diversity – diversity in nationalities and faiths. Our strength is in unity – unity of values and aspiration towards progress and prosperity for our Motherland' (2006).

When concluding his first inaugural address, the president refers to all the multinational body of electors by naming major ethnicities as if he was addressing his speech directly to them.

"1 dekabrianaizbiratelʹ nykhuchastkakhprokhodilo ne prostoegolosovanie. Ono polozhilonachaloformirovaniiunovogobratskogosoobshchestvakazakhov, russkikh, ukraintsev, koreĭtsev, nemtsev, uĭgurov — vsekhtekh,

ktoedinoĭKomandoĭreshilprobivat′dorogucherezdramaticheskoenastoi͡ashchee   v zdorovoebudushcheenasheĭrespubliki" (1991).

'On December 1st in the electoral districts occurred not simply voting. It laid a foundation for the formation of a new brotherly community of Kazakhs, Russians, Ukrainians, Koreans, Germans, Uigurs – all those, who as a unified team decided to carve a way through the dramatic present to the healthy future of our Republic.'

Inspiring Function

The inspirational function emphasizes the traditional and national values, and the features inherited from the ancestors; it also refers to the great history that can bring lessons for the new government. By means of this function the president lets the people know that their common past is important, and that he is a devoted successor of the principles that our ancestors were true to.

Independence is the greatest of all traditional and national values for the Kazakhstani people. In his inaugural addresses, the president represents the notion of Independence as a longed-for and sacred idea, and matches it with the notion of "dream" as you can see in example 9 and 10.

"kazakhskoenat͡sional′noeedinstvoizmechty, zakotorui͡uumirali nashi predki v   krovavykhbitvakhposlednikhtrekhstoletiĭ,   izmechty, zakotorui͡uzaplatilistrashnui͡ut͡senudei͡atelipartii «Alash» v nachaleveka, prevratilos′ v real′nost".

'A Kazakh national unity from a dream for which our ancestors died in the bloody battles of the last three centuries, from a dream for which the representatives of the party "Alash" paid a terrible price in the beginning of this century, became a reality' (1999).

The reiteration of the word "izmechty" (from a dream) in this excerpt is used to emphasize that the unity and independence that our ancestors were longing for and died for seemed to be delusory, but has now turned into a reality.

He binds the present generation with the past, suggesting that we are the ones who will make this dream come true and he is the one who will govern the people and continue to follow the traditions of his predecessors.

"My dolzhny byt′ dostoĭnyna   shik hmuzhestvennykh predkov, v zhestokikhbitvakhvekamizashchishchavshikhshirokieprostorynasheĭRodiny.   Oni mechtali   o   nezavisimosti,   o   edinomisil′   nomgosudarstve.   Na   doli͡una shegopokolenii͡a vypalov elikoes   chast′eosushchestvit′ėtumechtu."

'We must be worthy of our virile ancestors, who in cruel battles through the centuries protected wide expanses of our Motherland. They dreamt of independence, of a united and strong state. A portion of our generation was granted the great happiness of accomplishing this dream' (2006).

This element in American inaugural tradition contains admiration for the previous presidents. In the inaugural address of N. Nazarbayev we trace his deep respect of historical figures, as for instance, khan Abylai, (the first khan). Khan Abylai proved himself as a talented organizer and commander of detachments of the Kazakh militia fighting the Dzungars.

"UnikalʹnostʹinepovtorimostʹpodobnogopolozheniiⱥKazakhstanaponimalim udryĭAbylaĭ, sumevshiĭvosstanovitʹ v seredine XVIII vekaraspadavshuiūsiⱥkazakhskuiūgosudarstvennostʹ, naladitʹdobrososedskieotnosheniiⱥ s prilegaiūshchimigosudarstvami" (1991).

ʹThe uniqueness and singularity of a similar condition of Kazakhstan was also understood by the wise Abylai, who was able to restore in the middle of the XVII century the disjointed Kazakh nationhood, and establish neighborly relations with adjoining statesʹ.

He talks not only about the distant past of the Kazakh nation, but mentions recent historical events because the achievements of the independent Kazakhstan have the same value for the citizenry. The accomplishments of modern Kazakhstan are unique and give the president a sense of pride, because it all took place during his diligent service.

"My zakryliSemipalatinskiĭispytatelʹnyĭpoligon, reshitelʹnootkazalisʹotiⱥdernogooruzhiiⱥ. Seĭchas my idëm v pervykhriⱥdakhglobalʹnogoantiiⱥdernogodvizheniiⱥ. My sozdalivmeste so svoimi sosediⱥmi, soiūznikamiipartneraminovyemekhanizmyregionalʹnoĭbezopasnostiisotrudnichestva – SVMDA, SHOS, ODKB. V proshlomgoduuspeshnoproshlipredsedatelʹstvoKazakhstana v OBSE iSammit OBSE v Astane. V mire net bolʹshetakoĭstrany, kotoraiⱥ by zastolʹkorotkiĭsro k dostiglatakikhuspekhov!" (2011).

ʹWe closed the Semipalatinsk testing facility and decisively rejected nuclear weapons. Now we are leaders [lit. walk in the first rows] in global anti-nuclear action. We created together with our neighbors, allies, and partners new mechanisms of regional security and cooperation – CICA, SCO, CSTO. In the last year, the leadership of Kazakhstan successfully went to OSCE and the OSCE Summit ACC. in Astana. There is no other country in the world which would have achieved such success in such a short period.

The President also represents the traits of the Kazakh nation, acquired over time from their ancestors, as national values. These traits assisted the nation in overcoming hardships in the past, and they will do the same favor for the present generation. This character is common for the nation, i.e. each citizen has inherited these features.

"Kazakhskaiⱥnatsiiⱥvobravshaiⱥ v sebiⱥtraditsiiimudrostʹpredydushchikhpokoleniĭ, skontsentrirovshaiⱥnerastrachennuiūènergiiūsozidaniiⱥ, nakopivshaiⱥogromnyĭopyt ʹThe internatsionalizma, natsionalʹnogoigrazhdanskogosoglasiiⱥ, mozhetidolzhnavziⱥtʹnasebiⱥvelikuiūmissiiū – vystupitʹgarantomstabilʹnostiispokoĭstviiⱥ v svoemregione, dostoĭnovoĭti v mirovoesoobshchestvo".

Kazakh nation, incorporating the traditions and wisdom of preceding generations, GEN. concentrating unspent energy of creation, and gaining

enormous experience in internationalism as well as national and civil accord, can and must take on the great mission of acting as a guarantor of stability and peace in its region and honorably enter the global community' (1991).

To heighten the emotionality of the speech and highlight the national values in his last two inaugural addresses the president gives an excerpt from a poem and an essay of two little school girls. President Nazarbayev uses them as the voice of modern Kazakhstan and as the symbol of the future.

In his penultimate address, by the means of an excerpt from an essay of a 5th grade school girl whose grandparents suffered during several wars, he introduces the notion of peace as the main value of the people of Kazakhstan.

"Mneochen′khochetsi͡avsegdazhit′ v blagopoluchnoĭimirnoĭstrane», - napisalaona.

"CHtoby ne bylo voĭn, kakie byli v CHechne ili Tadzhikistane, otkuda vy nuzhde ny byli uekhat′moiprababushkaipradedushka – veteran Velikoĭ Otechestvennoĭ voĭny». Mirnoe nebo nad golovoĭ – vot samoe glavnoe dli͡a kazhdogo iz nas".

'I very much want to always live in a safe and peaceful country,' she wrote.'Where there are no wars like were in Chechnya or Tajikistan, Where my great-grandmother and great-grandfather, veterans of World War II were forced to leave." A peaceful sky above one's head – this is the most important for each of us' (2015).

Whereas in his last inaugural address he introduces the notion of Independence as the main value of the nation by giving an excerpt from a poem of a young poet:

"Tai͡auda men NargyzImangazydegenastanalykbuldirshinakynkyzdyngzhyrzholdaryntyngdadym. Ondabyl͡aĭ dep zhazylgan:

Tauelsizdik, atyngkandaĭkieli!
Senikorgau –arkazaktyngparyzy,
Arkazaktyngsen dep sogarzhuregi!
Tauelsizdik – kandaĭgazhapbulugym!

'Recently I listened to the poetic lines of a little poet girl from Astana named NargyzImangazy. She wrote:

Independence, your name is sacred!
To defend you is each Kazakh's duty,
Each Kazakh's heart beats for you!
Independence – what a wonderful notion!'

Declarative Function

The declarative function of the inaugural address includes the outline of the objectives, admonition of the urgent problems, and of course the step-by-step algorithm of actions that the office of the president is ready to take. Using terms and cliché is typical for this function, as the president sets the tone with more authoritarian language.

This block was very crucial and difficult in Nazerbaeyev's first inaugural address, because there were many hardships that the Kazakhstani people as a nation had to overcome. He comprehended that the people had to hear these problems from him to realize the difficulties and be ready to face the struggles.

The president was open, hardheaded and straightforward; he understood the civil disturbances. With the collapse of the Soviet Union, the habitual pace of life was broken and now the country was on its own.

"Segodniā, v krizisnoĭdliāobshchestvasituatsii – narubezhedvukhėpokh – factor vremeniimeetogromnoeznachenie. Narastaiūshchaiānapriāzhennost′ v respublikakhbyvsheĭfederatsii, ostrotatekh problem s kotorymi my stolknemsiā v blizhaĭshiemesiātsy ne ostavliāiūtvremenidliāraskachki, zastavliāiūtdeĭstvovat′bystro, reshitel′noichetko".

'Today, in a situation that is a crisis for society – on the border between two epochs – the factor of time carries a huge significance. The growing tension in the former Soviet republics and the acuteness of the problems which we will encounter in the coming months do not leave time for slow starts, but force us to act quickly, firmly and carefully.'

He already knew the questions that his fellow citizens were bothered about, and with no hesitation he set the question:

"Kakiemerynamneobkhodimopredpriniāt′ v pervuiūochered′?"

'Which measures must we take in the first stage?' (1991)

And then to be clear, he precisely points out the answer:

Ėtoshagi, sviāzannye s chetkimrazdeleniemvlasteĭ…"

'They are steps connected with distinct division of power…'

"Ėtoob''ektivnaiātransformatsiiāVerkhovnogoSovetarespubliki v professional′nyĭparlament …"

'It is objective transformation of the Supreme Soviet of the Republic into a professional parliament…'

"Ėtopodderzhkapoliticheskogopliūralizma…"

'It is support of political pluralism…'

"Ėtoreshitel′nyedeĭstviiāpoukrepleniiūpravoporiādkaisobliūdeniiūzakonnosti…"

'It is prompt action on the strengthening of public order and compliance with the law…'

"Ėtosokhraneniemezhnatsional′nogosoglasiiā…"

'It is the preservation of interethnic concord...' (1991)

His commitments in the 1999 inaugural address are explicit and well-defined. He simply points out two objectives that, according to him, will be the principles of his office. As it is his second inaugural address, he shows that right now there is nothing more important than "dostatoknaroda" (welfare of the nation) and "razvitiedemokratii v strane" (developing democracy in the country).

In his following inaugural addresses the president represents the goals that he proposed in the State strategic plans: in the 2006 inaugural address he represents

the goals of the Strategy of Development "Kazakhstan 2030", in 2011 the "Strategic Plan of Development 2020", and in the last inaugural address he announces the goals of the "Plan of the Nation."

In the inaugural addresses in 2006, 2011, and 2015, the head of the country starts to indicate his allies and strategical partners. In contrast, in his first two inaugural addresses he did not avow his loyalty to any country, ally, or organization.

"My tverdostoimnapozitŝiiakhstrategicheskogopartnerstva s Rossieĭ, Kitaem, SoedinennymiSHtatamiAmeriki. Rasshireniesotrudnichestva s EvropeĭskimSoiŭzomimusulʹmanskimistranamiiâvliâetsiâodnimizglavnykhprioriteto vnasheĭpolitiki. My pridaemosoboeznachenienashimotnosheniiâm s blizhaĭshimisosediâmi v ŜentralʹnoĭAzii" (2006).

'We stand firmly on our positions of strategic partnership with Russia, China, and the United States of America. Broadening cooperation with the European Union and Muslim countries is one of the main priorities of our policy. We place particular significance on our relations with our closest neighbors in Central Asia.'

"Vmeste s RossieĭiBelarusʹiŭ my budemrazvivatʹTamozhennyĭSoiŭz, v blizhaĭshiegodysformiruemEvraziĭskiĭêkonomicheskiĭsoiŭz. My priverzhenyrasshireniiŭvzaimovygodnogosotrudnichestva s Kitaem. Kazakhstan natŝelennaukrepleniestrategicheskogopartnerstva s SoedinennymiSHtatamiAmerikiiStranamiEvropeĭskogoSoiŭza. My budemboleetesnovzaimodeĭstvovatʹ s Nashimitŝentralʹno-aziatskimisosediâmiitiŭrkskimistranami" (2011).

'Together with Russia and Belarus we will develop a Customs Union and in the next few years we will form a Eurasian economic union. We are committed to broadening mutual cooperation with China Kazakhstan is focused on strengthening its strategic partnership with the United States of America and the countries of the European Union. We will more closely cooperate with our Central Asian neighbors and Turkic countries.'

"My prodolzhimsotrudnichestvo s nashimistrategicheskimipartnerami – Rossieĭ, KitaĭskoĭNarodnoĭRespublikoĭ, SSHA, stranamiEvropeĭskogoSoiŭza, islamskogomira".

'We will continue cooperation with our   strategic partners – Russia, the People's Republic of China, the USA, the countries of the European Union, and the Islamic world' (2015).

Performative Function

The performative function of the inaugural address embraces the appreciation of all the duties and requirements of the presidency. In this part of his speech the newly elected president demonstrates his capacity to be a good leader and his ability to fulfill the responsibilities of the president within the limitations of executive power.

First and foremost, the performative function is expressed in the Oath that is taken just before the inaugural address. The oath is the constitutionally assigned

rite of the ceremony in both American and Kazakhstani inaugural traditions. By taking the oath, the president for the first time confirms his devotion to the ideals of the state and only after it, he ascends to the highest position in the country.

"TorzhestvennokliᾱnusʹvernosluzhitʹnaroduKazakhstana, strogo sledovatʹKonstitutsꞮiizakonamRespubliki Kazakhstan, garantirovatʹpravaisvobodygrazhdan, dobrosovestnovypolniᾱtʹvozlozhennyenameniᾱvysokieobiᾱzannostiPrezidentaRespubliki Kazakhstan."[12]

'I solemnly swear to faithfully serve the people of Kazakhstan, to strictly follow the Constitution and the laws of the Republic of Kazakhstan, to guarantee the rights and freedoms of the citizens, and to honestly fulfill the high duties assigned to me as the President of the Republic of Kazakhstan.'

For instance, this excerpt from the inaugural address of President Nazarbayev from 1999 can be considered a duplication or a direct continuation of the Oath:

"Iᾱ tolʹkochtoprinesprisiᾱguPrezidentaRespubliki Kazakhstan. IᾱpokliᾱlsiᾱbliᴗstinashuKonstitutsꞮiᴗ, nashi zakony, nashunatsꞮonalʹnuiᴗ chestʹidostoinstvo. I iᾱnikogda ne narushuėtoᴫkliᾱtvo" (1999).

'I have just sworn the oath ACC. of the President of the Republic of Kazakhstan. I have sworn to preserve our Constitution, our laws, our national pride and our dignity. And I will never violate this oath.'

In the undermentioned excerpt in Kazakh , the President Nazarbayev compared the ceremony of inauguration with the traditions of enthronement of ancient Kazakh khans (kings), where the new khan sat on a white thick felted cloth and was raised three times by the people.

"Men zhangaganaKazakstanPrezidentiretindeata-babalarymyzdankalganakkiizdingustindeturyp, saltanattyturde ant berdim" (2011).

'I have just given a solemn oath as the President of Kazakhstan, just as the ancestors gave standing on white felt.'

In his inaugural addresses the president appreciates the credibility of his fellow citizens, recognizes their role and expresses his gratitude by using such expressions as "vysokoedoverie" (high trust), "ogromnaiᾱ chestʹ" (great honor), "mandatvsenarodnogodoveriiᾱ" (mandate of nationwide confidence), "ogromnaiᾱotvetstvennostʹ" (great responsibility), "velikaiᾱgordostʹ" (great pride), "glubochaᴫshaiᾱ otvetstvennostʹ" (deepest responsibility).

He appeals to the people that he united as a nation to support him in the days to come, to overcome hardships, face the challenges of the modern world, and reach the highest achievements, i.e. act together.

"Vstupaiᾱ v dolzhnostʹiᾱgord tem, chtomeniᾱpodderzhaliivpredʹbudut so mnoᴫchestnye, patriotichnye, vernyesvoemugrazhdanskomudolgu, kazakhstantsy.

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[12]*KonstitutsꞮonnyᴫ zakon o Prezidente Respubliki Kazakhstan. 26 dekabriᾱ 1995 goda, №2733, Glava I, Statʹiᾱ 3.* Available at: https://online.zakon.kz/document/?doc_id=1004068

Poėtomuiau͡veren v tom, chtonamposilamdostizheniesamykhvysokikhvershin" (2006).

'Entering into this position I am proud that I am supported and will be joined by honest, patriotic, Kazakhstanis who are loyal to their civic duty. For this reason I am sure that reaching the highest peaks is within our power.

The performative purpose of the inaugural address involves the president's acknowledgement of the people's role through accepting the responsibilities and limitations of his position. This function is mostly indicated with the personal pronoun "i͡a" (I), as he takes on all the obligations, and makes a strong emphasis on that. The president sends his message directly to the people who supported him by using the pronoun "vy" (you) in order to once again confirm the covenant between the people and him.

"I͡A v polnoĭ mere osoznai͡u͡vysokoedoverieiogromnui͡u chest′, kotoryevyokazalimnenapervykhvsenarodnykhvyborakhPrezidentaKazakhstana" (1991).

I fully understand the high trust and enormous honor that you have shown me in the first nationwide elections for the president of Kazakhstan.'

With the help of this element, the president reassures the people that his work is dedicated to them, for their prosperity and well-being; he recognizes that without the people there is no president, and without their support he will not be able to lead the country.

"Mandatvsenarodnogodoverii͡a – ėto ne tol′ko pravo deĭstvovat′, no i ogromnai͡aotvetstvennost′peredvsemnarodom. I i͡anadei͡us′ na vashu podderzhku I obeshchai͡us delat′ vse v ozmozhnoe, chtoby opravdat′ vashi chai͡anii͡ai͡anadezhdy" (1991).

A mandate of nationwide trust is not only the right to act, but an enormous responsibility before all people. And I hope for your support ACC. and promise to do everything possible in order to fulfill your aspirations and hopes'.

"Vashedoverievsegdavdokhnovlii͡alomenii͡a, davalouverennost′isilu. I seĭchaskhochu so vseĭotvetstvennost′i͡uskazat′, chtokaki v predydushchiegodybuduvernosluzhit′narodu, oberegat′stranuiblagopoluchievsekhnashikhgrazhdan, buduzashchishchat′ nashi vysshieobshchenat͡sional′nyeinteresy" (2015).

'Your trust has always inspired me and given me confidence and strength. And now I want to say with full responsibility, that just as in previous years, I will faithfully serve the people,

guard the country and the prosperity of all of our citizens, and protect our highest nationwide interest'.

In his last inaugural address the president recognizes the mandate given to him as a blessing of the people by using the word "akbata", which has a great significance and sacred meaning in Kazakh traditional culture. "Bata" is not just a blessing, but a broad concept that includes the set of well-wishings, gratitude, and encouraging words.

Bugingimereĭlisattemaganberilgensenimmandaty – memlekettigimizdinygaĭtuzholyndagykyruaristerimizdingbagasy! Kazakstandyengku attyelderdingkatarynakosudykozdeĭtinulymaksatkaberilgenkhalkymnyngakbatasy (2015)!

'The given mandate of trust on today's glorious moment is the assessment of the hard work done to strengthen our country! The blessing of my people for a great goal to see Kazakhstan among the most developed countries of the world!

Conclusion

Due to the fact that the inaugural discourse in the American political culture has a history of more than 200 years, while the ceremony of the presidential inauguration in the Post-Soviet Union countries such as Azerbaijan, Armeniya, Belorussia, Estonia, Georgia, Kyrgyzstan, Lithuania, Latvia, Moldova, Russia, Tajikistan, Turkmenistan, Ukraine, Uzbekistan, and Kazakhstan has existed for just over two decades, we can assume that the tradition and the genre itself is heavily influenced, if not directly borrowed, from the American.

The application of the approach to the American inaugural addresses suggested by Jamieson and Campbell to all five inaugural addresses of the President of the Republic of Kazakhstan NursultanNazarbayev supports the following:

The inaugural genre of Kazakhstan fits in the epideictic genre as it meets its main requirements. It: a) is performed during the official ritual (Ceremony of Inauguration); b) positions the people of Kazakhstan as the key receivers of the inaugural address, who at the same time are the attesters of the Inauguration ceremony; c) recalls the historical background of the country, notes the achievements and progress of modern Kazakhstan, and through the prism of the present looks into the future; d) uses literary language with superlative forms and stylistic devices throughout the inaugural address, in particular, in integrative, inspirational, and performative functions, whereas the declarative function contains political (autarchy, political pluralism, political stability, national policy, extremism, etc.) and economic terminology (financial recovery, income per capita, Gross Domestic Product, price liberalization, privatization, market infrastructure, foreign fund, market economy, inflation, economic collapse, effective economy, etc.).

All four elements, or functions, proposed by the scholars are present in the inaugural addresses of the President of Kazakhstan: The president unites the multinational population as a nation, alludes to the history of his great country, announces his principles for directing the office, and demonstrates his readiness to lead the country.

However, due to the differences in culture, traditions and worldviews, as well as political and social systems, the present study suggests the following alterations between American and Kazakhstani inaugural genres:

Like most of the official speeches of the political elite in Kazakhstani political culture, presidential inaugural addresses are performed both in Kazakh and Russian languages. Kazakh is the state language, and Russian is used officially together with Kazakh.

The election of the president is already represented as an act of unification as we can see in the example (2), (3), (4), (8). In all five inaugural addresses President Nazarbayev highlights that the election was the first crucial moment when the nation united. They elected him for the highest position in the country, supported his campaign among other candidates, and on the day of inauguration once again gathered to witness his ascent. On the other hand, in American inaugural addresses the election is not highlighted or used as a tool of unification, apparently because it is mentioned in the Victory Speech on the Day of the Inauguration.

Considering the performative nature of the oath, it was considered a part of the Performative function, unlike Jamieson and Campbell's interpretation, which proposed that it is a part of the integrative function, a tool that unites the nation as "the people".

As was noted by Jamieson and Campbell, the inaugural tradition of the United States contains elements referring to God. In the speeches of the President of Kazakhstan, unlike in those of American presidents, there was no reference to God or any Holy Book or scripture. Kazakhstan is a sovereign country that has constitutionally divided religion from the state. However, in his Inaugural Address in 1999 he uses a verse from the Old Testament (Ecclesiastes): "Est' vremyarazbrasyvat' kamni, I est' vremyasobirat' kamni" (a time to cast away stones, and a time to gather stones together) (3:5).

However, in Kazakhstani culture this phrase it is already perceived as a proverb. Instead, President Nazarbayev's speech is full of traditional wisdom, aphorisms and sayings, which have profound meaning and cultural importance for the Kazakh nation. For instance, "Kop tilegi – kieli, zhurttyngsozi – uali" (The wish of many is sacred, the peoples' word is holy) (2011), "Asubermesaskarzhok" (There is no height that cannot be crossed over) (2015), "Eslivyzagadyvaetena god vpered - vyrashchivaĭtekhleb; eslivyzagadyvaetenasto let vperëd - posaditederev′i͡a; eslivyzagadyvaetenat͡seluĭu͡vechnost′ - vospityvaĭteCHeloveka" (If you are planning for a year ahead, grow bread; if you are planning for one hundred years ahead, plant trees; if you are planning for eternity, bring up children) (2015), and, surprisingly an idiom of Thomas Carlyle, Scottish philosopher, satirical writer, and essayist: "Opytuchitel′dorogoberushchiĭzasvoiuroki, no nikto ne uchitluchshenego" (Experience takes dreadfully high wages, but teaches like no other).

The national and cultural aspects of inaugural discourse of Kazakhstan contain the mechanisms of preserving the unity of the state, allusions to early history and contemporary achievements, indications of the principles of the new office, representation of the president as a person with the abilities to lead the country and a person who is entrusted the responsibilities of the highest position in the government. All of these aspects on a pragmatic level reflect the implicit call for unity, ideas of equality and brotherhood of the Kazakhstani people, and the power and pride of the nation.

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Some Theoretical Aspects of Studying the Foreign Policy of the Kazakh Khanate

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Abstract. *This paper is devoted to a critical analysis and study of contemporary concepts, and the research is based on ethno-cultural and meta-theoretical ideas during the period of Kazakh khanate. The author pays a special attention to determination of scientific and theoretical roots and beginning of relations of the Kazakh khanate and Kazakh steppe civilization with the outer world and neighboring civilizations. First and foremost it has been paid attention to the theoretical, conceptual and universal meaning and significance of the notion of "international relations". In addition to that by analyzing the inner logics of the terms such as "national interests", "national security" it has been made an attempt to determine their role during the period of Kazakh khanate in XVII-XVIII centuries and their meta-theoretical meanings have been studied.*

Keywords: foreign policy, Kazakh khanate, national interests, national security.

If we consider the Kazakh khanate as an integral part of the universal history and if we acknowledge that in the oecumenic history no state can stand beyond the global communication, consequently it should be recognized that the Kazakh steppe civilization was never behind or out of global interactions and interpenetrations. Interestingly, neither national social sciences nor the theory of international relations has paid attention to the theoretical basis of this enormous historical truth.

It is an undeniable fact that in its every historical stage the Kazakh khanate as a state was both an object and a subject of international relations. In this sense Nursultan Nazarbayev, the first president of Kazakhstan, pointed out that "Although the Kazakh khanate as a state was founded almost five centuries ago, there is no doubt that it was a legitimate successor of all powerful empires and political entities that existed on the great steppes of Eurasia such as the Sakas, the Scythians, the Huns, the Wusun, as well as the Great Turkic Khaganate, the states of Desht-i Kipchaq and the Golden Horde."[1]

A historian M. Abuseytova by taking into consideration president N. Nazarbayev's initiatives and historical research programs such as "Cultural heritage" and "People in the stream of history" wrote: "… In order to research thoroughly and without bias bilateral and multilateral relationships between Kazakhstan and neighboring states, extremely significant artifacts and archival documents were collected from libraries and archives of some foreign countries."[2]

Taking into account president N. Nazarbayaev's following statement "By writing the history of this great steppe from a new perspective, we will be able to

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[1]N.A. Nazarbayev, *The sages of the great steppe,* Almaty, Sovereign Kazakhstan, 2016.

[2]M. Abusseitova, *The Kazakh khanate in international relations in the XVI-XVIII centuries and diplomatic experience.* Diplomatic Chronicles, II (2015), no. 51. Cf. Railya R. Vildanova, Radif R. Zamaletdinov, Madina R. Sattarova, Gulnara F. Zamaletdinova, "Tatars names as a phenomenon of traditional culture," in *Astra Salvensis,* V (2017), no. 10, p. 169.

educate new generations and transfer all historical heritage to them. It is obvious that this is a nationwide, and an important task of the state. … This means we are all children and descendants of the great steppe."[3] It should be noted that all aforementioned assumptions are historical realities.

This in its turn generates a legitimate question about some theoretical issues in researching the history of foreign relations of the Kazakh khanate. In our opinion, the theoretical foundations of international and foreign relations of the Kazakh khanate can be divided into the three main prerequisites: first, generally theoretical-conceptual comprehensive meaning and content of the notion of "international relations"; second, phenomena such as "national interests", "national security"; finally third, the concept of "national power".

In this perspective it is necessary to look at theoretical analysis of the concept of "international relations". In these circumstances, from the beginning of their history the Kazakh people and the Kazakh khanate have been an integral part of the world events, which can serve as a crucial foundation of the historical truth. The assumption that "On the contrary, the Kazakh khanate was able to strengthen its place in international relations" has become evident[4]. Considering that there is no state without history, the concept of "international relations" ought to view any state in the framework of history of international relations, which should be acknowledged as a scientific truth. As evidence of this hypothesis it ought to be suggested looking at the poetical works of Shalkyiz Jirau (1465-1560), a great Kazakh poet, who lived in the Middle Ages. In his outstanding works by eulogizing the accomplishments of Bakhchysarai, the Crimean Khanate, Nogai Horde, the spiritual values of Islamic religion, Kazakh batyrs (warriors) and biys (elected judges and administrators), urging his contemporaries to live in peace, he aimed to expand and widen international relations of that era[5]. In this case investigating and critical analyzing of that historical period is extremely crucial for both the state and its people in a spiritual term. Looking deeply at our own national history and getting to know theoretically our ethnic and cultural roots are quite significant. Furthermore, by learning a lot from our own history, researching its theoretical basics, we will be able to find our own way of development. This helps us to determine the scientific and ontogenetic foundation of foreign relations of the Kazakh khanate, learn its politico-historical essence.

Subsequently, first and foremost, an important question is raised on what is the significance of examining international relations as a phenomenon in an academic and theoretical sense. In our point of view theoretically international

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[3] N.A. Nazarbayev, *The sages of the great steppe.*

[4] H. M. Abzhanov, *Problems of formation and development of the Kazakh Khanate in the context of world history.* International scientific-practical conference "Kazakhstan: history, society, culture", dedicated to the 550th anniversary of the formation of the Kazakh Khanate," Almaty, Kazakh Ablai khan UIR&WL, 2015, p. 342. Cf. Iuliu-Marius Morariu, "Aspects of political theology in the spiritual autobiographies of the Orthodox space? New potential keys of lecture," in *Astra Salvensis,* V (2017), no. 10, p. 130.

[5] *The songs of five centuries: 2 volumes.* Collected by M. Magauin, M. Baidildaev. Almaty, Zhazushi, 1989, 1, 384.

relations as a phenomenon can be defined as a complex of socio-political reality in scientific perspective terms, and the global scene in which various independent societies and organizations, political entities, states, and many other actors interact, communicate, develop mutual relations, and have impacts on each other.

In researching international relations the theory as a main principle determines regular repeating interconnections of the reality. In the field of international relations by interconnecting separate phenomena with each other, classifying them into categories, from the perspective of emerging measurements they are interpreted. Secondly, a view that considers the theory a result of a special outcome of scientific research. Abovementioned assumptions are extremely significant for our research because in examining the foreign policy of the Kazakh khanate in the framework of the system of international relations they provide us with a concrete approach and direction in determining theoretical issues.

One of the major questions here is to step ahead in determining the role and functions of the theory in understanding and explaining the concept of international relations. We consider the role of the theory as the following: 1) that facilitates to systematize and group general knowledge, which supports our scientific studies; 2) that contributes to forming general notions that help analyze the Kazakh khanate as a subject of international relations; 3) that defines permanent cause and effect relations in the foreign policy of Kazakh khanate, and that determines the main laws of international relations; 4) and finally that defines the major principles of international relations as well as including the foreign policy of the Kazakh khanate. The main functions of the theory in international relations can be regarded as the following: first, it helps us to understand the specific features of bilateral and multilateral relations of Kazakh khanate with other political entities as an actor of international relations. Secondly, it shows the evolution and dynamics of the relationships of the Kazakh khanate with neighboring states on the international arena. Thirdly, it serves to determine the objects of relationships, consistent patterns and laws.

A subsidiary question that determines theoretically international relations can be a paradigm that acknowledges the system of international relations as a single and comprehensive politico-historical phenomenon during the period of the Kazakh khanate. This in turn, is interconnected to a comprehensive view on universal history. What is the importance of this view in understanding history of international relations as a sequence of limitless and concrete problems? What is its role in understanding the future of any society? There are two main ways of explanation of this question in academic literature: first, the view that considers history and historical processes comprehensive and single phenomena. This traditional view was defined and used by the humanists (the enlighteners, utopian socialists, positivism, classical German philosophy, Marxism, existentialism, proponents of the concept of an industrial and postindustrial society). Second, a view that regards history as a simple arithmetic aggregate or complex of different cultures, countries, ethnic groups, continents, and civilizations (a Russian historian Nikolay Danilevsky who lived in XIX century, a German philosopher and historian Oswald Spengler, Pitirim Sorokin, Nikolai Berdyaev, Arnold Toynbee, etc.).

The first theory is more significant to our research. The proponents of this theory tend to divide history into several main periods. For instance, Henri de Saint-Simon, a well-known French social theorist and thinker, by continuing traditions of humanists, divided history into several periods such as polytheism, monotheism and industrial. At the same times, August Comte, an outstanding French philosopher and the founder of positivism, suggested that history should be divided into theological, metaphysical, and positivist stages. Georg Wilhelm Friedrich Hegel, a prominent German philosopher and thinker, divided history into four periods, Marxism by taking into account a theory of general history, divided history into agrarian, industrial and post-industrial stages. The movement in these historical periods was regarded as the main meaning of historical development and progress of human society. It means that any society develops and advances through periodical consistent patterns, one period shapes prerequisites of the next period, even makes it possible to go from one period to another. It should be noted that there is the continuity between periods, and the integrity of general history will be ensured. From this perspective, the Kazakh society during the Kazakh khanate was an integral part of world development as a phenomenon, which has to be seen as an important period of its development. By taking into consideration historical sources, it should be emphasized that the foundation and establishment of the Kazakh khanate as a state was indisputable a product of difficult periods of world, continental and regional history. On the other hand, it is obvious that each khanate system had to go through different historical stages. Moreover, it coincided with the period when Europe moved from the period of Renaissance to Modern era. Simultaneously, eastern states witnessed the dismemberment and fall of the nomadic empires[6]. In this case, it should be pointed out that the emergence and rise of the Kazakh khanate coincided with a difficult period of continents and civilizations. Consequently, the Kazakh khanate from the time it was founded up to the moment when it disappeared, had to go through various and difficult historical periods. For example, scholars and historians tend to divided the foundation period of the Kazakh khanate into the main following stages: 1) the autumn of 1457 – the spring of 1458; 2) 1458-1461/62; 3) 1461/62-1469/70; 4) 1470-1471[7]. In addition to that scholars have shown that the history of the Kazakh khanate consisted of pre-classical, classical and decline stages, and only classical period itself lasted 250 years, during which the khanate was ruled by 17 khans (monarchs)[6].

Accordingly, it should be recognized that the Kazakh khanate as a state was a significant part of world history and international relations of that period. A well

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[6] H. M. Abzhanov, *Problems of formation and development of the Kazakh Khanate in the context of world history*. International scientific-practical conference "Kazakhstan: history, society, culture", dedicated to the 550th anniversary of the formation of the Kazakh Khanate. Almaty, Kazakh Ablai khan UIR&WL, 2015.

[7] B. B. Karibaev, *Topical issues of the foundation of the Kazakh khanate*. International scientific-practical conference "Kazakhstan: history, society, culture", dedicated to the 550th anniversary of the formation of the Kazakh Khanate, Almaty, Kazakh Ablai khan UIR&WL, 2015.

known historian B. Karibayev claims that when the Kazakh khanate became a true independent political entity, it was actively involved with the regional processes as a strong actor[7]. In this sense in our opinion the main principle that shows the specific features of the concept of international relations as well as its nature as a single process has to be the comprehensive communication law. In other words, mutual cooperation and relationships, mutual influence and interpenetration of diverse ethnic groups, tribes, nationalities, states, regions and continents in different historical periods should be perceived as the state of being in constant communications and understandings, and as a phenomenon that ensures the integrity of history of the society. This may prove that the process of international relations is basically a universal constant state. It is true that there is no humankind, without communication, which means the state of being in permanent relations and communications of various countries, a communicative character of states should be its consistent patterns. For instance, according to Karl Marx, "Impact is the means of communication. World history is an outcome." Indeed due to the geographical discoveries and explorations by Europeans, economic development and trade became a leading factor in world history. From that time global communication and integrity became a reality and their new indicators started to develop. All above mentioned communicative means and achievements on the planet gave shape to the major conditions and living standards of different nations. There is no doubt that the Kazakh khanate and Kazakh society was within the framework of this communicative space and system.

It can be assumed that the ontogenetic essence of international communications and integrity are determined by the category of the objective necessity. In this perspective the philosophical statement of Thales of Miletus, an ancient Greek philosopher and mathematician, would concern all humankind, which says "The most powerful thing is the necessity because it dominates all". The objective necessity of world communication in history is connected with the theoretical analysis of its various prerequisites. It is known that history itself is the dominant field of cause and effect relations (causal – Tokmurzayeva A.). One of the aspects of historical conducts that are shaped by the intentional and purposeful conducts of human beings and historical events and situations might be the objective necessity. It is obvious that this is an axiom that cannot be disproven, which means the Kazakh history and the Kazakh khanate is an objective reality which is subordinated to the category of the ontogenetic necessity. In history there are two well-known concepts of interpretation of the necessity related to history itself: theological and secular. The essential meaning of the theological theory is that everything on earth and all humankind have been created and are controlled by God.

According to the theory of secularism, the concept of "necessity" is equated with the category of "law". This tradition that was founded during the Modern period of history still continues to be significant even today. It was rationalism in XVII century that became a cause of its emergence. As one of the sides of this theoretical concept can be a view of the prominent Enlighteners which claims that history is the conventional continuation of nature. According to Georg

Wilhelm Friedrich Hegel, a prominent German philosopher and thinker, all movements and developments in history of humankind are subordinated to the necessity law. By the same token, the Marxists by pushing forward the historical laws tend to connect the historical movement with the ontogenetic necessity of society, industrial relations and the character of productive forces which gave a birth to the law of class struggle and the law of capital accumulation.

Henry Thomas Buckle, a prominent English historian and scholar, argued that human activities and human behavior are subordinated to the laws of nature. At the same time, in contrast, Karl Raimund Popper, an Austrian and British scholar, one of the outstanding philosophers and thinkers of the XX century, by rejecting the historical law, acknowledging its role in explanation and interpretation of history, suggested that the concept of cause and effect relations should be a priority. It should be noted that it would be wrong to contrast two these main laws against each other because they as a rule serve as a complement to one another. From this point of view it should be emphasized that historians failed to understand these laws appropriately.

All historical events are determined by some causes, which means any historical event or development is regarded as results of reasons and consequences. This gives a birth to an axiom which claims that there are no events and developments in history without causes. Georg Wilhelm Friedrich Hegel argued that "history is a process of development through reasons". Explanation or interpretation of any phenomenon means to determine its causes. There are no causes beyond concrete situations. This is the nature of cause and effect relations. They are integrity and unity of reality, situations, singularities and repetitions, similarities, dissimilarities, and commonalities. This can be explained by the motives of human behavior and conducts, which are seen as an important source of construction or building an environment for individuals. Personal or collective interests, goals, desires and aspirations of humankind shape their character motivations. Their overall results are regarded as a law. Adam Smith, an outstanding Scottish philosopher and economist, who lived in XVIII century, defined the price theory or theory of value. The laws of class struggle can be included into the level of developing causes into laws.

The role of the Kazakh khanate in regional and international relations in XVII-XVIII centuries which is the main focus of this research paper has to be in the framework of the phenomenon of necessity. It should be noted that the necessity ought not to be regarded one-sidedly and there should not be a biased approach because it became a law for all countries that were active in international relations. For instance, in the second part of XVIII century the Qing Empire in its trade relations with the Kazakh khanate and economic policy towards the Kazakhs took into account the concept of necessity. In this case the Qing dynasty stated that "…Kazakhs breed a great amount of horses. By bartering and exchanging horses with them it is necessary to satisfy the demands of inner and remote areas."[8]. Those

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[8] It was taken from N. Mukamethanuly's translation and citation. *"The palace memories of the Qing emperor Gauzun,"* Scripts in Chinese. Photocopies, Taipei, p. 2013, 543.

historians who studied thoroughly these periods of the history of the Kazakh khanate, have pointed out to the decisive role and impact of the phenomenon of necessity[9]. All events and situations that based on the necessity can be proven by historical facts in the Chinese records.[10] Thus this has to be a practical expression or aspect of the category of objective necessity.

The second significant theory for this research paper is the phenomenon of "national interest". This theory is basically formed or consisted of several crucial elements such as national security, development of national economy (economic determinism), and establishing and maintaining a world order (establishment and development of mutual relationships and cooperation with neighboring countries, external expansion, imperial or hegemonic ambitions of neighboring states). Before going into details in analyzing the phenomenon of national interest, it is necessary to look at its natural connections with the concept of "national security".

It should be pointed out that in the framework of the theory of international relations the category of "national interest" has always been analyzed and studied in close connection with the concepts like "national security" and "security" as well. This means that "national interest", "national security" and "security" as phenomena are an integral part of a single system. All these theories and phenomena simultaneously emerged when human communities and civilization appeared. The concept of "security" first and foremost means the "absence of threat or danger", as well as it encompasses the notions such as "defend interests", "being able to counter any threats", etc. The concept of security can be divided into geopolitical levels according to types, size, and spatial-geographical impact of threats as the following: international global security, international regional security, national security, and local security[11]. It should be noted that all in all the security issues have deeply and thoroughly researched in the theory of international relations.

Basically, since human history has started the concept of defending own territory from foreign and domestic enemies has always been a core element of ancient phenomena such as national interests and national security. Philippe Moreau Defarges, a prominent French political scientist, claims that every state has to reconsider its own national security in accordance with its territory[12][13]. The concept of "national interest" was first used as an instinct of defending own country and countering threats by the US president Theodore Roosevelt at the

[9] N. Mukamethanuly. *Diplomatic relations and the issues of Chinese Studies. Monographic studies*, Almaty, Lessons of history, 2010.

[10] It was taken from N. Mukamethanuly's translation and citation. *"The palace memories of the Qing emperor Rinzn",* p. 548.

[11] L. M. Ivatova, A.S. Kajdarova, A.T. Muhitdinova, *The theory of international relations,* Almaty, Kazakh university, 2014.

[12] Ph. M. Defarges. *Introduction to geopolitics*. Moscow, Concord, 1996.

[13] G.K. Akhverdyan, "The concept of national security in the context of globalization processes. Moscow," in *The theoretical journal "Credo New",* II (2010), p. 10-14.

beginning of the XX century[14]. An American political scholar D. Fisher by investigating and systematizing the main threats to national security pays a special attention to the classification of their causes. In this case, he regards natural phenomena, geographical factors as a part of threats[15]. The concept of "national interest" is considered a political category that encompasses the methods, approaches, forms and tools through which the national interests are realized on a national and international level[16]. Furthermore, the concept of national security is consisted of categories such as state security, local (area) security, private or personal security (structures, establishments, firms, businesses, individuals). The state national security policy is supposed to counter any threats to the country, as well as ensure sustainable development of the state.

In terms of assessment of national security issues and of methods of their embodiment there are some significant theories and concepts on the level of international security. Among them the most widespread and influential is the theory of political realism, which was thoroughly elaborated and promoted by Hans Joachim Morgenthau, an outstanding American scholar and expert on the study of international relations, as well as his followers. For example, Hans Morgenthau made an attempt to determine the major reasons of seeking to defend their national interests of states in their struggle for ensuring own national security while Walter Lippmann, a well-known American political commentator and scholar, linked national security to the concept of national war or defense. At the same time, Arnold Wolfers, a prominent American political scholar and expert, by connecting the concepts of "security" and cooperation with each other, assessed security as one of the crucial values of the state. The most important elements or principles of national security in the framework of the theory of political realism are national interests, the escalation of confrontations between or among states, and the decisive role of strengths and power of the state. Consequently, political realism paid attention to justification of the sovereignty of the state as the right to maintain the balance of power and countering threats, wars, and confrontations, joining different alliances, realization of its domestic and foreign policy objectives[17].

With the establishment of a new world order and emergence of new challenges and threats the essence of the concept of national security has become broader. Besides the traditional types of security, new forms of security have emerged, for which military confrontations and conflicts are not a necessity. In this perspective the concept of national security has begun to be viewed from global dimension. Ensuring such kind of security scale has become the main objective of interstate cooperation. With respect to the traditional concept of "national security", it is carried out by means of unilateral activities in a competitive situation.

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[14]D. Fisher, *Non-military aspects of security: a systematic approach. Specialized information,* Moscow, RAN INION, 1994.

[15]G.Y. Semigin, *Political encyclopedia: In 2 toms,* 1st volume, Moscow, Thought, 1999.

[16]S.A. Lantsov, F.I. Usmonov. *Security problems in the theory of international relations.* Available at: http://www.politex.info/content/view/437/30/, accessed 12. 01. 2018.

[17]P.A. Tsygankov, *The theory of international relations,* Moscow, Gardariki, 2003.

Cooperating and getting united on the international level in terms of ensuring national security is still complicated because states are still continuing to use military threats and force in settling misunderstandings and conflicts among states. Opponents of political realism argue that making military aspects of national security a top priority eventually leads to strengthening an international national security system. For example, P. Tsygankov, a well-known Russian scholar, claims that as long as states exist security cannot take a comprehensive and total character, which means it will continue to have a comparative character, and will depend on a political will. It should be emphasized that international relations cannot be only within interstate influences, and at the same time international politics should not be only in the framework of the foreign policy activities of states. Nonetheless, the role of states as important actors of international relations should not be underestimated[18].

Many scientists urge that national security should be regarded as a political value. In this perspective some Russian scholars by studying the issue of national security tend to link it to the concept of national security that was dominant during the Soviet period, which means the Soviet concept of national security has not yet lost its significance even today. In sense of chronological framework the first "National Security Concept" of the Russian Federation was adopted in 1997, the second concept threes years later. In 2009 "The National Security Strategy of the Russian Federation until 2020" was adopted. A concept of national security that is well-known and used in Russia and Kazakhstan generates diverse opinions. In particularly, the notion of "national" consists of some elements which have mainly ethnic character. Therefore, in some literatures is suggested that so-called the concept of "national-state security" should be used. First, the notion of "nation" is translated from Latin into Kazakh as "people". That is why when it comes to the concept of national security, first and foremost it is based on an idea that security of all states should be ensured and taken into consideration without any distinctions. Secondly, "national interest" and "state security" ought not to be confronted against each other. Stability of a system ensures the high level of its internal and external security. Subsequently, national security predominantly depends on the stability of a country, as well as economic, political, social, military, and other processes in society. National security as a concept first and foremost implies that a primary priority should be the process of ensuring sovereignty and integrity of society, a single economic and defense system of the state, proper functions and development of society. Kassym-Jomart Tokayev, a prominent Kazakh statesman and diplomat, by supporting the foreign policy doctrine of the Republic of Kazakhstan states that "The Kazakhstani leadership has determined the main directions of the foreign policy of the country, which included the following: successful integration of the country into world community, ensuring the national security of the state…"[19]. "The National Security law of the Republic

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[18] K. Tokaev. *Diplomacy of the Republic of Kazakhstan*. Almaty, 2002.
[19] *The national security law of the Republic of Kazakhstan,* 2012, № 527-IV. Available at: http://adilet.zan.kz/kaz/docs/Z1200000527, accessed 12. 01. 2018

of Kazakhstan" that was adopted in 2012 showed that national security is basically a complicated and multifaceted system[20]. In this case regional integration is widely considered to be one of the main conditions of ensuring national security. For example, Nabizhan Muhamethan, a well-known Kazakh scholar and historian, asserts that "China as one of the leading nuclear powers plays a crucial role in maintaining Asian and global security. Therefore, in terms of ensuring own national security Kazakhstan needs China's support"[21]. Basically, the concept of national security can be seen in the principles of national interests, in a broader sense in contemporary process of globalization of the world, and its role and impact can be noticed in global communications of states.

All abovementioned assumptions are related to the fact that the most important category that plays a decisive role for national security is actually the concept of "national interest". This means that the concept of "national security" is closely connected with the category of "national interest" in theory of international relations. It is well-known that "national interest" is regarded as one of the ancient concepts in human history, and at the same time it has generated heated discussions and controversies among scholars in the field of international relations. Nevertheless, it should be noted that these two main concepts are not only close but seen as elements or parts of one category. Theoretically the phenomena of "national security" and "national interests" are foundations of foreign policy of states and their activities on the international scene. This category was adopted as a foundation of political, economic, and cultural relationships among ancient Greek states, and was practiced in internal and foreign policy activities of their allies. Likewise, in contemporary period all states are conducting and realizing their foreign policies in accordance with their national interests. During the XVII century when first elements and principles of international law emerged, which designed to regulate the relationships of sovereign national states, simultaneously the category of national interests came into being as well. History of diplomacy and international relations shows us that the Westphalian of international relations that was founded in 1648, and which predominantly based on the tough competitions and rivalries of sovereign national states has existed for more than three hundred years. Furthermore, it is obvious that the Westphalian system has not lost its significance yet despite going through many centuries. In the framework of this system on the one hand different national states sought to expand their influences, and at the same time some of them were determined to prevent any state from establishing its control over others on the other hand, which made competitions extremely severe and tough. Consequently, all these contradictions and inconsistencies of their national interests caused misunderstandings and military conflicts on different levels. Because of these rivalries and conflicts national states had to search for allies or establishment of a politico-military coalition to counter a violator of the balance of power, and to defend their national interests.

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[20]Zh.M. Medeubaeva, *The theory of international relations: textbook,* Astana, L.N. Gumilev ENU, 2006.
[21]It was taken from N. Mukamethanuly's translation and citation. *"The palace memories of the Qing emperor Gauzun,"* p. 543.

Accordingly, the capability of the head of a state to engage his country with a military alliance or ability of creating such an alliance was regarded as crucial factors that determined the role and place of state in world politics. As a rule, such political and military alliances were temporary, established when they were necessary, and after the end of conflicts disbanded. During the Cold War two major politico-military alliances such as the Warsaw Pact and the North Atlantic Alliance (NATO) were a crucial tool of severe and tough ideological confrontations between the two worlds that lasted almost for half a century. While first alliance has already ceased to exist, the latter has been quite successful in changing its priorities, expanding eastward, encompassing all former socialist republics in eastern and central Europe, and seeking to establish its rule throughout the world[22].

By looking into the history of the Kazakh khanate in the second part of the XVII century, one can see some concrete activities and important views on the issues of national interests. Such views and concepts were predominantly generated and promoted by political, military and spiritual leadership of the Kazakh khanate namely such as Kazakh khans, biys, orators, poets, and batyrs (warriors). For instance, some scholars who have deeply studied the Kazakh folklore point out that Kazakh biys (elected judges and administrators) were broadly considered promoters of national interests, and when it was needed they truly made great contributions to resolving any significant issues of both internal and foreign in accordance with national and state interests[23]. On the other hand, it was argued that biys as political and social institute of the Kazakh society had been struggling for defending national and state interests for a long time specifically from the ancient times until XX century[24]. This serious assumption can be proven to be genuine and right by historical statements of the following outstanding Kazakh biys: "Do not sit idly by if your friend is attacked by an enemy" (Asan biy), "You have warriors who are capable of raising a flag, you have brave men who are ready defend their homeland, and you have wisdom and a way of life that was inherited from your ancestors. If you kneel before your foes, you will be suffering" (Tole biy), "If your motherland is attacked by your enemies, take up arms and defend your country" (Jetes biy), "When your foes at the gate, then it is your duty to defend your homeland to the last drop of your blood" (Bertis biy); "We are willing to die for our fatherland and people" (Aktamberdy Jyrau), "We are supposed to protect our land, and never surrender" (Dospanbet Jyrau). In addition to that its should be noted that during the second part of XVII century in official letters of the Persian Shah Abbas II to Tauke Khan, a Kazakh ruler, a great deal of issues were discussed related to national and states interests. A Kazakh scholar Kuanyshbek Kari by investigating the content of these letters stated that "The Persian Shah paid a special attention to the Khan's family tree (Tauke Khan – Tokmurzayeva A.), especially the Persians were well aware of the fact that he was a descendant of Genghis Khan. Therefore, when it was needed in their letters the Persian shahs as a

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[22] A. Nysanali, *Three prophets*, Almaty, 1992.

[23] K. Omarhanov, *The court of judges in traditional law*. 2 edition, Almaty, 2008.

[24] K. Kuanyshbek, *A letter of the Persian shah to Tauke khan*, Zhuldyz, 2006, p. 3.

rule appealed to Uzbek and Kazakh rulers, courteously putting an emphasis on the greatness of Genghis Khan"[25]. By analyzing works and activities of ambassadors that served as a bridge between the Qing Empire and the Kazakh khanate, one can assume that these diplomatic envoys' main missions were first and foremost establishment and advancement of trade cooperation between two nations, and defending and realization of national interests of their countries[26]. Meruert Abusseitova, a well-known Kazakh scholar, has made substantial contributions to analyzing and interpreting of historical records and documents related to the issues of national interests of Kazakh khanate on the international scene. In this perspective Professor M. Abusseitova states that "These historical records are mainly related to description and interpretation of the foreign policy interests and activities of states. They were written by outstanding eastern narrators and historians of that period including: "Tarikh-i Alam Arayi Abbasi" by Iskander Beg Munshi, "Sharaf-nome-yi shahi by Hafiz Tanish Bukhari, "Imamkuli Khan name" by Suhaila, etc."[27]. Moreover, the same scholar points out that in the middle of the XVIII century bilateral relationships between the Kazakh khanate and the Qing dynasty were close and flourishing, especially two sides were determined to develop trade cooperation making the silk and horses the main commodities. Therefore, Professor M. Abusseitova asserts that this period of the Kazakh-Qing relationships should be regarded as the one of the prosperous and bright stages of the history of the Silk Road[26]. It should be noted that national interests played a decisive role in development of bilateral political, economic and trade relations between the Kazakh khanate and the Qing Empire, due to which a new academic-theoretical paradigm came into being. In Kazakh traditional culture there is a great deal of proverbs and principles which call for respect, good neighborliness and cooperation among various nations. Nomads and nomadic states broadly practiced and promoted such principles in their relationships with other countries. Such principles on the one hand are considered to be significant elements of foreign policy, and they teach us to evaluate history and historical events properly on the other hand. In this case every sovereign nation has to demonstrate its readiness to any domestic and foreign challenges, has to be cautious, and in defending national interests is supposed to appeal not only to its military power but as well as to its wisdom and intelligence. According to Mukhtar Shakhanov, a prominent Kazakh writer and diplomat, "Having separated from the Shaybanids in 1456, the Kazakh people established their own national statehood. Over the five centuries the Kazakh people have witnessed horrendous difficulties and undergone through tough and severe historical periods of hardships and suffering. During the Russian colonization and domination, the Kazakh people fought constantly for their freedom and independence more than three hundred times."[28].

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[25]G. Mukanova. *The strategy of Ablai Khan: 300 years later*. Moscow, Thought, 2011, 3, 90-92.
[26]M. Shahanov, *Kazak literature,* Almaty, 1996.
[27]M. Abusseitova, "The Kazakh khanate in international relations in the XVI-XVIII centuries and diplomatic experience," in *Diplomatic Chronicles,* II (2015), no. 51.
[28]G.Y. Semigin, *Political encyclopedia,* p. 750.

All above-mentioned notions can be assessed in accordance with principles of political realism. The concept of "national interests" is a political category that predominantly linked to main goals and necessities of states. National interests are considered a basis of foreign policy activities and interests of states on the international scene[29]. For example, Hans Morgenthau by determining the main reasons of attempts to defend their own national interests and ensure national security claimed that national security is determined and shaped by national interests. Walter Lippmann was the first scholar who began to analyze and assess the concept of national security from the perspective of the concept of national interests. As a rule national interests are determined by several complex of systems and factors that related to foreign and internal policy of states, the level of political, economic, social and legal development, geographical and geopolitical locations, national-historical traditions, and objectives and tasks of ensuring independence and national security of states.

According to a principle of political realism, the concept of "national interest" will remain an important part of international relations theory. It implies that the interconnection between national interests and national security will remain to be a debatable and controversial issue in theory international relations. Interests and security are indeed interdependent and interconnected concepts, but interests are regarded as primary, which means without national interests there is no national security and its emergence is unlikely. The essence and character of national security is determined by national interests, and in addition to that national security of any country is designed to defend and ensure national interests. Rudolf Ritter von Jhering, an outstanding German scholar and legal realist, maintained that a personal or individual security is a "legally defended interest"[28]. Georgi Plekhanov, a prominent Russian Marxist theoretician, claimed that "any norms of security defend a certain interest".

It is well-known that the concept of national interests was defined by scholars (Reinhold Niebuhr, Charles Beard) at the beginning of the XX century. Later this concept was developed by many scientists such as Hans Morgenthau, George Kennan, Walter Lippmann, Kenneth Waltz, Edgar Furniss, and James Rosenau, etc. According to Hans Morgenthau, "national interests" show the permanent foundations of foreign policy of state on the international scene[30]. Some aspects of internal and foreign interests have been researched by well-known Russian scholars such as R.L. Bobrov, G.I. Tunkin, N.N. Ulyanova, G.H. Shahnazarov, I.I. Lukashuk, Y.A. Tihomirov, etc. As a rule, political figures believe that a good policy is actually that one which easy to be explained and that is based on "national interests". A Russian scholar P. Tsygankov maintains that it is necessary to know two things when it comes to national interests: first, internal (societal) and national interests that do not deny one another. While internal (societal) interests are influenced by international situations and changes, national

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[29]R. Ihering, *Der Geist des romischen Rechts,* 3rd volume,. Heidelberg, 1968, p. 327.
[30]H. Morgenthau, *In Defense of National Interest: A Critical Examination of American Foreign Policy.* N.Y., 1952.

interests are mainly dependent on economic situations, social and political stability in a country. Second, in those countries that undergo through a transition period in their development, the control of strengthening of mutual influence of internal (societal) and national interests is significant[31]. Another Russian scientist Mikhail Ilyin believes that "national interests" are integral part of any independent country and civil society. State interests and the interests of civil society are interconnected with the concept of national society, and determine its content and structure"[32].

All debates and opinions on the concept of national interests have shown that there are many commonalities of these main categories and principles. First, some of them acknowledge and consider "national interests" tools of analysis and assessment of foreign policies of states in the contemporary system of international relations (Arnold Wolfers, James Rosenau, and Dario Battistella). Second, it is paid a great attention to legality and importance of the concept of national interests. Third, it is suggested that the concept of national interests first and foremost demonstrates the integrity of political system and civil society. Finally fourth, it has been made attempts to separate or distinguish national interests from internal (societal) interests, though it was concluded that they do not deny each other.

According to the paradigm of liberal-idealism, the major component of national interests is the imperative of self-preservation of states. The essence and parameters of national interests are determined by goals and values of the contemporary society. Generally speaking, national interests first of all imply survival (self-preservation) and development (progress). In this case Kazakhstani political scientists by analyzing the foreign policy doctrines of the Republic of Kazakhstan connect the national interests of the country with the pace of economic development, protecting rights and interests of Kazakhstani citizens abroad, promotion and advancement of mutual relations and cooperation with all interested states[33]. A prominent Kazakh scholar Nabizhan Muhamethan maintains that bilateral relationships and cooperation between China and Kazakhstan have been established and promoted in accordance with national interests[34]. Yerlan Karin states that the concept of national security of the Republic of Kazakhstan the primary source of understanding and determining the essence of national security of the state, and it represents an official view of national interests of the country[35]. Besides the concept of national interests are explained and interpreted through norms, values and ideological position. As a rule national interests can be primary (top), permanent, changeable, inconstant, long term and short term. For instance, K.S. Gadzhiev, a Russian political scientist, argues that top and permanent interests are determined by important geopolitical parameters. In this perspective the role

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[31] P.A. Tsygankov. *The theory of international relations,*

[32] M. V. Ilyin, *Words and meanings. Experience in describing key political concepts.* Moscow, The Russian Political Encyclopedia (ROSSPEN), 1997.

[33] K. Tokaev, *Diplomacy of the Republic of Kazakhstan*, Almaty, 2002.

[34] It was taken from N. Mukamethanuly's translation and citation. *"The palace memories of the Qing emperor Gauzun".* p. 543.

[35] Y.T. Karin, *The internal political aspects of national security of the Rеpiblic of Kazakhstan. Dissertation.* Almaty, Kazakh al-Farabi National State University, 1999.

and place, status, weight and military power, capability of maintaining of sovereignty and ensuring the security of citizens of any state are considered indispensable and integral elements of national interests[36].

Thus as it was mentioned above, ability of states of their national interests is dependent on many factors such as social-economic situation of a country, political system, history, culture, power, and relationships with other states, etc. It is obvious that if national interests of a country are not realized it will be impossible to ensure national security. National security implies protecting and ensuring vital national interests. It should be analyzed and researched as an outcome of an analysis of all political, legal, state, national, socio-economic and historical-cultural components.

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[36] K. S. Gadzhiev, *Introduction to geopolitics. 2nd edition,* Moscow, Logos, 2002.

"Some Theoretical Aspects of Studying the Foreign Policy of the Kazakh Khanate," *Astra Salvensis,* VI (2018), no. 12, p. 35-49

Svetlana KUDAEVA

The Circassian (Adyge) Scattering in the Countries of the Middle East: Theoretical and Methodological Approaches to Diasporality Studies (Based on the Example of the Classic Jewish Diaspora)

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Abstract. *As of today, the Circassian (Adyge) diaspora counts according to the minimum data for around 3 million people. The areas of its compact settlement are Turkey, Syria, and Jordan. This situation has developed in the course of the mass migration of the Adyge to the Ottoman Empire in the XIX century during the Caucasian war. The manuscript presents a comparative analysis of the most known methods for studying "classic" Diasporas (their invariant component). Also, there was an attempt to adapt them in relation to the Circassian (Adyge) diaspora (variative component of the method), i.e. rather adequate approaches to studying the Circassian (Adyge) diaspora have been worked out. The author represents the main results of multi-year research on the history of formation and development of the Circassian (Adyge) diaspora in the countries of the Middle East in short.*

Keywords: Russia, North-West Caucasus, the Ottoman Empire, Turkey, Middle East, the Circassian (Adyge), the Jewish diaspora.

Introduction

The Circassians (Adyge)[1] of the North-West Caucasus belong to the amount of the people, who became the national minority at their historic homeland. Currently, the Circassian (Adyge) ethnic group involves more than a three million people diaspora, while a little more than seven hundred thousand of them (the Adyge, the Circassian, and the Kabardians) live at their historic homeland. The areas of compact settlements of the Adyge abroad are Turkey, Syria, and Jordan. This situation was the result of the Caucasian war.

The available statistical data confirm that out of every 100 migrated North Caucasus residents, 57 people were of the Adyge ethnicity.[2] If one assesses the degree of tragedy of any people's fate by the ratio of the number of its representatives living in the historical homeland and the number of the diaspora, there are hardly a people in the world whose fate would have been so tragic. It should be noted that this ratio is two to one for the Armenians,[3] one to four for the Jews,[4] and one to five for the Adyge.[5]

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[1] The Adyge is an endoethnonym (self-name), and the Circassians is an exoethnonym (ethnonym in other languages) of modern Kabardinians of Kabardino-Balkaria, the Circassians of Karachaevo-Cherkessia, the Adyge of the Republic of Adygea, the Shapsugs of the Black Sea and the Adyge living outside of Russia.

[2] S. G. Kudaeva, *The Adyge (Circassians) of the North-West Caucasus in the XIX Century: The Process of Transformation and Differentiation of the Adyge Society,* Maikop, Magarin O. G., 2014, p. 116, 375.

[3] S.G. Kudaeva, *With Fire and Ferrum. Igni et Ferro. The Circassians' Forced Migration to the Ottoman Empire (20-70-es of the XIX century),* Maikop, Maikop State Technological Institute, 1998, p. 18.

[4] I.-M. Morariu, "Aspecte demografice privitoare la evreii din localitatea Salva, judeţul Bistriţa-Nãsãud (1885-1894)," in *Astra Salvensis,* VI (2018), no. 11, p. 107–116.

[5] S.G. Kudaeva, *With Fire and Ferrum. Igni et Ferro. The Circassians' Forced Migration to the Ottoman Empire (20-70-es of the XIX century),* p. 18.

Emigration of the Adyge at the XIX century to the limits of the Ottoman Empire was one of the central problems that determined the political and socio-economic history of the people. The extreme events related to the war could not but lead to differentiation of the society, change the nature of its functioning, determine the manifestation of critical areas of behavior, expressed in the emigration of a significant part of the population from the historic territory. In the course of military colonization, there have been cardinal changes in the political, socio-economic, cultural and mental spheres of the Adyge society, manifested in the process of transforming the traditional forms of joint living when the parts of the broken ethnicity enter the various spheres of the Russian Empire and the formation of numerous diaspora groups in the countries of the Middle East.

Today, in historical knowledge, interest in the problems of migration of peoples is becoming more and more evident. It is clear that the appeal to such a large-scale phenomenon as the Circassian (the Adyge) emigration is capable of substantially replenishing historical knowledge in the field of the Caucasus studies and international relations.

So far, sufficient experience has been accumulated in the systematic study of the causes and consequences of the Circassian (the Adyge) migration, and reasoned conclusions have been made. But still the problems connected with the peculiarities of the formation and development of the Circassian diaspora do not lose their relevance. This is natural, since the process of historical cognition is manifested in the movement of thought from the events of history to an understanding of their causes, the nature of development and consequences. In this context, the issue of the diasporality of the Circassian scattering is of particular interest, since the concept of "diaspora" is very multifaceted and complex. The identification of the nature of the diasporality of any scattering is of a special interest and importance for understanding ethnic processes.

In the course of the study of the diasporality theory, it was revealed that the diasporality consciousness manifests itself in very many scattering situations, but, according to scientists, not every ethnic group in the dispersion can be classified as a diaspora. That is why the article makes an attempt to distinguish in diaspora activities not only specific characteristics peculiar to a particular diaspora, but also general (invariant) characteristics that can be adapted to the Circassian scattering, i.e. variative component of the methodology.

The prevailing historiographic situation also determined the relevance of the researched problem. The modern state of historical science presupposes the development of scientific concepts, the formation of new research approaches, as well as the improvement of methods and methods of studying historical information, which will substantially expand the discussion space.

This formulation of the problem determined the choice of the object of study. It is, above all, the process of interaction of political and socio-economic phenomena leading to the modification of traditional social structures and the formation of diaspora groups, as well as the process of formation and development of the Circassian diaspora as an ethnosocial organism.

In order to provide a reasoned solution to the research problem, the author presents summarized results obtained in the course of a comprehensive study of the events of the 19th century in the North-Western Caucasus and the Ottoman Empire. Circassian emigration is studied as a broad socio-political, economic and demographic phenomenon. An attempt was made for the first time, using the available developments in the theory of ethnicity and the theory of diasporas, as well as factual material on the history of the formation and development of the Circassian diaspora, conducting comparative analysis with the Jewish classical diaspora in order to reveal the typological features of Circassian scattering.

Materials and methods

The complexity of the object being studied is determined by its multidimensionality, which required the involvement of a variety of historians and historiography sources and literature of varied informativeness. The author selects the most significant information on the importance.

An important place was taken by general theoretical studies that made it possible to identify the main criteria that characterize the basic concepts of "ethnicity" and "diaspora" for this problem.

A lot of attention was paid to the study of the ethnopolitical phenomenon of the diasporas by well-known Russian scientists V.A. Tishkov,[6] S.A. Arutyunov,[7] Yu.I. Semenov,[8] E. Melkonyan,[9] Z.I. Levin,[10] V. Popkov.[11] A scrupulous analysis of this problem is presented in the works of foreign authors such as U. Safran,[12] A. Ashkenasi,[13] Kh. Tololyan,[14] etc. A comparative analysis of the conclusions of these authors made it possible to single out those provisions that are indisputably the characteristic features of classical diasporas and adapt them to the Adyge diaspora.

Special attention should be paid to the bibliographic and statistical work of the Bulgarian academician Nikolay Mihov.[15] The author collected a huge amount of

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[6] V. A. Tishkov, "The Historical Phenomenon of the Diaspora", in *Ethnographic Review,* (2000), no. 2, p. 43–63.

[7] S. A. Arutyunov, "Diaspora is a Process", in *Ethnographic Review,* (2000), no. 2, p. 74–78.

[8] Yu. I. Semenov, "Ethnicity, Nation, Diaspora", in *Ethnographic Review,* (2000), no. 2, p. 64–74.

[9] E. Melkonyan, "Diaspora in the System of Ethnic Minorities (on the Example of the Armenians Scattering)", in *Diasporas,* (2000), no. 1-2, p. 6–29.

[10] Z. I. Levin, *The Diaspora Mentality (Systematic and Sociocultural Analysis),* Moscow, Institute of Oriental Studies of the Russian Academy of Sciences, 2001, p. 176.

[11] V. Popkov, ""Classic" Diasporas: to the Question of the Term Definition", in *Diasporas,* (2002), no. 1, p. 6–12.

[12] W. Safran, "Diasporas in Modern Societies: Myths of Homeland and Return", in *Diaspora: A Journal of Transnational Studies,* 1 (1) (1991), p. 83–99.

[13] A. Ashkenasi, "Identitätsbewahrung, Akkulturation und die Enttäuschung in der Diaspora", in M. Dabag, K. Platt (eds.), *Identität in der Fremde,* Bochum, Universitätsverlag Brockmeyer, 1993, p. 106–116.

[14] Kh. Tololyan, "Rethinking Diaspora(s): Stateless Power in the Transnational Moment", in *Diaspora: A Journal of Transnational Studies,* 5 (1) (1996), p. 3–36.

[15] N. Mihov, *Population in Turkey and Bulgaria in XVIII-XIX Centuries. Bibliographic and Statistical Studies,* vol. 1, Sofia, Bulgarian Academy of Sciences, Publishing House "Tsarska Pridvorna Pechatnica", 1915, p. 483.

material on publications and printed publications dealing with issues of ethnic composition, numbers and regions of settling of the peoples of Turkey and Bulgaria. N. Mihov managed to analyze the materials of 15 European libraries. Thus, it was a rare opportunity to extract important information from the works of European authors on the number and geography of the settlement of the Circassian (Adyge) in the territory of the Ottoman Empire.

It should be noted the work of Turkish authors and representatives of the Adyge abroad. They contain valuable information that helped to supplement with concrete testimonies the data on the future fate of the migrants, the plans of the Ottoman government for their use, the geography of settlement and numbers.

Moreover, the publications of foreign historians extracted data from unpublished sources of funds of foreign countries. Basically, these are the archival documents of the Ministry of Foreign Affairs of Turkey, as well as the Prime Minister and the Division for the Record of Acts of Great Britain.

In the course of studying the further fate of the migrants, the peculiarities of their entry into the political and social environment of their new country of residence, more than 40 foreign sources and literature not previously translated into Russian were analyzed.

The volume and informative saturation of the identified sources and literature constituted a sufficient basis for studying the problem posed. The article presents the results of the author's many years research on the history of the formation and development of the Circassian (Adyge) diaspora in the countries of the Near and Middle East. Most of the above facts were confirmed during the work in the scientific historical and ethnographic expedition in Turkey.

The level of elaboration of the methodology questions allowed to systematize the material and to arrive at sufficiently reasoned conclusions and generalizations. As a methodological basis, the author took into account the fundamental provisions of the dialectical logic of cognition, as well as the philosophical interpretation of the universal connection and the interdependence of the phenomena of history.

The principles of scientificness, historicism, objectivity, psychologism, as well as systemic, and evaluative formed a specific scientific part of the methodological basis. In the systematization and analysis of sources and literature, historical research methods, such as specific analysis, retrospective, historical-typological, synchronous analysis, were used. The auxiliary component of the theoretical basis was the provisions and conclusions of well-known ethnologists, ethno-sociologists and ethnopsychologists.

A special place was given to the historical-typological method, which presupposes the systematization and ordering of objects of study according to their characteristic features. The use of this method helps to identify the similarities and differences in the objects studied, to determine their structure and patterns of functioning, and also their identification.

It should also be noted that the analysis of the problem of the Circassian (Adyge) diaspora presented in the article fully fits into the philosophical four-

dimensional system of methodological reflection: ontological, epistemological, axiological and praxiological.[16] This statement requires clarification.

First, the definition of the object of research, the objective conditions for its existence, as well as the identification of parameters and regularities of being can be attributed to the ontological aspect. The article describes the concept of the diaspora, defines the theoretical positions of its study. Secondly, from the point of view of epistemology, it is intended to move towards a more complete understanding of historical knowledge on the problem under study. Thirdly, the praxeological approach presupposes a rational determination of the expediency of choosing the object of investigation. And, finally, the awareness of the value of the object under study, the establishment of its socio-historical significance belongs to the sphere of axiology. That is, in the article an attempt is made to give a value characteristic of the phenomenon under study taking into account the real theoretical and methodological state of historical knowledge and an adequate definition of theoretical approaches to the study of the problem.

Results and discussion

Due to the tradition in the science of designating the term "classical diaspora" for Jewish minorities in the context of this problem, interest is represented in the studies on the ranking of signs of the classical diaspora based on the experience of studying Jewish minorities. This allows us to identify the main, key criteria for diasporality.

In all presented concepts there are no contradictions, moreover, in most positions they are unanimous in opinion, and in some cases complement each other. Most authors acknowledge the violent nature of migration as the main criterion of diasporality. It is forced migration that is considered one of the key characteristics of classical (historical) diasporas, which distinguishes them from new forms of scattering, where the main reasons for migration are economic.

As for the Adyge migration, it can be argued that by now scientists have come up with reasoned conclusions on the causes of the Adyge migration and the definition of its nature. It was the policy of the tsarist government in the North-Western Caucasus, especially during the final stage of the Caucasian War (1856-1864), when the idea of mastering a strategically important region becomes the main one in the plans of the Russian government, caused a mass migration of the Adyge to the Ottoman Empire. During the military colonization of the region, the Adyge society, which previously represented an integral system of life support and functioning, underwent a forced transformation. As a result, a completely different ethnolocalization of the Adyge was formed in the North-Western Caucasus and beyond. By the end of the Caucasian war, there were about a hundred thousand from more than 1.5 million people. Ten years later there were only sixty thousand people in the Kuban region. According to archival documents, by the middle of 1864, ninety Cossack villages were settled on the lands of the Adyge, and by the

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[16] D. I. Dubrovskiy, "On the Specifics of the Philosophical Issues and Fundamental Categorical Structures of Philosophical Knowledge", in *The Questions of Philosophy,* (1984), no. 11, p. 62–68.

end of the 19th century there were already one hundred and seventy-six. According to data for 1901, the indigenous population, i.e. Adyge, in the general composition of the population of the region was 5.5%. The above-mentioned facts confirm that by now in historical science it is already sufficiently argued enough that the migration of the Adyge within the Ottoman Empire was a forced reaction to the policy and practice of colonization of the North-Western Caucasus.[17]

Special attention is paid to the position that diasporas can arise only on the basis of ethnically homogeneous groups that were formed in the period preceding the migration.[18]

Kh. Tololyan notes that the basis of the diaspora is a community with a clearly manifested identity.[19] The essence of this proposition essentially extends the assertion of S.A. Arutyunov that the diaspora cannot be in the country or the state, the diaspora can only be found in the ethno-social organisms living in the territory where the ethnicity was formed and its ethnogenesis and the process of further development were accomplished.[20]

Argumentation of this thesis with respect to the Adyge requires an appeal to the questions of their ethnogenesis. The history of the formation of the Adyge's ethnicity was considered by scientists in the general context of the development of the North Caucasian peoples and the conclusion that the Adyge are the autochthons of the North-Western Caucasus is quite conclusive. The process of their formation has been going on for a long time - from the Neolithic era to the early Iron Age (1 thousand BC), when one can confidently talk about the ethnic composition of the region's population.[21] And by the 10th century AD it is believed that the Adyge formed as a people with a single language and culture and occupied quite extensive territories from the Taman Peninsula in the West and up to Abkhazia in the southeast, to the Azov Sea and the river Kuban in the North.[22]

The fact of their indigenousness is also confirmed by the fact that by the 19th century the Adyge had a sufficiently developed economic system well adapted to complex landscape conditions, which could only be the result of hard work of many generations. But as a result of military operations on the part of tsarist Russia for centuries, the economic system that was formed was destroyed, and the people were deported to the Ottoman Empire. At present, according to various sources, more than three million Adyge diaspora live in different countries of the world, and places of its compact concentration are Turkey, Syria, and Jordan. Already these

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[17] S. G. Kudaeva, *The Adyge (Circassians) of the North-West Caucasus in the XIX Century: The Process of Transformation and Differentiation of the Adyge Society,* p. 319; Z. Yu. Kubashicheva, *Formation of the Ethnical Map of the North-Western Caucasus (End of XVIII - Beginning of 20s of the XX Century),* Maikop, Pashtov Z. V., 2010, p. 197.

[18] V. Popkov, "''Classic'' Diasporas: to the Question of the Term Definition", p. 17.

[19] Kh. Tololyan, "Rethinking Diaspora(s): Stateless Power in the Transnational Moment", p. 12.

[20] S. A. Arutyunov, "Diaspora is a Process", p. 78.

[21] V. I. Markovin, *The Dolmen Culture and the Questions of the Early Ethnogenesis of the Abkhaz-Adyge,* Nalchik, Elbrus, 1974, p. 48.

[22] R. Betrozov, *Origin and Ethnic and Cultural Connections of the Adyge,* Nalchik, Nart, 1991, p. 31–32.

facts predetermine the transnational character of the Adyge diaspora. In this connection, attention is drawn to the thesis of H. Tololyan[23] on maintaining ties between the Diasporas, which almost coincides with the idea of A. Ashkenasi[24] about communication networks of Diasporas. Proceeding from these provisions, V. Popkov singles out a kind of conditional concept, as a "branch" of the diaspora, i.e. when studying diasporas, it is necessary to take into account the degree of intensity of interaction between communities. At the same time, the author draws attention to the fact that the "branch" of the diaspora can be considered the aggregate of several communities of one region, connected by a denser network of communications than with the rest of the communities of the diaspora, and having a specific cultural identity that reflects the characteristics of the region. This is what distinguishes one "branch" of the diaspora from the other.[25]

As for the Adyge Diasporas in Turkey, Syria, and Jordan - these are the different "branches" of the same diaspora, representing different communication spaces, which determines the formation of a local, specific culture (in Turkey, Syria, and Jordan). At the same time, these "branches" of the diaspora maintain close enough ties between themselves. British researcher A. Bra also agrees that the diaspora of one people can exist in different territories and not even always carry out links between themselves.[26]

Next, I would like to note that an essential criterion, characterizing the viability of the diaspora, is its numerical index, as well as the features of settlement. According to scientists, there must be a certain "critical mass" that allows creating diaspora communities that have a certain density and compactness of settlement. A small group of immigrants, as a rule, cannot form a community. Preservation of ethnocultural features, i.e. the slowdown in the assimilation process, directly depends on the number and compactness of the resettlement. In this case, the type of settlement has a significant significance.[27] The ethnic diaspora can exist under the condition of disperse resettlement in a foreign ethnic territory and in another ethnic environment.[28]

In the case of the Adyge, the quantitative indicator was sufficient for the reproduction and preservation of ethnic endogamy. The author of this article, as a result of a scrupulous analysis of the statistical data of the works of Russian, European, Turkish, Arab authors and representatives of the Adyge republic, managed to arrive at a reasoned conclusion that around 1 million people migrated from the territory of the North-Western Caucasus. 400 thousand people.[29]

This statement requires more detailed comments since currently there is a wide range of opinions on the issue of the number of migrants in the historical

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[23] Kh. Tololyan, "Rethinking Diaspora(s): Stateless Power in the Transnational Moment", p. 3–36.
[24] A. Ashkenasi, "Identitätsbewahrung, Akkulturation und die Enttäuschung in der Diaspora", p. 106–116.
[25] V. Popkov, ""Classic" Diasporas: to the Question of the Term Definition", p. 17–18.
[26] *Ibidem,* p. 18.
[27] Z. I. Levin, *The Diaspora Mentality (Systematic and Sociocultural Analysis),* p. 49.
[28] Yu. I. Semenov, "Ethnicity, Nation, Diaspora", p. 66.
[29] S. G. Kudaeva, *The Adyge (Circassians) of the North-West Caucasus in the XIX Century: The Process of Transformation and Differentiation of the Adyge Society,* p. 244–254.

science. Russian and Soviet authors dealing with this problem indicate the number migrated people from 500 thousand to 3 million. As an example, the authors cite the data of some authors who at different times were engaged in this problem. Thus, the representative of the noble historiography, Ad. P. Berzhe believes that 493,194 people migrated from 1858 to 1865 to the Ottoman Empire.[30] Approximately same number (500 thousand people) is named by L.D. Lopatinskiy.[31] V.E. Davidovich and S.Ya. Sushchiy, having analyzed the data of various archives, concluded that the amount of migrated people reached from 350,000 to 700,000.[32] However, there are other points of view. The Abkhazian educator S. Basariya asserts that the number of the Circassian migrants reached 2 million people.[33] According to Sultan Dovlet-Giray, who referred to the data of the Statistical Committee, the number of the Circassians in Turkey by 1910 reached 2 million 750 thousand people.[34] Russian historian and ethnographer D.E. Eremeev believes that the number of resettled people is approaching 1.8 million people.[35] The work of another historian, R.G. Landa, this number is between 1 to 3 mln people.[36] The Russian general, an eyewitness to the events, R. Fadeev, estimates the number of resettled people to 1 million in an article published in the Turkish magazine Birlesik Kafkasya (United Caucasus).[37]

This figure exceeds 1 million people in the European historiography, while accounting is mainly carried out in the period from 1859 to 1864. According to the official data of the world exhibition of 1873, cited by K. Saks, approximately 1 million people migrated to Turkey. A. Ubichini gives same figure. In 1 million people determines the number of the Circassian and D. Baker, referring to German statistics.[38]

In the works of Turkish authors and representatives of the Adyge abroad, these figures range from 500 thousand to more than 2 million people. A Jordan historian, M.H. Hagondoqa claims that 1.5 mln people left the Caucasus, including

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[30] A. P. Berzhe, "Eviction of the Highlanders from the Caucasus", in *The Russian Antiquity,* (1882), no. 1, p. 163.

[31] L. G. Lopatinskiy, "Notes of the Adyge People in General and the Kabardians in Particular", in *Collection of Materials for the Description of the Districts and Tribes of the Caucasus,* (1891), no. 12, p. 5.

[32] V. E. Davidovich, & S. Ya. Sushchiy, "Ethnic and Regional Factors in Shaping the Culture of the South of Russia", in *Civilizations and Cultures,* (1996), no. 3, p. 212.

[33] S. P. Basariya, *Abkhasia in Geographical, Ethnographical and Economic Terms,* Sukhum-Kale, People's Commissariat of the Soviet Socialist Republic of Abkhazia, 1923, p. 105.

[34] St. Petersburg Branch of the Archive of the Russian Academy of Sciences, http://ranar.spb.ru/eng/, accessed 13. 04. 2018.

[35] D. E. Eremeev, *The Ethnogenesis of the Turks (Origin and Main Stages of Ethnic History),* Moscow, Nauka, 1971, p. 113.

[36] R. G. Landa, *Islam in the History of Russia,* Moscow, Publishing House of the Russian Academy of Sciences "Eastern Literature", 1995, p. 149.

[37] A. G. Avakyan, *The Circassian Factor in the Ottoman Empire and Turkey (2nd part of the XIX century - first quarter of the XX century),* Yerevan, National Academy of Sciences of the Republic of Armenia, 2001, p. 114.

[38] N. Mihov, *Population in Turkey and Bulgaria in XVIII-XIX Centuries. Bibliographic and Statistical Studies,* p. 29, 288, 339.

600 thousand Circassians for the period from 1857 to 1878.[39] According to Shaukat Mufti, 500 thousand people migrated.[40] A well-known historian, Professor Kemal Karpat, who summarized the data of the Turkish archives, writes that from 1859 to 1879, 2 million people migrated, however, only 1.5 million people reached the destination.[41] A prominent public figure, historian Izzet Aydemir, names the number of 1.5 million people.[42] Berzage Nihad claims that 2 million people migrated.[43] According to the Circassian newspaper "Guaze", 1 million 760 thousand Circassians found their second homeland in the Ottoman Empire. Turkish Encyclopedia names the figure of 500 thousand, and the Islamic Encyclopedia estimates the number of migrants to 1.5 million. Both encyclopedias were published in Turkey. The Turkish magazine Nocta estimates the number of migrants at 2 million.[44]

The majority of authors note that such discrepancies are primarily due to the fact that the figures on the number of migrants do not coincide chronologically. An important factor was the fact that during the censuses in the Ottoman Empire only male population was considered, as the Muslim population was calculated only for military purposes. Moreover, the majority of authors did not consider the number of deaths in transit from diseases, epidemics and poor living conditions in the Ottoman Empire. It should also be noted that the policy of the Ottoman government was aimed at ensuring that as many migrants merged with the Turkish people, became Turks as possible.[45]

The degree of influence of the political system of the host state, as well as the socio-economic situation in the country, is a significant criterion determining the features of diaspora formation, including the nature of resettlement. There is a close connection with A. Ashkenasi's thesis about immanent political conformism. The author draws attention to the inherent ability of Jewish communities to be useful to the host state.[46] V. Popkov explains this, first of all, by the social hyperactivity of the Jews, who were always in an unequal position in comparison with the local population.[47] But it is obvious that representatives of any diaspora cannot be in the same position with citizens of the host state and are forced to make much more efforts to prove their "relevance" and "usefulness", as well as determining their social status.

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[39] M. K. Hagondoqa, *The Circassians: Origin, History, Customs, Traditions, Immigration to Jordan,* Amman, Rafidi Print, 1985, p. 31.

[40] S. Mufti, *Heroes and Emperors in Circassian History,* Beirut, Librairie du Liban, 1972, p. 269.

[41] K. H. Karpat, *Ottoman Population, 1830-1914: Demographic and Social Characteristics (Turkish and Ottoman studies),* Wisconsin, University of Wisconsin Press, 1985, p. 69.

[42] A. Izzet, *Göç. Kuzey Kafkasyalilarin Göç Tarihi,* Ankara, Ge-lişim Mtb, 1988, p. 220.

[43] N. Berzage, *The Expulsion of the Circassians (The causes and the consequences),* Maikop, Republican Publishing and Printing Association "Adygea", 1996, p. 82.

[44] A. G. Avakyan, *The Circassian Factor in the Ottoman Empire and Turkey (2nd part of the XIX century - first quarter of the XX century),* p. 116, 118, 119.

[45] S. V. Lurye, *Historical Ethnology,* Moscow, Aspekt Press, 1997, p. 242.

[46] A. Ashkenasi, "Identitätsbewahrung, Akkulturation und die Enttäuschung in der Diaspora", p. 110.

[47] V. Popkov, ""Classic" Diasporas: to the Question of the Term Definition", p. 15.

"The Circassian (Adyge) Scattering in the Countries of the Middle East: Theoretical and Methodological Approaches to Diasporality Studies (Based on the Example of the Classic Jewish Diaspora)," *Astra Salvensis,* VI (2018), no. 12, p. 51-66

The Adyge, having entered the Ottoman Empire, had to prove "own need" to the state especially at the stage of its formation. This is reasoned mainly by the political and socio-economic status of the host state. In world historical practice, there are no cases when the state, taking refugees in such numbers, would not have own plans for their use. This is true for the Ottoman government as well. The Ottoman Empire was experiencing a profound political and economic crisis at the time when the migrants flooded there. The national liberation movement of peoples, which for many centuries was part of the empire, took on a large scale. The retention of peoples within the colonial empire required the creation of a strong political-military system. In this situation, the Sultan's government placed great hopes on the Adyge in solving this problem.

The implementation of the plans of the Ottoman government begins with the settlement of part of the Circassian in the European possessions of the empire, namely in the Balkans. Thus, the Porte intended to increase the Muslim population of the Christian regions. They were given space from the Danube mouth to Bosnia and Herzegovina. That is, they were to form a living border fence between the Christian population of Bulgaria and their co-religionists, the Serbs. However, by the summer of 1864, there were so many migrants in Istanbul that only the Balkans could not do. They were resettled in Asia Minor, central and western Anatolia. Judging by the available documents, on the territory of the empire there was not a single vilayet in which the Adyge would not have been settled.

The hardships associated with migration, illness, hunger forced the male part to voluntarily join the Ottoman army. Free meals, uniforms saved them from poverty, and the Ottoman government thereby strengthened the army not only quantitatively, but also qualitatively. The Porte intended to use their knowledge of Russian military tactics and strategy, which they acquired during the Caucasian War with the Russian army and for centuries, accumulated the Adyge's experience of managing the economy in the difficult conditions of the Caucasus.

The Adyge justified the plans of the Ottoman government to use them as a military force in the Russian-Turkish war of 1877-78. However, they could not influence the overall outcome of the war. Nevertheless, in the Balkans, they fulfilled the role of the "buffer" assigned to them by the government.

The further course of events finally determined the outcome of the Russian-Turkish war of 1877-78. The Ottoman Empire, defeated by the Treaty of San Stefano and the Treaty of Berlin, signed at the end of the war, was compelled to comply with the terms of the Russian government, which ultimately demanded the migration of the Circassian from the Balkans and away from the Russian border. Thus a new migration began - now from the Balkans to Anatolia and the countries of the Middle East. The resettlement was again carried out according to the plans of the Ottoman government. In the second half of the XIX century, the political situation is exacerbated in regions with a predominance of non-Turkish population. In this situation, the Turkish authorities decided to use the Circassian immigration.

Based on the method tested in the Balkans, paramilitary barriers were created from the Circassian settlements. The Circassians were settled in large batches on the territory of today's Turkey, Syria, Jordan, and Palestine. The powerless settlement of the government meant solving not only the problem of turning the migrants to Muslims and control over the adherents of different faiths, but also suppressed anti-Ottoman actions. As a result of all these migrations, the Circassian settlements were scattered throughout the Ottoman Empire. The Muslim population of Anatolia only increased by 50% from 1878 to 1911. On the coast of the Sea of Marmara between Adapazar and Bandirma the Circassian settlements stretched out in the form of a kind of "protective crescent" around Istanbul. Such tactics determined the established type of resettlement, that is, a point-dispersed one with predominance of the latter.

As a result, the Adyge became an important core of the regular Turkish army, actively participated in maintaining order in the special formations (gendarmerie). Their farming experience was used in the development of underdeveloped regions in agriculture.[48]

Thus, despite the violation of the entire internal architectonics of the ethnicity, the transformation of its social structure and lifestyle, conditioned by sharp political and social upheavals, the Adyge managed to realize themselves under the new conditions. If at the initial stage of their stay in the Ottoman Empire it was passive conformism, when everything depended on the will of the government of the host state, over time they began to play a significant role in the socio-political and cultural life of their countries of residence. Well-known statesmen, military leaders, writers, artists, scientists, cultural figures, etc., emerged from the Adyge Circle. At present Adyge are well-integrated and high-status groups in their countries of residence, which indicates the resilience of the people, its potential opportunities.

An important, one might say, fundamental element of diasporality scientists consider the preservation of collective memory, an integral component of which is the memory of the homeland. Z.I. Levin notes that the diaspora remains so only as long as its ethnocultural specifics remain in its mentality, and while its members are aware of their otherness in the surrounding society. Gerard Shalyan, a member of the International Institute for Strategic Studies in London, very vividly characterized this thesis: "A diaspora comes from disaster as a matrix of collective memory".[49] According to V.A. Tishkov, a diaspora almost always has a collective myth about the homeland, which is broadcast through oral memory or texts.[50] While agreeing with all these statements, nevertheless, I would like to note that in the context of this article, the authors adhere to the provision that the diaspora can have not the country, not the state, but an ethnosocial organism. In other words, collective memory is the level of people's awareness of their ethnicity, a set of

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[48] S. G. Kudaeva, *The Adyge (Circassians) of the North-West Caucasus in the XIX Century: The Process of Transformation and Differentiation of the Adyge Society,* p. 290.
[49] Z. I. Levin, *The Diaspora Mentality (Systematic and Sociocultural Analysis),* p. 9–10.
[50] V. A. Tishkov, "The Historical Phenomenon of the Diaspora", p. 48.

representations of a nation or ethnicity, which make it possible to reproduce this community as a whole and assign each individual to a given social integrity.

This provision closely resembles the idea by A. Ashkenasi on intuitive communicative code, singled out as one of the main strategies of the Jewish diaspora.[51] This refers to the integrity of the cultural communicative code with its own symbolism, which is read in the same way by all members of the diaspora, is understood and felt by them. When the idea of unity and a common historical fate was passed down from generation to generation, despite all sorts of geographical, social and temporary obstacles. In this regard, V. Popkov[52] expressed his doubts about the fact that the "communicative code" is very difficult to comprehend in the research plan and is not able to bring the reader closer to an understanding of the criteria by which such a code can be judged by other scattered nations. They express themselves, etc. But here he also suggests that the concept of "Jewish civilization" by M. Chlenov, that is, his thesis about the presence of a metalanguage of civilization, which is not a speech communication tool.[53] This refers to the Hebrew language, which is used to meet all the needs of Jewish civilization, excluding speech communication. This language was most often referred to as the *lashon akodesh* or the "*language of Holiness*".[54]

When talking about the Adyge society in the light of these statements, it is appropriate to turn to the concept of the "island" civilization of Circassia, put forward by the Adyge scientists B.S. Agrba and S.H. Khotko, which in more detailed study will help to judge the presence or absence of such code from Adyge. The main idea of the authors of this concept is that the ancient pagan tradition, the Nart epic, the Adyge code and the sophisticated etiquette were the basis of the ethnic identity of the Adyge.[55]

In the context of the problem under consideration, it seems appropriate to refer specifically to the Nart epic and the Adyge etiquette. From the point of view of psychology, the origin of the epic is connected with the property of the human soul, the need of man not only to live life, but also to retell it, to fix it in words, to preserve the past. The uniqueness of the epic in its purpose is to broadcast the events of the past, thereby creating the space-time characteristics of the depicted world.

In the culture of the Adyge society the Nart epic occupies a special place, being a reflection of the national character, its outlook. Epic traditions, being formed on the basis of ancient genres of folklore, in many respects contribute to the preservation of the cultural unity of the Adyge, awareness of their ethnic

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[51] A. Ashkenasi, "Identitätsbewahrung, Akkulturation und die Enttäuschung in der Diaspora", p. 110.

[52] V. Popkov, ""Classic" Diasporas: to the Question of the Term Definition", p. 6–23.

[53] M. Chlenov, "Jewry in the Civilizations System (to the question statement)", in *Diasporas,* (1999), no. 1, p. 34–56.

[54] V. Popkov, ""Classic" Diasporas: to the Question of the Term Definition", p. 16–17.

[55] B. S. Agrba, & S. Kh. Khotko, *"Insular" Civilization of Circassia,* Maikop, State Unitary Republican Publishing and Printing Enterprise "Adygea", 2004, p. 42.

identity and the maintenance of collective memory. The well-known researcher of the Adyge abroad, Batyray Ozbek, in his works made an attempt to understand the cultural and historical paradigm of the ethnicity through the prism of the Adyge common to all the Nart epos. In this context, the author tries to determine the genesis of the Adyge ethic, to understand the origins of the formation of the aesthetic representations of the people, i.e. to reconstruct an integral picture of its historical and cultural development. This is confirmed by the fact that the Adyge diaspora did not forget the oral folklore traditions that largely support their self-identification.[56]

But it is indisputable that a complex of ethical views and ideas - the being an Adyge (adygag) - is a fundamental component of Adyge society's strategy. These are the principles of thinking and behavior that formed the basis of mental organization and became a symbol of the Adyge civilization.

The Adyge defines good and evil, decent and indecent, etc., that is, it is the system of values that constitute the basis of the ethical rationalization of the world. The main difference of the Adyge from other ethical systems lies in the name itself, which says that it is aimed at the production of ethnicity and opposition to processes that destroy the national spirit. Forming a common mental view of the ethnicity, the Adyge contributes to self-preservation and self-reproduction. Without a doubt, etiquette gives originality to Adyge society and distinguishes it from other civilizations. Of all the known ethical systems, only the Abkhazian system of moral principles has such characteristics: Apsuara (the being an Akhazian).

Etiquette, being an invariable element of the Adyge's culture, determines the algorithm of actions in various situations. This is the invisible basis of national behavior and, in the context of the ethnic crisis, it is etiquette that can greatly contribute to the self-structuring of the ethnicity and for a long time to maintain the integrity of the Adyge's picture of the world in consciousness.[57]

Certainly, the Nart epic and etiquette are significant factors of collective memory and ethnic identification. They, as important components of the national context of the spiritual state of the people, contribute not only to the recognition of oneself as part of a single ethnicity, but also to the maintenance of collective memory. And in the conditions of the diaspora, they imperceptibly played a role, especially at a time when there were practically no contacts with the historical homeland.

A significant factor was the work of public cultural organizations. Already in 1927, the "The Circassian Cultural Society" was formed in the city of Al-Quneitra, which produced a newspaper in four languages - Arabic, Turkish, Circassian and French. The Circassian alphabet and textbooks of the Circassian language were published. In subsequent years similar societies are organized in other cities of Syria, Jordan, and Turkey. Currently, only in the territory of Istanbul there are about fifteen such cultural and educational societies. The main goal of these organizations is the preservation of ethnic culture.

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[56] B. Özbek, *Die tscherkessische Nartensagen,* Heidelberg, Esprit-Verlag, 1982, p. 245.
[57] B. Kh. Bgazhnokov, *The Adyge Ethics,* Nalchik, Publishing House "Elfa", 1999, p. 15, 27.

A. Bra states that to judge the manifestation of collective memory can only be after a significant period of time.[58] Indeed, a successful process of integration into a different socio-cultural environment and at the same time the preservation of identity in the conditions of the diaspora can occur only if the collective memory and the elements of traditional culture are permanently updated. This process requires considerable effort, and it can be evaluated after more than a decade.

It can be noted that for a century and a half of the experience of its existence the Adyge diaspora managed to demonstrate a unique example of preserving the collective memory, despite the fact that for a long time, due to a number of reasons, mainly political, representatives of the Adyge diaspora had no opportunity to maintain contact with the mother's ethnic group. And only radical changes in the last three decades in the political life of Russian society made it possible for the representatives of the Adyge diaspora to establish relations with the historical homeland. The first contacts with representatives of the Circassian (Adyge) diaspora showed that most of them are still clearly aware of their ethnicity, many are fluent in the language, which is a confirmation of the preservation of collective memory. This can be judged not only by personal contacts, but also by historical, literary and folklore works of authors, representatives of the Circassian (Adyge) abroad, such as A. Izzet,[59] M. Hagondoqa,[60] N. Berzage,[61] B. Özbek,[62] Shaukat Mufti,[63] and others. It should be noted that this problem requires further serious study and reflection. But, without a doubt, the Circassian diaspora is a different social, cultural, worldview experience, but not interrupting with the system of traditional values, with a historical memory that accumulates the experience of ancestors.[64]

Conclusion

While studying theoretical issues and categorical definitions of diasporas, the main criteria for diasporality were identified and adapted to Circassian (Adyg) scattering.

The main component is the provision on *the forced nature of the relocation*. It is forced relocation that is considered one of the key characteristics of "classical" ("historical") diasporas, unlike new forms of dispersion, where economic dominants remain the dominant migration. The relocation of the Adygs to the Ottoman Empire was undoubtedly of a forced nature.

Special attention should be paid to the statement that a diaspora is formed as a result of *the relocation of the group(s) with the already established identity*. So far, the

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[58] V. Popkov, ""Classic" Diasporas: to the Question of the Term Definition", p. 19.

[59] A. Izzet, *Göç. Kuzey Kafkasyalilarin Göç Tarihi.*

[60] M. K. Hagondoqa, *The Circassians: Origin, History, Customs, Traditions, Immigration to Jordan.*

[61] N. Berzage, *The Expulsion of the Circassians (The causes and the consequences).*

[62] B. Özbek, *Die tscherkessische Nartensagen.*

[63] S. Mufti, *Heroes and Emperors in Circassian History.*

[64] K. K. Sultanov, "Two Cultures or One? (The problems of holistic characteristics)", in *Cultural Diaspora of the Peoples of the Caucasus: Genesis, Problems of Studying,* Cherkessk, 1993, p. 35.

state of historical knowledge on the issues of the ethno-genesis of the Circassians (Adygs) argues reasonably enough that the Adygs are the autochthons of the North-Western Caucasus.

One of the important indicators of the viability of the diaspora community is its *number and features of scattering*. The formation and existence of the community presupposes the presence of a certain number, the "critical mass" of migrants, some physical compactness of residence, the socio-psychological "density" of the diaspora, in which contact between migrants is possible, and the continuity of traditions. In the case of Adygs, the significance of the quantitative indicator is beyond doubt.

The type of scattering and the preservation of ethno-cultural boundaries are of great importance along with the quantitative indicators. Depending on the scattering type, the diaspora is usually divided into point, dispersed and mixed with the predominance of one or another scattering type. The information on Adyg auls scattering allows for stating that in Turkey a mixed type of settlement prevails, i.e. point-dispersed.

Moreover, not only Turkey is a place of compact scattering of the Adyg diaspora, but also Syria and Jordan. This fact pre-defines *transnational nature of the Adyg diaspora.*

The thesis of *collective memory*, which is the fundamental element of the consciousness of the diaspora community, is considerably interesting. Diaspora remains only as long as its ethno-cultural specifics remain in its mentality, and while its members are aware of their "otherness" in the surrounding world. The notion of common origin and historical destinies that are part of the ethnicity of people play an important role in ethnic self-awareness. Thus, it is appropriate to mention *the intuitive cultural communicative code* with own symbolism, which is read equally by all members of the diaspora, is understood and felt by them. In this situation, the idea of unity and a common historical destiny is transmitted from generation to generation, regardless of all sorts of geographical, social and temporary obstacles.

The question of the influence of the political system of the receiving state on the peculiarities of the formation of the diaspora, expressed in the so-called *immanent political conformism*, i.e. about the special attitude of the diaspora to the political system of the countries of residence, the ability to be useful to the receiving country, becomes especially meaningful. The proof of "own need" is inherent in the Adyg diaspora, especially at the stage of its formation. Despite all the difficulties of the Adygs, they were able to undergo the process of adaptation and gradually become full citizens of the countries of residence.

Thus, in the cross-cultural analysis, the use of the basic criteria of diasporality (the invariant component of the methodology) as applied to the Circassian diaspora (the variable component of the methodology) allowed for developing sufficiently adequate methods for studying the Circassian scattering. The facts pointed out above sufficiently confirm that the Circassian diaspora can be classified as a single typological series, as well as classical (historical) diasporas (Jewish, Armenian). This allows for building a scientific conceptual historical scheme for studying the Adyghe diaspora, which in turn will help reconstruct the

whole historical and cultural context of the ethnicity, determine the place of the diaspora in this process, and organically write the Adyghe history into the context of the world and national history.

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The Role of Social Memory in Reconstruction of the Historical Past. Social Memory and Historical Past

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Abstract. *The purpose of the study is to consider the role of social memory in the reconstruction of the historical past. The article uses the method of comparison and concretization. The article considers different approaches to understanding the term "historical memory" and the meaning of historical memory in the modern Russian society. A review of the main factors influencing the process of forming historical memory is presented. Among them it is necessary to single out school and university history education, government policy. Alongside this the author defines the notions "social memory" and "the culture of memory" thus, aiming primarily at analyzing and generalizing facts of violent destruction of the people's memory as one of the basics of the Russian state. The article is structures basing on the principle of comparing post-revolutionary and modern Russia which makes the study quite consistent, and complete with generalized conclusions drawn by the author. In the end the main ways to solve the current situation are suggested. The results of the research can be used to prepare students for the discipline "Philosophy" and in the development of elective courses.*

Keywords: social memory, revolution, Bolsheviks, army, USSR, the Russian Empire, concept.

Introduction

The historical science occupies a special place among social humanitarian disciplines. This is due to the fact that history alongside philosophy is a system-forming discipline of humanitarian knowledge. The knowledge of the past provides a transfer of moral and ideological values, as well as orientation in historical time and social space. This constitutes the significance of historical consciousness which is a powerful regulator of public life. In the modern period of the development of the Russian society when its moral crisis is evident, historical experience is in demand in the social practice of forming the value priorities of the society especially among the younger generation.[1]

In this connection, we face the task of examining one of the social functions of history – the function of social memory which is the main way of identification and orientation of the society and an individual.[2]

Materials and methods

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[1] N. Bunnin, & E. Tsui-James (eds.), *The Blackwell Companion to Philosophy,* New York, John Wiley & Sons, 2008, p. 23.

[2] A. Vasilyev, „Memorialization and Oblivion as Mechanisms for the Production of Cultural Unity and Diversity," in D. L. Spivak (ed.), *Cultural Heritage: from the Past to the Future,* vol. 6, Moscow, Eidos, 2009, p. 56–68.

Presently there is no unambiguous definition of the given term. On the other hand, there are a lot of definitions that often interchange each other such as "social memory", "historical memory", "cultural memory", "collective memory", "individual memory", etc. According to D.G. Davletshina, "Social memory has many manifestations; these are historical, moral and supra-individual memory that are connected with the problem of preserving intellectual resources of humanity".[3] The link that connects social and historical memory is humanity in general as the bearer of historical, moral and social memory.[4]

What is really meant by historical memory? The interpretation of the term of historical memory has many variations but on the whole, historical memory can be defined as the ability of social actors to preserve and transmit from generation to generation knowledge about historical events, historical figures of past epochs, national heroes and apostates, traditions and collective experience of mastering social and natural world, about the stages that one or another ethnos, nation, people passed in their development.[5] It is important that historical memory is the basis of cultural continuity of generations and national-civic identity.

The process of forming historical memory is rather complicated. G.B. Mogilnitsky revealing the essence of social memory function notes that it "changes its content at different stages of the development of historical science not only due to selective character of the approach to the past phenomena but also due to their assessment to a lesser extent… The same phenomena of the past are often assessed completely opposite in different systems of historical perceptions; it determines unequal sounding in the memory of various social classes".[6] In Russian conditions with its multinational population when each ethnos has its own value attitudes, traditions, religious beliefs and culture forming historical memory becomes a more difficult process. Among other factors influencing the formation of historical memory the following should be noted: socio-economic conditions for the development of the Russian society; ideological attitudes; level of school and higher education; attitude to history and historical science in general; activity of mass media, etc.[7]

All mentioned factors affect the process of forming historical awareness of modern youth. However, the formation of historical memory on the scientific basis occurs in the process of systematic studying history. In this regard, first of all, it is necessary to note the role of the school and the impact of knowledge gained at his-

[3] E. V. Andreeva, *Cultural heritage as a core of cultural memory and its role in preserving the spiritual integrity of the Russian civilization: dissertation… candidate of philosophy,* Rostov-on-Don, 2007, p. 134.

[4] E. V. Andreeva, *Cultural heritage as a core of cultural memory and its role in preserving the spiritual integrity of the Russian civilization: dissertation… candidate of philosophy,* p. 136.

[5] J. Assmann, *Cultural Memory and Early Civilization: Writing, Remembrance, and Political Imagination,* Moscow, LRC Publishers, 2004, p. 298; G. Akmadiyeva, G. Mussabalina, A. Zhumanova, K. Kabylshayev, & S. Stambulov, "History and Source Studies: are Diplomatic Documents Historical Sources?," *Astra Salvensis,* VI (2018), no. 11, p. 343–356.

[6] D. A. Anikin, *The Topology of Modern Memory: Methodological Basics and Representation Strategies,* Saratov, Publishing House of Saratov University, 2014, p. 152. Mihaela Tălpaș, "Interpreing Gains Momentum. Words – the New Weapon of the 21st Century," in *Astra Salvensis,* VI ("016), no. 8, p. 217.

[7] N. Bunnin, & E. Tsui-James (eds.), *The Blackwell Companion to Philosophy,* p. 62.

tory lessons. After all, school history education is the basis for the formation and development of ethnic self-awareness and historical memory of the younger generation.

But there is a problem of reliability and objectivity of knowledge, which in turn depend on the content of school textbooks and on the position of teachers. As for the content of school textbooks, it constitutes a separate problem but it is obvious that the primary task of the creators of a unified history textbook is that the material presented in the textbook should form the pupils' value orientations aimed at fostering patriotism, citizenship and interethnic tolerance. One of the main tasks of the school history course is to distinguish the formation of a civic All-Russian identity. At the same time, it is necessary to increase the emphasis on the multi-ethnic and multi-confessional composition of the country's population as the most important feature of Russian history.[8]

For 100 years Russian has been collecting its torn memory, pieces of memory scattered around the hard labour camps and prisons, memory covered with scarlet flag with the smell of ash and blood.[9]

It has been more than eighty years since the beginning of the "terrible trial", but to this day the spirit of the Joint State Political Directorate (JSPD) "haunts the survived". There are a lot of opinions, facts, stories, notes, books but as if with each uncovered story a new branch of the mystery breaks in forcing to "dig" as deeply as possible. But what awaits the researchers at the end of the journey?

Literature review

To understand the complex nature of the conflict of the concept of "memory" it should be considered in context with such concepts as "commemoration", "politics of memory", and "historical politics". The notion of "cultural of memory" which is much broader than the "politics of memory", it can include not only official actions of the authorities but also informal, spontaneous, unplanned human use of a particular object or ritual, that is, politics of memory can be official expressed in the cultural policy of the state, and informal expressed in cultural practices on the initiative "from below" (for example, the unofficial practice of commemorating victims of catastrophes, terrorist attacks at the embassy of a country).The politics of memory is closely connected with the historical policy pursued by the state. The politics of memory pursued by the Russian state also manifests itself in the "memorial laws" adopted recently, for example, the Decree of the President of the Russian Federation of May 15, 2009.[10]

Revolution is one of the factors of partial or complete erasing social memory leading to social amnesia; during revolutions the old customs and traditions are being destroyed in a violent way. In our study we will try to analyze the

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[8] N. Bunnin, & E. Tsui-James (eds.), *The Blackwell Companion to Philosophy,* p. 67.

[9] P. A. Angeles, *The Harper Collins Dictionary of Philosophy*, New York, Harper Perennial, 2012, p. 255.

[10] E. V. Andreeva, *Cultural heritage as a core of cultural memory and its role in preserving the spiritual integrity of the Russian civilization: dissertation… candidate of philosophy,* p. 139.

most vivid methods of erasing the social memory of generations by the example of the February Revolution of 1917.[11]

1. "We have to fight against religion. This is the basics of all materialism and, consequently, of Marxism. But Marxism is not materialism which has stopped on basics. Marxism goes further. It says: we must be able to fight against religion, and for this we must materialistically explain the source of faith and religion among the masses", wrote V.I. Lenin.[12]

Religion was a powerful support to the Russian state; to destroy faith meant to deprive the meaning and "support" of almost 80% of the population, and with it a huge layer of knowledge concluded in churches from liturgical books to iconography that had been developing for many centuries and its peak fell on the end of the XIX century.[13] Atheism as a worldview was recognized tacitly and proclaimed as one of the foundations of the ideology of the Soviet state. On March 22, 1922 V.I. Lenin wrote classifying it as top secret: "It is now and only now when in places facing starvation people eat people and where there are hundreds and thousands of dead bodies on the roads we can (and, thus, we must) confiscate church valuables with the most frenzied and ruthless energy and without stopping to suppress any resistance. It is now and only now that the vast majority of the peasant masses will either support us, or, in any case, will not be in a position to support in any decisive way the handful of the Black-Hundred clergy and reactionary urban philistinism that can and want to experience the policy of violent resistance to the Soviet decree. At all costs, it is necessary for us to carry out the seizure of church values in the most decisive and quickest manner than we can secure a fund of several hundred million gold rubles (remember the gigantic wealth of some monasteries and laurels). Without this fund any state work in general, any economic construction in particular, and any defense of its position in Genoa in particular, is completely inconceivable... The more representatives of the reactionary clergy and the reactionary bourgeoisie will be shot due to this, the better. It is necessary now to teach this "audience" such a lesson so that for several decades they will not even dare to think about any resistance..." .[14]

Mass destruction and desecration of church property began. The temples were converted into storage facilities, as if they metaphorically tried to replace the huge layer with "new" grain, write their history with blood, and pour it all the walls adhering to the expression: "out of sight, out of mind". Almost immediately after the revolution the new government launched a campaign to replace religious holidays with Soviet ones, not only names but also rituals were mocked in every possible way. "The so-called red christenings, red Easter, red carnivals (those where effigies are burnt) were introduced, which were supposed to distract the people from traditions, to have a form and ideological content understandable to them", says

[11] P. A. Angeles, *The Harper Collins Dictionary of Philosophy*, p. 356.
[12] „The Great Patriotic War in the Space of Social Memory," in *Proceedings of the International Scientific Conference dedicated to 70-th anniversary of the Great Victory*; 2015, p. 210.
[13] A. Vasilyev, „Memorialization and Oblivion as Mechanisms for the Production of Cultural Unity and Diversity," p. 73–75.
[14] B. Anderson, *Imagined Communities,* Moscow, Kuchkovo Pole, 2001, p. 126.

the religious scholar Viktor Yelensky, "They relied on Lenin's words that the church is replacing the theatre for people: give them performances, and they will accept Bolshevik ideas."

2. The transition of private property to the state influenced significantly the loss of "White Guard" values and, unfortunately, led to the loss of architectural legacy we can still observe. A lot of ancient buildings, cultural monuments were transferred to the municipality that remorselessly covered the facades with political banners, slogans and neon giants. In provincial cities family mansions were given to the state institutions.

Historical memory intersects with individual memory of a person even after several generations. For instance, in the town of Novouzensk, the Saratov region in the family estate of the author of the article there is the District Department of Internal Affairs (DDIA); this fact vividly illustrates the erasure of social memory by the example of a family: the loss of the house led to the loss of contact with the relatives, region and family history.[15] Only after 100 years, we, the descendants of the family managed to collect bit by bit and restore the history of the house and family. We didn't manage to reestablish the right to the house as it was impossible to restore the documentation lost during the revolutionary actions. The author of the article was lucky to find distant relatives, thanks to the Internet network, thereby adding other facts to the history.

The Winter Palace is a striking example for many people. After the February Revolution of 1917 the Provisional Government worked in the Winter Palace. In the post-revolutionary years in the building of the Winter Palace there were various departments and institutions. In 1922 a part of the building was transferred to the Hermitage Museum.[16]

After 100 years there is a generation in Russia that lost touch with its bloodline. Internet sources are actively trying to develop web dedicated to the creation of genealogical trees with a specific description of ancestors, up to the seventh generation which is next to impossible due to the "top secret" status of many documents and the unreliability of the Internet. Unfortunately, is also extremely problematic to work independently in the city archives without the relevant permission. The main "failures" in the memory of individual families is related to the 1930-1940's. The developers of the websites "Memorial" and "Memory of the People" attempted to restore a great number of "lost" ancestors; these websites contain the military archives of Russia and the near abroad. However, unfortunately, these sources cannot restore the whole picture but they undoubtedly opened the veil of secrecy for a lot of families desperately looking for the missing soldiers.[17]

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[15] J. Assmann, *Cultural Memory and Early Civilization: Writing, Remembrance, and Political Imagination*, p. 276.

[16] E. V. Safronova, & V. E. Loba, „Dangerous Condition of Person as a Criminal Term," in *Criminology Journal of Baikal National University of Economics and Law,* 3 (2014), p. 11–13.

[17] S. Huang, *Essentials of Neo-Confucianism: Eight Major Philosophers of the Song and Ming Periods,* Westport, Greenwood Press, 1999.

The situation with political prisoners is much more complicated and problematic. Despite the fact that the period of secrecy of many cases has expired, the archives do not give access to political "caches".[18] In the Internet there are lists of the acquitted people due to the lack of evidence but they are so small compared to the total number of arrests in Russia that they do not give a complete picture.

The policy of our state is aimed at reviving the values of the family and the state creating huge social projects that seek to maintain the spiritual and moral level of development of the modern youth. The strengthening of the great power is based on the strengthening of faith and the memory of ancestors which is unshakable for citizens of the Russian Federation. The main tasks that every young person must pursue for the revival of memory of the people are:

1. Memory of the exploits of one's ancestors.

2. Creation and/or revival of the family tree.

3. Work in the archives of one's village/city/region to obtain a more complete picture of the life of one's family and ancestors.

4. Creation of an interactive archive for the systematization of knowledge and facts about one's family.

Conclusion

Based on the conclusions of philosophers of the 20th century, it can be concluded that increasing social sensitivity is accompanied by paradigmatic changes in historical politics. Earlier, at the end of the war, the opposing parties were ordered to consign to oblivion designed to neutralize memories that are dangerous for the peaceful coexistence of winners and losers. But oblivion does not have the healing power for historical traumas related to the oppression of people, the mass destruction of innocent and defenseless victims, and, therefore, there is no instance or authority that could forgive these crimes. Such "crimes against humanity" cannot be dealt with through oblivion; to cope with them they must remain in the joint memory of victims and criminals.

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[18] P. Edwards, *The Encyclopedia of Philosophy*, New York, Macmillan & Free Press, 1967.

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The Work of the State Security Bodies of Stavropolsky Krai during the Great Patriotic War and in the Post-War Period[∗]

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Abstract. *The article shows the work of the chekists of Stavropolsky krai during the Great Patriotic War and in the post-war decades. The purpose of this article is to study the forms and methods of practical activities of the state security bodies in their fight against banditry, the German invaders and their accomplices-collaborators from among Soviet citizens during the war. New archival documents reveal the contribution of the regional chekists to the formation of the destruction battalions and partisan units, the creation of an intelligence network operating behind the enemy lines, the exposure and neutralization of foreign agents. Specific examples show the work of the state security officials searching for former collaborators in the post-war decades. The result of their efforts was the exposure of former accomplices of the German invaders, the conduct of a thorough investigation of their crimes against Soviet citizens during the war years and severe, fair verdicts issued by military tribunals and courts. In conclusion it is noted that the work of chekists in Stavropolsky krai connected with the exposure of war criminals continues up to the present. After all, there is no statute of limitations for such crimes against humanity.*

Keywords: banditry, collaborationism, courts-martial, retaliation, Stavropolsky krai, the Great Patriotic War, the NKVD.

Introduction

During the Great Patriotic War the state security agencies of the USSR made their significant contribution into the Victory over Nazi Germany. They had to work in a very difficult situation which was caused by several reasons. Firstly, in the pre-war years the state security bodies suffered serious losses as a result of Stalin's repressions, tens of thousands of competent chekists who had unique experience in fighting with the intelligence services hostile to the Soviet Union had been subjected to repression. Young cadres only began to gain experience and were gradually involved in this work. Secondly, during the war there were several reorganizations of the state security agencies, they became a separate department for some time but then again they were included into the structure of the People's Commissariat for Internal Affairs (NKVD). Thirdly, during almost four years of the war thousands of state security officials were killed either in direct combats, either in special operations.

Despite these difficulties, the state security bodies and their officials did their best in the fight against the Abwehr and other intelligence,

counterintelligence and diversionary bodies of Nazi Germany. The chekists of Stavropolsky krai (Ordzhonikidze krai – till the January of 1943) made a great contribution in this battle against foreign intelligence agencies. Unfortunately, the researchers do not have complete information about their numerous operations because of the closed nature of the archives of the state security bodies, including the period of the Great Patriotic War. But even this little information, that is free to public access, gives us the possibility to understand the important role the checkists played in the war against German invaders.

Methodology

The present study uses modern methods of historical research to highlight the activities of Stavropolsky krai security agencies during and after World War II.

In the first place these are the methods of historicism and objectivity, systematicity and comparative analysis. In the aggregate these research methods and principles enabled the authors to examine all the phenomena and processes connected with the formation of the destruction battalions and partisan units in Stavropolsky krai.

They also gave the possibility to show the creation and development of an intelligence network operating behind the enemy lines, the exposure of the traitors to the Motherland and neutralization of foreign agents in the specific historical setting and absolute strict chronological sequence.

Results

The chekists of Stavropolsky krai made a great contribution into the creation of destruction battalions. They didn't only help local Party and Soviet authorities with the process of their organization, but they also took great efforts to train the members of(these paramilitary units) , to provide them with weapons and combat equipment. It should be mentioned as well that all the destruction battalions of the country – established in the republics, regions and provinces – were run by the bodies of the NKVD. They were controlled by the command staff headed by Major-General G. Petrov. In the summer of 1941, the captain of the militia Balbasenko was appointed commander of the destruction battalions of the NKVD Administration in Stavropolsky krai[1].

Since the autumn of 1941, the destruction battalions of Stavropolsky krai, along with training and with the performance of patrol-guard service, had to take part in military operations against bandit anti-Soviet groups acting in the mountains of the Karachay Autonomous Oblast. According to the information of Pankov, head of Stavropol regional NKVD

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[1] *Государственный архив новейшей истории ставропольского края*, ф. 1, л. 2, с. 240, ш. 37.

administration, there were deserters, criminals, local nationalists and even a
few militiamen collaborating with bandits in the gangs of Kuchukov,
Bairamukov, Batchaiev, operating mostly in Uchkulansky district. Under the
direction of the NKVD officials, the destruction battalions carried out a
number of mass operations and round-ups, having detained 698 bandits and
having destroyed their main forces[2].

In the first months of 1942 the paramilitary units of Stavropolsky krai
in cooperation with chekists realized a whole series of operations. By
combined efforts they arrested 355 suspects, 326 citizens without documents
and more than 70 deserters of the Red Army (The State Archives of
contemporary history of Stavropolsky krai (SACHSK)[3].

Since the middle of February 1943, after the expulsion of the German
invaders, the destruction battalions in Stavropolsky krai were led by the
deputy chief of the NKVD Office for Stavropolsky krai, militia colonel
Balbasenko, and the chief of the staff of destruction battalions of the NKVD
Administration, militia captain Skirdenko. In Stavropol Regional Party
Committee, the work on the re-creation of destruction battalions was
controlled and directed by the Military department, the head of which was
P.N. Chernikov. They had to work hard to re-create destruction battalions
and then to supervise them when carrying out various operations. The
seriousness of the situation that had developed in the liberated areas of
Stavropolsky krai after the expulsion of the German invaders is shown by the
fact that the bands consisting of criminal elements, deserters and traitors
operated in a number of districts of the region. Thus, according to the
information of the Regional Administration of the NKVD, by early August
1943, 105 bands were active in various districts of Stavropolsky krai, each of
which had from two to forty people. The NKVD officials gave every unit a
operational name: *"Wave", "Mould", "Cowards", "Cave residents", "Forest
residents", "Traitors",* etc[4]. Thanks to the well coordinated work of the chekists
and fighters of the destruction battalions, all these bands were liquidated
soon.

The officials of the state security bodies made even a greater
contribution into the creation of partisan units in Stavropolsky krai. The
Regional Party Committee (kraikom) recommended to the District Party
Committees (raikoms) and City Party Committees (gorkoms) of the VKP(b)
(the All-Union Communist Party ʽbolshevicsʼ) to establish these partisan
units considering the personnel that operated in the destruction. In the
resolution of the Bureau of Stavropol Regional Party Committee of the
VKP(b) "The plan for organizing a partisan movement on the territory of the

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[2] *Государственный архив новейшей истории ставропольского края*, ф. 23, л. 1, с. 1073, ш. 1.

[3] *Государственный архив новейшей истории ставропольского края*, ф. 1, л. 2, с. 210, ш. 110.

[4] *Государственный архив новейшей истории ставропольского края*, ф. 1, л. 2, с. 1038, ш. 8.

region" of July 22, 1942, it was stated in this connection: "Partisan units are organized on the basis of the now existing destruction battalions. The available armament of the destruction battalions are transferred to the partisan units"[5].

In several partisan units the officials of the state security bodies held the positions of unit commanders or commissars. There was also the position of the chief intelligence officer in every partisan unit, according to its staff. "It was, as a rule, an official of the NKVD, who had the appropriate experience of reconnaissance and sabotage work. He was supported by a group of 7-10 scouts"[6]. According to the data of the Regional Party Committee of the VKP(b), as of the end of September 1942, 393 officials of the Regional Administration of the NKVD were in the muster rolls of the partisan units in Stavropolsky krai, which amounted to about 20% of the total number of all the partisans in the region[7].

As showed the subsequent battles of Stavropol partisan units with the German troops, it was the representatives of the NKVD organs who turned out to be the most militarily prepared partisans in the detachments. According to the archives, 35 partisans-chekists perished or went missing in the battles with German invaders and their accomplices[8].

On the eve of the occupation of Stavropolsky krai by the enemy, the Germans threw by parachute a group of scout-saboteurs out of 11 people in the mountainous-wooded terrain of the Karachay Autonomous Oblast. A few days later the operational officers of the NKVD department of Pregradnensky district, headed by the sergeant of the state security bodies V.L. Oskanov, got on their trail. The chekists liquidated the enemy agents, having captured abundant trophies including walkie-talkies, submachine-guns, explosives, large amounts of the Soviet and Turkish money. For this successful operation V.L. Oskanov was awarded the Order of the Red Banner, and the detective of the NKVD department of Pregradnensky district S.P. Polikarpov – the Order of the Red Star[9].

During the period of the German occupation on the greater part of the territory of Stavropolsky krai, the Regional Administration of the NKVD carried out a great deal of work to identify the distribution of enemy troops, their garrisons and headquarters, and to determine the basic directions of the

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[5] *Ставрополье в Великой Отечественной войне. 1941-1945 гг. Сборник документов и материалов.* Ставрополь, 1962.

[6] А.С. Линец, С.И. Линец, *Партизанское движение на Ставрополье в период немецко-фашистской оккупации края (август 1942 г. – январь 1943 г.).* Пятигорск : Спецпечать, 2005.

[7] *Государственный архив новейшей истории ставропольского края*, ф. 69, л. 1, с. 1, ш. 51.

[8] *Архивы УФСБ РФ по Ставропольскому краю. Открытые источники. К истории органов государственной безопасности в Ставропольском крае*, д. 149, л. 45-52.

[9] Военный зал славы УФСБ РФ по Ставропольскому краю. Открытые источники. *Экспозиция «К истории органов государственной безопасности в Ставропольском крае».*

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administrative and economic policy of the Hitlerites. Soviet scouts-chekists passed hundreds of kilometres through the occupied territory, scrupulously marking all the most important enemy objects and informing our command in a timely manner. But under their now-declassified texts of reports, instead of real names, we can see only the pseudonyms of agents: *"Omelchenko", "Evseenko", "Golovenko", "Siveriakova", "Boevaya",* etc. In the documents of the wartime they passed under the term "source". For example, in the intelligence report of the source under the pseudonym *"Siveriakova"*, it was noted that early in December 1942: *"... in Pyatigorsk on the Soviet Avenue (in the building of the spa clinic) the headquarters of the Germans is located ..., there is also, allegedly, German headquarters opposite the Dynamo club in the building of the technical school of sericulture"*[10]. In another informant report from the source "Boevaya", it was mentioned that at the beginning of November there were about 100 German trucks, also camouflaged tanks in the village of Urozhainoye in Levokumsky District. Here, the Soviet intelligence officer discovered machine-gun and mortar fire positions[10]. All these and other valuable intelligence data were summarized in the briefing of the NKVD Office for Stavropolsky krai and in mid-December 1942, i.e. on the eve of the advance of the troops of the Transcaucasian Front, were sent to the command of the Red Army, signed by the acting chief of the regional NKVD administration, the Major of the State Security Pankov. No doubt that they were most thoroughly studied and used in planning the offensive operations of the Transcaucasian Front, which began in the first days of January 1943.

During the period of German occupation, Stavropolsky krai local chekists prepared and sent on the occupied territory 13 reconnaissance and sabotage units, 98 scouts and saboteurs, specially prepared for the operations behind enemy lines. During the battle for the Caucasus, two schools training radio operators, five operational-chekist groups worked in the front-line zone. Part of the officials of the state security bodies from the regional Administration was sent to handle transport in the front-line zone, the other part joined the 2nd and 3rd special forces detachments of the NKVD troops defending the passes of the Main Caucasian Range and Mount Elbrus. Here the chekists fought heroically with the German Alpine shooters from the 1st Edelweiss Mountain Division of General Lanz. Many of them were killed, but together with other units of the Red Army they did not allow the enemy to cross the passes to the Soviet Transcaucasia.

All in all, during the years of the Great Patriotic War, the chekists of Stavropol exposed 905 agents of foreign intelligence services, including German − 895, Turkish − 4, Romanian − 2, Italian − 2, Iranian − 2. During

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[10] В. Водолажская, М.И. Кривнева, Н.А. Мельник, *Ставрополье в период немецко-фашистской оккупации (август 1942 — январь 1943 гг.): документы и материалы*, Ставрополь, Кн. изд-во, 2000.

the four years of the war, 453 spies, including 25 paratroopers, were arrested. They had been thrown into the territory of Stavropolsky krai by enemy intelligence services[9].

In the declassified documents of the Federal Security Service Directorate for Stavropolsky krai, the figures of the awards for the feats of Stavropol chekists are given. For example, after the discovery of all the circumstances of their heroic activity, which took as much as 20 years, by decree of the Presidium of the Supreme Soviet of the USSR on May 10, 1965, 24 chekists were awarded orders and medals, some of them posthumously.

Unfortunately, during the German occupation some officials of the regional NKVD began to collaborate with the enemy for different reasons. In the lists captured by the chekists in Kislovodsk and Pyatigorsk in January 1943, they pass under their agent pseudonyms ("sources"): *"Suvorovsky", "Orlov", "Sobolev", "Yakovlev"* and others, in all − 8 people[11].

After the liberation of Stavropolsky krai from the German invaders, i.e. since January 1943, the officials of the state security bodies had to solve one more important and difficult problem. It was necessary to search for the accomplices of German invaders from among the Soviet citizens who committed grave crimes. Many of these collaborators participated in the tortures and mass executions of peaceful Soviet citizens, partisans, communists and NKVD officials. They had different motives and actions, as a result of which they found themselves among the traitors of the Motherland. According to the personal data that fell into the hands of the NKVD officials after the expulsion of the invaders, these were German agents recruited by the Abwehr even before the Great Patriotic War; former officers-White Guards; criminals who had already served their sentence or had escaped it because of the outbreak of hostilities; prisoners of war and commanders of the Red Army, who could not stand tortures in German concentration camps; the servicemen who had been encircled by the Germans, including officers and cadets of the Poltava Tractor and Novocherkassk Cavalry Schools, who took part in the battles for the Caucasian Mineral Waters at the beginning of August, 1942; students of the universities evacuated to Pyatigorsk and Kislovodsk; the locals.

As the subsequent development of events has shown, the search, exposure and bringing to trial of former collaborators had been dragging on for the long post-war decades. In the course of the Great Patriotic War, the officials of the state security bodies of Stavropolsky krai found 572 traitors, accomplices and henchmen of the German occupation authorities. Trying to escape from the exposure and subsequent severe punishment, former accomplices of the German invaders used the most sophisticated ways and

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[11] *Архивы УФСБ РФ по Ставропольскому краю. Открытые источники*, д. 5, с. 88.

methods of disguise and transformation: they changed their names and personal data, changed their appearance, moved to remote eastern regions of the country, changed their citizenship and left for a permanent place of residence outside the USSR.

The fact that this work for the chekists of Stavropolsky krai had to stretch on for many years is evidenced by the statistics that allow us to determine the approximate number of collaborators. So, only in Pyatigorsk, according to captured lists, about 700 people served in various departments and divisions of the city police from August, 1942 until early January, 1943. As a result of scrupulous work of the regional chekists the names of 250 former policemen were ascertained in the post-war years. 172 of them were brought to trial for their traitorous practice. 60 former collaborators escaped punishment due to natural death, 7 people managed to go abroad. For example, by operational and investigative measures in March, 1956 it was established that the former head of Hitler's concentration camp and the city prison of Pyatigorsk, A.M. Tumanov (Tumanishvili) left in 1947 from Italy for a permanent residence in Buenos Aires, the capital of Argentina. In the early 1960s, the KGB (the Committee for State Security) officers found about 100 people, former policemen, on the territory of Stavropolsky krai[11]. In accordance with their criminal cases, the chekists performed investigative actions with the subsequent transfer of the cases to the court and carrying out just and severe retaliation to the former accomplices of the German invaders.

For example, in Pyatigorsk in March 1961, the case of the former accomplice of the German invaders A.A. Kolesnikov was heard in the open court-martial of the North Caucasian Military District. At the beginning of August, 1942, he deserted from the Red Army and voluntarily collaborated with the enemy. Later he was appointed head of the 3rd department of the secret police in Pyatigorsk, where he zealously followed the instructions of the Hitlerites to expose and subsequently exterminate Soviet people.

The testimony of numerous witnesses, as well as the reliability and objectivity of the evidence base, became the ground for finding A.A. Kolesnikov guilty of the committed bloody crimes. The court-martial of the North Caucasian Military District sentenced the former accomplice of the German invaders to death penalty by shooting[12]. Once again, thanks to the hard work of the KGB officers in Stavropolsky krai, just retribution was accomplished.

In the city of Mineralnye Vody, during 13 days, from January 31 to February 12, 1966, the court-martial of the North Caucasian Military District heard the cases of the traitors to the Motherland, former policemen who committed bloody crimes in the Caucasian Mineral Waters during the

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[12] *Архивы УФСБ РФ по Ставропольскому краю. Открытые источники*, д. 3, с. 141-143.

German occupation. Before that, for several years the chekists of Stavropolsky krai had searched for the accused, then they conducted investigative operations, during which they received irrefutable evidence of their criminal acts. Former accomplices of the Hitlerites M.P. Gab, E.F. Zavadsky, K.N. Naumenko, T.L. Tarasov and G.P. Bozhko were sentenced to capital punishment by shooting. And only one defendant – P.I. Grishan, – was sentenced to 15 years in prison. The military tribunal deprived him of his awards and military rank, the junior lieutenant of the reserve, and also confiscated all his property[13].

In 1971-1972 the officers of the KGB Directorate for Stavropolsky krai conducted a preliminary investigation into the case of the former policemen of Pyatigorsk who served in the company of the police reserve in 1942-1943. *«During the occupation of the city the accused took a direct part in the mass shooting and killing of Soviet citizens in the gas chambers, called "dushegubka"»,* – it is mentioned in the materials of the investigation. On June 6, 1972, the court-martial of the North Caucasian Military District sentenced the former commander of the reserve police company P.V. Puzak, platoon commander V.M. Lozovoy, the chief of Pyatigorsk reserve mounted police F.M. Shiyanov and the common soldier of the reserve police company A.S. Novikov to capital punishment. The other six defendants, the former policemen of the reserve company, were sentenced to imprisonment from 10 to 15 years[14].

Positive work of Stavropol chekists connected with the search for former collaborators and the exposure of their criminal activities during the Great Patriotic War would have been impossible without the active assistance of all Soviet people. Such help was given in various forms. First of all, by the reports from the witnesses of the wartime events to the state security bodies about the accidentally identified former accomplices of the German invaders. Secondly, by testimony during the investigation of witnesses of crimes committed by collaborators. Typical in this regard is the case that occurred in Stavropol in the spring of 1976. On the town market, a local resident, the participant of the Great Patriotic War V.Ya. Fedchenko recognized in the seller of honey his former co-worker A.I. Sukhachev. They were captured at the beginning of the war and they both were in a German concentration camp. Here A.I. Sukhachev soon offered his services to the Hitlerites and was enlisted in the guard of the camp. Later, the traitor *"... for his loyal service to the Nazis was awarded a medal and the officer's rank of the German*

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[13] M. Fenenko, *The trial of the traitors to the Motherland. The retribution has come*. Kavkazskaya Zdravnitsa, 1966

[14] А. Попутько, *Пять месяцев в аду: Оккупация Пятигорска во время Великой Отечественной войны*. Ставропольская правда, 2003.

punitive organs SD (Security Service). ... Then he was a secret member of the SD in Germany. Up to its collapse" [15].

All these details of the traitorous biography of A.I. Sukhachev began to come out after his arrest by the KGB officers in Stavropolsky krai and subsequent interrogations. Then the former Hitlerite accomplice was sent to the city of Smolensk. Here and in neighbouring Belarus during the Great Patriotic War, A.I. Sukhachev committed his crimes. In October 1976, the court sentenced him to the death penalty by shooting[15].

Searching for war criminals guilty of the death of tens of thousands of Soviet people during the Great Patriotic War, the chekists of Stavropol entered the international level in the case of operational necessity. So, according to the archives, in the early 70's they started collecting information about the criminal activities of the former member of the punitive Einsatzkommando-12 SD Herbert Drabant[16]. He committed his bloody atrocities in several regions of the USSR occupied by the German troops, including the territory of Stavropolsky krai in the second half of 1942. In particular, this war criminal participated in the execution of almost 4,000 citizens of Jewish nationality in Stavropol during the period from August 12 to 16, 1942. Then the bloody trail of Drabant passed through Mineralnye Vody and Budennovsk, where, being a member of Einsatzkommando-12, he took part in the tortures and mass executions of Soviet people. In thirty years after the end of the Great Patriotic War, thanks to the cooperation of the KGB Directorate for Stavropolsky krai with their colleagues from the GDR, the criminal was found in one of the cities of East Germany. In August 1976, a trial of a Nazi criminal was held in Berlin, it sentenced Herbert Drabant for his numerous crimes to life imprisonment.

Conclusions

Summing up what had been said we can note that the state security bodies of Stavropolsky krai took intensive measures to counteract the German special services actions. In addition, the chekists made an invaluable contribution to the deployment of destruction battalions in the towns and districts of the region, on the base of which partisan units were later created with their help. During the temporary occupation of the territory of Stavropolsky krai by German troops, the officials of the state security bodies carried out audacious reconnaissance operations behind enemy lines, revealing the distribution of German troops and collaborationist forces, determining the administrative and economic policies of the enemy in the occupied territories. They bravely fought in the partisan units of Stavropolsky

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[15] Ю. Христинин, *Работы в газете «Ставропольская правда»*, 1976.

[16] *Архивы УФСБ РФ по Ставропольскому краю. Открытые источники*, д. 1, с. 1.

krai and in special detachments, defending the passes of the Main Caucasian Range.

During the Great Patriotic War and especially in the post-war decades, the chekists of Stavropol carried out hard work in order to identify former accomplices of German invaders who were guilty of the death of tens of thousands of Soviet citizens. This work involved the interview of thousands of witnesses and eyewitnesses of the bloody events in the war years, the study of numerous archival and other documents, and, ultimately, the exposure of the hiding former collaborators. Many of them have already suffered a well-deserved punishment for their crimes, as evidenced by the materials of the trials, a small part of which is given in this article. The work of security agents in Stavropolsky krai connected with the exposure of war criminals continues up to the present, since there is no statute of limitations for such crimes against humanity.

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Some Aspects of Ethno-Gender Realization: Historical-Political Analysis[*]

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Abstract. *The relevance of this article is determined by the conducted systematic study of theoretical issues and problems arising when considering the historical aspects of ethno-gender, manifestation of ethno-gender in accordance with the principles of democracy and equal rights of citizens in society and the state. The problems and questions of the realization of the ethnogender and its elements are studied using the example of international experience. In the article, we study step by step the different periods of time in which the ethnogender's questions were touched upon. The influence of the ethnogender on the national security of the state is proved. Identified problematic issues and some historical aspects of the development of the ethnogender in foreign countries and the formation in them of a special political culture of public administration. The paper explores theoretical and methodological ideas, solutions to problems arising when studying historical and political aspect of ethno-gender as a feature of a democratic society; it examines the historical and political aspects associated with the development of ethno-gender in different states. The study defines the main concepts and categories of ethno-gender, the structure and system of this institution, as well as the influence of ethno-gender on the formation of political systems in various states, the negative and positive consequences of ethno-gender for the political system of the society, and explores models of its formation during the adaptation of nations in various political systems. In the course of the research, the authors formulated the main theoretical propositions and recommendations on improving the application of the institution of ethno-gender in the political system of some states. The article examines the mechanisms of the ethno-gender influence on the internal political situation in different countries. The article proves the influence of ethno-gender on the national security of the state. The authors identified problematic issues and some historical aspects of the development of ethno-gender in different countries and the formation of a special political culture of public administration there.*

Keywords: ethno-gender, cultural and social relationships, religious system, socio-political system, tribal isolation, market society, rationality, historical vestiges, gender, ethnos, women's rights.

Introduction

The effectiveness of a democratic society depends on the formation of a clear society structure and its political management, and in this respect, one of the areas of this research is the political analysis of the consequences

of influence ethno-gender has on it, which includes evaluation of its positive and negative aspects according to the experience of different countries. In the political sense, ethno-gender is the ratio of gender policy and ethnic relations that influence and determine each other in the society.

In international and Kazakh sociological papers this concept, surprisingly enough, may be defined in totally different ways.

For instance, it is interpreted as fragmentation of a large-scale society with its anonymity and alienation into small tribal communities where modern people seek to find their lost identity and close relationships.

Ethno-gender is partly similar to another phenomenon – the mainstream culture splitting into numerous subcultures and subgroups – ethnic, professional, racial, and religious. Therefore,[1] it is also interpreted as adherence to local, most often ethnic, values opposed to universal human values.

This means that at the stage of the manifestation and development of ethno-gender, political recommendations should enable the effective management of the society by the state applying the positive aspects of ethno-gender policy.

Hypothesis of the research

This problem requires a sufficiently deep and comprehensive political and historical analysis, which necessitates theoretical development and creation of proposals and recommendations related to giving the most accurate definition of the place of ethno-gender in the system of political relationships.

Globally, the term "ethno-gender" has primarily a political connotation.[2]

Apart from cultural self-identification, ethno-gender implies so-called parade of sovereignties and is understood as one of the manifestations of intertribal enmity.[3]

In the theory of state and law, ethno-gender denotes tribal disunity in the countries of tropical Africa, Oceania and some other regions of the world.

Ethno-gender implies that gender aspects influence the formation of privileges related to exercising the state power, selection and appointment of the staff to work in government bodies and, accordingly, discrimination against members of other gender groups.

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[1] N. Pushkareva, *Gender Theory and Historical Knowledge,* St. Petersburg, Aleteya, 2007, p. 34.

[2] N. S. Borisov, A. A. Levandovskiy, Yu. A. Shchetinov, *The key to the History of the Fatherland,* Moscow, Publishing house of Moscow University, 1993, p. 146–256. Olga Budzinskaya, "Competitiveness of Russian Education in the World Educational Environment," in *Astra Salvensis,* VI (2018), no. 11, p. 565-571.

[3] F. S. Panarin, *Philosophy of History,* Moscow, Gardariki, 1999, p. 56–70.

Gulmira URANKHAEVA, Gulnar BAYPEISOVA, Samat SMOILOV,
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Within the hypothesis of the study, it is necessary to consider the influence of the hypothesis of globalization as a way of resisting the negative forms of ethno-gender.

Globalization, which has no boundaries and overcomes all the obstacles connecting the peoples living thousands of kilometers away, is a real opposition to the trend of isolationism.

Goals and objectives of the research

The main goal of the paper is a comprehensive study of political, sociological, historical and ethno-political problems, the structure of the subject matter of the study, i.e. investigating the historical development of ethno-gender in different countries by analyzing historical and political sources, the application and manifestations of ethno-gender in different states, the interaction of government bodies when overcoming negative consequences of ethno-gender.

To achieve this, the following objectives were set:

- to study and analyze the effectiveness of the measures aimed at overcoming the negative manifestations of ethno-gender in the CIS and non-CIS countries;

- to determine the role of ethno-gender in the formation of the political system of society;

- to study certain positive and negative manifestations of ethno-gender in the political system of society.

The purpose of the study: to study and consider the genesis of the development of the ethnogender's institute at various stages of the development of this phenomenon. Identify the positive and negative aspects of the ethnogener's institution. Conduct an analysis of the practice of applying the ethnogender institution using the foreign an experience.

Literature review

The theme of this research is at the confluence of political science, sociology, ethno-politics and history; therefore, political scientists have conducted a number of fundamental studies in this field of knowledge.

Political scientists considered political, sociological, as well as ethnological and historical aspects of the phenomenon and development of ethno-gender in the political system of various states, as well as the consequences of its influence on the political life of society and the formation of power institutions in such papers as The Key to the History of

the Fatherland[4]; Philosophy of History[5], Establishment of Christianity in Russia[6].

A number of studies have been devoted to the history and methodology of the ethno-gender genesis in various countries[7]

The concept itself and the historical mechanism of ethno-gender and its development in the political structure have been considered in only one complex monographic study by E.F. Yazkov titled History of the Countries of Europe and America in Modern Times (1918-1945)[8].

This theme has not been researched properly in the Republic of Kazakhstan. Kazakh scientists examined only certain aspects of this problem related to the understanding of ethno-gender institution, the place of the ethno-gender in the system of political institutions, the political analysis of the influence of ethno-gender on the state and society, the theoretical and practical adaptation of the institution of mediation in different countries.

However, certain issues, which, in our opinion, are of fundamental interest, have not been researched. These include defining ethno-gender to provide a more "objective interpretation of this institution", identification of "the positive effects of ethno-gender on the formation of a stable political system of the society", "overcoming negative manifestations of ethno-gender policies in the political system of the state", "identifying problems caused by ineffective measures of the state to deal with the negative manifestations of ethno-gender".

Materials and methods

The authors applied scientific principles and research methods enabled an objective and comprehensive analysis of the processes and phenomena arising when studying historical and political aspects of the phenomenon and development of ethno-gender in various societies.

The following methods were used in the study: the system approach; structural, functional, historical-legal, and logical approaches; statistical research; comparative legal analysis; forecasting.[9] In particular, two groups of

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[4] N. S. Borisov, A. A. Levandovskiy, Yu. A. Shchetinov, *The key to the History of the Fatherland,* Moscow, Publishing house of Moscow University, 1993, p. 146–256.

[5] F. S. Panarin, *Philosophy of History,* Moscow, Gardariki, 1999, p. 56–70.

[6] M. Yu. Braychevskiy, *Establishment of Christianity in Russia,* Kiev, Naukova dumka, 1989, p. 53–89.

[7] I. Hammond, *Conquistadors: The History of the Spanish Conquests of the XV-XVI Centuries,* Moscow, Cenrtpoligraf, 2002, p. 34–78. A. J. Toynbee, *Study of History,* London, Thames & Hudson, 1972, p. 12–89.

[8] E. F. Yazkov, *The History of the Countries of Europe and America in Modern Times (1918-1945),* Moscow, Publishing house of Moscow State University, 2006, p. 23–179.

[9] F. Braudel, *Material Civilization, Economics and Capitalism, XV-XVIII centuries,* vol. 1 - "The Structures of Everyday Life. Possible and Impossible", Oakland, CA, University of

Gulmira URANKHAEVA, Gulnar BAYPEISOVA, Samat SMOILOV,
Aliya TOLYSBAEVA, Aizat MUKATAEVA, Assiya
KENZHEBULATOVA

methods were used - methods of positive motivation and methods of negative motivation.

Functional approach was applied to study the historical formation and development of ethno-gender in different countries. This involved application of two groups of methods – the methods of positive motivation and the methods of negative motivation.

At present moment, the role of the institution of ethno-gender in the political system is fairly well-recognized.

However, limiting the scope to one approach may narrow the gnosiological potential of political science as an independent branch which explores the nature, essence and political characteristics of ethno-gender.

Political science and sociology have the common subject matter – this is the concept of ethno-gender and its political consequences. However, the methods and approaches used by them vary greatly. In addition, the distinctive feature is the area of their interests regarding the concept and historical essence of ethno-gender.

While political science is interested in the features of this concept, determining which enables to overcome the negative manifestations of this phenomenon effectively and efficiently, sociology focuses on the essential properties and attributes that are associated with the influence this phenomenon exerts on social relations, as well as the issues of its implementation.

The method of observation was applied in particular when investigating the object of the influence of the ethnogender institution on public relations. In particular, when using this method, the works "Cherekskaya tragedy" by K. G. Azamatov[10] "Fundamentals of Genetics and Hereditary Disorders in Children" Yu.N. Asanov.[11] For example, with a political analysis of the study of identity, the integrity of the people of its age-old way of life.

The authors applied the method of observation when investigating the influence of ethno-gender on social relations. For example, it was done when conducting a political analysis of the identity and integrity of the nation and its centuries-old way of life.

A statistical method was used to analyze data on the manifestation of ethno-gender in different countries.

The authors also used the method of historical and legal analysis, for example, to identify the distinctive features of the tribalism manifestation in

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California Press, 1992, p. 65. F. Ares, *Child and Family Life under the Old Order,* Ekaterinburg, Publishing house of the Ural University, 1999, p. 45–69.

[10] K. G. Azamatov, *The Cherek Tragedy,* Nalchik, Elbrus, 1994, p. 23–48.

[11] A. Yu. Asanov, *Fundamentals of Genetics and Hereditary Developmental Disorders in Children,* Maikop, 2003, p. 89–112.

the United States, Kyrgyzstan, New Guinea, and the countries of Africa and Asia.

In the study on the subject in this article, methods were used to observe and analyze the development of the ethnogender institution's object in public relations, in particular, to identify the interconnection of ethnos, culture, historical and political development of gender changes in different peoples. The observation will reveal how the process of gender policy in the ethnos has been developing and with what problems. Through observation, one can see how religion, culture, politics influenced the gender policy of the ethnos. It is known that observation and analysis will allow us to identify the development of gender changes in the ethnos.

The method of information processing is represented by a combination of methods such as a quantitative and qualitative impact system. Quantitative processing will describe the external characteristics of the ethnogender. Here it refers to individual ethnic groups with similar gender concepts, for example, Europeans, ethnic groups of Asia and Africa. Qualitative processing allows to consider the essence of an object by revealing its immeasurable properties on the basis of quantitative data. Here the method of combining phenomena associated with the manifestation of an ethnogender was applied.

Results

Having studied the issues of the historical development of ethno-gender and the development of its political features in different countries, we obtained the following results:

1) the main ways of the formation and development of ethno-gender in different countries have been identified;

2) the study discusses the relationship between the institution of ethno-gender, society and the state regarding the creation of the state governed by the law;

3) the paper draws conclusions on the classification of ethno-gender types identified in different countries;

4) the authors identify and analyze the main political and sociological problems influencing the historical development and formation of ethno-gender in different countries;

5) the study presents the structure of the ethnic identity of an individual, aware of their belonging to a particular group of individuals;

6) the authors conducted an objective and comprehensive analysis of the processes and phenomena associated with the phenomenon of ethno-gender;

7) the authors found out a strong connection between the uniqueness of any national language and its culture when identifying ethno-gender;

Gulmira URANKHAEVA, Gulnar BAYPEISOVA, Samat SMOILOV,
Aliya TOLYSBAEVA, Aizat MUKATAEVA, Assiya
KENZHEBULATOVA

8) the paper substantiates the historicity of the two mutually complementary social spheres, i.e. public – "male" and private – "female", and the equal importance of the private sphere for the society functioning, etc.;

9) the authors introduce a gender aspect into the socio-economic history of the ethno-gender;

10) the study creates prerequisites for the transition from the analysis of large structures and social communities to anthropologically-oriented social sciences focused on lives of individuals.

Discussion

According to the concept of A. A. Potebnya, there is interaction and mutual influence of designation and the form of designation, i.e., the interaction of the structure of language and ethnic forms of thinking.

The phenomenon of language in the works of this scientist is closely related to the culture of the people. He sees this as the mechanism for emerging the thought, with intrinsic creative potential: "Language is a means of not expressing a ready thought, but of creating it; it is not a reflection of the existing world outlook, but the activity composing it."[12]

These ideas of the scientist agree with the concept of Wilhelm von Humboldt on the parallel universalism and idioethnism of the language as a whole.

According to G.V. Ramishvili who explored the works of this German scientist, "... Humboldt considers the "nation" (for him, this is basically the same as "the people") as "a form of individualization of the human spirit" that has a "linguistic" status.

Seeing the nation as the "spiritual form of mankind with linguistic determinateness," he sees the specifics of this form mainly in the language, although he emphasizes that other factors are involved in the formation of a nation, apart from language: "if we called the nation a spiritual form of mankind, then this does not completely deny their reality and their earthly existence; we chose this expression only because it deals with consideration of their (nations') intellectual aspect".

The natural division of mankind into nations conditioned by language, although being a natural necessity, is conducted, according to W. Humboldt, not regarding biological, racial and other similar characteristics, but according to a higher principle that creates the basic and necessary conditions "characterized by language" – the conditions of human existence

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[12] A. A. Potebnya, *Thought and Language,* Kiev, Sinto, 1993, p. 340.

which elevate the man to solving the tasks of his historical and cultural mission.[13]

Thus, both these scientists point out to a strong connection "... between the uniqueness of any national language and its culture, which is represented as a set of samples of the subject-practical and spiritual-theoretical behavior of people, formed in the process of the socio-historical development of the people".[14]

The ideas of idioethnism of the human language today are extremely popular in studies on cultural linguistics in connection with the research on ethnic similarities and differences in linguistic and verbal explications of world cultures: the ethnicity of linguocultures is of a great interest to researchers due to the explicit influence of ethnicity on communicative behavior both as an ethnos in general (ethnosociety) and its individual representatives.

As V.A. Zvegintsev critically notes, "some authors may be reproached as they draw their conclusions, and rather categorical conclusions, after studying only one paper of W. Humboldt: On the Diversity of Human Language Construction and its Influence on the Mental Development of the Human Species"[15].

Today, cultural linguistics is actively exploring the ideas of academician Yu.V. Bromley and L.N. Gumilev on the theory of ethnicity in relation to human behavior and communication, and these two views are similar to each other in many aspects.

The concept of "ethnicity" is singled out "... as an attribute or a combination of them for each individual belonging to a social group with which the individual identifies himself. The theory of ethnicity considers "ethnic mentality", i.e., ethnic stereotypes of behavior existing in a particular moment of time". Yu.V. Bromley proposed a scheme of the socio-economic transformation of the ethnos moving from one socio-economic formation to another: "tribe" – "nationality" – "nation".

Classification of ethnic phenomena (or hierarchy of ethnic structures) in the theory of ethnos presented by Yu. V. Bromley proved to be almost identical to the one that L.N. Gumilev had developed a decade and a half before.

In the theory of ethnogenesis created by L. N. Gumilev, the concept of "ethnos" is taken as the initial abstraction of the research. All living beings in the world are grouped into taxa associated with "the place of development" (i.e., "the homeland") and a habitat, i.e., the area that feeds and sustains them. In the theory of L. N. Gumilev, the entire

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[13] W. von Humboldt, *Selected Works on Linguistics,* Moscow, Progress, 2000, p. 34.
[14] V. A. Zvegintsev, "On the Scientific Heritage of Wilhelm von Humboldt", in W. Humboldt, *Selected Works on Linguistics,* Moscow, Progress, 2000, p. 43.
[15] V. A. Zvegintsev, "On the Scientific Heritage of Wilhelm von Humboldt", p. 356–363.

Gulmira URANKHAEVA, Gulnar BAYPEISOVA, Samat SMOILOV,
Aliya TOLYSBAEVA, Aizat MUKATAEVA, Assiya
KENZHEBULATOVA

anthropogenesis observed in the world history is divided into a series of discrete ethnogeneses, which explains the different ways of the development of each specific human community, and the formation of various types of culture.

It is known that today modern gender research focuses on the wide range of systemic studies of linguistic and communicative (discourse) material. At present moment, scientists are developing a systematic description of the communicative behavior of national linguistic cultural communities; gender specificity of communication between professional and age groups; features of communicative behavior of both genders and representatives of different types of discourse; communicative strategies of men and women on the Internet; gender specificity of the everyday discourse of the white middle-class; gender markers of politicians' communicative behavior; verbal behavior of men and women in an informal communicative situation; gender specificity of poetry; gender-oriented verbalization of emotions in fictional prose; communicative interaction of men and women in the family; gender specificity of the mass media discourse when analyzing gender stereotypes; verbalization of the attitude of journalists to women's issues, the roles of women and men in contemporary Russian society; specific discourse-development of male and female journalists in info texts on a gender-neutral topic.

In these conditions, in our opinion, it is more relevant and more productive to study not the common "denominator" of gender, but numerous modified "numerators", i.e., ethnoculturally refracted variants in different national worlds[16].

Prominent Russian researcher of gender research, author of numerous works on the "history of women" N. L. Pushkareva identifies four main stages of the development of ethno-gender research. The first (the early one or related to female studies, 1970s) stage was characterized by including the factor of gender difference into the traditional social and social-stratification analysis.[17]

During this period, women's names were brought back to social knowledge – history, philosophy, literary criticism, psychology; prerequisites were created for the transition from the analysis of large structures and social communities to anthropologically-oriented social sciences focusing on the lives of individuals; different scientific styles of female and male academic writing became the object of research; a gender aspect was introduced in socio-economic history; researches justified the historicity of two complementary social spheres – public ("masculine") and private

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[16] Yu. V. Bromley, *Essays on the Theory of Ethnos,* Moscow, Nauka, 1983, p. 95–109.

[17] N. Pushkareva, *Gender Theory and Historical Knowledge,* p. 103.

("feminine"), and the equal importance of the private sphere for the functioning of society, etc.

Conclusion

Theoretical and practical conclusions of the study:

1. Having conducted the comparative legal analysis of ethno-gender policy manifestation in a number of CIS and non-CIS countries, the authors have developed proposals on the ways of overcoming negative factors of this phenomenon, including the responsibility of society to its citizens in case of the negative impact of ethno-gender.

2. The article contains propositions that serve as the basis for identifying the positive and negative aspects of ethno-gender in the formation of a civil society.

3. The authors showed the interrelation between ethno-gender and interethnic relations in different countries, as well as the influence of tribalism on the political system and the structure of the state.

4. Conclusions were drawn on the positive aspects of ethno-gender implementation which in some states facilitate the formation and development of a democratic society.

5. The authors identified and analyzed the main political, historical and ethnic problems influencing the phenomenon and development of ethno-gender in various countries.

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Contribuții la un succint istoric privind Școala de Aeronautică nr. 1 Mediaș în deceniile III-V ale secolului al XX-lea

Contributions to a Short History of the Aeronautic School No. 1 from Mediaș During the 3th and 4th decades of the 20th Century

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Abstract. *The reconstruction of the history of this military unity/ military aviation school in Medias is done considering it is based on a document titled: "The report on the facilities of the Aeronautical Technical School [from Mediaș] in constructions and various arrangements for a better functioning "of 17 March 1943. Unity and at the same time elite military school - Aeronautical School no. 1 Medias prepared for the Union of 1918 both military masters and aviation officers.*

Romanian militar unity and at the same time elite military school - Aeronautical School no. 1 Medias prepared for the Union of 1918 both for military masters and aviation officers carriera. This document make referece the activities that took place in this unit-school for the period 1924-1942, being also a primary historiographical foundation for the knowledge of this military elite institution. The establishment of a Technical Aviation Military School belonged to the Department of Aeronautics, which presented to the Romanian Ministry of Defence a report in this respect registered at exit no. 5771 of 12 March 1920.

The constitutive act included a series of provisions that also referred to the teaching organization of the future military unit, the tactical reasons for its establishment and how it was to be managed, but also the rationale of this weapon in the contemporary world. On October 18th, 1920 was signed by King Ferdinand I the Loyal One, Decree no. 4117/1920 published in Official Gazette of Romania no. 169 of November 3, 1920, which legally founded the military establishment in the Pipera-Bucharest area of the School of Military Craft of Aeronautics, which was then transferred to Medias in Transylvania.

Keywords: Aeronautical military School, Mediaș, Elite of Romanians Aviations, Military masters and Aviation officers, Department of Romanian Aeronautics, King Ferdinand I, Mediaș.

Reconstituirea istoriei acestei unități/școli militare de aviație din Mediaș se poate face pentru intervalul pe care studiul nostru îl are în vedere pornind de la un document intitulat: *„Darea de seamă asupra dotărilor Școlii Tehnice Aeronautice [din Mediaș] în construcții și diferite amenajări pentru o cât mai bună funcționare,"* datată la 17 martie 1943. Documentul acesta acoperă activitățile care au avut loc în această unitate-școală pentru perioada 1924-1942[1]. Astfel apreciem că înființarea în această localitate transilvănenană a unei Școli tehnice de aviație militară a aparținut ca inițiativă și proiect Direcției Aeronautice, care a prezentat Ministerului de Război un raport înregistrat la ieșire cu nr. 5771 din 12 martie 1920. Documentul constitutiv cuprindea o serie de prevederi care se refereau la organizarea didactică a viitoarei unități militare, rațiunile tactice ale înființării acesteia, cât și modul în care trebuia să se realizeze administrarea acesteia, dar și rațiunea acestei arme în lumea contemporană. Astfel, câteva luni mai târziu, în 18 octombrie 1920 era semnat

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[1] Centrul de Studii și Păstrare a Arhivelor Militare Istorice, Pitești, (în continuare vom cita prescurtat C.S.P.A.M.I.), Fond *Școala Militară Tehnică de Aviație nr. 1*, dosar nr. 235, f. 42-43.

Înaltul Decret nr. 4117/1920 publicat în Monitorul oficial nr. 169 din 3 noiembrie 1920[2], care permitea constituirea în zona Pipera-Bucureşti a Şcolii de meseriaşi militari ai aeronauticii.

În cursul anului care a urmat aceastră structură şcolară pentru maiştrii în aeronautică avea să fie mutată cu sediul la Mediaş în cadrul uneri cazarme care purta denumirea marelui revoluţionar patriot Tudor Vladimirescu, şi care a aparţinut până la 1918 unei unităţi militare d honvezi din armata austro-ungară. După alţi 7 ani, Şcoala Tehnică a Aeronauticii[3] a fost relocată la 1 septembrie 1927 într-un spaţiu administrativ nou cu o largă bază aferentă care era strict necesară[4]. Prin constituirea sa, statul român şi departamentul aeronautic din Ministerul de Război a urmărit constant să formeze maiştri şi subofiţeri specialişti în mecanica navelor de luptă, cu rol în deservirea, întreţinerea şi mentenanţa aparatelor militare de zbor din compunerea flotilelor române. Printre datele care făceau referire la organizarea acestei instituţii militare identificăm ordinul de zi nr. 1 din 1 ianuarie 1929, care document statuta ordinea de bătaie a acestei şcoli[5]: în următoarea eşalonare:

- Comandantul unităţii/şcolii,
- Ajutorul comandantului/aghiotant,
- Biroul de adjutantură şi mobilizare,
- Adminstraţia (administrator al) cazarmelor,
- Ofiţerul cu gazele de luptă,
- Contabilul în bani pentru unitate/şcoală,
- Contabil în materii/intendent,
- Ofiţerul cu aprovizionare în alimente, combustibili,
- Ofiţer cu materialele
- Ofiţer medic şi birou sanitar
- Escadrilele I, II i III elevi
- Serviciul tehnic al unităţii/şcolii;

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[2] *Monitorul oficial* nr. 169 din 3 noiembrie 1920; C.S.P.A.M.I., Fond *Şcoala Militară Tehnică de Aviaţie nr. 1*, dosar nr. 231, f. 111. A se vedea pe larg şi studiul Doinei Anghel, *Aspecte privind organizarea şi funcţionarea Şcolii militare tehnice de aviaţie nr. 1 Mediaş în perioada 1920-1953*, în (ed. Dr. Vasile Mărculeţ), *Comunicări Ştiinţifice*, XV (2015), p. 127-132; http://www.aviatori.ro/articole_details.php?id=36, anonym, *Amintiri despre Şcoala Tehnică a Aeronauticii Mediaş*, accesat în 08.08.2017, col. 1.

[3] Această instituţie cu rol de şcoală militară pentru aviaţie a purtat denumirea de Şcoală Tehnică a Aeronauticii în perioada 1920-1945 şi a pregătit cu preponderenţă în primele sale decenii de existenţă maiştrii de aviaţie.

[4] Demn de remarcat este faptul că terenul necesar a fost donat Şcolii Tehnice de Aeronautică de autorităţile locale ale comunităţii din Mediaş. Prima locaţie a fost o cazarmă care s-a ridicat în perioada împărătesei Maria Tereza şi a aparţinut unui batalion de honvezi din armata austro-ungară până în 1918.

[5] C.S.P.A.M.I., Piteşti, Fond *Şcoala Militară Tehnică de Aviaţie nr. 1*, dosar nr. 235, f. 1. Itzhac Guttman Ben Avi, *Şcoala de Ofiţeri tehnici de Aviaţie de la Mediaş*, în *Revista de Istorie Militară*, nr. 1-2/2010, p. 89-90.

- Serviciul atelierelor;
- Escadrila practică;
- Escadrila trupei. De făcut observaţia că Şcoala Tehnică a Aeronauticii de la Mediaş a

funcţionat în această structură administrativ-organizatorică / de luptă între anii 1929-1939. În condiţiile complexe care se profilau la marginile României, dar şi în Europa, Şcoala Tehnică a Aeronauticii a avut începând din cursul lunii aprilie 1939, o nouă ordine de bătaie care corespundea mai bine noilor realităţi care se profilau într-un orizont de timp apropiat[6].

Noua ordine de bătaie era:
- Comanda şcolii, la acea dată comandantul a fost avitorul Eugen Pădure;
- Serviciul tehnic;
- Serviciul atelierelor;
- Secţiile I, II şi III ateliere;
- Grupul de elevi tehici aviatori;
- Escadrilele I, II şi III elevi;
- Escadrila de zbor;
- Escadrila de parc;
- Escadrila depozit[7].

În perioada guvernării militare exercitată de generalul Ion Antonescu, ca urmare a abdicării regelui Carol al II-lea şi a prăbuşirii graniţelor statului România Mare, una dintre măsurile organizatorice adoptate a fost constituirea Şcolii de ofiţeri mecanici de aviaţie, cu sediul în cazarma medieşană Tudor Vladimirescu la data de 1 noiembrie 1940. În anul I de studii, 1940-1941, au fost înscrişi la cursurile acestei forme de învăţământ militar 41 elevi iar în anul al II-lea, 35 elevi. De subliniat faptul că la secţia de maiştri militari pentru aviaţie au fost înscrişi 584 elevi[8].

La 1 aprilie 1941, cu doar câteva luni anterior intrării statului român în cel De-al Doilea Război Mondial (22 iunie 1941), ordinea de bătaie a acestei instituţii militare de învăţământ care forma ofiţeri mecanici de aviaţie, dar şi maiştri şi subofiţeri care se ocupau cu partea tehnică şi întreţinerea flotilelor aeriene române, era: Comanda şcolii, comandant fiind comandorul Eugen Pădure; Biroul mobilizării; Biroul instrucţiei; Direcţia de studii; Serviciul tehnic; Grupul de elevi; Escadrilele I, II, III, elevi maiştri şi subofiţeri mecanici de aviaţie; Escadrila a IV-a elevi ofiţeri mecanici de aviaţie; Escadrila tehnică, administrativă şi de instrucţie; Escadrila de zbor; şi următoarele servicii: trageri şi armament, casierie, îmbrăcăminte, aprovizionare, grădinii de zarzavat, manutanţei; gaze de luptă şi apărare pasivă; materialelor, cazarmării, sanitar, meteorologic, atelierelor. Această diviziune pe care am putea-o considera excesivă nu era deloc aşa, ci a fost o dovadă

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[6] C.S.P.A.M.I., Piteşti, Fond *Şcoala Militară Tehnică de Aviaţie nr. 1*, dosar nr. 231, f. 18-19.
[7] *Ibidem.*
[8] *Ibidem,* f. 21.

de ordine, organizare, atenţie faţă de fiecare detaliu care făcea ca unitatea/școala aceasta să răspundă mai bine exigenţelor de luptă aeriană în care România s-a înscris după 22 iunie 1941. Ca o dovadă a creşterii rolului şi semnificaţiei atelierelor, Serviciul ateliere s-a împărţit pe mai multe subservicii tehnice specializate astfel amintim: Secţia I ateliere, Serviciul de ajustaj, dar şi atelierele: de motoare, de strungărie şi fierărie, de tinichigerie şi cazane, de tâmplărie, de avioane şi accesorii, de tapiţerie şi vopsitorie, de precizie, de aparate de zbor şi autosudură, de electronică şi electrotehnică, Echipa baie şi castelul de apă, echipa aerodrom, secţia auto, şi serviciul tehnic al garnizoanei, iată aşadar, o diviziune tehnică care era deservită şi de muncitori şi maiştrii civili, dar şi de subofiţeri şi maiştri militari, cu precădere în perioada participării la război, pe ambele fronturi, dar şi după 1945[9]. La 20 mai 1941, regele Mihai, în trecere la o partidă de vânătoare organizată în zona Mediaş, a făcut o vizită Şcolii Tehnice de Aeronautică, fiind însoţit de generalul Constantin Argeşanu care îndeplinea funcţia de comandant al Regiunii I aeriene a României, care i-a acordat suveranului explicaţiile necesare. La 13 iunie 1942, în plin război mondial, în ordinul de zi pe unitate se specifica următoarele: „progresul tehnic al aviaţiei şi practica războiului au arătat că ci 3 ani, ai cursului superior al Şcolii Tehnice Aeronautice, nu sunt suficienţi pentru a da o pregătire practică şi teoretică suficientă viitorilor maiştri din aeronautică"[10].

Se aproba, pornind de la aceste considerente ca începând din anul următor de studii durata cursului superior de pregătire a maiştrilor de aeronuatică să fie majorat la 4 ani. Iar anul următor de studii, 1942-1943 a adus noi modificări în organizarea şi funcţionarea Şcolii Tehnice de Aeronautică nr. 1 de la Mediaş. Astfel şcoala a fost transformată într-un liceu militar cu specific aviaţie cu 4 clase de curs superior faţă de pregătirea medie de 3 ani, luându-se atunci decizia ca practica de specialitate pentru viitorii maiştrii de aviaţie să fie făcută în două cicluri după cum urmează: practica de bază, constând din ajustaj, tinichigerie, strungărie şi fierărie specific claselor V - VI şi practica de specializare şi expertizare constând din studiul şi prelucrarea motoarelor, a avioanelor şi a aparaturii de bord, următoarele două clase[11]. Căpitanul inginer de aviaţie Grigoraş Emandache la începutul anului şcolar 1942-1943, coordonatorul catedrei de învăţământ din cadrul şcolii amintea. „şcoala începe un an nou. Astăzi aviaţia trăieşte într-o epocă cu 600 km/h. Avionul odată construit şi repartizat la unităţi este luat în primire de ofiţerul mecanic şi maistrul de escadrilă"[12]

Din discursul acestui ofiţer, desprindem următoarele mesaje, cu atât mai mult, considerate importante la acea data, deoarece aripile româneşti zburau pe

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[9] C.S.P.A.M.I., Piteşti, Fond *Şcoala Militară Tehnică de Aviaţie nr. 1*, dosar nr. 231, f. 24-27.

[10] *Ibidem,* dosar nr. 235, f. 10-11.

[11] *Ibidem,* f. 11; Doina Anghel, *Aspecte privind organizarea şi funcţionarea Şcolii militare tehnice de aviaţie nr. 1 Mediaş*, p. 128.

[12] C.S.P.A.M.I., Piteşti, Fond *Şcoala Militară Tehnică de Aviaţie nr. 1*, dosar nr. 231, f. 49.

Fontul de Est, iar viața aviatorilor depindea și de pregătirea tehnică a ofițerului mecanic, a maistrului de escadrilă și a competențelor de zbor I experienței pilotului. Pregătirea defectuoasă a cadrelor tehnice ar atrăgea după sine incapacitatea pilotului de a-și desfășura lupta, respectiv, a utiliza adecvat avionul în condiții bune, nu mai vorbim de căderea în prizonierat sau chiar pierderea vieții pilotului, a echipajului de bord și a avionului respective. Din discursul rostit în fața întregii școli și a organismelor de comandă, Gr. Emandache evidenția care erau noile provocări ale aviéiei și ale celor care se pregăteau pentru a susține și activa în această armă de elită, progresul tehnic continuu al acestei arme, impunea celor care se pregăteau pentru aceasta o documentare permanentă, pentru a înțelege și aplica progresul tehnic, dar și prin a fi conștienți și conștientizați permanent ce s-ar putea întâmpla, dacă maiștii și corpul tehnic de la sol, ar fi depășiți de noile cunoștințe sau mai mult ar acționa în pripă, sau de mântuială. Iar ca o dovadă a faptului că școala și pregătirea erau severe și foarte riguroase, după primul semestru Comandamentul școlilor militare ordona ca familiile să fie înștiințate de faptul că elevii indisciplinați sau incompetent, cei care manifestau rea voință sau debilitate fizică și psihică urmau să fie eliminate[13].

Cu data de 15 noiembrie 1942 în temeiul Instrucțiunilor Marelui Stat Major nr. 100.000/1942 a fost înființată tot n Mediaș, Școala de ofiteri mecanici de rezervă. Elevii acestora au fost selectați din rândurile albsolvenților de licee tehnice și ai școlilor de conducători tehnici și maiștri mecanici. Cursurile erau organizate pe doi ani de studiu, iar aceia care le absolveau primeau gradul de sublocotenent mecanic de rezervă. La concursul organizat în acel an școar s-au prezentat 100 candidați însă au fost aleși doar 11 dintre aceștia[14]. După alte două sptămâni, la 30 noiembrie același an, Statul Major al Aerului emitea un ordin cu nr. 11498 din 30 noiembrie 1942, prin care se aproba constituirea unei secții de subofițeri tehnic de rezervă, cu un efectiv de 40 elevi, care urma să funcționeze pe lângă Școala Tehnic a Aeronauticii în Mediaș. De subliniat că în temeiul ordinului și a instrucțiunilor de serviciu, acei candidate care au fost respinși la examenul de admintere pentru a devenii ofițeri de aviație mecanici în rezeră, erau admiși de drept, în timp ce absolvenii licelor tehnice susțineau examenul de admintere. În acel an s-au prezentat 22 candidați, dintre care au fost selectați prin examinare numai 4. Cursurile erau numaide un an, materiile de predare-învățare erau aceleași cu cele care se studiau în clasa a VII-a a Școlii Tehnice de Aviație, urma apoi un an de activitate practică la diferite unități de aviație din țară, iar apoi urma examenul final de absolvire, uramt de repartizare[15].

De sublinat că activitate practică a elevilor școlii la diferite unități militare de aviație din țară era recompensată în bani, care au fost folosiți atât de către elevi, cât

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[13] C.S.P.A.M.I., Pitești, Fond *Școala Militară Tehnică de Aviație nr. 1*, dosar nr. 235, f. 49.

[14] *Ibidem*.

[15] *Ibidem*, f. 12; Doina Anghel, *Aspecte privind organizarea și funcționarea Școlii militare tehnice de aviație nr. 1 Mediaș*, p. 128.

și în scopul dotării cu material didactic și modernizării infrastructurii școlii. Facem în acest sens câteva exemplificări: în cursul lunii martie 1943 dintr-un buget alcat de 200.000 lei a fost înzestrat Serviciu medical cu medicamente care tratau bolile de plămâni, apoi au fost luate vitamin și preparate din fier, iar dintr-un buget de 180.000 lei s-a trecut la dotarea Serviciului stomatologic cu instrumentar medical necesar, dar și cu medicamente și material din care să se asigure plombele sau construcția dentiției pentru că se aprecia ca necesară tratarea danturii în mod gratuit de către toți elevii care erau afectați. De asemenea, au fost alocați bani pentru înființarea unor biblioteci și săli de lectură, astfel încât să existe materialul necesar de studiu[16]. De semnalat și aprecierea de care se bucura această școală militară de aviație, de exemplu în anul 1943, când generalul de flotilă aeriană, Gheorghe Jienescu, Subsecretar de Stat al Aerului, spunea: îmi face o deosebită bucurie când o unitate de Aeronautică se prezintă în acest fel, dând toată satisfacția". Remarcăm în continuare că la 3 aprilie 1943, Secretariatul de Stat al Aerului a ordonat, „citarea într-un ordin de zip e Aeronautică și Apărare Antiaeriană, ca exemplu, de urmat, a Școlii Tehnice a Aeronauticii, pentru că la controlul administrativ neprevestit făcut de organelle Ministerului Apărării Naționale s-a constatat o preafrumoasă administrare și gospodărie"[17].

De subliniat și organizarea examenului de admitere în 20 august 1943, când la Școala de ofițeri mecanici de rezervă au fost admiși 56 candidați, iar la Școala pentru subofițerii mecanici de rezervă au intrat 30 elevi. În condițiile alianței noastre cu Germania și a participării împreună cu forțele Germaniei pe frontul din răsărit, ambele serii de elevi ale Școlii Tehnice de Aeronautică din Mediaș au fost trimise la specializare și perecționare în Germania. Conform unui ordin al Statului Major al Aerului, înregistrat cu nr. 19247/1943, aflăm faptul că toți elevii au fost echipați de Baza Regională Aviație Nr. 3[18].

Dintr-un alt ordin al Secretariatului de Stat al Aerului, nr. 17923 din 18 ianuarie 1944 aflăm informații cu character administrativ pe care le vom expune în rândurile unui alt articol de specialitate. Reveniind însă la perioada anului 1943 aflăm din Registru de inspecții al Școlii Tehnice de Aeronautică, faptul că inginerul comandor Nicolae Popa, consemna în urma inspecției efectuate în zilele de 29-31 mai 1943, irmătoarele puncte: „1. Am constatat că Școala Tehnică Mediaș menține realizările bune la același nivel ca anul trecut, a făcut eforturi enorme pentru a organiza și dota atelierele, laboratoarele, sălile de cursuri. 2. Felicit pe commandant, ajutor, director de studii, ofițeri și maiștri care au contribuit în mod deosebit la realizarea atât de frumoasă și practică în special a sălilor de fizică, radio, electricitate

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[16] C.S.P.A.M.I., Pitești, Fond *Școala Militară Tehnică de Aviație nr. 1*, dosar nr. 235, f. 53. Școala Tehnică a Aeronauticii din Mediaș a dispus de mai multe biblioteci, una pentru cadrele didactice și biblioteci pe clasele de studiu. Fondul lor de carte era unul însemnat, atât ;tiințific, cât și beletristic.
[17] C.S.P.A.M.I., Pitești, Fond *Școala Militară Tehnică de Aviație nr. 1*, dosar nr. 235, f. 53-54.
[18] *Ibidem,* f. 107.

și instrumente de bord, care sunt mai presus de orice laudă. 3. Școala este astăzi un model de Școală Tehnică și, cred, unică pe țară, ca organizare, dotare și funcționare. 4. Curățenie desăvârșită, ordine, colaborare cu elan și suflet, camaraderie și înțelegere perfecta a restului Școlii. Hrana minunată. Starea sanitară exemplară. 5. Comandorul inginer Istrati și camaradul meu, poate fi mândru de ceea ce a realizat în doi ani, schimbând complet fața Școlii și ajungând la aspectul de adevărată Școală Tehnică. 6. Doresc la toți să continue pe acest drum nou, cu forțe și mai mari, spre a menține o pepinieră de advărați tehnicieni"[19].

Între anii 1944 – 1946, organizarea școlii poate fi dedusă din ordinea de bătaie. Astfel enumerăm componentele care alcătuiau administrativ structura școlii: Comandant, Biroul adjunctură și informații, Ofițerul cu cifru, Biroul instrucție, Direcția de învățământ, Inspector de studii, Biblioteca, Grupul de elevi, Compania 1 elevi ofițeri, Serviciile: aprovizionere, îmbrăcăminte, manutanță, tehnic, armature-armament, materiale și combustibil, cazarmare, auto, Echipa baie și castel de apă, Compania depozit, Companiile 2, 3, 4 elevi submaiștri, Grupul II Ateliere, Secția I Ateliere (atelier motor, ajustaj, strungărie și fierărie, tinichigerie și cazane), Secția II Ateliere (ateliere tâmplărie, armament, accesorii, precizie, aparate de bord), Secția III Ateliere (ateliere autosudură, electri, electrotehnic, armătură) și Baza Școlii și Serviciile administrative și secretariat (Mobilizare, Casierie, Secretariat, Serviciul sanitar), Plutonul de pază[20].

Un alt document, raportul nr. 5434 din 19 iulie 1945, înaintat de conducerea Școlii Tehnice de Aeronautică Mediaș pe adresa Subsecretariatului de Stat al Aerului aflăm că „Școala Tehnică a Aeronauticii din Mediaș a devenit Școală de Aviație, Secția mecanici urmând să treacă din punctul de vedere al asigurării comenzii și administrării interne, în structura subordonată a Școlii de Aviație, Secția naviganți București, începând cu data de 15 iunie 1945[21]. La 1 septembrie 1945, Școala de Aviație s-a desființat în conformitate cu instrucțiunile speciale nr. 650 din 27.08.1945 ale Marelui Stat Major, Secția I[22]. acest demers se afla în strictă relație cu operațiunea de desconcentrare militară a potențialului aerian al României în condițiile în care al Doilea Război Mondial s-a finalizat în Europa încă de la începutul lunii mai 1945. Instrcuțiunile ne oferă informația că Secția mecanică a Școlii de Aviație Mediaș și-a schimbat denumirea deveniind Școală militară de ofițeri mecanici și maiștri de aviație, urmând să rămână dislocată în Mediaș. Din aceleași instrucțiuni desprindem și ideea că „Școala militară de ofițeri mecanici și maiștri de aviație va fi încadrată cu personalul și trupa fostei Școli tehnice a aeronauticii, care va păstra toate controalele fostei unități"[23].

În vara anului 1946 s-a trecut la o nouă organizare a aeronutici din România

[19] *Ibidem,* f. 91
[20] C.S.P.A.M.I., Pitești, Fond *Școala Militară Tehnică de Aviație nr. 1*, dosar nr. 235, f. 1-5.
[21] *Ibidem,* dosar nr. 368, f. 377; Doina Anghel, *Aspecte privind organizarea și funcționarea Școlii militare tehnice de aviație nr. 1 Mediaș*, p. 131.
[22] C.S.P.A.M.I., Pitești, Fond *Școala Militară Tehnică de Aviație nr. 1*, dosar nr. 368, f. 552.
[23] *Ibidem.*

ceea ce a avut printre altele ca rezultat și desființarea Școlii Tehnice de Aeronautică din această localitate. De subliniat o adresă emisă de comandamentul acestei unități militare din Mediaş în atenția Centrului Militar Târnava Mare din care putem afla că „Școala militară de ofițeri mecanici și maiştri de aviație" pe data de 1 iulie 1946 s-a contopit cu Centrul de instrucție al Aviației și Școala militară de ofițeri și subofițeri naviganți aviație, astfel că personalul și trupa au fost vărsate unității noi – Centrul de Instrucție al Aviației[24] Interesant de sublinat faptulcă autoritățile comuniste au luat hotărârea ca încpând din 1 noiembrie 1948, să se treacă la reînființarea Școlii Tehnice de Aviație la Mediaş, în conformitate cu ordinul nr. 6187/1948 al Ministerului Apărării Naționale - Direcția Învățământ Militar[25]. Astfel Școala Tehnică de Aviație a fost din nou la Mediaş, fiind (re) înființată prin scindarea Școlii militare de aviație din Mediaş cu sediul în localul Secției mecanici a acesteia. Însă, se sublinia în documentul ministerial, școala se reînființa doar pentru nevoile stricte ale aeronauticii, formându-se ofițeri și maiştri meanici avion, activând cu următoarea structură-ordine de bătaie: Comandant, Biroul de cadre, Șef de Stat Major, Biroul pregătire de luptă, Biroul Ajutor pentru organizare-mobilizare, Mânuitor documente secrete, Ofițer cu apărarea antichimică, Aparatul politic, Seția învățământ, bioroul învățământ, Laboratoare, Ateliere instrucție-practică, Compania 1 elevi anul 1, Compania 2 elevi anul 2, Ajutorul Șefului școlii pentru aprovizionare, Medic și aparat sanitar, Serviciile, financiar, alimente, îmbrăcăminte, cazarmare, materiale tehnice, carburanți auto, armament-muniții, gospodărire, Compania instrucție pază, Școala maiştri aviație, Compania 1 elevi anul 1, Compania 2 elevi anul 2[26]

În ceea ce privește sistemul aeronautic militar din România, Marele Stat Major a emis în 8 noiembrie 1949 un nou ordin cu nr. 47.981, prin care numele Școlii de Aeronautică a fost din nou schimbat, astfel noua instituție militară devenea, Școala de ofițeri tehnic de aviație, iar printre alte prevederi ale ordinului respectiv putem semnala ideea înființării, practice a reînființării unei Școli de maiştri pentru aviație care s-a format din companiile de elevi maiştri, dar, comparative cu situația existentă în anii anteriori, Școala de maiştri pentru aviație devenea structură/unitate subordonată Școlii de ofițeri tehnici de aviație Mediaş[27].

Un alt ordin emis de Marele Stat Major al Armatei Române, nr. 003.18.492 din 6 aprilie 1951 evidenția faptul că începând cu data de 1 aprilie 1951, Școala de Ofițeri Tehnic de Aviație era mutate cu sediul de la Mediaş la Sibiu, iar spațiul localizării acestei instituții devenea cazarama nr. 796 de la Sibiu, iar același ordin prevedea printre altele și realizarea unui schimb d garnizoane și cazareme între Școala de ofițeri tehnic de aviație de la Mediaş și Școala de sergenți tehnici de

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[24] C.S.P.A.M.I., Piteşti, Fond *Școala Militară Tehnică de Aviație nr. 1*, dosar nr. 627, f. 10.

[25] *Ibidem.*

[26] C.S.P.A.M.I., Piteşti, Fond *Școala Militară Tehnică de Aviație nr. 1*, dosar nr. 627, f. 99-105.

[27] *Ibidem,* dosar nr. 432, f. 64.

aviație din Sibiu[28]. La niciun an de la organizarea școlii din 1951, un alt ordin emis de Ministeru Forțelor Armate sub nr. 324/1952 schimba din nou, începând cu 28 martie 1952 denumirea instituției, care a devenit: Școala militară tehnică de aviație, rămânând cu aceeași structură de comandă identificată în ordinea de bătaie anterior amintită, dar cu sediul principal în Sibiu[29].

Cu data de 1 august 1952 s-a trecut la reorganizarea tuturor școlilor de aviație din România, Școala militară tehică de aviație cu sediul în Sibiu a fost reorganizată, în temeiul unui document care purta denumirea de stat de organizare nr. 25/227 din 1952 fiindu-i data denumirea de Școală Tehnică de Aviație nr. 1. De asemenea, este de semnalat și ordinul Marelui Stat Major cu nr. 001.59.219/1952, care evidenția toate metodologiile de lucru privind reorganizarea administrativă și de cadre ale acestor școli pentru aviație de pe teritoriul țării noastre.

Denumirea de Școală Tehnică de Aviație nr. 1 din Mediaș a fost cea pe care instituția a avut-o până la 22 septembrie 1955, data la care unitatea aceasta de aviație a fost desființată/practic reorganizată, în temeiul ordinului Marelui Stat Major, nr. M.N. 008938 din 22 septembrie 1955, astfel, Școala militară tehnică de aviație, care la acel moment își avea sediul la Sibiu, se desființa, oprațiune administrativă desfășurându-se după cum urmează: desființarea s-a realizat într-un interval de o lună, între 15 noiembrie-15 decembrie 1953. Arhiva instituție a fost predate cu process-verbal Școlii Tehnice de Aviație nr. 2. Localul administrativ s-a predat Regiunii a III-a militare a României, iar zestrea și dotarea materială a Școlii militare tehnice de aviație se va muta din Sibiu la Mediaș, unde se va duce la bun sfârșit toate operaațiunile de lichidare a unității/școlii[30].

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[28] *Ibidem,* f. 45; dosar nr. 755, f. 30; Doina Anghel, *Aspecte privind organizarea şi funcţionarea Şcolii militare tehnice de aviaţie nr. 1 Mediaş*, p. 132.

[29] C.S.P.A.M.I., Piteşti, Fond *Şcoala Militară Tehnică de Aviaţie nr. 1*, dosar nr. 627, f. 99-105.

[30] *Ibidem,* dosar nr. 815, f. 45.

"Contributions to a Short History of the Aeronautic School No. 1 from Mediaş During the 3th and 4th decades of the 20th Century," *Astra Salvensis,* VI (2018), no. 12, p. 93-101

Florin DOBREI

Parohia Greco-Catolică Bobâlna (jud. Hunedoara) – repere monografice

Bobâlna Greek-Catholic Parish (Hunedoara Department) – Monographic Landmarks

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Abstract. *In the central part of Hunedoara County, in the meadow of Mureş, lies the village of Bobâlna, whose past is inextricably linked, ecclesiastically, to the name of three personalities of the church life: Bishop Atanasie Anghel, the first Romanian hierarch united with the Church of Rome, born – probably – in this locality, the Orthodox monk Sofronie from Cioara, arrested in the prison of the noble castle here in the winter of the years 1760-1761, and parish priest Ioan Sabău, one of the many clergy who suffered in communist prisons, Bobâlna's spiritual pastor for more than three decades (1964-1995). This study will present the evolution of the local Greek-Catholic parish community.*

Keywords: Orthodoxy and Greco-Catholicism, the United Romanian Church with Rome, Hunedoara County, the Deanery of Bobâlna, Bishop Atanasie Anghel.

În zbuciumata noastră istorie, Biserica a constituit un „axis mundi", în afara căruia înaintașii noștri și-ar fi pierdut atât identitatea națională, cât și pe cea individuală; noțiunile – deloc abstracte în trecut – de Dumnezeu și de spiritualitate au reprezentat, ca atare, coordonatele esențiale ale vieții unui om, participarea la Sfânta Liturghie și la slujbele bisericești din duminicile și din sărbătorile anului, precum și respectarea cu strictețe a posturilor rânduite, a datinilor și a tradițiilor religioase, făcând parte din „cotidianul românesc". Acest fapt îl constata, la începutul secolului al XVIII-lea, și iezuitul Andreas Freyberger, care îi descria pe românii ardeleni contemporani lui ca având „posturi dese […], în care se abțin de la lactate, iar bucatele, în timpul posturilor, le gătesc cu ulei de in. Este mare credința în aceste posturi, iar faptul de a nu respecta vreunul din ele atrage o penitență abia inferioară omuciderii. Venerarea crucii este, de asemenea, foarte mare. O plantează la intrarea în sate și în fața bisericilor și i se închină când trec pe lângă ea. Chiar și pentru Maica Fecioară și pentru icoanele ei au un respect foarte mare. Cu alte cuvinte, îi cinstesc cu râvnă pe sfinți, mai ales pe Apostoli și pe cei care au trecut întru glorie din Biserica Grecească: Nicolae, [Ioan] Chrisostomul, Vasile, Atanasie și mulți alții"[1].

Între aceste coordonate se va fi desfășurat, cu siguranță, și viața celor două obști parohiale românești din Bobâlna, sat hunedorean de pe Valea Mureșului, al cărui trecut este indisolubil legat atât de numele întâiului ierarh unit cu Biserica Romei, episcopul român Atanasie Anghel (1698/1701-1713), născut – cu probabilitate – în această localitate[2], cât și de frământările mijlocului secolului al

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[1] Andreas Freyberger, *Historica relatio unionis Walachicae cum Romana Ecclesia factae a..1701 eourumque, quae in unionis negotia subseata sunt usque ad novembre anni 1702 di/Relatare istorică despre unirea Bisericii Românești cu Biserica Romei făcută în anul 1701 și despre cele ce au urmat în problema unirii până în noiembrie 1702* (versiune românească și studiu introductiv de Ioan Chindriș), Cluj-Napoca, Editura Clusium, 1996, p. 34-37.

[2] Potrivit tradiției locale, consemnate și într-o cronică a Protopopiatului Greco-Catolic al Bobâlnei, episcopul Atanasie Anghel, „de nașcere, au fostu din acest tractu protopopescu, din comunitatea

XVIII-lea, mai precis de arestarea călugărului Sofronie de la Cioara în temnița castelului nobiliar de aici[3]. În studiul de față se va avea în vedere evoluția comunității bisericești greco-catolice.

Primele mențiuni documentare concrete privitoare la existența și funcționarea unei parohii unite românești în Bobâlna provin din primele decenii ale secolului al XVIII-lea. În tabelele conscripției bisericești din anul 1733, inițiată de episcopul unit Inochentie Micu, în dreptul parohiei „Bábolna” din protopopiatul Vințu de Jos, mixtă din punct de vedere etnic, era pomenit un cleric, pe nume Avram – în variana publicată de canonicul Augustin Bunea figurează ca unit[4], pe când în cea editată de protopopul Nicolae Togan este înscris ca fiind ortodox[5] –, două biserici, o casă parohială, precum și proprietățile funciare, însumând 5 iugăre de teren arabil și 2 iugăre de fânețe; numărul familiilor consemnate era de 70[6].

După aproape două decenii, conscripția ordonată de vicarul unit Petru Pavel Aron în anul 1750 amintește, în dreptul parohiei „Babolna”, parte a protopopiatului („archi-diaconatus”) omonim, un preot, un cantor și un crâsnic (toți nenominalizați), cele 515 „suflete” păstorite, două biserici, un teren intravilan destinat casei parohiale, precum și terenurile agricole, în suprafață de 5 iugăre teren

Bobâlnei, fiind fecioru de preutu românu” (cf. Serviciul Județean Hunedoara al Arhivelor Naționale [în continuare: SJHAN], fond *Parohia Ortodoxă Română Deva*, doc. 4, f. 16v). După unele păreri, familia sa, de viță nobilă, și-ar fi avut obârșia în părțile Ciugudului, jud. Alba (cf. Ștefan Meteș, *Istoria Bisericii și a vieții religioase a românilor din Transilvania și Ungaria*, ed. a II-a, vol. I, Sibiu, Tipografia Arhidiecezană, 1935, p. 329); după alte păreri, tatăl mitropolitului se trăgea dintr-un preot Moise, de neam sârb, ce emigrase din Banat, împreună cu un frate, tot preot, întâi în Ciuci (azi Vârfurile, jud. Arad), apoi în Abrud (jud Alba), în Renghet (jud. Hunedoara) și, în sfârșit, în Poiana (jud. Hunedoara), unde i-ar fi urmat în parohie ful său Luca, care, la rându-i, l-a lăsat în loc pe un fiu al său, tot Luca, pe când un alt fiu, pe nume Ioan, tatăl lui Atanasie, ar fi fost rânduit, ca păstor sufletesc, în Bobâlna (cf. Gheorghe Șincai, *Hronica românilor*, ed. îngrijită de Florea Fugariu, vol. III, București, Editura Academiei Române, 1978, passim).

[3] „În 12 februarie 1760, Ioan Popa, protopopul din Săliște, a sosit la Geoagiu cu încă un tovarăș. Pentru ziua următoare el adună în taină vreo 500-600 de oameni din Zarand, din părțile Abrudului, din scaunul Orăștiei, din părțile Chimindiei hunedorene și mai ales din jurul Geoagiului. Fruntașii ținură acolo un scurt sfat, cum să elibereze pe călugărul Sofronie, care era închis în Bobâlna din ordinul Guvernului, cam de vreo 8 săptămâni. Ei stabiliră următorul plan: către seară să atace temnița și să scoată din ea pe călugărul Sofronie. Împărțiți în cete, porniră apoi în grabă din Geoagiu. Cea dintâi ceată intră în mare tăcere în Bobâlna. A doua, sub conducerea protopopului din Săliște, s-a ascuns după vii, în afara de sat, iar a treia ceată a rămas mai înapoi, la distanță mai mare. Înainte de toate au prins si au trântit la pământ pe haiducii care erau paznici, apoi, rupând cu securile lacătele de la ușa temniței, l-au scos pe Sofronie, l-au așezat pe un cal alb, legat cum era în fiare, și au pornit la drum cu el. În zadar a mai încercat străjerul temniței să-i oprescă și să-l dea jos de pe cal pe prizonierul evadat. Țăranii întârâtați îl trântiră la pământ și pe el, lovindu-l cu topoarele în piept și-n cap. Apoi, ajungând pe câmp, s-au oprit ca să se întâlnească cu grupul așezat după vii. În răstimpul acesta i-au luat lui Sofronie fiarele de pe piciore și au plecat la Rapolt, unde, a doua zi dimineața, intrând în biserică, au dat mulțumită lui Dumnezeu că au izbutit să scape pe călugărul lor”. Cf. Ștefan Meteș, *Mănăstirile românești din Transilvania*, Sibiu, Tipografia Arhidiecezană, 1936, p. 39.

[4] Augustin Bunea, *Episcopul Ioan Inocențiu Klein*, Blaj, Tiparul Tipografiei Archidiecesane, 1900, p. 404.

[5] Nicolae Togan, „Statistica românilor din Transilvania în 1733”, în *Transilvania*, Sibiu, an XXIX, 1898, nr. 9-10, p. 206.

[6] Augustin Bunea, *Episcopul Ioan Inocențiu*, p. 404.

arabil, respectiv 2 iugăre fânețe[7]. În plus, dintr-un proces-verbal încheiat în satul învecinat Cigmău, în ziua de 8 iulie a aceluiaşi an, aflăm că în Bobâlna „sânt doaă bisereci şi iaste o casă bisereceasă cu funduş, dat de milostivii răpăusați crai, loc de arătură de grâu într-amândouă părțile de 10 gălete, de fân de 4 cară şi de 4 cară de cucuruz, [iar] altă nimic"; în ceea ce priveşte „țudulele cele de sare", acestea „nu iaste", căci „s-au pierdut"[8].

Coroborate aceste ultime informații cu cele cuprinse în tabelele altor două recensăminte biserceşti contemporane, anume recensământul inițiat şi coordonat de general austriac Adolf Niccolaus von Buccow în anii 1761-1762, în care, în dreptului satul Bobâlna, figurau doi preoți uniți, dar fără biserică şi fără credincioşi[9], respectiv cel efectuat din îndemnul episcopului unit Atanasie Rednic în 1765, în care obştea unită locală figura ca fiind lipsită atât de păstori sufleteşti, cât şi de păstoriți[10], concluzia firească este aceea că, în urma amplelor mişcări religioase ale călugărilor Visarion Sarai (1744) şi Sofronie de la Cioara (1759-1761)[11], această parohie, aflată în subordinea centrului diecezan de la Blaj, nu mai exista decât la nivel scriptic.

Reînfiripată în deceniile următoare, restrânsa obşte parohială a cunoscut un nou moment de cumpănă istorică în timpul răscoalei lui Horea, Cloşca şi Crişan, când localnicii – majoritar ortodocşi, se presupune – au „cuprins" casa parohială a preotului unit Dumitru Bența, alungându-l şi înlocuindu-l cu un alt păstor, „neunit"[12]. Beneficiind însă de concursul autorităților locale şi centrale, parohia s-a revigorat înspre finele secolului al XVIII-lea, cunoscând chiar o perioadă de maximă înflorire, de vreme ce, la nivelul anului 1804, număra 121 de suflete![13]. În fapt, dinamica parohiei unite Bobâlna (dimpreună cu filiile sale Folt şi Rapoltu Mare), aşa cum se reflectă aceasta şi în „sumariile" anilor 1805[14], 1806[15], 1817[16], 1818[17], 1819[18], 1820[19], 1821[20], 1822[21], 1823[22], 1824[23] şi 1831[24], respectiv în

[7] Idem, *Statistica românilor din Transilvania în anul 1750, făcută de vicariul episcopesc Petru Aron*, Blaj, Tiparul Tipografiei Archidiecesane, 1901, p. 24.
[8] Aurel Răduțiu, „Conscripția lui Petru Pavel Aron din anul 1750. Date noi", în *Anuarul Institutului de Istorie şi Arheologie*, Cluj-Napoca, an XXVIII, 1987-1988, p. 488, 490.
[9] Virgil Ciobanu, „Statistica românilor ardeleni din anii 1760-1762", în *Anuarul Institutului de Istorie Națională*, Cluj, an III, 1926, p. 649.
[10] *** *Diecesa Lugoşului. Şematism istoric*, Lugoj, Tipografia Ioan Virányi, 1903, p. 363.
[11] Florin Dobrei, „Cuviosul Visarion Sarai, apărător al Ortodoxiei ardelene", în *Îndrumătorul Bisericesc*, Sibiu, an CLVIII, 2010, p. 249-258; Idem, „Cuviosul Sofronie de la Cioara. 250 de ani de la începutul mişcării sale de redeşteptare bisericească", în *Teologia*, Arad, an XIII, 2009, nr. 2, p. 128-143.
[12] David Prodan, *Răscoala lui Horea*, ed. a II-a, vol. I, Bucureşti, Editura Ştiințifică şi Enciclopedică, 1984, p. 266-271, 542, 560.
[13] SJHAN, fond *Parohia Ortodoxă Română Deva*, doc. 1, f. 35.
[14] *Ibidem*, f. 46.
[15] *Ibidem*, f. 51.
[16] *Ibidem*, f. 238.
[17] *Ibidem*, f. 241.
[18] *Ibidem*, f. 247.
[19] *Ibidem*, f. 254.
[20] *Ibidem*, f. 257.

şematismele Diecezei Făgăraşului şi ale Diecezei Lugojului din anii 1842[25], 1858[26], 1868[27], 1877[28] şi 1891[29], a fost următoarea:

An	Parohia Bobâlna	Filia Folt	Filia Rapoltu Mare	Total
1805	134	-	-	134
1806	135	-	-	135
1817	164	-	-	164
1818	166	-	-	166
1819	170	-	-	170
1820	155	-	-	155
1821	165	-	-	165
1822	154	-	-	154
1823	161	-	-	161
1824	170	-	-	170
1831	114	-	-	114
1842	215	-	-	215
1858	170	4	-	174
1868	172	6	-	178
1877	253	10	15	278
1891	291	4	15	319

Aşa cum s-a amintit, în timp, parohia unită Bobâlna a avut două filii, anume satele Folt şi Rapoltu Mare. Astfel, filia Folt apare menţionată cu acest statut, în scriptele diecezane lugojene, încă din anul 1858[30]. Răzleţită cu totul la cumpăna secolelor XIX-XX, această obşte unită s-a reînfiripat însă în anul 1911, „trecând la S[fânta] Unire cam 80 suflete, care filie mai întâiu s-a alăturat la parochia Bobâlna. Dar preotul de acolo, fiind ocupat şi cu filia din Rapoltul Mare, în urmarea acesteia, [filia Folt n.n.] s-a alăturat parochiei Cigmăului. Dar şi aici, fiind preotul îngreunat, iar la Pricaz venind preot tânăr, cu numele Solomon Armean, i s-a încredinţat, în fine, administrarea acestei filii lui, alăturându-se la parochia Pricaz, dar tot

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[21] *Ibidem*, f. 261.

[22] *Ibidem*, f. 273.

[23] *Ibidem*, f. 280.

[24] *Ibidem*, f. 294.

[25] *** *Schematismus venerabilis cleri graeci ritus catholicorum Dioceseos Fogarasiensis in Transilvania pro anno a Christo nato MDCCCXLII*, Blaj, Tiparul Archidiecesan, 1842, p. 182.

[26] *** *Schematismus venerabilis cleri neo-erectae Dioecesis Lugosiensis G. R. C. pro anno a Christo nato 1858*, Lugoj, 1858, p. 47;

[27] *** *Schematismus venerabilis cleri neo-erectae Dioecesis Lugosiensis G. R. C. pro anno a Christo nato MDCCCLXVIII*, Lugoj, 1868, p. 38.

[28] *** *Siematismulu veneratului cler alu Diecesei Romanesci Greco-Catolice a Lugosiului pre anulu Domnului 1877*, Lugoj, 1877, p. 82.

[29] *** *Siematismulu veneratului cler alu Diecesei Romanesci Greco-Catolice a Lugosiului pre anulu Domnului 1891*, Lugoj, 1891, p. 62.

[30] *** *Schematismus (1858)*, p. 47.

aparţinătoare acestui tract"[31]. În ceea ce priveşte filia Rapoltu Mare, amintită cu acest statut din preajma anului 1877[32] şi până la finalul perioadei interbelice[33], restrânsa obşte unită locală era deservită liturgic de o biserică din piatră, ridicată în 1804[34], descrisă, în şematismul din anul mai sus amintit, ca fiind, la acea dată, "ruinată"[35]. În plus, clericii bobâlneni au administrat, pentru scurte perioade de timp, şi unele parohii unite vacante din jur, precum a fost cazul preotului Petru Iancu ori al capelanului Ioan Iancu, administratori a parohiei Cigmău în perioada anilor 1863-1864, respectiv 1896-1897[36].

Pentru nevoile spirituale ale parohiei, în partea superioară a satului, "pe vale", înspre "Feredeie", s-a ridicat, prin anii 1782-1783, un lăcaş de cult de zid, înlocuit în 1828, în timpul păstoririi preotului Nicolae Bonţa, prin cel actual, din "piatră de humă"[37], menţionat în tabelele conscripţiei austriece din 1829-1831[38]. De plan dreptunghiular, cu o absidă semicirculară nedecroşată şi o clopotniţă miniaturală din scânduri, elevată deasupra pronaosului, edificiul este prevăzut cu o singură intrare, amplasată pe latura apuseană, protejată de intemperii printr-un pridvor deschis de lemn; la interior, naosul este despărţit de pronaos printr-un perete de zid, prevăzut cu două nişe semicirculare şi o intrare de aceeaşi formă. Şindrila îi conferă un farmec arhaic aparte[39]. În turn se află un singur clopot de bronz, turnat la Cugir, în greutate de 90 kg[40].

Pisania interioară, de deasupra intrării, consemnează următoarele: "Ziditu-s-a acest sfânt lăcaş, cu hramul «Sf. Nicolae», în anul Domnului 1828, sub păstorirea preotului Nicolau Bonţa. Din bătrâni se ştie că pe acest loc au mai fost în vechime două biserici, una de lemn şi apoi una de piatră. Bisericii i s-au făcut unele reparaţii sub păstorirea preoţilor Petru Iancu, Ioan Iancu şi Vasile Berinde, [în] anii 1860-1930. A fost renovată între anii 1978-1982, sub păstorirea pr. Ioan Sabău, prin contribuţia benevolă a credincioşilor, mai ales a celor trecuţi în pomelnicul ctitorilor. La loc de frunte între ctitori, vrednic de pomenire este pictorul Vasile Niţulescu şi soţia sa Maria din Braşov, care au executat lucrarea picturii murale ce se vede, ca act de danie şi întru amintirea tatălui său Constantin, de asemenea pictor bisericesc, şi a mamei sale Aurelia, cărora le fă, Doamne, fericită pomenire". Ctitorii la care se face referire sunt enumeraţi în partea stângă a nişei proscomidiarului din altar: "Vii: Vasile, Maria, pr. Ioan, Alexandra, Vasile şi familia, Titus şi familia, Ioan şi familia, Sabin şi familia, Gheorghe şi familia, Ioan N. şi familia. Răposaţi:

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[31] SJHAN, *Parohia Ortodoxă Română Deva*, doc. 4, f. 87v.

[32] *** *Siematismulu (1877)*, p. 82.

[33] SJHAN, fond *Protopopiatul Greco-Catolic Orăştie*, doc. 3/1931, f. 109-110; doc. 4/1931, f. 13-v.

[34] Arhiva Parohiei Ortodoxe Române Bobâlna (în continuare: APORB), dos. *Condica Parochiei gr. ortodoxe din comuna Bobâlna începând cu anul 1900*, f. 35.

[35] *Siematismulu (1877)*, p. 82.

[36] *** *Dieceza Lugojului*, passim.

[37] *Ibidem*, p. 363.

[38] Bogdan Crăciun, Ioan Bolovan (edit.), *Consignatio Statistico Topographica singulorum in Magno Principatu Transylvanicae*, Cluj-Napoca, Editura Presa Universitară Clujeană, 2003, p. 18.

[39] Florin Dobrei, *Bisericile ortodoxe hunedorene*, Reşiţa, Editura Eftimie Murgu, 2011, p. 258.

[40] Arhiva Parohiei Ortodoxe Bobâlna [în continuare: APOB], dos. *Registru-inventar pe anii 1972-1989*, f. 6.

Constantin, Aurelia, Vasile, Elena, Ioan, Maria, Gheorghe, Elena, pr. Petru, pr. Ioan, pr. Vasile, Valeria”.

Într-adevăr, biserica a fost supusă unei ample renovări, însoţită şi de împodobirea suprafeţei interioare a pereţilor cu o frumoasă frescă, executată de acelaşi pictor bucureştean, Constantin Niţulescu; o altă intervenţie de acest fel este semnală în vara anului 1967, când s-a reparat acoperişul bisericii, reînnoindu-se şiţa, adusă tocmai de la Vinerea (jud. Alba)[41]. Aceasta, întrucât după 1948 nu s-au mai oficiat slujbe în acest lăcaş de cult decât ocazional. Din pricina neuzitării liturgice, zidurile bisericii au intrat într-un proces de accelerată degradare – potrivit unei „dări de seamă despre starea parohiilor şi activitatea preoţilor din protopopiatul Orăştie” pe ultimul trimestru al anului 1951, starea acesteia era socotită a fi „slabă”[42] –, stopată în urmă cu trei decenii şi jumătate, doar prin prisma iniţiativei şi a intervenţiei energice a parohului de atunci, preotul Ioan Sabău (1914-2009), unul dintre pătimitorii din temniţele comuniste[43]. Alte reparaţii, constând în schimbarea pardoselii şi lambrierea suprafeţei inferioare a pereţilor, au fost executate în anul 2014.

În ceea ce priveşte şirul preoţilor uniţi, aflaţi odinioară la cârma duhovnicească a obştii parohiale a Bobâlnei, acesta poate fi reconstituit, cu destulă acurateţe, încă din prima jumătate a secolului al XVIII-lea. Astfle, cel dintâi ocârmuitor sufletesc al obştii parohiale unite a Bobâlnei a fost, cu siguranţă, preotul *Ioan*, tatăl ierarhului Atanasie Anghel. Pomenit întâia oară în documente în anul 1687, în calitatea sa de participant la un „scaun” protopopesc, ce judeca dreptul de posesie asupra unei *Cazanii* (Iaşi, 1643) a mitropolitului Varlaam al Moldovei[44], acest preot trăia şi în anul 1701, când a însoţit, la Alba Iulia, caleaşca propriului său fiu, întâmpinat ca episcop unit, după reîntoarcerea sa de la Viena[45].

Un alt preot, pe nume *Neagoe*, este menţionat la începutul secolului al XVIII-lea, pe filele unei cărţi vechi de cult, unde se consemna că atunci „când au

[41] APOB, *Condica Parochiei gr. ortodoxe din comuna Bobâlna începând cu anul 1900*, f. 26.

[42] SJHAN, fond *Protopopiatul Ortodox Român Orăştie*, dosar 1/1952, f. 6.

[43] Vasile Manea, Cicerone Ioniţoiu, *Martiri şi mărturisitori ai bisericii din România (1948-1989). Biserica ortodoxă*, ed. a II-a, Cluj-Napoca, Editura Patmos, 1998, p. 155; Paul Caravia, Virgiliu Constantinescu, Flori Stănescu, *Biserica întemniţată. România 1944-1989*, Bucureşti, Institutul Naţional pentru Studiul Totalitarismului, 1998, p. 28; Vasile Manea, *Preoţi ortodocşi în închisorile comuniste*, ed. a III-a, Alba Iulia, Editura Reîntregirea, 2004, p. 227; Gabriel Basa, „Preoţi, teologi şi călugări hunedoreni în închisorile comuniste”, în *Altarul Banatului*, Timişoara, 16, 2005, nr. 4-6, p. 81-82; Florin Dobrei (coord.), *Pătimitori şi pătimire în închisorile comuniste*, Alba Iulia/Deva, Editura Reîntregirea/Episcopia Devei şi Hunedoarei, 2015, pp. 217-256; Adrian Nicolae Petcu, *Preoţi hunedoreni pătimitori în temniţele comuniste*, Cluj-Napoca/Deva, Editura Argonaut/Editura Episcopiei Devei şi Hunedoarei, 2016, pp. 96-100; Florin Dobrei, „Din pătimirile clericilor hunedoreni în temniţele comuniste”, în Ionel Popescu, Zaharia Pereş, Marius Florescu (coord.), *Martiri şi mărturisitori ai dreptei credinţe în anii regimului comunist. 70 de ani de la (re)înfiinţarea Mitropoliei Banatului*, Sibiu/Timişoara, Editura ASTRA Museum,/Editura Învierea, 2018, pp. 201-202. A se vedea şi: http://www.formula-as.ro/2001/491/spiritualitate-39/spiritualitate-2734 (accesat în 12.08.2018)

[44] Nicolae Iorga, *Scrisori şi inscripţii ardelene şi maramureşene*, vol. II, Bucureşti, Atelierele Grafice Socec & Co., 1906, p. 102.

[45] Andreas Freyberger, *Historica relatio unionis*, p. 112-115.

venit lăcustele al doilea rând în Ardeal, în zilele vlădicăi Atanasie şi [a] împăratului Iosif Leopold ot Beaci [din Viena n.n.], au fost văleat 1710, luna august, 16 zile. Scris[-am] eu, popa Neagoe din Bobâlna"[46]. Păstorind în zilele şi în satul de baştină al episcopului Atanasie Anghel, presupunem că era un preot unit.

Dacă asupra preotului *Avram*, amintit în tabelele conscripţiei bisericeşti din anul 1733, persistă semne de întrebare cu privire la apartenenţa sa confesională – varianta Togan îl prezintă ca fiind păstor sufletesc ortodox[47], pe când varianta Bunea îl socoteşte unit[48] –, cel-de-al doilea cleric supus Diecezei Unite a Făgăraşului amintit cu numele este *George*, pomenit într-un document de confirmare a sa, din 8 iunie 1755, emis de cancelaria episcopului Petru Pavel Aron de la Blaj[49]. Cu siguranţă însă că este vorba doar de o reconfirmare a „singheliei" sale (diplomă de hirotonire), în virtutea căreia să-i poată fi recunoscută legitimitatea în faţa autorităţilor, astfel că – în lumina acestor consideraţii – între el şi preotul unit menţionat în tabelele conscripţiei bisericeşti din anul 1750 (fără a fi nominalizat, se menţiona doar faptul că păstorea o obşte compusă din 515 credincioşi)[50] ar putea fi pus semnul identităţii.

În conscripţia episcopului unit Atanasie Rednic din anul 1765 este amintit un alt păstor sufletesc, *Ioan*, cu menţiunea că parohia era „fără suflete gr[eco-]cat[olice]" şi cu „observarea că toată ecclesia o ţin neuniţii"[51]; cu probabilitate, el este clericul amintit şi în tabelele catagrafiei ecleziastice a generalului austriac Niccolaus Adolf von Buccow din anii 1761-1762, în care apare consemnat un preot – nenominalizat – supus Blajului, dar lipsit totalmente de credincioşi[52]. Cum în primul recensământ modern de populaţie efectuat în Transilvania din porunca împăratului Iosif al II-lea în anii 1784-1787 apar patru preoţi[53] – unul este urmaşul său, Dumitru Benţia, iar ceilalţi doi, preoţii ortodocşi Petru Budai şi George Sebeşan –, nu este exclus ca tocmai acest cleric, în vârstă poate la acea dată şi retras din oficiul parohial, să figureze între cei menţionaţi.

Potrivit cronicii Protopopiatului Greco-Catolic al Bobâlnei, de pe „la anul [1]782 [...] păstoresce *Dumitru Benţia*, de născare din Bobâlna, unde şi astăzi există rămăşiţia din familia lui. Ce învăţiatura a avutu şi acestu preutu nu se scie. De ierotonit, s-a ierotonitu de episcopulu Blaşiului Grigorie Majoru (după tradiţiunea remaşiţieloru sale); cându s-a ierotonitu eară nu se scie. Acestu preutu a păstoritu un tempu îndelungatu în această parohie şi-au trăitu până la [1]825, cându, în 16

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[46] Maria Basarab, *Cuvinte mărturisitoare. Însemnări de pe cărţi româneşti vechi din judeţul Hunedoara*, Deva, Editura Acta Musei Devensis, 2001, p. 131.

[47] Nicolae Togan, „Statistica românilor", p. 206.

[48] Augustin Bunea, *Episcopul Ioan Inocenţiu*, p. 404.

[49] Greta Monica Miron, „Acţiune ortodoxă – acţiune catolică. Efectele mişcării lui Visarion Sarai în Hunedoara, Haţeg, Zarand şi Alba", în *Studia Universitas Babeş-Bolyai*, seria „Historia", Cluj-Napoca, an L, 2005, nr. 2, p. 10, n. 36.

[50] Augustin Bunea, *Statistica*, p. 24.

[51] *** *Diecesa Lugoşului*, p. 363.

[52] Virgil Ciobanu, „Statistica", p. 649.

[53] Danyi Dezső, Dávid Zoltán, *Az első magyarországi népszámlálás (1784-1787)*, Budapesta, KSH Könyvtára – MÜM Levéltári Osztálya, 1960, pp. 312-313.

October, au muritu. Meritulu mai de frunte a acestui parochu este că au edificatu, cu propriile spese, beserica în această parochie, cum s-a aretatu şi mai susu"[54]. Cum în protocolul decedaţilor este însemnată etatea sa, anume 72 de ani, înseamnă că se născuse în 1753[55]. Acesta este, prin urmare, preotul contemporan răscoalei lui Horea, Cloşca şi Crişan, alungat de ortodocşi şi înlocuit cu un alt păstor sufletesc, neunit[56].

Pe perioada scurtei vacanţe parohiale, anume între lunile octombrie şi decembrie ale anului 1825, administrator a fost preotul *Ioan* din Rapoltu Mare[57], deşi obştea unită a Bobâlnei îşi avea propriul păstor sufletesc, în persoana lui *Nicolae Benţia*, preot-capelan (preot slujitor sau preot secund) – alături de tatăl său, Dumitru Benţea – încă din anul 1823[58]. Se născuse, potrivit datelor transmise de registrul decedaţilor uniţi, în anul 1790[59]. Câteva date succinte despre el ne oferă aceeaşi „cronică archidiaconală" amintită, anume că, „după moartea lui Dumitru Benţia, a urmatu îndată de preutu fiul acestuia, Nicolae Benţia, preutu căsătoritu, născutu în Bobâlna; cându nu se scie. A învețiatu şcoală mai puțienă şi studiile morale în Blasiu şi s-au ierotonitu preutu de Ep[isco]pulu I[oan] Bobu; în ce anu, asemenea nu se scie. A păstoritu această parochie până la [1]860, cându, în 14 Maiu, a muritu"[60]. Alte informaţii privitoare la viaţa şi la activitatea sa nu se cunosc.

Potrivit amintitei cronici a Protopopiatului Greco-Catolic al Bobâlnei, „i-a urmatu *Petru Iancu*, preutulu actualu, care încă e căsătoritu şi născutu în Bobâlna, la an [1]838, 15 Apr[ilie]. Acestu preutu încă are şcoale mai puţine. A studiatu Preparandia în Haţiegu şi studiele morale la repausatulu parochu Simeoan Ulpianu [din Plosca n.n.]. S-a ierotonitu de pie defunctulu Ep[isco]pu Alexandru Dobra, la 6 December [1]860, când a şi dispusu de administratoru acestei parochii. Din meritele de până acuma ale acestui preutu se potu însemna: a reparatu şi a înfrumuseţiatu beserica sa, a înmulţitu numerulu credincioşiloru sei şi e dilegentu şi acuratu în portarea oficiului seu. Starea materială încă îi este bună, fiindu omu tare muncitoriu şi câştigătoriu. Până acuma are doi prunci"[61]. Era ginerele fostului preot-paroh Nicolae Benţia, de vreme ce într-un protocol contemporan al cununaţilor era însemnată, în anul 1858, în Bobâlna, căsătoria dascălului Petru Ianc, de 22 de ani, cu Sofia Benţia, fiica fostului preot unit Nicolae Benţia, trecută la cele veşnice la 10

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[54] SJHAN, fond *Parohia Ortodoxă Română Deva*, doc. 4, f. 26v.

[55] APORB, *Condica Parochiei*, f. 77.

[56] David Prodan, *Răscoala lui Horea*, II, p. 266-271, 542, 560.

[57] SJHAN, fond *Registre stare civilă*, dos. *Protocolul botezaţilor, cununaţilor şi morţilor din parohia Bobâlna a Vlădiciei Făgăraşului* pe anii 1824-1874.

[58] SJHAN, fond *Parohia Ortodoxă Română Deva*, doc. 1, f. 273.

[59] APORB, *Condica Parochiei*, f. 78.

[60] SJHAN, fond *Parohia Ortodoxă Română Deva*, doc. 4, f. 26v.

[61] *Ibidem*, f. 26v-27.

august 1881[62]. A păstorit până la 11 octombrie 1908, când a răposat întru Domnul[63].

În paralel cu păstorul sufletesc amintit, în anul 1866 apare consemnat, în scriptele parohiale bobâlnene, încă un preot unit, în persoana lui *Demetriu Iancu*, fratele parohului în funcţiune; purta titulatura de „preot onorific". Student la Blaj, împreună cu un alt frate, pe nume Liviu, aceştia primeau în anul 1863, din fondul „Rudolfian", suma cumulată de 40 de florini, spre a se putea întreţine la studii. În 1869 el solicita Diecezei lugojene să i se permită să-şi păstreze statutul de preot onorific, deşi i se oferise o parohie propriu-zisă în scopul finalizării studiilor[64]. Dacă nu este vorba de pure coincidenţe de nume, atunci cei doi fraţi au păstorit, în deceniile următoare, câteva obşti parohiale unite hunedorene; un Demetriu Iancu figurează ca paroh în Ruda (1875-1881) şi Turdaş (1881-1905), iar un Liviu Iancu, paroh în Baia de Criş (1872-1882)[65].

De asemenea, din 1888 şi până în anul 1908, în parohie a slujit, în calitate de „cooperator", şi preotul-capelan (preot-slujitor sau preot-secund) *Ioan Iancu*, fiul parohului „în funcţiune", Petru Iancu. Dintr-un protocol matricol al decedaţilor se cunoaşte că a trecut la cele veşnice la 23 ianuarie 1904, de „moarte naturală", la doar 37 de ani; prin urmare, se născuse în 1867. La înmormântarea sa a participat protopopul Augustin Blasianu din Săcărâmb[66]. Alte informaţii privitoare la viaţa, studiile şi activitatea sa pastoral-misionară nu s-au păstrat, ci doar faptul că, la 7 martie 1908, trecea la cele veşnice, de „moarte naturală", şi soţia sa, Sofia Iancu (1867-1941), de doar 41 de ani, născută în Bobâlna; a fost prohodită de protopopul dr. Valeriu Traian Frenţiu al Orăştiei, administrator la acea dată al Protopopiatului vacant al Bobâlnei[67].

După decesul preotului Petru Iancu, păstor sufletesc al Bobâlnei a fost numit, după o vacanţă parohială de câteva luni (1908-1909), tânărul teolog *Vasile Berinde*, „introdus în parohie în 28 decembrie 1908"[68]. Acesta a păstorit timp de peste două decenii, anume până în toamna anului 1930, când, la 24 octombrie, Protopopiatul Bobâlna înainta Episcopiei Lugojului dosarul său, prin care acesta solicita transferul în Parohia Greco-Catolică Bucova (jud. Caraş-Severin). Acordul Centrului eparhial a sosit la 18 noiembrie, decizia de numire în fruntea noului oficiu parohial comunicându-i-se apoi preotului petent la 25 noiembrie 1930[69]; în noua

[62] SJHAN, fond *Registre stare civilă*, dos. *Protocolul repausaţilor S[fin]tei Beserice Gr[eco-]Cat[olice] din Bobâlna* pe anii 1874-1891, f. 36.

[63] SJHAN, fond *Registre stare civilă*, dos. *Protocolul botezaţilor, cununaţilor şi morţilor Parohiei Greco-Catolice din Bobâlna pe anii 1891-1945*, f. 85.

[64] SJHAN, fond *Parohia Ortodoxă Deva*, dos. *Protocol de acte şi corespondenţă oficioasă al Districtului Vice-Archidiaconal al Babolnei preste anii 1863-1870*, f. 8v, 72v, 169v.

[65] *** *Dieceza Lugojului*, passim.

[66] SJHAN, fond *Registre stare civilă*, dos. *Protocolul botezaţilor, cununaţilor şi morţilor Parohiei Greco-Catolice din Bobâlna pe anii 1891-1945*, f. 81v.

[67] *Ibidem*, f. 85.

[68] SJHAN, fond *Protopopiatul Greco-Catolic Orăştie*, doc. 3/1931, f. 52.

[69] SJHAN, fond *Parohia Ortodoxă Deva*, dos. *Protocol de esibite pentru Oficiul protopopesc al Bobâlnei (1929-1931) şi al Hunedoarei (1929-1937)*, f. 46v, 50v-51v; SJHAN, fond *Protopopiatul Greco-Catolic Orăştie*, doc. 3/1931, f. 74.

parohie a păstorit încă două decenii, anume până în anul 1950[70]. Fusese căsătorit cu Valeria Berinde, despre care se ştie că, „în dimineaţa zilei de 4 iunie 1975 a încetat din viaţă, fiind înmormântată în cimitirul de sub Boca, unde e toată familia de preoţi din care se trage”[71], cimitir donat – ca teren – chiar de către soţul ei.

Întrucât preotul Vasile Boca din Cigmău a refuzat să preia administrarea acestei parohii pe perioada vacantării sale, la 22 decembrie 1930 era desemnat, ca administrator, preotul *Viorel Muntean* din Turdaş[72]. În tot acest timp, teologul Vasile Pleşug din Romos, aspirant la ocuparea parohiei, „a dezvoltat, direct sau indirect, o activitate subversivă în Bobâlna”, agitând spiritele împotriva unui alt preot administrator, *Ioan Pascotă* din Plosca (azi cătunul Mănăstire al centrului comunal Ghelari) – originar din satul învecinat Folt, acesta a fost numit administrator cu începere din 1 ianuarie 1931, fiind „introdus în parohie” în ziua de 18 ianuarie –, „promiţând, la fiecare din cei ce vor striga contra mea şi [vor face] demersuri pentru el la Sf. Episcopie, suma de lei 500”[73].

Era însă vorba de o situaţie provizorie, de vreme ce, prin decizia nr. 3.407 din 19 decembrie 1930 a ierarhului Alexandru Nicolescu al Lugojului, fusese numit, ca păstor sufletesc al obştii parohiale unite a Bobâlnei, preotul *Ioan Şuta*, născut în satul Moftinu Mic (jud. Satu Mare), la 21 noiembrie 1930. Absolvent al Seminarului unit din Oradea, acesta a fost hirotonit diacon la 17 decembrie 1930, iar preot două zile mai târziu, în capela episcopală din Lugoj[74]. Instalarea sa în parohie s-a făcut la 2 februarie 1931, de praznicul Întâmpinării Domnului, zi în care „poporul l-a primit cu bucurie şi însufleţire”[75]; din motive nesurprinse documentar, predarea parohiei s-a făcut abia la 6 mai 1931, iar a filiei Rapoltu Mare, în luna iulie a aceluiaşi an[76]. Amintim şi faptul că, deşi beneficia de o adeverinţă de „confesor de rezervă”, preotul unit Ioan Şuta a fost „dispenzat de mobilizare cu certif. nr. 63.886/1930”[77]. După o păstorire de peste un deceniu, la 1 decembrie 1941 i s-a aprobat transferarea în parohia bănăţeană Jitin (jud. Caraş-Severin).

La finele anului 1941 a ajuns preot-paroh tânărul *Coriolan Armean*, originar din satul învecinat Pricaz. Semnatar al protocoalelor matricole parohiale doar cu titulatura de „administrator”[78], acesta a refuzat, în toamna anului 1948, să treacă în subordonarea Bisericii Ortodoxe, deşi, la 10 noiembrie 1948, „în conformitate cu dispoziţiile art. 37 din «Decretul-lege pentru reglementarea cultelor»”, în prezenţa preotului ortodox Dionisie Moldovan, a primarului Iosif Budeic, a notarului

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[70] Florin Dobrei, „Aspecte din trecutul bisericesc a două sate „hunedorene” din Banatul montan: Băuţar şi Bucova (jud. Caraş-Severin)”, în Daniel Alic (coord.), *Vocaţie şi misiune în Biserica lui Hristos. Volum omagial închinat Pr. Prof. Dr. Sorin Cosma*, Caransebeş, Editura Diecezană, 2009, p. 154.

[71] APORB, *Condica Parohiei*, f. 27.

[72] APORB, *Protocol de esibite pe anii 1936-1975*, f. 54v-55.

[73] SJHAN, fond *Protopopiatul Greco-Catolic Orăştie*, doc. 3/1931, f. 1-v, 36v, 56v-58, 73.

[74] *Ibidem*, f. 5-6.

[75] *Ibidem*, f. 7-v.

[76] *Ibidem*, doc. 3/1931, f. 109-110; doc. 4/1931, f. 13-v.

[77] *Ibidem*, doc. 3/1935, f. 21.

[78] SJHAN, fond *Registre stare civilă*, dos. *Protocolul botezaţilor, cununaţilor şi morţilor Parohiei Greco-Catolice din Bobâlna pe anii 1891-1945*, passim.

Roman Filip şi a martorilor Petru Prodan, Nicolae Romoşan şi Petru Maglaş, semna procesul verbal de predare-primire a lăcaşului de cult al fostei parohii unite către parohia ortodoxă, dimpreună cu obiectele de cult şi cu soldul parohial aferent al acesteia[79]. S-a retras în localitatea natală Pricaz, cu el încheindu-se astfel şirul preoţilor uniţi din Bobâlna.

Din punct de vedere administrativ-canonic, parohia a făcut parte, de-a lungul vremii, din structura a trei protopopiate unite, anume Vinţu de Jos (c.1701-p.1733), Bobâlna (a.1739-1930) şi Orăştie (1930-1948)[80], cu reşedinţe aleatorii, determinate de rezidenţele ocupanţilor scaunelor protoprezbiteriale; încă din anul 1701 oficiul protoprezbiterial se găsea, cu probabilitate, la Vinţu de Jos (aici îl găsim menţionat şi în 1733)[81], dinainte de 1759 (poate chiar de prin 1739) şi până pe la 1770 la Poiana[82], de prin 1770 şi până în 1801 la Balomiru de Câmp (azi în jud. Alba), între anii 1802 şi 1907 la Săcărâmb, între 1908 şi 1929 la Geoagiu, iar în anii 1929-1930 la Deva[83]. În fapt, era vorba de străvechiul protopopopiat ortodox al Geoagiului, cuprinzând satele din depresiunea Glod-Geoagiu şi din zonele colinare limitrofe, peste care s-a grefat, după 1701, nou creatul protoprezbiteriat unit al Vinţului de Jos şi apoi cel al Bobâlnei.

Într-adevăr, aşa cum s-a amintit, de la mijlocul secolului al XVIII-lea şi până în perioada interbelică, sediul *Protopopiatul Unit al Bobâlnei* – al şaselea, ca mărime, între fostele „tracturi protoprezbiteriale" unite – s-a stabilit, nominal doar, în această localitate însemnată prin curia nobiliară de aici şi „renomită pentru producţiunea de vin bun"[84]. Acest „archidiaconat" sau „district arhidiaconal" este amintit rând pe rând, ca parte a Diecezei Unite a Făgăraşului, în şematismele clerului unit din anii 1750 (cuprindea, într-o enumerare nediferenţiată la acea vreme, 30 de parohii şi filii din actualele judeţe Hunedoara şi Alba, anume Acmariu, Almaşu de Mijloc, Almaşu Mare, Almaşu Mic de Munte, Ardeu, Balşa, Băcâia, Băcăinţi, Bobâlna, Boiu, Bozeş, Bulbuc, Cârna/Blandiana, Cib, Cigmău, Folt, Geoagiu, Glod, Homorod, Mada, Mermezeu, Nădăştia, Poiana, Rapoltu Mare, Rapolţel, Răcătău, Renghet, Săracsău, Techereu, Vălişoara şi Voia)[85], 1765 (din pricina „deficierilor" masive înspre ortodocşi, protopopiatul încorpora, la acea dată şi câteva parohii din părţile Bradului şi ale Hălmagiului, toate însă mai mult nominale)[86], 1782, 1787, 1789, 1804, 1806, 1811[87], 1835 (cuprindea 9 parohii şi 11

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[79] APORB, dos. *Extrase carte funduară*, f. 18.
[80] Forin Dobrei, *Istoria vieţii bisericeşti a românilor hunedoreni*, Reşiţa, Editura Eftimie Murgu, 2010, p. 458-462.
[81] Augustin Bunea, *Episcopul Ioan Inocenţiu*, p. 402-404; Nicolae Iorga, *Scrisori şi inscripţii*, II, p. 102; Laura Stanciu, *Între Răsărit şi Apus. Secvenţe din istoria Bisericii românilor ardeleni (prima jumătate a secolului al XVIII-lea)*, Cluj-Napoca, Editura Argonaut, 2008, passim.
[82] *** *Diecesa Lugoşului*, p. 371-372.
[83] Florin Dobrei, *Istoria vieţii bisericeşti*, p. 458-462.
[84] SJHAN, fond *Parohia Ortodoxă Română Deva*, doc. 4, f. 13.
[85] Augustin Bunea, *Statistica*, p. 24.
[86] *** *Diecesa Lugoşului*, passim.
[87] Daniel Dumitran, *Un timp al reformelor. Biserica Greco-Catolică din Transilvania sub conducerea episcopului Ioan Bob (1782-1830)*, Bucureşti, Editura Scriptorium, 2005, p. 353, 357, 362-370.

filii) şi 1842 (cuprindea 9 parohii şi 5 filii, anume Bobâlna, Cib cu filia Băcâia, Cigmău cu filia Boiu, Geoagiu de Jos cu filia Bozeş, Homorod, Rapoltu Mare, Poiana, Sărăcsău cu filiile Acmariu şi Băcăinţi, respectiv Săcărâmb, însumând 1.754 de credincioşi)[88].

Această componenţă este surprinsă, în linii generale, şi în bula papei Pius IX din 26 noiembrie 1853, prin care se ratifica înfiinţarea Episcopiei Lugojului, din care a făcut apoi parte, ca Protopopiat, până la desfiinţarea sa în 1930, an în care s-a recurs la împărţirea parohiilor şi a filiilor sale între Protopopiatele Greco-Catolice învecinate ale Hunedoarei şi Orăştiei; şematismele vremii înfăţişează, şi în acest caz, următoarea structură „arhidiaconală" (diferit, în 1858 şi 1868, „viceprotopopială"), redată, în înşiruirea de mai jos, în ordinea anilor întocmirii acestora: 1858 (cuprindea 9 parohii cu 19 filii, anume Bobâlna cu filia Folt, Cib cu filiile Almaşu Mare, Băcâia, Glod şi Nădăştia, Cigmău cu filia Boiu, Geoagiu de Jos cu filiile Bozeş, Feredeu/Geoagiu Băi şi Renghet, Homorod cu filiile Bulbuc şi Mermezeu, Poiana, Rapoltu Mare, Sărăcsău cu filiile Acmariu şi Băcăinţi şi Săcărâmb cu filiile Bocşa, Certeju de Sus, Hondol, Măgura, Şoimuş şi Vărmaga)[89], 1868 (cuprindea 10 parohii cu 9 filii, anume Bobâlna cu filia Folt, Cib cu filia Băcâia, Cigmău cu filia Boiu, Geoagiu cu filia Feredeu/Geoagiu-Băi, Homorod, Poiana, Rapoltu Mare, Renghet, Săcărâmb cu filiile Certeju de Sus, Hondol, Şoimuş şi Vărmaga, respectiv Sărăcsău cu filia Băcăinţi, însumând 1.858 de credincioşi)[90], 1877 (cuprindea 7 parohii şi 4 filii, anume Bobâlna cu filiile Folt şi Rapoltu Mare, Cib cu filiile Almaşu Mare şi Băcâia, Cigmău, Geoagiu de Jos cu filia Feredeu/Geoagiu Băi, Homorod cu filia Mermezeu-Văleni, Poiana, Renghet, Săcărâmb şi Sărăcsău cu filia Băcăinţi, însumând 1.707 credincioşi)[91], 1891 (cuprindea 8 parohii şi 15 filii, anume Bobâlna cu filiile Folt şi Rapoltu Mare, Cib cu filiile Almaşu Mare şi Băcâia, Cigmău cu filia Boiu, Geoagiu de Jos cu filiile Feredeu/Geoagiu Băi şi Gelmar, Homorod cu filia Mermezeu-Văleni, Poiana cu filiile Techereu şi Valea Iepii/Poieniţa, Renghet, Săcărâmb cu filiile Bârsău, Certeju de Sus, Hondol şi Vărmaga, respectiv şi Sărăcsău cu filia Băcăinţi, însumând 1.761 de credincioşi)[92], 1903 (cuprindea 9 parohii şi 18 filii, anume Bobâlna cu filiile Folt şi Rapoltu Mare, Cib cu filiile Almaşu Mare, Băcâia şi Glod, Cigmău cu filia Boiu, Geoagiu cu filiile Gelmar şi Feredeu/Geoagiu-Băi, Homorod cu filia Mermezeu-Văleni, Poiana cu filiile Almaşu Mic de Munte, Poieniţa şi Techereu, Renghet cu filia Bozeş, Săcărâmb cu filiile Bârsău, Hondol, Nojag şi Vărmaga, respectiv Sărăcsău cu filia Băcăinţi, însumând 1.846 de credincioşi; existau 9 biserici şi 9 preoţi)[93].

De altfel, în ceea ce priveşte dinamica jurisdicţională a Protopopiatului unit al Bobâlnei, cronica manuscrisă a acestui tract protoprezbiterial aduce următoarele clarificări: „Extensiunea sau jurisdicţiunea acestui tract, în diferite timpuri, a fost

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[88] *** *Schematismus (1842)*, p. 182-183.

[89] *** *Schematismus (1858)*, p. 47-48.

[90] *** *Schematismus venerabilis cleri (1868)*, p. 38-40.

[91] *** *Siematismulu veneratului cler (1877)*, p. 82-85.

[92] *** *Siematismulu veneratului cler (1891)*, p. 62-66.

[93] *** *Diecesa Lugoşului*, p. 360-379.

diferită. Pre timpul unirei şi până la anul [1]760 se vede a se fi extinsu numai în C[omi]t[a]tul Hunedoarei, peste cercurile pretoriale politice Geoagiu Inferior şi Almaşiu Mare, cuprinzând, în sine, cea mai mare parte din comunităţile acestor cercuri, vreo 31 la număr. De la [1]760 încoace, până la [1]803, pre când unirea scădea mai de totu pre aceste părţi şi pe când protopopii tractuali n-au mai rezidatu pre aceste părţi, ci preste Mureş, în Balomiru, jurisdicţiunea acestui tract se vede a se fi extinsu şi preste Mureş, în Scaunul Orăştiei şi C[omi]t[a]tul Albei Iulia, şi-au dispus preste comunele parochiale Bobâlna, Cigmău, Geoagiu cu filialele Bozeş, Băcăia, Nădăştia, Almaşiul Mare şi Poiana, Homorod şi, mai tare, în Săcărâmbu din C[omi]t[a]tul Hunedoarei, Sărăcsău cu filia Acmariu şi Cârna [azi Blandiana, jud. Alba n.n.] din C[omi]t[a]tul Albei Iulia şi Balomir şi Şibot din Scaunul Orăştiei. De la anul [1]803, când paroch al Săcărâmbului şi protopop al Bobâlnei s-au denomitu Vasiliu Coloşi, şi reşedinţa scaunului protopopesc s-a străpusu earăşi în aceste părţi ale tractului. Jurisdicţiunea lui s-a extinsu apoi şi în C[omi]t[a]tul Zarandului, ba, sub memoratul protopop, după ce mai tare fu denomitu şi archidiacon montan, jurisdicţiunea protopopului acestui tract s-a extinsu şi preste tractul Bistrei dintre munţi şi a durat până la moartea acestui protopop, [în]templată la [1]814. Pre timpul acesta, parochiile ţinătoare de acest tractu au fost tot cele de mai susu, luându afară Balomirul şi Şibotul, care au rămasu la tractul Cugirului; şi s-au mai adaosu cu parochiile din Zarand, [anume] Bucureşci cu filia Vaca [azi Crişan, jud. Hunedoara n.n.] şi Hălmagiu. De la [1]814, după ce demnitatea de archidiaconu montan nu s-a mai datu la protopopii Bobâlnei, jurisdicţiunea acestui tract earăşi s-a redus la limitele de mai nainte, eară de la [1]821 încoace, anexându-se parochiile din Zarand la tractul Bistrei montane şi Cârna la al Albei Iulia, acest tract s-a redus apoi în limitele de astăzi şi, de present [începutul secolului al XX-lea n.n.], are sub jurisdicţiunea sa parochiile: Bobâlna, Cib cu filiale Almaşiu Mare, Băcăia şi Nădăştia, Cigmău, Geoagiu cu filia Bozeş, Homorod, Poiana, Renghet, Rapolt, Săcărâmb şi Sărăcsău cu filia Băcăinţi"[94].

Protopopii uniţi care au vegheat asupra bunului mers al parohiei, de la începutul secolului al XVIII-lea şi până la desfiinţarea „districtului archidiaconal" al Bobâlnei în anul 1930, au fost următorii[95]: Toma din Vinţu de Jos (c.1701-p.1733), Samuil (a.1739-?), Anghel Pop din Poiana (a.1759-c.1770), Ioan Pop din Balomiru de Câmp (1770-c.1783), George Pop din Balomiru de Câmp (c.1783-1801), Vasile Coloşi (1802-1814), Teodor Mesenti (1815-1830), Ioan Chirilă (1830-1847), Iosif Nyulasi (1847-1855), Andrei Liviu Pop (1855-1857), Petru Pop (1857-1859), Ioan Tomici (1859-1860), Beniamin Densuşianu (1860-1875), Augustin Blasianu (1876-1907), adm. dr. Valeriu Traian Frenţiu din Orăştie (1907-1908), Iosif Stupinean din Geoagiu (1908-1929) şi adm. Augustin Radu din Deva (1929-1930)[96]. În perioada interbelică, din necesităţi de ordin administrativ-canonic, s-a efectuat o nouă

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[94] SJHAN, fond *Parohia Ortodoxă Română Deva*, doc. 4, f. 13-v.

[95] Abrevieri folosite: a. (= ante), p. (= post), c. (= circa) şi adm. (= administrator).

[96] Camelia Vulea, „Biserică şi comunitate greco-catolică", în Ioan Sebastian Bara, Marcela Balazs, Florin Dobrei, Vasile Ionaş, Ioachim Lazăr, Liviu Lazăr, Paulina Popa, Denisa Toma (coord.), *Hunedoara, monografie* III. *Cultură şi spiritualitate*, Deva/Iaşi, Casa de Editură Emia/Editura Timpul, 2012, p. 98-100.

rearondare a protopopiatelor unite. Ca atare, în anul 1930, Protopopiatul Greco-Catolic al Bobâlnei a fost desfiinţat, parohiile şi filiile acestuia fiind împărţite între Protopopiatul Greco-Catolic Orăştie, cu reşedinţa la Cugir, şi Protopopiatul Greco-Catolic Hunedoara, cu reşedinţa la Deva[97]; fostul protopop Augustin Radu al Bobâlnei s-a transferat pe scaunul protopopesc al Hunedoarei[98]. Ca atare, Parohia Greco-Catolică Bobâlna a trecut, pentru o scurtă perioadă de timp (1930-1948), sub jurisdicţia Propopopiatului Orăştie, ocârmuit de protopopii Ioan Jenea (1914-1934) şi Valer Paveloni (1935-1948).

La nivelul jurisdicţiei superioare, din sursa documentară mai sus citată aflăm că „tractul acesta, de la începutul unirei până la [1]853, s-a ţinut nestrămutat de Archidiecesa Albei Iulia, respectiv [de] Ep[isco]p[i]a Făgăraşiului, iar de la [1]853, din ocasiunea restaorărei Metropoliei Albei Iulia şi crearea încă a lor două Episcopate sufragane, al Gherlei şi [al] Lugoşiului, s-a anexatu Episcopatul Lugoşiului, dempreună cu celelalte tracturi protopopeşti din Co[mi]t[a]tele Hunedoara şi Zarand şi din Scaunul Orăştiei, şi anume Vicariatul Haţiegului şi protopopiatele Hunedoarei, Cugirului şi Hălmagiului"[99].

În toamna anului 1948, protopopiatele unite au fost desfiinţate de către autorităţile de stat comuniste, preoţii şi credincioşi uniţi care au acceptat revenirea la Ortodoxie fiind încadraţi în structurile Arhiepiscopiei Sibiului, parte componentă a Mitropoliei Ardealului, iar din 1 aprilie 1949 în cele ale Episcopiei Aradului, parte componentă a Mitropoliei Banatului. În ceea ce priveşte obştea parohială greco-catolică a Bobâlnei, potrivit informaţiilor cuprinse într-un „raport despre parohiile foste unite aparţinătoare tractului Orăştie", întocmit la 30 noiembrie 1948, toţi cei 205 credincioşi greco-catolici se declarau acum ortodocşi[100], astfel că, în toamna anului următor, spre a I se aduce mulţumire lui Dumnezeu pentru reunificarea înfăptuită, în cealaltă biserică a localităţii, cu hramul „Sfinţii Arhangheli Mihail şi Gavriil", s-a oficiat un „Te Deum"[101].

Acesta este, pe scurt, trecutul zbuciumat al unei obşti bisericeşti greco-catolice de pe Valea Mureşului, o parohie hunedoreană a cărei istorie a luat sfârşit brusc, în anul 1948; actualmente, din punct de vedere ecleziastic, singurele prezenţe confesionale eterodoxe sunt cele romano-catolice, protestante şi neoprotestante, populaţia satului Bobâlna fiind majoritar ortodoxă[102].

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[97] Arhiva Mitropoliei Ardealului, fond *Protopopiatul Ortodox Român Geoagiu*, dos. III, nr. 142/1929, f. 1-2.

[98] La 10 februarie 1931 era recepţionată adresa Ordinariatului din Lugoj cu nr. 3.525 din 31 decembrie 1930, prin care clericului Augustin Radu i se comunica decretul de numire în scaunul de protopop al districtului Hunedoara, cu sediul la Deva, numire făcută în urma rearondării tractului protoprezbiterial amintit. Cf. SJHAN, fond *Protopopiatul Greco-Catolic Orăştie*, dos. *Protocol de esibite pentru Oficiul protopopesc al Bobâlnei (1929-1931) şi al Hunedoarei (1929-1937)*, f. 58v.

[99] SJHAN, fond *Parohia Ortodoxă Română Deva*, doc. 4, f. 13v-14.

[100] SJHAN, fond *Protopopiatul Greco-Catolic Orăştie*, doc. 1/1948, f. 1.

[101] APOB, dos. *Protocol de esibite pe anii 1936-1975*, f. 108.

[102] Arhiva Episcopiei Devei şi Hunedoarei, fond *Recensământul populaţiei şi al locuinţelor din 2011. Populaţia după religie*, dos. *Comuna Rapoltu Mare*, f. 1; Varga E. Árpád, *Hunyad megye településeinek*

Florin DOBREI

felekezeti adatai 1850-2002 apud http://www.kia.hu/konyvtar/erdely/erd2002.htm (accesat în 20.08.2018).

"Bobâlna Greek-Catholic Parish (Hunedoara Department) – Monographic Landmarks," *Astra Salvensis,* VI (2018), no. 12, p. 103-117

Stelian PAȘCA-TUȘA

Istoricul edificiilor de cult din localitatea Soporu de Câmpie

The history of the Church buildings from Soporu de Câmpie (Romania)

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Abstract. *The anniversary of centenary of Great Union of Romania makes many people to think to the ones who, during the time have sacrificed their selves and made important efforts to keep our unity of nation and faith. Together with the great personalities who had decisive contributions at the accomplishment of this ancient ideal, they have also existed many unknown people who also were important. Unfortunately, for most of them, their memory ends in time. In this research, we have considered important to analyse the existent documents from the Parish archive of a village from Cluj County and to emphasize the important efforts of some people to build to the Lord a Church for his praise. Because of this reason, we will present there the history of the liturgical buildings from Soporo de Câmpie, using as sources a monograph and many documents from Parish's archive. Through this scientific enterprise, I want also to bring a sign of gratitude to the ones who have kept the faith of their ancestors and tried to offer me and to many other generations of young people the possibility to be offered to the Lord in a liturgical space that, although it was, in many aspects, a modest one, it has hosted God himself.*

Keywords: Soporu de Câmpie, liturgical building, priests, faith, sacrifice.ă

Atestarea documentară a satului Soporu de Câmpie[1] a fost realizată destul de târziu, abia la începutul secolului al XIII-lea. Însă în urma unor săpături arheologice întreprinse între anii 1956-1961, la 2 km SE de vatra satului s-a descoperit locul unui cimitir daco-roman. Acesta constituie una din cele mai semnificative dovezi care certifică faptul că după cucerirea Daciei, populația autohtonă nu a fost nimicită, ci a existat în mase compacte sub stăpânire romană. Fiind situată în apropiere de marile centre militarea și urbane (Potaisa și Napoca) și implicit a principalelor căi de comunicație ale epocii, comunitatea etnică de la Soporu de Câmpie, nu era deloc retrasă, ci se integra în circuitul și pulsul vieții romane[2].

Primele edificii liturgice ale parohiei (sec. XIII–XIX)

Cu toate că în harta localităților județului Cluj anexată cărții „Evoluția județului Cluj", satul Soporu de Câmpie a fost prevăzut cu biserică începând cu anii 1250-1300[3], pe baza unor mărturii din arhiva parohiei care cuprinde documente din

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[1] Localitatea Soporu de Câmpie este situată în regiunea de dealuri despădurite și văi adânci din așa-numita Câmpie a Transilvaniei ce se întinde între cursurile Mureșului și a Someșurilor, de la Turda până la Bistrița. Adăpostit de dealuri domoale și fertile, la capătul de nord al văii Boldușului, care, lângă Viișoara, se varsă în râul Arieș, satul se găsește pe teritoriul actual al județului Cluj, la circa 20 km distanță (în linie dreaptă) de orașul Turda, la 46°45' latitudine nordică și 23°58' longitudine estică.

[2] Detalii despre acest cimitir și despre importanța acestuia pentru perioada daco-romană pot fi aflate în monografia alcătuită de D. Protase, *Un cimitir dacic din epoca romană la Soporu de Câmpie. Contribuție la problema continuității în Dacia*, București, Academiei RSR, 1976, p. 11.

[3] Cf. L. Pop, *Frata. Așezământ românesc milenar. Studiu monografic*, Cluj-Napoca, Eurograph, 2008, p. 76.

1874, putem presupune că aici a existat o biserică ortodoxă începând cu anul 1670[4]. Date precise despre existenţa unui edificiu de cult în localitate aflăm puţin mai târziu, după evenimentele care au premers Uniaţia din anul 1700, din conscripţiile episcopilor greco-catolici Ioan Micu (1728-1751) şi Petru Aron (1752-1764.) şi din Şematismul[5] din anul 1733. Din conscripţia primului episcop menţionat reiese că în prima jumătate a secolului al XVIII-lea în Soporu de Câmpie exista, pe lângă creştinii ortodocşi, o comunitate de greco-catolici care număra aproximativ 100 de suflete şi se aduna într-un edificiu de cult[6]. Şematismul din 1733, realizat probabil la scurt timp după recensământul episcopului Ioan Micu (Inochentie Klein), consemnează creşterea numărului de credincioşi uniţi (greco-catolici) de la 100 la 125 şi menţionează numele preotului (*popa Cosma*) care deţinea o avere de 5 iugăre de pământ arabil şi două case parohiale[7]. Din acelaşi document reiese că parohia Soporu de Câmpie care aparţinea administrativ de localitatea învecinată Aruncuta, devenise deja parohie curat unită în care nu mai erau ortodocşi sau numărul lor era nesemnificativ.

Anul 1733 este recepţionat în arhiva parohiei ca fiind unul extrem de important, deoarece se pare că atunci a fost distrusă vechea biserică şi documentele parohiei. Părintele paroh Ştefan Marinoiu, cel care face trimitere la acest an în cadrul unui scurt istoric realizat în 1972, nu precizează dacă biserica la care se referea aparţinea ortodocşilor sau greco-catolicilor. Cunoaşterea acestui amănunt extrem de important ar fi putut reconstitui într-o anumită măsură modul în care au convieţuit ortodocşi cu greco-catolicii în sat şi eventualele conflicte care ar fi putut să aibă loc între aceştia. Dacă biserica de care afirmă părintele Ştefan că a fost distrusă era ortodoxă, reiese că la acea vreme existau probabil două bisericuţe de lemn în localitate, una care aparţinea ortodocşilor, iar cealaltă uniţilor. Totuşi, având în vedere faptul că informaţiile oferite de acest părinte sunt scrise destul de târziu şi că nu avem alte documente care să susţină afirmaţiile sale, nu putem să oferim prea mult credit celor consemnate de el. Cert este însă faptul că la un moment dat, comunitatea greco-catolică din Soporu de Câmpie a aparţinut administrativ de parohia învecinată pentru o perioadă lungă de timp, lucru menţionat şi de părintele Ştefan.

Conscripţia vicarului episcopal Petru Aron realizată în anul 1750 consemnează dublarea numărului de credincioşi uniţi din Soporu de Câmpie (246), prezenţa în parohie a unui preot, a unui cantor (cântăreţ bisericesc) şi a unui sfăt (paraclisier, îngrijitor al bisericii), o casă parohială şi 10 iugăre de teren arabil şi

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[4] Arhiva Parohiei Ortodoxe Române Soporu de Câmpie, Documentul cu nr. 134 din 14 august 1954.

[5] Şematismul (lat. schematismus) este o condică în care se înregistrează în mod sintetic diferite date, nume, acte, situaţii cu caracter religios, administrativ, militar, şcolar etc. Acest tip de publicaţie era folosit frecvent de Biserica Greco-catolică pentru a menţiona toate structurile interne ale unei dioceze (episcopii), pornind de la episcop şi ajungând până la cele mai neînsemnate parohii. Aici erau consemnate şirul complet al parohiilor şi al preoţilor, numărul de credincioşi pe confesiuni şi distanţele de la acestea până la reşedinţa catedrală

[6] Cf. L. Pop, *Frata,* p. 77.

[7] *Ibidem,* p. 77.

patru de fânaț[8]. Din documentele oficiale ale Bisericii Unite cu Roma pe care le-am amintit, reiese că ortodocșii din localitate au trecut treptat la greco-catolicism. Acest fapt este posibil dacă avem în vedere că evenimente similare s-au petrecut în mai multe localități din Transilvania în acea perioada, dar Recensământul din anul 1850[9] care a fost realizat de puterea politică ridică serioase semne de întrebare în privința veridicității informațiilor consemnate în actele oficiale ale Bisericii Unite. Din recensământul amintit reiese că în anul 1850, la 100 de ani de la conscripția lui Petru Aron care menționa un număr de 246 de greco-catolici, în Soporu de Câmpie din 520 de locuitori, 500 s-au declarat a fi ortodocși, 5 greco-catolici, 9 romano-catolici și 6 reformați. Diferența semnificativă rezultată în urma comparării celor două documente privitoare la numărul de credincioși uniți poate fi explicată în două feluri: fie că în decursul celor o sută de ani s-a înregistrat o revenire în masă la ortodoxie, fie că rezultatul menționat în recensămintele Bisericii Greco-Catolice au fost lipsite de onestitate. Chiar dacă nu vom găsi un răspuns satisfăcător la această chestiune, este cert faptul că după anul 1850, ortodocși vor fi întotdeauna majoritari în localitate[10], iar despre un alt preot greco-catolic în afară de *popa Cosma* nu se mai pomenește niciodată, chiar dacă în 1890 în Soporu de Câmpie erau, potrivit recensământului oficial, 272 de credincioși greco-uniți. Aceasta comunitate încă destul de numeroasă la număr aparținea în continuare din punct de vedere administrativ de parohia Aruncuta după cum reiese din Șematismele din anii 1906, 1929 și 1937[11].

Din niște informații lacunare din arhivă reiese că ar fi fost posibil că în Soporu de Câmpie să se fi reconstruit o nouă biserică în anul 1770, însă este cert faptul că în anul 1817, potrivit unui inventar alcătuit de preotul Dănilă Chirai în 1881, s-a construit o biserică de lemn ce a fost acoperită cu șindrilă. Având în vedere că acest edificiu este amintit de un preot ortodox putem presupune că locașul respectiv aparținea Bisericii Ortodoxe. De altfel, în afară de bisericile menționate în conscripțiile celor doi episcopi uniți și în șematismul din 1733, nu mai găsim nicio informație care să certifice existența unui locaș de cult care să aparțină Bisericii Greco-Catolice. Pe de-altă parte, în conștiința locuitorilor localității, Soporu de Câmpie a fost perceput a fi una din singurele parohii ortodoxe din zonă care nu au trecut la Uniație. În acest sens, părintele Vasile Herdea, unul din preoții de după cel de-al doilea Război Mondial, afirma: „Parohia noastră este una dintre cele mai vechi parohii ortodoxe de pe Câmpie[12] și ea a rezistat împotriva tuturor tentațiilor și opresiunilor trecutului nostru istoric ardelean [...] rămânând

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[8] Cf. Iibidem, p. 77.

[9] Cf. *Ibidem,* p. 77.

[10] În anul 1857 – 467 ortodocși și niciun greco-catolici; în 1880 – 515 ortodocși și 29 greco-catolici; în 1890 – 341 ortodocși și 272 greco-catolicilor; în 1910 – 686 ortodocșii și 77 greco-catolicii; 1930 – 915 ortodocși și 25 greco-catolici; 1944 – 1728 ortodocși și 7 greco-catolici.

[11] Cf. *Ibidem,* p. 76.

[12] Din documentul cu nr. 132/92B/1875 din arhiva parohiei care prezintă aranjarea protopopiatelor din Transilvania, reiese că Soporu de Câmpie era a cincea parohie ca număr de suflete (653) din cele 13 comune care alcătuia protopopiatul Câmpiei ce avea scaunul la Mociu, depășind localități precum Suatu (543), Frata (375) sau Miheșu de Câmpie (321).

singura parohie ortodoxă înconjurată de jur împrejur de parohii care au trecut la uniaţie după anul 1700."[13]. În consecinţă, bisericile menţionate în arhiva parohiei, vor fi considerate a fi parte a patrimoniului Bisericii Ortodoxe.

Un document din 1945[14] lansează o idee potrivit căreia în anul 1839 ar fi fost ridicată o nouă biserică, dar informaţia nu este confirmată de niciun alt act. O posibilă dată în care putem vorbi de construirea unui nou edificiu de cult ar fi anul 1858. Aceasta reiese din mărturia unor localnici în vârstă (cantorii Gherman Iosif şi Rus Mihăilă) care a fost consemnată în anul 1960 de preotul Nicolae Negoianu. Aceştia care susţineau că la şase ani după construirea bisericii, şpanul grofului, Sas Imbre, a cumpărat toaca de fier pe care s-a inscripţionat anul 1864: „Din copilărie, spun ei, ţin minte pe primul făt al bisericii, Zăhan Manasie, în prezent decedat, care spunea că şpanul grofului, Sas Imbre, a cumpărat toaca de fier ce atârna în pridvorul bisericii (cu inscripţia pe ea clar 1864 SSZU) şi că biserica s-a construit cu şase ani în urmă. De aici reiese că anul zidirii bisericii în Sopor a fost 1858."[15].

Pe baza mărturiei lui Gherman Iosif, unul dintre bătrânii din sat, preotul Virgil Pâslaru considera că un posibil an în care a fost edificată o nouă biserică ar putea fi 1870. Din relatările acestuia părintele consemnează şi câteva amănunte care indică aportul tatălui celui amintit în ridicarea noii biserici: „Am apelat – menţionează părintele – la aducerile aminte a bătrânilor satului şi bunul creştin Gherman Ioan s-a oferit să-mi furnizeze date, pe care le scot destul de preţioase şi în care scop în unu din zilele acestea de iarnă l-am invitat sa mă viziteze şi cu care prilej am aflat unele ca acestea: străbunicul celui mai sus numit – Gherman Samoilă – a fost primul (din familia lor) care îşi face apariţia în aceste părţi, la marginea pădurii ce acoperea terenul actualei comune, înjghebându-şi un mic sălaş. Pe aceste meleaguri el apare la vârsta de 30 de ani, moare în 1849 în vârstă de 91 de ani, de unde anul naşterii sale 1758 şi cu 30 de ani cât avea, în Sopor apare în 1788 […]. Din aceleaşi surse am mai aflat ca Petru Gherman, fiul lui Samoilă şi bunicul lui Ioan, a adus de la Banabic – probabil de undeva de la munte – tălpile bisericii din Sopor, lemne întregi cu o lăţime de circa un metru."[16].

Din cele expuse aici putem să presupunem că toţi aceşti ani menţionaţi (1670, 1733, 1770, 1817, 1839, 1858, 1870) marchează zidirea sau reconsolidarea edificiilor anterioare, fiindcă materialul din care erau construite acestea (lemn) era uşor perisabil, iar unii preoţi nu aveau grijă de biserică aşa cum se cuvine. Acest lucru este confirmat printre altele de raportul alcătuit de comisarul consistorial Gavriil Hanga care în timpul unei inspecţie făcute în această parohie în anul 1902 menţiona că „biserica de lemn, veche, este slab îngrijită. Golurile de printre bârnele păreţilor trebuie astupate, padimentul nivelat, iar turnul prevăzut cu cruce".

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[13] APORSC, Documentul cu nr. 134 din 14 august 1954.

[14] *Ibidem,* Statistica bisericească din 31. dec. 1929.

[15] N. Negoianu, *Dosar cu ordine primite de la instituţii şi cu adrese şi cu cereri pe anul 1960 ale Bisericii Ortodoxe Romane din Soporu de Câmpie, protopopiatul Turda*, 1960. Informaţia este confirmată şi de părintele Ştefan Marinoiu în scurtul său istoric al parohie.

[16] V. Pâslaru, *Registru familiar* (manuscris), 1959, p. 5-6.

Bisericile ortodoxe din localitate edificate în sec. XX

O nouă etapă în istoria edificiilor de cult ale parohiei este marcată în anul 1925, de preotul Andrei Badiu care a reconstruit biserica existentă (un locaş mic, construit din lemn, acoperit cu şindrilă, având formă de corabie cu o singură intrare ce avea o capacitate de aproximativ 250 persoane) din bârne şi a aşezat-o pe o fundaţie de piatră. Pereţii ei au fost ridicaţi cu 50 de cm, iar naosul a fost prelungit cu doi metri. Aceştia au fost înfrumuseţaţi, probabil pentru prima dată, cu pictură de către pictorul Marleovits, din Oradea. Tot atunci, biserica a fost tencuită şi în exterior, corpul a fost acoperit cu ţiglă, iar turnul cu tablă zincată.

Consolidarea care a fost realizată de părintele Andrei a durat doar câţiva ani, deoarece în anii premergători celui de-al doilea Război Mondial, părintele Virgil Şeuleanu consemna într-o adresă înaintată Ministerului de Finanţe că starea edificiului de cult era deplorabilă: „Locaşul bisericii din Soporu a fost grav avariat din pricina războiului şi a frontului care a trecut pe la noi […] tencuială şi parte din acoperişul bisericii au fost distruse şi azi suntem în situaţia nefavorabilă de a ne vedea locaşul de închinare dărâmat”[17]. Deşi a fost consolidată, biserica era veche şi modestă, fapt care l-a determinat pe preotul Virgil Şeuleanu să construiască o biserică mult mai

La cererea părintelui, arhitectul Silvestru M. Rafiroiu din Timişoara a proiectat o biserică impunătoare, în formă de cruce, prevăzută cu o cupolă şi cu două turnuri, având lungimea de 21 m, lăţimea de 14 m şi înălţimea de 26 m care urmă să fie zidită din piatră şi cărămidă. În urma unei evaluări făcute de către Mihalţean Octavian, arhitect al eparhiei, proiectul a fost considerat prea pretenţios şi în acelaşi timp destul de costisitor (preţul construcţiei era estimat la 6-8.000.000 lei), şi de aceea s-a hotărât neaprobarea lui. Totuşi, în vederea construirii acestei biserici, preotul Virgil a adunat o sumă destul de mare (2.066.660 lei) şi a amenajat un loc în care a făcut cărămidă pentru zidul locaşului de închinare[18], dar din nefericire nu a reuşit să-şi concretizeze planul de a zidi o nouă biserică.

În schimb părintele a construit o casa parohială nouă, fiindcă cea exista care data din anul 1874 era destul de deteriorată. Lucrările de construire a noii clădirii au durat aproape un an, din 2 iulie 1933 până în 20 mai 1934. Casa avea să fie restaurată mai târziu de către preotul Nicolae Paşca-Tuşa, cu puţin înainte de resfinţirea bisericii din 1990.

Până în anul 1968 când a fost reconstruită biserica din temelii, preoţii care au slujit în perioade destul de scurte în localitate, după plecarea părintelui Virgil în 1947, au făcut diverse lucrări de consolidare şi recondiţionare a vechiului locaş de rugăciune. Aşadar, după cum am anticipat, reconstruirea bisericii s-a făcut în timpul păstoririi preotului Ştefan Marinoiu între anii 1968-1970. Locaşul de rugăciune existent se deteriorase atât de mult, încât „credincioşii – mărturiseşte părintele – erau cuprinşi de teamă în timpul slujbei când era furtună ca să nu cadă pe ei […] biserica era fără lumină suficientă, iar în timpul iernii se suferea de frig […] turnul nu mai era văcălit, ci acoperit cu tablă zincată […], de aceea este necesară o

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[17] AAORSC, Document cu nr. de inventar 78/ 1946.
[18] *Ibidem,* Corespondenţă cu Turda 124, 1946.

reparaţie capitală"[19]. În vederea reconstruirii bisericii, părintele Ştefan a cumpărat în prealabil materialul lemnos necesar construirii locaşului (opt tone de lemne) din parohia Segaja, protopopiatul Câmpeni, de la preotul Ursu Constantin Chesarie[20]. Se pare că aceste lemne aparţineau unei biserici mai vechi din satul respectiv.

Deşi iniţial obţinuse de la eparhie aprobarea de a repara şi tencui biserica, părintele „a demolat biserica veche în întregime şi a reconstruit din nou pe o temelie de beton, fără de a cere o aprobare" [21], fapt pentru care Consistoriul eparhial, constrâns de regimul comunist, la judecat pe paroh în doi octombrie 1968 şi l-a pedepsit cu „avertisment şi dojană duhovnicească". Meşterii care au construit biserica au fost Hacicu Andrei (maistru dulgher), Stoian Vasile şi Moldovan Gheorghe (tinichigiu) din Frata[22] şi zidarul Dumitru Moldovan. Pictura a fost executată în prima fază de către Ioana Jurja din Sibiu pentru suma de 10.000 lei, în tehnică tempera, însă într-o tehnologie nesatisfăcătoare, fapt ce avea să ducă la deteriorarea întregii picturi[23]. Neglijenţa respectivă a determinat angajarea unui alt pictor, Popa Alexandru din comuna Hărteşti, judeţul Galaţi care a avut misiunea de a retuşa pictura incompletă şi de a termina biserica de pictat[24]. Edificiul a fost sfinţit de către IPS Teofil Herineanu, arhiepiscop al Vadului, Feleacului şi Clujului, în 1 noiembrie 1970[25].

Ultima etapă de restaurare şi înfrumuseţare a bisericii de lemn a fost realizată de actualul preot, Paşca-Tuşa Nicolae între anii 1987-1990[26] după cum reiese dintr-un document din arhiva parohie: „biserica parohială a fost renovată în

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[19] *Ibidem,* Proces verbal din 25 august 1968.

[20] *Ibidem,* Proces verbal din 7. aprilie 1968.

[21] *Ibidem,* Adresă de la Arhiepiscopie cu nr 4666/1968.

[22] *Ibidem,* Dovada din 28 septembrie 1968.

[23] *Ibidem,* Proces verbal din 13. iulie 1969.

[24] *Ibidem,* Proces verbal din 22. martie 1970.

[25] Textul hrisovului care atesta consacrarea bisericii este următorul „ Cu vrerea Tatălui, cu ajutorul Fiului şi cu împreuna lucrare a Duhului Sfânt, ziditu-s-a acest sfânt locaş, cu hramul *Intrarea în biserică a Maicii Domnului* din Parohia Ortodoxă din Soporu de Câmpie, com. Frata, jud. Cluj, în anul Domnului 1970 prin jertfelnicia bunilor credincioşi şi sub îndrumarea preotului local Ştefan Marinoiu, parohul titular al parohiei. În decursul timpului de la 1 ian. 1968 până la 1 nov. 1970 s-a construit această biserică, cu pereţi de lemn, tencuiţi cu nisip, var şi ciment, pe temelie de beton armat, iar în interior s-a făcut pictură în tehnică tempera. Toată cheltuiala acestei lucrări a fost suportată din muncă voluntară şi donaţii în bani a 200 de familii rămase credincioase acestei sfinte biserici, din donaţiile credincioşilor străini şi din ajutoarele primite de la Sf. Episcopie a Clujului. Astăzi 1 nov. 1970 s-a sfinţit această biserică de către PS Sa Teofil Herineanu, episcop al eparhiei Vadului, Feleacului şi Clujului, înconjurat de un sobor de preoţi în prezenţa unui mare număr de credincioşi din parohie şi din jur în zilele PF Iustinian patriarh al Bisericii Ortodoxe Romane, Preşedinte al Consiliului de Stat al Republicii Socialiste România fiind Domnul Nicolae Ceauşescu, Preşedinte al Departamentului cultelor, Domnul Prof. Dumitru Dogaru, împuternicit Domnul Hoinărescu Ţepeş. Protopop PC Sa Alexandru Căianu, iar preot local PC Sa Ştefan Marinoiu, paroh titular al parohiei. Înscrie Doamne în *Cartea Vieţii* pe toţi ostenitorii, slujitorii, binefăcătorii, donatorii şi închinătorii acestui sfânt locaş. La sfinţire au participat un episcop, un protopop, un consilier, cinci preoţi, parohul titular şi doi diaconi". Acest hrisov a fost lipit pe coperta interioară a unei Evanghelii (Ed. Tipografia cărţilor bisericeşti, Bucureşti, 1941) care se află în arhiva parohiei.

[26] Costurile lucrărilor de restaurare au atins suma de 500.000 lei. Cf. *Ibidem,* Proces verbal din 15 aprilie 1990.

exterior, a fost acoperită cu tablă zincată, iar în interior a fost aşezată o catapeteasmă din lemn de stejar sculptat, cu icoane cuvenite. Pictura a fost executată din nou potrivit devizului întocmit şi aprobat de comisia de pictură bisericească, iar mobilierul în întregime este sculptat din stejar, inclusiv uşa bisericii"[27]. Astfel că, pentru început biserica a fost înzestrată cu mobilier nou şi cu o catapeteasmă sculptată în lemn de stejar de către Vasile Checheriţa din judeţul Neamţ[28]. Apoi pridvorul bisericii a fost modificat, mărindu-i-se suprafaţa[29], duşumeaua a fost înlocuită, pereţii exteriori au fost tencuiţi şi zugrăviţi, ţigla de pe acoperiş a fost înlocuită cu tablă zincată[30], iar pictura a fost executată de către pictorul Ioan Mureşan din Cluj-Napoca în tehnica tempera[31]. Lucrările de zugrăvire a bisericii au început în 28 martie 1989 şi au fost finalizate în 1 mai 1990[32]. Biserica a fost resfinţită în 13 mai 1990 de către PS Iustinian Maramureşeanul, episcopul vicar al Arheipiscopiei Vadului Feleacului şi Clujului[33] înconjurat de un număr impresionant de preoţi[34].

Tot de numele părintelui se leagă şi ctitorirea mănăstirii de la marginea localităţii. Cu sprijinul locuitorilor din sat şi din împrejurimi între anii 1992-1994 a ridicat biserica mănăstirii şi a zidit corpul cu chilii. Piatra de temelie pentru edificiul de cult al mănăstirii a fost pusă în 8 septembrie 1992 de către părintele Paşca-Tuşa Nicolae împreună cu un sobor de preoţi din localităţile învecinate. Deschiderea oficială a mănăstirii a fost săvârşită de către arhiepiscopul Bartolomeu în 20 iunie 1994.

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[27] Document parohial cu nr. de inventar 19/5 aprilie 1990.

[28] Catapeteasmă a fost sculptată pentru suma de 147.410 lei. Mobilierul, strana, analogul, cele două tetrapode şi o masă prevăzută cu o icoană a Maicii Domnului au fost sculptate tot din stejar pentru suma de 125.000 lei. Uşa de la intrarea în biserică a fost de asemenea sculptată şi a costat 10.000 lei, în timp ce doi stâlpi de susţinere au fost sculptaţi pentru suma de 5.000 lei.

[29] Spre deosebire de restul locaşului care este construit din lemn tencuit, acesta este din bolţari şi BCA-uri.

[30] Tablă zincată a fost aşezată pe acoperiş de către meşterii Fulea Petre, Baciu Mihai, Caba Gheorghe, Zeic Teodor şi Deac Francisc. Cele 2000 de kg. de tabla au fost procurate din Alba Iulia cu suma de 55.000 lei. Aceasta a fost tratata ulterior cu deruginol şi bronz industrial.

[31] Lucrările de pictură au costat aproximativ 95.000 lei.

[32] Proces verbal din 9 august 1990.

[33] Aceste aspecte sunt evidenţiate şi în textul pisaniei care se află deasupra uşilor de la intrarea în biserică: „Cu vrerea Tatălui, cu ajutorul Fiului şi cu împreuna lucrare a Sfântului Duh, ziditu-s-a acest sfânt locaş în anul Domnului 1968 prin contribuţia credincioşilor în timpul păstorii preotului Ştefan Marinoiu şi a fost înzestrată cu cele necesare în timpul păstoririi preotului Nicolae Paşca cu sprijinul credincioşilor. Între anii 1988-1989 a fost aşezată o catapeteasmă nouă şi mobilierul cuvenit sculptat în stejar. Biserica a fost împodobită cu pictură în tehnică tempera grasă de către pictorul Ioan Mureşan din Cluj între anii 1989-1990. Resfinţirea s-a făcut în ziua de 13 mai 1990 prin osteneala PS Iustinian Maramureşeanul".

[34] Prot. Chiteş Iosif (Cluj-Napoca), Prot. Gotea Teodor (Turda), Pr. Ştefan Cosmuţa (Cluj-Napoca), Oraş Ioan (Boian), Rus Vasile (Ceanu Mare), Bucur Vasile (Iuriu de Câmpie), Cristorean Grigore (Aruncuta), Neagu Constantin (Berchieşu), Cosma Liviu (Palatca), Armanca Vasile (Iacobeni), Brogea Maftei (Agriş), Boca Dumitru (profesor la Seminarul Teologic Ortodox din Cluj-Napoca), Gore Alexandru (Cluj-Napoca) şi diaconii Mureşan şi Oprişan. Au lipsit atunci preoţii Ţabra Vasile (Valea Larga), Coman Gheorghe (Frata) şi Pop Vasile (Bolduţ).

Datorită trepidaţiilor produse de către clopotele bisericii, pereţii acesteia au început treptat să se crape. Din acest motiv, în anul 1997, părintele Nicolae a construit o clopotniţă din cărămidă cu două niveluri. În aceasta au fost aşezate cele trei clopote, toaca de fier şi cea de lemn[35]. Este necesar să menţionăm că toate lucrările care s-au efectuat la biserică, la mănăstire, la monumentul eroilor şi la clopotniţă au fost săvârşite sub îndrumarea meşterului Hădărean Nicolae din Ceanu Mare.

Edificiul de cult actual ctitorit între anii 2006-2016

Câţiva ani mai târziu (în 6 august 2006), acelaşi preot avea să pună, cu încuviinţarea mitropolitului Bartolomeu, piatra de temelie a unui nou edificiu de cult[36] care a fost zidit după schiţele proiectului alcătuit de părintele Virgil Şeuleanu care au fost actualizate de arhitectul Ioan Arboreanu din Cluj-Napoca. Munca efectivă de zidirea a noii biserici a debutat în 23 septembrie 2006 când ing. Marian Munteanu, cel care a realizat structurile de rezistenţă ale edificiului, a trasat locul în vederea începerii săpăturilor necesare pentru a turna fundaţia locaşului de cult. Acestea au fost finalizate sub supravegherea maistrului Mihai Feieş, coordonatorul întregului proces de zidire, într-un interval de o lună de zile. Începând cu 28 septembrie, timp de cinci zile s-au săpat şanţurile pentru fundaţie care au ajuns de la adâncimea de 1,70 m, până la 2,90 m la turnurile din faţă. Între 4 şi 9 octombrie s-a turnat fundaţia până la cota 0. Din următoarea zi până în 16 octombrie s-a făcut cofrajul pentru fundaţie şi a fost turnat betonul necesar pentru a se ajunge la nivelul impus de proiectul de rezistenţă. În 17 octombrie au fost turnaţi cuzineţii din faţa altarului, iar în 19 octombrie cei de la intrare. Astfel că în 28 octombrie a fost nivelat cu pământ interiorul bisericii, după ce în prealabil s-a turnat o fundaţie care a ajuns în unele locuri la cota – 2,90 m şi 4 cuzineţi de dimensiunile 3/3/3 m ce aveau să susţină bolta şi cupola clădirii. Zidurile edificiului au început să fie ridicate în 6 noiembrie. Până în data 22 decembrie când au fost sistate lucrării pe timpul iernii, zidurile din cărămidă au fost înălţate până la nivelul cafasului.

Lucrările au fost reluate în anul următor (2007) la data de 24 aprilie şi au fost încheiate în 22 decembrie. În acest interval au fost finalizate zidurile, a fost turnată bolta într-o singură zi (5 noiembrie) şi cupola bisericii. În anul următor (2008) între 17 martie şi 14 decembrie au fost zidite cele două turnuri şi au fost încheiate în cea mai mare parte lucrările de acoperire a bisericii cu şindrilă bituminoasă protejată cu folie de cupru[37]. Tot în această perioadă au fost puse 73 de

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[35] Cheltuielile materiale necesare pentru construirea acestei clopotniţe au ajuns la suma de 22.000.000 lei.

[36] La acest eveniment au participat următorii clerici: protopop Daniel Crişan, Rus Alexandru (secretar), Tarţa Vasile (Ceanu Mare), Moldovan Doru (Frata), Elefteriu Ştefăniţă (Bercheşu), Bungărdean Teodor (Câmpia Turzii), ieromonahul (Gălăţean Arsenie), Pleş Gavriil (Frata – greco-catolic), Bela George Carol (Frata – pastor reformat).

[37] Crucile de pe cupola bisericii au fost aşezate în 30 septembrie 2008, cea de pe turnul din stânga în 8 octombrie 2008, crucea de pe turnul din dreapta, un an mai târziu, în18 noiembrie 2009, iar cea de pe altar în 11 decembrie 2009.

ferestre de dimensiuni diferite pe o suprafaţă de 81 m² şi 12 uşi. În 2009 din data de 30 martie până în 23 decembrie au fost finalizat acoperişul şi s-au realizat lucrările de tencuire exterioară şi interioară. Tot în acest an a fost aşezată o catapeteasmă sculptată în lemn de tei de către o echipă condusă de Petrişor Ioan din Gherla şi a fost zidită sfânta masă din altar în formă de clepsidră din mozaic roşu. La temelia acesteia au fost aşezare trei frunze de măslin, pământ şi tămâie aduse de către părintele Nicolae din Ţara Sfântă. Prin urmare, în toţi aceşti ani pentru edificarea acestui locaş s-au lucrat 628 zile calendaristice. Dacă la ridicarea bisericii ar fi muncit doar un singur om, acesta ar fi trebuit să lucreze până la acest stadiu 6760 zile, dintre care 1250 să le presteze gratuit, bine ştiindu-se faptul că mai mulţi oamenii au muncit fără a pretinde bani la ridicare acestei biserici.

În începând cu anul 2009 au debutat şi lucrările de finisare şi de înzestrare a bisericii cu cele necesare pentru slujire. Astfel că a fost la sfârşitul acestui an a fost realizată instalaţia electrică şi cea de încălzire. În 21 noiembrie 2010 a fost sfinţit clopotul de 376 kg realizat la turnătoria Blotor de lângă Baia Mare, iar în 16 iulie 2011 şi 19 mai 2012 a fost aşezate în biserică toate piesele de mobilier. De asemenea, în catapeteasmă au fost puse o parte din icoane ce au fost pictate de către Ciprian Toma, cadru didactic la Facultatea de Arte Plastice din Cluj-Napoca. Pictura bisericii a fost realizată în tehnica *fresco* între anii 2012-2015 de către o echipă coordonată de pictorul bisericesc Alexandru Crişan din comuna Baciu, judeţul Cluj. Noua biserică a parohiei în care se face slujbă de la sărbătoarea Paştilor din anul 2009 a fost vizitată pentru prima oară de mitropolitul Andrei în 1 noiembrie 2011, iar apoi în 26 mai 2012 a săvârşit în interiorul ei o liturghie alături de un sobor de preoţi. În anul 2016 în data de 7 august, la 10 ani de la punerea pietrei de temelie, biserica a fost sfinţită de acelaşi mitropolit, înconjurat de un sobor de preoţi şi diaconi.

Concluzii

Parcurgând acest studiu puntem constata că edificarea fiecărei bisericii din localitate s-a făcut cu multă jertfă. Condiţiile precare în care aceştia au trăit, nu le-au permis să zidească edificii liturgice decât cu mari eforturi financiare. Chiar dacă bisericile construite au fost modeste, totuşi a existat un lucru care le-a făcut mare cinste: dorinţa de a avea permanent un locaş de rugăciune. Cu vremea, Dumnezeu le-a rânduit acestora să se edifice în localitate o biserică după măsura sufletelor lor. Despre cei care i-au înflăcărat şi le-au dat curs năzuinţelor vom scrie un alt studiu. În respectiva cercetare vom creiona portretele preoţilor care au slujit în altarul acestei localităţi.

"The history of the Church buildings from Soporu de Câmpie (Romania)," in *Astra Salvensis,* VI (2018), no. 12, p. 119-127

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Features of the Prosecutor's Participation in Countering Corruption and the Problem of Optimizing its Criminal Procedure: the Experience of the Post-Soviet States

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Abstract. *The purpose of the study is to assess the effectiveness of the establishment of specialized units in the system of prosecutors, which exclusively oversee the implementation of anti-corruption laws. Methods of research are represented by a wide range of scientific methods. The methodology is based on the dialectical method, which allows to evaluate the phenomena considered in the static and dynamic aspects. Analytical, system-structural, instrumental methods of cognition were used during the research. A comparative legal method was used to study the legislation of the post-Soviet states. The results of the study include an analysis of the current legislation, regulating the powers of the prosecutor in the process of combating corruption. Based on the experience of a number of foreign countries, the effectiveness of the activities of specialized anti-corruption prosecutors is assessed. Conclusions on the results of the study are formulated in several ways. First, the author's assessment of the powers of the prosecutor, implemented in the fight against corruption, was given. Secondly, the experience of foreign countries, which have established specialized anti-corruption units in the system of prosecution authorities, is analyzed, and the prospect of its use in Russian legislation is justified. Thirdly, a forecast is given regarding the strengthening of the role of prosecutors in countering corruption.*

Keywords: corruption; criminal process; the prosecutor; criminal case; legitimacy.

Introduction

Anti-corruption is an important problem in all post-Soviet states. After the collapse of the Soviet Union, corruption manifestations have acquired trends in quantitative growth and change in quality content due to the economic crisis and large-scale but not meaningful strategic, political and legal transformations. As a result, institutional and systemic corruption has affected virtually all types of social relations and the mechanism of public administration.[1]

The most significant consequences of this were noted in such states as Russia,[2] Kazakhstan,[3] Georgia, Moldova, Ukraine,[4] Armenia,[5] Kyrgyzstan.[6] These consequences influenced less on the Baltic states, since after gaining independence, political, economic and legal transformations were carried out quickly and taking

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[1] E. Scott, *Georgia's Anti-Corruption Revolution. Organized Crime and Corruption in Georgia*, London, Routledge, 2007, p. 10-16.

[2] S. A. Avakyan, *Anti-corruption: constitutional legal approaches: a collective monograph. Moscow: Justicinform*, 2016, p. 78-101.

[3] A. A. Smagulov, "Kazakhstan experience of fighting corruption", in *Journal of Russian Law*, VII (2012), p. 26-29.

[4] R. Sh. Shegabudinov, "Criminal policy in the field of struggle against the organized economic criminality, connected with corruption: its essence and the maintenance", in *The Criminal trial*, II (2016), p. 45-58.

[5] The Criminal Procedure Code of the Republic of Armenia dated 01.09.1998 No. ZR-248 (from 07/07/2016). Legislation of the CIS countries. Available at: http://base.spinform.ru/show_doc.fwx?rg7460, accessed on 27. 04. 2018.

[6] *Anti-corruption reforms in Kyrgyzstan: the third round of monitoring of the Istanbul Action Plan against Corruption*, Paris, OECD, 2015, p. 25-26.

into account the anti-corruption mechanisms operating in the European Union countries that have undergone practical adaptation and demonstrated high efficiency.[7] Concerning the impact of corruption on public administration in such states as Azerbaijan, Belarus, Tajikistan, Uzbekistan, Turkmenistan, the world community does not have objective data, because the socio-political processes, economic reforms and legal transformations that take place in these countries are not fully covered in scientific literature.[8] Proceeding from the fact that in these states the normative legal acts on combating corruption have been adopted, it can be concluded that its danger is recognized as high.

Analyzing the experience of anti-corruption activities in the post-Soviet states, it can be concluded that two methods are generally used to identify, suppress and prevent corruption. The first way is the establishment of a specialized anti-corruption body with the assignment of the functions of initiation and investigation of criminal cases (for example, in Ukraine, Moldova). The second is the adoption and implementation of comprehensive normative legal acts aimed at destroying the impact of organized crime and corruption (for example, in the Republic of Belarus, Georgia, Lithuania, Latvia, Estonia).[9] In a number of states formed in the territory of the former USSR, these methods have been combined: the criminal liability for corruption crimes has been strengthened, anti-corruption laws have been enacted, and the main functions for implementing the corresponding measures are assigned to prosecutors (for example, in Russia and Kazakhstan).[10]

In the modern period, it is possible to assess the effectiveness of each of these methods, identifying the advantages and disadvantages of the establishment of specialized anti-corruption bodies. The general concept of prosecutor's supervision is implemented in the post-Soviet states.[11] Therefore, it seems possible to highlight similarities and differences in the activities of the anti-corruption prosecutor's office and other prosecution bodies established in them, based on the experience of specific countries (in particular, Ukraine, Georgia, Moldova).

The positive experience of foreign countries is used when adopting anti-corruption laws, regardless of which model of anti-corruption activity is implemented in the state. In the post-Soviet space, these processes include close

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[7] The Code of Criminal Procedure of the Republic of Lithuania of 14 March 2002 (from 04/04/2018). WIPO. Available at: http://www.wipo.int/wipolex/en/text.jsp?file_id = 202109, accessed 24. 04. 2018.

[8] I. S. Kotlyarov, *Belarus on the way to the future: sociological dimension*, Minsk, Belarus Navuka, 2015, p. 109-110; *The Code of Criminal Procedure of the Republic of Estonia* dated 12.02.2003 (from 01.01.2018). Jurist Aitab. Available at: URL: https://www.juristaitab.ee/sites/www.juristaitab, accessed 27. 04. 2018.

[9] K. M. McMann, *Corruption as a last resort: adapting to the market in Central Asia*. *Cornell University Press*, 2014, p. 147-150.

[10] Zh. A. Mamitova, *On some issues of implementation of the norms of the UN Convention against Corruption. Problems of harmonization of legislative mechanisms to ensure the security of the individual, society and the state in the Eurasian space: scientific-practical*, St. Petersburg, MIEP, 2013, p. 155-159.

[11] A. V. Sidorenko, *The constitutional status of prosecuting authorities of the CIS countries*, Dokt, Diss., Moscow, 2003.

attention to the anti-corruption policies of those states that have carried out large-scale activities in this area. The establishment of a specialized anti-corruption body did not happen in Russia. Therefore, special units of the Investigative Committee of the Russian Federation, as well as operational and investigative units of the Ministry of Internal Affairs and the Federal Security Service of the Russian Federation, identify, suppress and investigate not only corrupt, but also economic crimes. An analysis of the results of anti-corruption activities of specialized bodies operating in other countries is of scientific interest.

Evaluation of the effectiveness of the use of the mechanism of prosecution supervision in the anti-corruption mechanism is also relevant because there has been a narrowing of the prosecutor's powers in the sphere of criminal proceedings in the Russian legislation for a long period, which resulted in a decrease in the quality of the preliminary investigation (in Russia, according to some researchers, in 2016-2017 the situation has changed for the better, but in general, the number of violations allowed by investigators and inquiry officers remains very high).[12] Therefore, positive foreign experience can be used in preparing proposals for improving the current legislation.

Materials and methods

The study was conducted on the basis of the method of dialectical cognition, which is the most effective for scientific work. In addition, the authors used a combination of scientific methods that make it possible to cover the most problematic field of research in the most complete way.

Thus, the use of analysis and synthesis methods in the conduct of research is due to the fact that most post-Soviet countries have identical problems, for which the law provides for related norms. With the help of analysis and synthesis, the author examined the provisions of the current legislation of Russia, Armenia, Azerbaijan, Belarus, Georgia, Moldova, Ukraine, Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, Uzbekistan, in which the peculiarities of countering corruption and the powers of the prosecution authorities in this direction were consolidated. The criminal procedural legislation of Latvia, Lithuania, Estonia,[13]

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[12] N. V. Bulanova, "Observance of human rights in the sphere of criminal proceedings: status, problems, means of support", in *Bulletin of Economic Security*, V (2016), p. 66-68.

[13] The Criminal Procedure Code of the Republic of Kazakhstan of July 4, no. 231-V (as per 09. 04. 2018), 2014. The Kazakh truth. 1 October 2014; Racketeer influenced and corruption Act. Encyclopedia Britannica. Available at: https://www.britannica.com/topic/Racketeer-Influenced-and-Corrupt-Organizations-Act (accessed 27 April 2018); On combating organized crime and racketeering: Law of Georgia № 2354-ES//Legislative Herald of Georgia. Available at: https://matsne.gov.ge/ru/document/download/27814/0/en/pdf (accessed 25 April 2018); O. Bazaluk, *Corruption in Ukraine*, Cambridge, Cambridge Scholars Publishing, 2016, pp. 45-58; I. Ceneric, *Strengthening integrity and fighting corruption in education: Armenia. NY: Open Society Foundation*, 2000; The Code of Criminal Procedure of the Republic of Georgia as of 09.10.2009 no. 1772-ps (as per 01.02.2018). Parliamentary statements. 17 October 2009; The Code of Criminal Procedure of the Russian Federation of December 18, 2001 no. 174-FZ (as per 23. 04. 2013). Ros. gas. 22 December 2001; The Code of Criminal Procedure of the Republic of Belarus of 16.07.1999 no. 295-Z (as per 01/04/2018). Zvyazda. 22 July 1999; The Code of Criminal Procedure of the Republic of

was investigated by the author to the extent that its provisions relate to the participation of the prosecutor in combating corruption.

Post-Soviet countries do not form one legal group;[14] but they have a common „platform", based on which the established procedure for the legal regulation of social relations is built. In this connection, the authors used a comparative legal method to identify a set of provisions of foreign legislation that can be used to improve Russian legislation.

The statistical method was used by the authors to assess the effectiveness of anti-corruption activities of specialized and non-specialized prosecutors in the post-Soviet states.

The formal-logical method and other instrumental techniques were used by the authors when summarizing the results of the study.

The applied scientific methods guarantee the reliability of the conducted research and the validity of its results.

Literature Review

In the post-Soviet period, the general approach to assessing human rights, criminal procedural, coordinating activities and supervisory activities of the prosecutor's office has been preserved.[15] However, taking into account the emergence of new urgent tasks related to counteracting corruption, it was modernized, which was reflected in monographic studies.[16] Analyzing the above judgments, it is necessary to pay attention to the fact that with the development of the anti-corruption legislation, the issue of expanding the powers of the prosecutor in criminal proceedings arose (in terms of his criminal prosecution in cases of corruption crimes). The solution of this problem in the countries had a number of features.

In the criminal process in Russia and other post-Soviet states, the prosecutor performs the function of criminal prosecution and the function of supervision.[17] In addition, the prosecutor's office oversees the implementation of laws in various areas.[18] In this regard, the imposition of additional powers to coordinate anti-corruption specifically on the prosecutor's office appears logically stemming from their legal status. At the same time, the prosecutor's exercise of the function of criminal prosecution in pre-trial proceedings has now undergone

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Moldova of 14.03.2003 No. 122-XV (as per 21.02.2017). Monitorul Oficial. 2003. no. 104-110. Art. 447.

[14] N. A. Gorshkova, "The degree of legislative penalization of intentional violent crimes against health and bodily integrity committed in places of deprivation of liberty, according to the Criminal Code of CIS countries and Georgia", in *Bulletin of the Samara Institute of Law*, II (2016), p. 12-16.

[15] F. M. Kobzareva, *Coordination of the activities of law enforcement agencies in the fight against crime by the prosecutor's office*, Moscow, Prospekt, 2016, p. 9-12, p. 51.

[16] D. K. Nechevin, M. M. Polyakov, *Powers of the Prosecutor's Office for Combating Corruption in the Russian Federation, Moscow*, Prospekt, 2017, p. 45-46.

[17] V. A. Lazareva, *Participation of the prosecutor in criminal proceedings*, Moscow, Yurayt, 2017, p. 11-18.

[18] O. S. Voronin, *Theoretical foundations of modern prosecutorial activities*, Tomsk, NTL, 2013, p. 21-36.

changes. For example, in Russia, after the separation of investigative units from the prosecutor's office and the creation of the Investigative Committee of the Russian Federation, the prosecutor's office lost the powers to initiate criminal proceedings and conduct a preliminary investigation.[19]

At the same time, the Federal Law „On the Prosecutor's Office of the Russian Federation"[20] and the national anti-corruption plans empower the prosecution authorities with both coordinating and supervisory powers, that is, the implementation of anti-corruption measures (including audits, the results of which may be revealed violations of criminal law). Analysis of the statistical data of the General Prosecutor's Office of the Russian Federation revealed that anti-corruption activities within the limits provided for by the Federal Law „On Combating Corruption"[21] are sufficiently effective, but the issue of prosecuting is resolved indirectly, in accordance with the procedure stipulated in Part 2 Article 37 of the Code of Criminal Procedure of the Russian Federation.

For comparison, the prosecutor's procedural status in such countries as Kazakhstan and the Republic of Belarus did not undergo significant changes in comparison with the Soviet period. Article 58 of the Criminal Procedure Code of the Republic of Kazakhstan imposes on the prosecutor supervisory powers, the implementation of which allows for the management of the preliminary investigation. Article 34 of the Criminal Procedure Code of the Republic of Belarus stipulates not only the guiding position of the prosecutor in the pre-trial proceedings in the criminal case, but also the power to authorize investigative actions that limit the constitutional rights and freedoms of citizens. Although an Investigative Committee has been established in the Republic of Belarus, the „strong positions" of the prosecutor's office in pre-trial proceedings have been fully preserved[22] and can be used to combat corruption.

The specialized prosecutor's offices were not established in Armenia and Azerbaijan. However, there are established departments that oversee the implementation of anti-corruption laws in the structure of the General Prosecutor's Office of Azerbaijan and the General Prosecutor's Office of Armenia. In the criminal proceedings of these states, the prosecutor is empowered to lead a preliminary investigation, and these powers are effectively used in pre-trial proceedings in criminal cases of corruption crimes. Article 84 of the Code of Criminal Procedure of Azerbaijan authorizes the prosecutor to conduct an independent investigation. Part 2 of Article 53 of the Armenian CCP grants the prosecutor a wide list of powers of an administrative character (to give written

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[19] N. V. Bulanova, *The prosecutor in the pre-trial stages of the criminal proceedings of the Russian Federation*, Moscow, Yurlitinform, 2015, p. 15-19.

[20] On the Prosecutor's Office of the Russian Federation: Federal Law of 17.05.1992 no. 2201-I (as per 01/04/2018). Vedomosti RSFSR RF. 1992. No 8. Art. 366.

[21] M. Emerson, N. Hriptievschi, O. Kalitenko, T. Kovziridze, E. Prohnitchi, *Anti-Corruption Policies in Georgia, Moldova and Ukraine. Centre for European policy studies*. Available at: https://crjm.org/wp-content/uploads/2017/10/Anti-corruption-policies-Georgia-Moldova-Ukraine-02.10.07.pdf, accessed 28. 04. 2018.

[22] A. V. Konyuk, *Anti-corruption*, Minsk, Academy of Management under the President of the Republic of Bashkortostan, 2016, p. 78.

instructions binding on the investigator, to request for verification materials of reports on crimes).

It can be concluded from the examples that the presence of administrative powers determines the central place of the prosecutor in pre-trial proceedings, and this is quite important in the sphere of combating corruption. Criminal cases of corruption crimes require special control, because the impartiality and completeness of the investigation may cause doubts. Therefore, the granting of additional powers to prosecutors in pre-trial proceedings, in criminal cases involving corruption-related crimes, can be an effective anti-corruption tool.

Thus, it seems advisable to give the prosecutor the following powers: to give investigators mandatory requirements to eliminate violations of the law and written instructions to send investigations (including the detection of additional episodes of criminal activity, additional undeclared sources of income of the suspect (accused), who is an official); to demand materials of inspections of reports on crimes and materials of criminal cases.

From the experience of countries such as Ukraine and the Republic of Moldova, it can be noted the tendency to establish specialized prosecutors in the system of the prosecutor's office, authorized to carry out anti-corruption activities. This is achieved by assigning to the anti-corruption prosecutor's office functions for criminal prosecution in cases of corruption crimes, supervision of the implementation of anti-corruption laws, security functions (filing administrative lawsuits, overseeing the execution of judicial acts). It can be noted a negative aspect in the activities of the anti-corruption prosecutor's office of the Republic of Moldova, expressed in the fact that it is regulated by a general law regulated by the establishment of specialized prosecutors.[23] It does not consider the specific features of anti-corruption activity, and a number of its provisions have a framework character without detailed elaboration. In general, the idea of establishing specialized prosecutors is not new (for example, the activity of the military prosecutor's office is recognized as effective in Ukraine).[24] In Russia, there are military, transport, environmental and other specialized prosecutors, which are part of a unified system of prosecution authorities, in accordance with Article 11 of the Federal Law „On the Prosecutor's Office of the Russian Federation".

The effectiveness of the activities of the Anticorruption Procurator's Office of Ukraine is relative, since it has been operating only since 2016,[25] but international experts generally give it a positive assessment. However, based on published statistics, it can be concluded that supervision of the execution of laws on operational search activity and for pre-trial investigation of criminal cases by

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[23] On specialized prosecutors: Law of the Republic of Moldova of 07.07.2016 no. 159. Monitorul Oficial. 30 July 2016.

[24] O. S. Kozachuk, *Military prosecutors in Ukraine: the organizational and legal basis for functioning*, Kiev, National Academy of Public Prosecutor of Ukraine, 2018, p. 44.

[25] Regulations on the specialized Anticorruption Prosecutor's Office of the General Prosecutor's Office of Ukraine: Order of the Prosecutor General of Ukraine on 12.04.2016 no. 149. Voice of Ukraine. 14 April 2016.

units of the National Anti-Corruption Bureau of Ukraine (NABU) is carried out on the basis of impartiality and completeness. In particular, significant work in its implementation is being done aimed at compensating the budget for damage caused by corruption crimes, and the oversight tools are effective when used for this purpose. Since the effectiveness of empowering the prosecutor with powers in the enforcement of judgments has been approved by scientists in terms of implementing supervisory tools,[26] it can be concluded that giving the prosecutor's office special powers in the field of supervision over the execution of laws in the execution of judicial acts could have anti-corruption effect.

It is quite interesting in this context to consider the experience of anti-corruption activities in Georgia. In 2005, a policy of zero tolerance for criminal activity was proclaimed in Georgia. The adopted law „On organized crime and racketeering" borrowed a number of provisions of the same Law, successfully operating in the US (RICO USA act) and take into account national specificities.[27] The Law on Combating Corruption, adopted a little later, proved to be highly effective, and in 2015 Georgia's indicators in anti-corruption ratings turned out to be the best in the post-Soviet space. When implementing its provisions, civil society institutions were involved in the sphere of combating corruption. This idea was adopted by the Georgian legislator from the experience of Italy.[28] In Italy, a special anti-corruption agency was established in the system of executive authorities, which carried out operational-search activity and preliminary investigation in criminal cases related to corruption.[29] A similar approach was adopted in Georgia, and anti-corruption activities appeared in the sphere of prosecutorial supervision but did not become an independent function of the prosecutor's office. Analysis of the statistical data characterizing the rate of detection of corruption crimes in Georgia makes it possible to talk about the completion of the „anti-corruption revolution".[30] At the same time, in a number of sources the completeness of these data is disputed.[31]

In comparison, Romania has a specialized anti-corruption body - the National Anticorruption Directorate (DNA), which operates independently of the prosecutor's office, but is under its supervision. Its effectiveness is recognized as quite high: in 2014-2017, the DNA identified up to 300 corruption crimes annually,

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[26] K. K. Arushanyan, *Prosecutor in criminal proceedings at the stage of execution of court decisions*, Kiev, National Academy of the Prosecutor's Office of Ukraine, 2015, p. 101-116.

[27] M. P. Kleymenov, I. M. Kleymenov, "The development of organized crime: the phenomenon and definition", in *Right. Bulletin of Omsk State University*, no. 2, 2017, p. 160-175.

[28] A. A. Gavrilenko, *On the implementation of the principle of glasnost in the activities of the prosecutor's office of the Republic of Belarus. Constitutional rights and freedoms: the problems of interpretation and implementation in national legal systems*, Novopolotsk, Publishing House of the PGU, 2016, p. 25-31.

[29] R. Nalbandov, *Democratization and instability in Ukraine, Georgia and Belarus*, New York, US Army War College, 2014, p. 39-52.

[30] A. Bohr, Turkmenistan. Freedom House. Available at: https://freedomhouse.org/sites/default/files/27.%20NIT14_Turkmenistan_final.pdf, accessed 23. 2018.

[31] Criminal Procedure Code of the Republic of Latvia dated 21.04.2005 (from 01.03.2018). Latvian laws. Available at: http://www.pravo.lv/likumi/29_upz.html, accessed 26. 04. 2018.

and the total number of cases in which the prosecutor's office upheld the indictment and supported the state's accusation in court exceeded 9100.[32] A similar technique has been used in some post-Soviet countries: for example, in the Kyrgyz Republic, the Anti-Corruption Service has been established in the State Committee for National Security. The Deputy Prosecutor General of the Kyrgyz Republic has the authority to coordinate anti-corruption activities, including determining the directions for dismantling corrupt schemes and improving law enforcement in the detection of corruption crimes.[33] The previously used principle, according to which the Prosecutor General's Office was responsible for investigating crimes committed by all state officials, regardless of the crime committed, was found to be effective[34] and was assigned in clause 3 of Part 1 of Art. 33 of the Criminal Procedure Code of the Kyrgyz Republic, adopted in 2017.

Similar processes take place in Tajikistan and Uzbekistan; but at the moment, the functions of law enforcement agencies and prosecutors in the area of combating corruption are not transformed, since the large-scale process of adoption of anti-corruption regulatory legal acts has not yet embraced this direction.[35]

In Turkmenistan, the concept of prosecutor's supervision has been preserved since the Soviet period and is implemented in the existing laws regulating the procedure for the implementation of criminal proceedings and the functions of the prosecutor's office. A special normative legal act on combating corruption in this country was not adopted, although corruption manifestations in the country are recognized by scientists as highly prevalent. The question of the prosecutor's participation in anti-corruption activities is resolved on a general basis: within the framework of the criminal prosecution function or in the context of general supervision.

Results

After analyzing the provisions of the legislation of the post-Soviet states on the prosecutor's office and on countering corruption, comparing them with the functions of the prosecutor fixed in the criminal procedural legislation, it can be concluded that giving him the role of an active participant in the anti-corruption process has a legal basis.

It should be borne in mind that the prosecutor can be more effective in carrying out the functions of criminal prosecution and supervision over the

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[32] S. Chayes, The structure of corruption in Moldova. Carnegie Endowment for International Peace. Available at: https://carnegieendowment.org/files/10_Moldova_Full_Web1.pdf, ccessed 28. 04. 2018.

[33] On measures to eliminate the causes of political and systemic corruption in government: Decree of the President of the Kyrgyz Republic from 12.11.2013 no. 215. Erkin Too. 15 November 2013.

[34] *Anti-corruption reforms in Kyrgyzstan*, p. 59.

[35] A. R. Nematov, "Conducting anti-corruption expertise of regulatory legal acts as a factor in counteracting corruption in Tajikistan", in *Journal of Russian Law*, VII (2012), p. 29-32.

execution of laws in pre-trial stages of criminal proceedings in cases of corruption-related crimes if he has special powers relevant to this category of cases.

One way to achieve this is the establishment of specialized anti-corruption prosecutors. However, as the analysis showed, the effectiveness of the prosecutor's participation in the proceedings in cases of corruption crimes can be achieved without this. Thus, the establishment of a specialized prosecutor's office can be recognized as a special „landmark" step reflecting the state's strategy in the field of destructive impact on corruption and its manifestations.

The provision of additional powers to the prosecutor's office, the implementation of which will take place exclusively in cases of corruption crimes, looks positive, as it emphasizes the complexity of investigating such cases, and shapes public opinion on the fundamental nature of anti-corruption activities.

In countries where specialized prosecutor's offices were not established, the priority of anti-corruption activities is strengthened by increasing its information openness, and the established hierarchical relationship between the investigation and the prosecutor's office contribute to the speed and completeness of the investigation of criminal cases.[36]

Discussions

The first hypothesis of the study is the multidimensionality of the legal regulation of counteracting corruption. In this regard, the authors agree with the researchers who believe that the anti-corruption potential in the activities of the prosecutor's office is not yet fully implemented due to imperfections in the current legislation.[37] Proceeding from this, proposals can be made for its improvement in the part regulating the powers of the prosecutor in criminal proceedings.

Since the counteraction to corruption overlaps with other law enforcement activities (including the identification, suppression and criminal prosecution of active participants in organized criminal activities), it is required to develop a common criminal and legal policy that takes into account these circumstances.[38] In this regard, it seems important to legislatively fix the notion of corruption crimes and provide for the specifics of pre-trial proceedings in cases. In the Federal Law „On Combating Corruption" the list of such crimes is incomplete, and it does not regulate the specifics of criminal proceedings.

The second hypothesis of the research is, firstly, the thesis of the importance of ensuring information openness in covering anti-corruption measures and their results, and secondly, the strategic nature of anti-corruption legal transformations and the need to change the balance of criminal procedural

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[36] The Criminal Procedure Code of the Republic of Uzbekistan dated 22.09.1994 no. 2013-XII (from 04 April 2018). Paragraph IP. Available at: https://online.zakon.kz/Document/?doc_id=30421101, accessed 22. 04. 2018.

[37] L. A.Bukalerova, R. A.Sorochkin, *The prosecutor's office in the mechanism of combating corruption*, Moscow, Military University, 2012, p. 132.

[38] Romanian Anti-Corruption Board: the number of arrests has doubled. Center for Corruption and Organized Crime Studies. Available at: https://www.occrp.org/en/daily/3715-romania-anti-corruption-agency- indictments-doubled-in-2014-former-minister-arrested-ru, accessed 24. 04. 2018.

"Features of the Prosecutor's Participation in Countering Corruption and the
Problem of Optimizing its Criminal Procedure: the Experience of the Post-Soviet
States," *Astra Salvensis,* VI (2018), no. 12, p. 129-139

relations with the prosecutor in cases of corruption crimes and in supervisory activities. Judicial and law enforcement systems may not be free from corruption; however, part of the anti-corruption strategy is the expansion of special powers.[39]

The results of sociological research show that, despite the significant amount of anti-corruption measures, Russian citizens are convinced of the high prevalence of corruption manifestations.[40] In order to change this position, the most successful strategy may be the activation of the activities of the prosecutor's office, preliminary investigation and inquiry to identify corruption crimes. The prosecutor should receive legal instruments that can effectively prevent the delaying of pre-trial proceedings and the violation of reasonable time.

The danger of systemic corruption is realized in all post-Soviet countries;[41] while the current anti-corruption legislation provides for related anti-corruption tools, including the active role of prosecutorial oversight. Nevertheless, the need to complement the criminal procedural powers of the prosecutor, stipulated in Article 37 of the Code of Criminal Procedure of the Russian Federation, was identified. This fully corresponds to the global trends in reforming the legislation on the prosecutor's office.[42]

Conclusions

After systematization of normative, analytical and statistical materials considered above, the following conclusions may be drawn:

1. In order to optimize the initial stage of pre-trial criminal proceedings on corruption crimes, it seems necessary to give the prosecutor the power to initiate criminal cases on such crimes (in particular, if the signs of a corruptible crime were identified during an audit in the framework of supervision of the execution of laws).

2. The experience of the establishment of specialized prosecutors' offices implemented in Ukraine and Moldova is very interesting, but it is not appropriate to borrow it, since optimization of the prosecutor's involvement in countering corruption can be achieved through less significant and less costly changes in the legal framework and additional financing of the prosecutor's office.

3. The implementation of preliminary investigation of corruption crimes by a specialized body can be highly effective. But at the same time, the personnel of

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[39] The Criminal Procedure Code of the Kyrgyz Republic dated 02.02.2017 No. 20. Legislation of the CIS countries. Available at: http://base.spinform.ru/show_doc.fwx?rgn=95077, accessed 25. 04. 2018.

[40] Counteraction to corruption. General Prosecutor's Office of the Russian Federation. Available at: https://www.genproc.gov.ru/anticor/, accessed 27.04. 2018.

[41] N. A. Podolny, "Systemic corruption: problems of definition and struggle with it", in *Problems of law*, I (2016), p. 125-130.

[42] The Code of Criminal Procedure of the Republic of Tajikistan dated 03.12.2009 No 160 (from February 24, 2017). Legislation of the CIS countries. Available at: http://base.spinform.ru/show_doc.fwx?rgn=95077, accessed 21. 04. 2018.

such a body must undergo strict selection, and its procedural activity must be fully supervised by the prosecutor's office.

4. The traditional „closed" preliminary investigation, as the experience of the Republic of Kazakhstan shows, can become a serious support in the process of countering corruption. However, the criminal procedure legislation of Russia is developing in the direction of independence of prosecutorial and investigative activities, and it is unlikely that such experience will become in demand. Nevertheless, with the provision of certain administrative powers to the prosecutor, certain progress can be made to improve the quality and speed of the preliminary investigation. For example, the Prosecutor for Corruption Affairs may be authorized to send binding requirements to eliminate violations of the law, to determine the direction of the investigation, to give binding instructions for execution of investigative and other procedural actions.

5. The approach adopted in the Soviet period to the legal regulation of the activities of the prosecutor's office, the functions of the prosecutor in the criminal process, the structure of supervision over the execution of laws can be successfully used in combating corruption, covering a wide range of areas of this activity. Examples of post-Soviet states that have made some progress in the field of countering corruption confirm this.

"Features of the Prosecutor's Participation in Countering Corruption and the Problem of Optimizing its Criminal Procedure: the Experience of the Post-Soviet States," *Astra Salvensis,* VI (2018), no. 12, p. 129-139

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To the History of the Museumification of Burial Mounds

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Abstract. *This article substantiates the relevance of the museumification of Kazakhstan's mounds based on foreign experience. The authors present general information about the Issyk mounds and analyze the theoretical concept of the spatial solution of the museum complex around them. A number of studies devoted to the museumification of the Besshatyr burial mound are considered. The history and specificity of the spatial organization of the Ak-Baur temple intended for funeral rites as well as the modern concept of its museumification are analyzed.*

Keywords: mound, open-air museum, exposition, amphitheater, archaeological item, artifact.

The traditional exhibition of archaeological items and artifacts by culture or certain complexes in the hall distribution of collections by museum experts is regarded as an outdated form of display.An archaeological museum based directly on the monument ("an open-air museum") is considered by specialists as a modern and relatively new method of promotingthe archaeological heritage. The object of museum display is the archeological object itself in its "native"environment, which adds integrity to the overall picture of the historical period in the life of a certain culture[1]. The transformation of monuments into museum display objects in their historical landscape and the attraction of tourists are separate areas of design. G.M. Kamalova in her study on the museumification of the Besshatyr burial mound gives several examples from foreign experience. These are such objects as Les Eyziesand Lascaux in France, Vertesszolosin Hungary, the Tumuli park in Gyeongjuin South Korea, Chersonesus and Panticapaeumin Ukraine, etc. In Kazakhstan, the architectural and archaeological museum reserve Azret-Sultan (Turkestan) is the first experience of recreating the historical cultural landscape.

The leading role in the substantiation of the architectural heritage of Kazakhstan is played by archeology and its branch – archeological architecture. Kazakh archaeologists have identified, explored and introduced numerous mounds of different epochs into scientific circulation, among which are the mounds of the Bronze Age and the so-called "royal burial mounds" of the Early Iron Age, where elite representatives were buried. Each of these complexes is a compound architectural structure, including a mound, underground burial chambers, menhirs located nearby, circular constructions as well as ritual fences, creating a common architectural image.

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[1] V. Sobolev, *The author's project:* https://vsobolev.com/ak-baur-neoliticheskiy-hramovyiy-kompleks, 2010, accessed 12. 03. 2018.

The Issyk burial mound (VII century BC - XI century AD) is a monument of archeology of local importance. It is located in the Almaty region, on the northern outskirts of the city of Yesik. Mounds are formations made ofearth and stones. Most burial mounds are located in groups, forming "chains", oriented from the northwest to the southeast or from the southwest to the northeast. There are also singly standing mounds and haphazardly arranged mounds. In size burial mounds are divided into small (8 to 20 m in diameter,0.5 to 2.5 m in height), average (25 to 45 m in diameter, 3 to 4.5 m in height), and large (50 to 100 m in diameter, 5.5 to 11 m in height). Let us consider several examples in the context of the museumification of burial mounds.

Figure 1. The Issyk burial mounds

In this aspect, of particular interest is the project proposal "Museumification of the Issyk burial mounds". The study of the development of this theme is of interest for both students and practicing architects in the work with the heritage. The project "Museumification of the Issyk burial mounds" has not been implemented yet, which is why its ideological and design development is not known to the wide circle of specialists. In herresearch work*Introduction of a Traditional Form in the Modern Architecture of Kazakhstan,* Sh.K. Utenova studied this design solution in details. The project architects K. Bekzhanov, A. Zolotukhin, A. Kusidi and S. Chufarov (1987) suggested the manifestation of historical memory at the deeper levels– in the system of traditional symbols and archetypes.

The Issyk burial mounds are the monuments of the long-ago era and the symbol of the early awakening of steppe dwellers' propensity (the Saks, the Asian Scythians) to build permanent structures that fixed the expanse of the Great Steppe. In the reserve's territory, it is planned to create a small landscape park with the organization of a number of museum expositions representing the Saxon culture. It requires solving a number of creative tasks, such as to determine the location of museum expositions, to include sculptures in the architectural solution, to frame the visual range, etc. The authors of the project used an interesting

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method: the sightseeing organization as a solemn procession along a special route through the reserve's territory.In the mythology of the Sakas, the concept of "procession"involved a deep meaning: the movement from birth to death, the path of knowledge, the "eternal movement". Modern architects attempted to comprehend the space of fixed land layers considering ancient culture as the formation of the whole, the course of time. Having organized the solemn movement along the broken straight line passing through the two largest burial mounds, architects set out to show the main components of the worldview of the ancient Sakas in architectural images (during the route). After all, one cannot disclose the secrets of mounds without getting acquainted with the cosmogonic symbolics of the ancient people, which reflected integral, highly poetic ideas about the universe, the relation of nature and man, life and death.

By composition,the main route is divided into two sections.The first section, conventionally called the "life line", is located on the surface, and the second one, the "death line", is below the ground level. The beginning of the "life line" – the beginning of exposition – symbolizes the "initial chaos": many paths pass through "a small grove that closes the entrance to the museum complex from the access road"[2]. In order to enhance the expressive means of the idea, the authors of the project use stone sculptures, such as stelae, which are the unique examples of Saka monumental sculpture. These two paths converge into one wide path, which leads to the viewing platform. The site has a square configuration at the corners of which trees are planted. Trees are the sign of the "four sides of the world." Further, the steps of the stairs lead to the amphitheater, designed to conduct lectures in the open air. Behind the amphitheater, there is the main building of the complex – the museum of mounds of the Saka-Scythian culture. The "life line" ends at the first of the two mounds, included in the exposition.

On the "death line", which starts at the foot of the second mound below the existing ground elevation, there are elements of the museum exposition containing objects directly found during the excavation of the reserve's mounds. They include the imitation of the burial chamber "shadow theater", the museum of the Sakagold objects of animal style, the museum of ceramics and everyday life. The sightseeing ends with an exit to a large viewing platform, which provides for an overview of the whole complex and the rest of the mounds, the entire reserve's territory. The authors conceived the idea of representing the Saka culture in the context of modern culture and the emergence of a cultural tradition, developed in subsequent epochs. The museum complex is full of architectural associations that evoke the most famous buildings of antiquity, such as the Babylonian ziggurat, which in this project is presented "inverted" in the form of an amphitheater, the Avenue of Sphinxes in Karnak, narrowing corridors-tunnels of Egyptian pyramids, as well as archaic and ancient Egyptian colonnades.

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[2] Sh.K Utenova, *Introduction of a traditional form in the modern architecture of Kazakhstan*, The author's summary of doctoral dissertation, Moscow, 1989.

It was supposed that the refraction of the Saka culture through familiar architectural images would make it more comprehensible to the modern spectator. In other words, the architects consciously focused on a wide range of visitors. It is rational, since it is impossible to help comprehend history and make it alive at the present time without using modern means and working professionally with all the components of "mass culture"[3].

The researcher Sh.K. Utenova analyzes the architects' design proposal: "Far from always it is possible to link architectural forms with an exposition idea in a concise and organic manner. Perhaps the project of these young architects from Almaty is one of the rare examples of when the architectural space itself is an exposition. It also seems reasonable enough to use popular visual images from the history of world architecture, designed to evoke complex associations in the viewer, enriching the perception of the museum complex"[4]. Currently, the issues of the integration of traditional heritage and innovative solutions remain one of the topical issues in architectural and design activities. This process is justified by several pressing issues. First of all, it is a question of preserving heritage, the interaction of heritage with modern objects, and the search for national identity.

A unique opportunity to create a museum complex in the open air is represented by such a monument as the Besshatyr burial mound of the 7th-9th centuries BC. This monument of the sacred culture of the Saka tribes is surrounded by the historical landscape, located on the territory of the state national natural park "Altyn-Yemel" in the Almaty region, 170 km from Almaty.

The restoration concept of the Besshatyr museum complex is based on the idea of recreating one of the burial mounds excavated in 1960 to show the burial rite of the Saka nomads. The data obtained during excavations, including a detailed logged vault, made it possible to draw up a reconstruction project for such a mound and make it in the form of a museum exposition of the burial ground in real scale in a natural historical environment. According to the project, the territory of the Besshatyr burial mound is divided into two zones – the northern and southern groups of burial mounds.

Figure 2.The Besshatyr burial mound

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[3] *Research and preservation of the cultural heritage of the Republic of Kazakhstan. Collection of articles.* NIPF RGP "Kazrestavratsiya", Almaty, Raritet, 2012, 1, 44.

[4] Sh.K. Utenova, *Introduction of a traditional form in the modern architecture of Kazakhstan.* The author's summary of doctoral dissertation, Moscow, 1989.

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In the northern group, the Great Mound occupies the dominant position in the burial mound in terms of size and location on the relief. Architectural modeling proposes recreating the First and Third Large Burial Mounds located nearby, excavated in 1960 and 1961. This will allow not only reconstructing the historical landscape, but also enhancing the emotional effect of the visual perception of the Besshatyr panorama, which will give a more complete picture of the spatial structure of the burial mound as a whole. The excavation materials will allow completely recreating this unique burial ritual complex of the Sakas in a natural landscape environment as a museum exhibit. The large Besshatyr mounds are a complex spatial structure of aboveground and underground constructions[5].

Figure 3.Museumification of the Besshatyr burial mound

The architects G. Kamalova, V. Sadykova and the consultant-archaeologist F.P. Grigoriev first proposed a sketch design of the museumification of the Besshatyr mounds. The authors, based on foreign experience, suggest the development of a tourist complex for year-round tourism of international class. Such a proposal is justified not by the effectiveness of the seasonal nature of tourist centers and by the lack of comfortable accommodation for visitors. The developed center will provide an opportunity to carry out research and study the objects of archeology without being detached from extraction sites.

The project proposed the organization of a full-fledged tourist complex with all associated buildings and facilities outside the museum area of the monument. The tourist and sightseeing center will be located on the shore of the Kapchagay Reservoir at a distance of 12 km to the south-west of the burial mound, at the existing forestry station. It is possible to organize a year-round recreational area in a complex with a museum and excursion service center for all tourist attractions of the Altyn-Yemel nature reserve through the reservoir's convenient and beautiful coastal strip. The architecture of the center is based on the principles of ecological architecture – the synthesis of spatial forms in the surrounding landscape, engineering supply with the use of solar and wind energy. The center includes a museum complex, a hotel, a cafe, a recreational area with the possibility of year-round recreation. In the search for architectural forms the architects relied on the idea of harmonization with the surrounding natural environment.

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[5] E. M. Baitenov, "Kazakh single-chamber mausoleums. Compositional preferences," in *The Bulletin of Kazakh Leading Academy of Architecture and Civil Engineering,* 2001, p. 10-15.
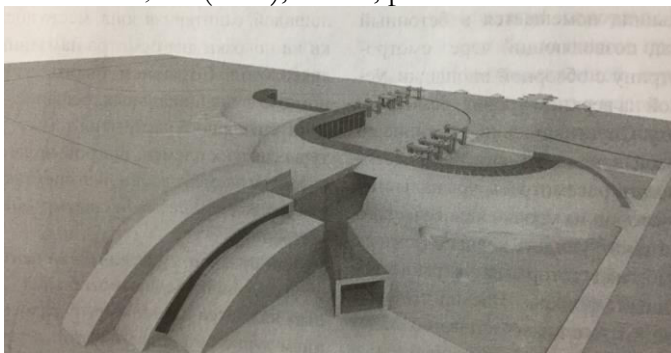
Figure 4. The sketch layout of the tourist complex

According to the authors, the proposed concept of recreating an archaeological object in the natural environment for the purpose of museum exposure is based on a culturological approach to the process of its restoration. G. Kamalova believes that the cultural methodology of restoration presupposes the development of the image and the compositional truthfulness of the object. Thus, in the theory and practice of restoration, the questions remain open, culture constantly clarifies its attitude to the problem of the reproduction item and the validity of reconstructions allowing in a number of cases to argue for the possibility of deviation from the provisions of the Venetian charter as an ethical imperative[6].

In the context of this study, the open-air temple Ak-Baur is also of great interest, as this complex is closely explored by both archaeologists and architects.

Ak-Baur, strictly oriented to the west, was intended for performing funeral rites, when the deceased as though repeated all the way to a better world.Ak-Baur resembles many other Neolithic churches in England, Brittany, Caucasus, Asia, Kazakhstan. The Stonehenge cromlech was one of the first to have been studied. Scientists came to the conclusion that the rings of stones were places of religious or other ceremonies, and the rows of stones were alleys for ritual processions[7].

Figure 5. The Ak-Baur temple complex, the wall view

Near the creek there is a place of ceremonies, which is protected by dug flat plates. In the territory of Ak-Baur, the foundations of ancient buildings, burials, a site with a marked sundial as well as an "astronomical laboratory" with preserved

[6] G.M. Kamalova, *Museumification of the Beshshatyr burial mound. Research and preservation of the cultural heritage of the Republic of Kazakhstan*, Almaty, Raritet, 2012.
[7] Z. Zhumagaliyeva. *YK-news.kz.* Available at: http://m.yk-news.kz/news, accessed 10. 02. 2018.

granite slabs bearing the information of the astrological net with the correct image of Ursa Major, were found. According to scientists, the people of the Neolithic and Bronze Age watched the Sun and the Moon. The Ak-Baur astronomical complex, similar to an amphitheater with a diameter of about 25 m, is surroundedby horseshoe rocks with a height of 2.5-4 m[8].

a)   b)
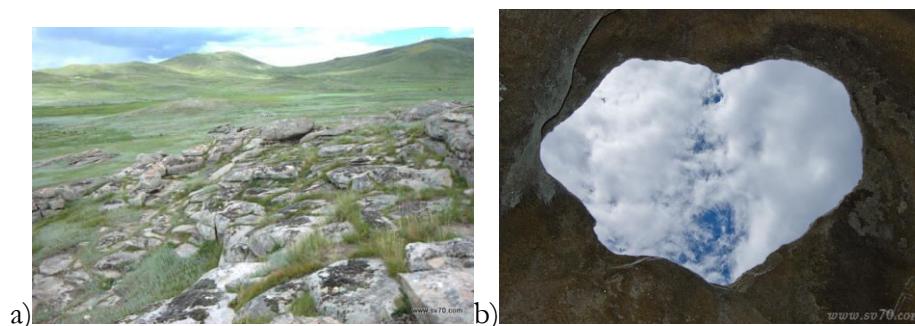
Figure 6. a) The Ak-Baur temple complex, the amphitheater; b) The opening of the "roof" of the grotto in the form of a heart

The architects proposed three variants of the architectural and spatial solution of the complex. The main task faced by the architects was the maximum adaptation of the building to the ideological and constructive solution of the structure and the existing landscape. As a result, the teachers of the Kazakh Leading Academy of Architecture and Civil Engineering, the architects E.I. Baitenov and G.A. Isabayev proposed the project "Ak-Baur", which took into account the peculiarities of the archaeological monument. In the creation of the Ak-Baur open-air museum, the main issue is rock paintings. The project iniatiators plan using modern technologies to make a virtual excursion, because it is impossible to go around all the monuments around the building even for a whole day. In addition, the construction of the building provides for the penetration of solar rays at a certain angle and their display inside the building. It is this fact that explains how ancient people who used Ak-Baur as an observatory could record these points[9].

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[8] A.Z. Beysenov, *Settlements and burial grounds of the Saka era of Central Kazakhstan. The Saka culture of Saryarka in the context of ethno-sociocultural processes of the steppe Eurasia*, Almaty, NITsIABegazy-Tasmola, 2015, p. 7-33.

[9] E.Ya. Kalnitskaya, *Museumification of palaces: actualization of architectural heritage in modern theory and practice*, The author's summary of doctoral dissertation, St. Petersburg, 2009.

Figure 7. Project proposal for the museumification of the Ak-Baur temple complex

Thus, the conservation of monuments in the Republic of Kazakhstan is increasingly becoming important. In order to provide comprehensive measures to preserve the historical and cultural heritage in the country, the program "Cultural Heritage" has been implemented for a number of years. Within the framework of this program, the conservation and restoration of architectural monuments as well as the museumification of archaeological sites is carried out.

Projects of conservation, restoration, protection of zones, museification, historical and town planning plans of Kazakhstan's historical cities, methods of conservation and restoration, technologies for the production of ancient building materials are developed on the basis of comprehensive survey and study of monuments by the specialized Design and Development Institute "Kazproektrestavratsiya", later by the Research and Design Institute of Monuments of Material Culture of the Ministry of Culture of the Republic of Kazakhstan.

Thus, the museumification of burial mounds is the result of the fruitful work of various specialists. Here the interests of archeologists and specialists in restoration and conservation as well as the city-forming and administrative structures intersect.

Iuliu-Marius MORARIU

Virgil Gheorghiu's Literary Activity Reflected in Securitate Archives

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Abstract. *Using information provided by former Securitate Archives, the author tries in this research to investigate the way how the literary activity of Virgil Gheorghiu, one of the most important writers of Romanian exile from France were presented in the informative notes written by the agents of that institution. Their way of understanding his work and ideas, the errors of their perception but also other aspects are therefore emphasized there. Also, their attitude towards his anti-communist perceptions and the value of his novels is presented there together with their attempts to get closer to him using the Romanian Orthodox Patriarch Justinian Marina, his parents who were living in Neamţ county, other relatives and some of the Securitate agents, in order to convince him to visit Romania. The way how his bad relationships with the other members of the exile have influenced his image is also a topic developed in this research.*

Keywords: legionary movement, *25th Hour,* Romanian exile from France, anti-communism, novels.

Introduction

Important personality of Romanian exile from France, Virgil Gheorghiu (1916-1992) was, for sure, one of the most important writers from the 20th century. His book entitled *25th Hour,*[1] forwarded by Gabriel Marcel[2] and translated in 33 languages, as he was saying in one letter to his parents,[3] and later screened, made him a well-known author. In the same time, it helped to the denounce of communist sins and in presentation of some aspects of Romanian contemporary history. In the same time, this book constituted an element that brought him, as he mentioned, a lot of troubles.[4]

Arrived in Paris somewhere in the beginning of 1948, after a few years of exile in Heidelberg where he worked at the manuscript of the famous book, but also studied theology[5] and wrote poems and stories inspired by the folk history of Romania[6], he will come to Monica Lovinescu and ask her to translate the roman that he considered the masterpiece of his work. As he had no money, she asked him to be paid after the release of the book. The manuscript has been translated

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[1] Virgil Gheorghiu, *La vingt-cinquieme heure,* translated into France language by Monique Saint-Come, Paris, Librairie Plon, Paris, 1949.

[2] Gabriel Marcel, "Preface", in Virgil Gheorghiu, *La vingt-cinquieme heure,* translated into France language by Monique Saint-Come, Paris, Librairie Plon, 1949, p. I-IX.

[3] Archives of National Council for the Study of Securitate Archives (ACNSAS), *Fond Service of External Information (S. I. E),* dossier no. 4408, f. 183-184. Cf. Maxim Morariu, "Corespondenţa lui Constantin Virgil Gheorghiu cu părinţii săi, reflectată în documentele Securităţii,", in *Tabor,* XI (2018), no. 3, p. 72-76.

[4] Constantin Virgil Gheorghiu, *Omul care călătorea singur,* translated into Romanian by Gheorghiţă Ciocioi, Bucharest, Ed. Sophia, 2010, p. 77.

[5] That will help him later to became the parish priest of the Romanian Orthodox community from Jean de Beauvais street in Paris.

[6] For more information about this period of his life, see: Virgil Gheorghiu, *Memorii – martorul orei 25 (Memories – the witness of 25th hour),* translated into Romanian by Sanda Mihăiescu-Cârsteanu, ucharest, Ed. 100+1 Gramar, 1999.

and recommended by Mircea Eliade to Gabriel Marcel,[7] who facilitated its publication. Soon after this moment, because of its well-receiving, it has been translated in several languages and the author has been called to provide lectures and to speak about the history of his country all around the world. From the first imprint, he won about 1 million francs. As the translator has asked for 15th per cents of the money received, he offered her 310000 francs.[8] Unfortunately, she wanted more, and later, she will deny in her diaries the fact that she received money from him.[9] Moreover, she will use the antipathy between her husband, Virgil Ierunca[10] to cut some passages from his youth memorials from the second world war,[11] translated into English, and send it to Gabriel Marcel, that will consider him after this moment, because of the content presented to him, legionary and Nazis.

In this situation, there were a few years when the writer has not been published anymore[12] and almost all the Romanians from the French exile refused to talk with him. Later, influenced by family Lovinescu-Ierunca, writers like Sanda Stolojan,[13] Neagu Djuvara,[14] Eliade[15] and others, will write bad words about him in their memories or letters. The only exception was Emil Cioran, who refused to reject him in the moment of the conflict.

Despite of the attitude of Romanian writers to him, Gheorghiu was still considered an important personality of the Exile and of Romanian culture and literature. This is the reason why, Romanian Securitate have followed him between 1950-1989 and even tried to bring him closer to Romania and the regime from there in the 7th decade of the last century.

Using the information provided by this institution, who was very influential and spent a lot of money and human resources to find as much as possible about

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[7] Mircea Eliade, *Europa, Asia, America... Corespondență A-H,* 1st volume, edited by Mircea Handoca, Bucharest, Ed. Humanitas, p. 385, p. 441, p. 459, p. 468, p. 385.

[8] The fact is proved by a letter of thanksgiving sent by Monica Lovinescu to Gheorghiu in the beginning of 1949. See: Personal Archive of Thierry Gillyboeuf, *Corespondence Constantin Virgil Gheorghiu - Monica Lovinescu,* without page, but also: Iuliu-Marius Morariu, "Omul din spatele *Orei 25.* Constantin Virgil Gheorghiu în dosarele Securităţii," in *Sargetia – Acta Musei Devensis,* New Series nr. VIII (XLIV) (2017), 2017, p. 373-381.

[9] Monica Lovinescu, *La apa Vavilonului (At Babilyon river),* Bucharest, Ed. Humanitas, 1999, p. 65.

[10] Cf. Virgil Ierunca, *Trecut-au anii... Fragmente de jurnal. Întâmplări şi accidente. Scrisori nepierdute,* Bucharest, Ed. Humanitas, 2000, p. 338-339.

[11] Because, during the conflagration he activated also as a war reporter, writing a few books about his experience there: Constantin Virgil Gheorghiu, *Ard malurile Nistrului,* Bucharest, Ed. Geea, 1993; Idem, *Reportaje de război,* Făgăraş, Ed. Agaton, 2008.

[12] For more information about this topic, see: Constantin Cubleşan, *Escale în croazieră (Cruise stops),* Cluj-Napoca, Ed. Grinta, 2011; Idem, *Constantin Virgil Gheorghiu – aventura unei vieţi literare,* Bucharest, Ed. Sophia, 2016.

[13] Sanda Stolojan, *Nori peste balcoane. Jurnal din exilul parizian, ,* translated into Romanian by Micaela Slăvescu, Bucharest, Ed. Humanitas, 1996, p. 22-23, p. 104-105;

[14] Neagu Djuvara, *Amintiri din pribegie (1948-1990), ,* 10th edition, Bucharest, Ed. Humanitas, 2012, p. 164-167.

[15] See, for example: Mircea Eliade *Europa, Asia, America... Corespondenţă, ,* 3rd volume, edited by Mircea Handoca, Bucharest, Ed. Humanitas, 1999, p. 255-257.

him, his literary work, his information sources,[16] we will try to see in this research how was his literary work reflected in the Securitate Archives. In the three dossiers that exist on his name, but also in the ones of Monica Lovinescu, with whom he had, as we have already mentioned, a conflict, we have found interesting information that are valuable not only to see how the supervising structure was working, but also to understand the writer, his life and way of acting.

Virgil Gheorghiu's literary activity reflected in Securitate archives

As soon as, in the 60s, they were 16th people sent by Securitate to spy the Romanian writer, it is not at all surprising the fact that today there are four dossiers in the aforementioned archive which are dedicated to him[17] and, in the ones of writers[18] like Monica Lovinescu[19] there can be also founded information about him. The Romanian information service knew therefore that he lives in Cannes, when he became priest, what he has published, but also information about his wife and his parents and brothers who left home. His literary activity was also between the main concerns of the officers that were "taking care" of him.

Therefore, the sources who were giving information about his life activity have almost always starting by presenting his biography and speaking about his youth books where he describes war experiences, using this as a pretext to accuse him as being legionary.[20] This accuse is, as some of his biographers emphasize, encouraged by Lovinescu-Ierunca family, who always speaks about his political orientation.[21] An evidence in this sense can be considered the fact that most of the sources link this passage with his denunciation or the conflict with Monica Lovinescu. Therefore, for example, in a note from 1964, the agent says that:

"For his novels he was denounced and deeply criticised by the progresist newspapers from abroad, but also by a reactionary newspaper like "Figaro." The journal "L.Humanite" from 2.I. 1963 wrote: "GHEORGHIU VIRGIL is not more than a hitlerist who, in 1941 have killed Soviet civilians."[22]

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[16] Because, in books like: *The Spy* or *Condotiera,* he was speaking about some bad habits of the Romanian communist regime that were taking place in the country in the time of writing, like the techniques of spying or the sale of political from detention in different capitalist countries. See: Idem, *L'Espiognne –roman,* Paris, Librairie Plon, 1971; Idem, *Condotiera,* translated into Romanian by Georgiana Matei, Cluj-Napoca, Ed. Renaşterea, 2011.

[17] ACNSAS, *M. F. I./Neamţ,* rola 356; Idem, *Fond Service of External Information (S. I. E),* dossier 4408/2; Idem, *Fond Informativ,* cote I -234624, DossierGheorghiu Virgil; Idem, *Fond Service of External Information (S. I. E),* dossier 4408; Idem, *Fond Informativ,* cote I -185086, Dossier Gheorghiu Virgil (for Virgil Gheorghiu, who, in one of this dossier is called Vasile Gavrilescu); Idem, *M. F. I./Neamţ,* rola 356.

[18] Cf. Dumitru Dobre, Iulia Huiu, Mihaela Toader (eds.), *Sursele Securităţii informează,* Bucharest, Ed. Humanitas, 2008, p. 84.

[19] ACNSAS, *Fond Service of External Information (S. I. E),* dossier 349.

[20] ACNSAS, *M. F. I./Neamţ,* rola 356, f. 7.

[21] Amaury d'Esneval, *Gheorghiu,* P Pardes, Puiseaux, 2003, p. 10.

[22] ACNSAS, *M. F. I./Neamţ,* rola 356, f. 19. Cf. Idem, *Fond Service of External Information (S. I. E),* dossier 4408, f. 343.

The same agent, who's conspirative name is C. Olariu, speaks in a note dated from 1st of December 1951 about the success of his book,[23] and about his troubles with the translator,[24] presenting her Lovinescu's version of the story. The style of the note shows that the author was most probably an intellectual or, perhaps and a writer who was visiting the aforementioned family when he was passing through Paris. Still, he is voluntarily presenting fake or incomplete information, trying most probably to impress his superiors and to show how the communism has been defended even by capitalists. But at least he knows exactly the title of his works and some aspects about his biography and the main events from his life.

Both because of the glory known after the publication of *25th Hour* and of the conflict with the translator of it, Gheorghiu has been carefully supervised in the beginning of 6th decade of the latest century and the end of 5th one. Therefore, the authorities from Bucharest were informed in 30th of January 1951 about his publications, conferences and his most important actions:

"On 25th of November 1949, C. V. Gheorghiu has offered to the journal "Temoignage Chretien", belgian edition, an interview about his latest book "The 25th hour, published in Paris. There, he attacked USSR and USA, underlining the fact that only the Christianity and especially the Roman-Cathlic Church is the only force coherent, capable to resist in nowadays fight.

The work (25th hour, our note), has been published in 100000 copies and brought to the author an important amount of money.

In 31th of November 1949, Const. V. Gheorghiu have given a lecture in Sorbonne, where they have participated: Andre Malraus, important in De Gaulle team, Gabriel Marcel, Catholic priests and an important number of Romanian revolutionary

It seems that that the reaction wanted to find in C. V. GHEORGHIU a new KRAVCENKO case."[25]

The same author the note will write to Bucharest a few days later, informing the authorities from there that the writer was expected in 19th of January and 5th of February 1951 in Brussels to provide a lecture at the Catholic conferences, asking information for the denounce of the writer as a legionary.[26] Fortunately, the Securitate will not find the compromising information before that moment and therefore, this fact will start a little bit later with the work of Virgil Ierunca. The fact that, almost a decade later, the story of the Vintilă Horea and his

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[23] *"25th Hour* has been translated in Anglia, Argentina, U. S. A., West Germany, Holland, Italy and Denmark. As a consequence of the success that he had and of great fortune won, lost his mind." *Ibidem,* f. 43.

[24] "Because of the fact of being unfair since he has been born, he didn't payed anything to Monica Lovinescu for her translation. He had a verz known process with her in Paris. He was forced to paz, he sold the copyrights to more editors in same country, and from there he had trials in Argentina, USA and Denmark. He has also a trial for unrespecting his agreement with his editor Flammarion from Paris." Idem, *M. F. I./Neamț,* rola 356, f. 44.

[25] Idem, *Fond Service of External Information (S. I. E),* dossier 4408/2, f. 185.

[26] *Ibidem,* f. 183.

book: *God have been born in exile*[27] will look so similar with Gheorghiu's one it may be a clue of the fact that Securitate have improved its methods.

If some of the authors really know important things about Gheorghiu, his literary activity and his biography, most of the ones asked to supervise him have no ideas about his work. And if, to find how it is seen the Romanian writer by the Romanian exile from this space and to present the opinion of some important intellectuals like Cioran or Eliade about him,[28] is easy as soon as you speak Romanian and know whom to ask, to present his publications and their message is really difficult for some of those mandated to do this. Most probably, some of them have a very poor cultural background and are not very capable to decide which information is fake and which real. Therefore, some of them will speak about the way how his books are received in Belgium, showing in the same time that he is the bishop of the Church from Paris and will mention just briefly his literary activity,[29] whileothers will consider the *24th Hour* as his masterpiece.[30] Others will do errors when they will speak about the collection or the press where *25th* Hour has been published, but they will know for sure that he criticised the Romanian communism there. There is such an example from the end of the 6th decade of the 20th century.

"In the autumn of 1949, he published in the edition of "Elarion" library, the novel 25th Hour. The novel, between others, brings serious offences both to USSR and democratic popular regime from our country.

At the end of 1955, Gheorghiu Virgil have published a second novel: "The second chance", which has been published in the press of "Plan publishing house. In both of the novels,

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[27] For more information about his life, activity and story of his book, see also: V intilă Horea, *Memoriile unui fost Săgetător,* edited by Cristian Bădiliţă and Silvia Colfescu, Bucharest, Ed. Vremea, 2015; Idem, *Scrisori din exil,* vol. 1-2, edited by Maria-Pia Castaing, Bucharest, Ed. „Memoria", 2011; Pompiliu Crăciunescu, *Vintilă Horia – transliteratură şi realitate,* Bucharest, Ed. Curtea Veche, 2011; Cristian Bădiliţă, Basarab Nicolescu (eds.) *În căutarea „Omului total".* *Moştenirea literară şi spirituală a lui Vintilă Horea,* Bucharest, Ed. Vremea, 2016; Cecilia Latiş, *Arhitecturi paralele: Marguerite Yourcenar – Vintilă Horia,* Suceava, Press of Suceava University, 2003; Gheorghina Adina Lemian, *Vintilă Horia – nefericitul fericit,* Oradea, Ed. Didactica Militans, 2009; Georgeta Orian, *Vintilă Horia – un scriitor contra timpului său,* Cluj-Napoca, Ed. Limes, 2008; Idem, *Vintilă Horia – privire monografică,* Alba-Iulia, Ed. Bălgrad, 2000; Daniel Florin Predoiu, *S'initier à l'errance en la racontant: l'exil, l'identité et la mémoire dans les journaux intimes de trois intellectuels roumains,* Saarbrücken, Éditions Universitaires Européennes, 2011.

[28] ACNSAS, *Fond Service of External Information (S. I. E),* dossier 4408/2, f. 209-210.

[29] Like in this note from 1960:"There are in Belgium and in many countries of Europe books of a Romanian citizen called VIRGIL GHEORGHIU. He has a lot of talent. He is bishop in the Church from Paris. Is far-right orientation from all his ideas. Is press attached to Yugoslavia embassy during the last war. Is taking care of Romanian citizens who are political refugees.

He wrote several books where he criticises the Romanian regime. He have received many literary prizes. It is known by many Romanian political refugees and provides them substantial help." Idem, *M. F. I./Neamţ,* rola 356, f. 125.

[30] Idem *Fond Informativ,* cote I -185086, Dossier Gheorghiu Virgil, f. 6.

Gheorghiu Virgil uses as characters types of people who run away from the countries of the socialist lager, enemy elements and betrayers that seek for their "chance" in Occident."[31]

In fact, both of his books have been published at "Plon" and not "Plan" or "Elarion" (wrong tipping of Flammarion press name) and the first one have been released in the collection "Crossed Fires."

The Securitate will be also informed about the fact that, after his ordination as a priest and receiving under the authority of Romanian Patriarchate, Justinian Marina has received his books, that he considered important and interesting.[32] They will also know that Romanian Patriarch wanted to publish some extracts of his books, with religious message in the journals of his institution, and they have asked him and other bishops to get closer to him in order to convince the writer to come and visit Romania, in the 7th decade of the 20th century.

Also, they will be informed in 1968, when the Americans were preparing the screening of his book with Antony Quinn as main character and they will try to get in contact with the team to determinate them to come in Bucovina for the movie. In this context, Gheorghiu will write to his parents in Neamţ county, telling them about this possibility and the fact that they may see each other soon.[33] Unfortunately, the negotiations will not be favourable and the Romanian writer will not come in Romania anymore until his death, feeling afraid of a trap. Also, despite of all the attempts of Romanian authorities to get in contact with him and determinate him to write in a positive way about the Communist regime, he will never cease to denounce the abuses of the regime and present case studies of it in his novels.

Conclusion

Although it was rather concerned with his activity and life than with his literary activity, Romanian Securitate has not neglected, as we could see, the activity of Virgil Gheorghiu as a writer and its outcomes. The people sent to supervise him and analyse the content of his writings were, in most of the situations, incapable to do it. But they have understood the fact that he was always criticising communism in his novels and denouncing its crimes. Therefore, using the accusations of Virgil Ierunca and other Romanian intellectuals from Romanian exile from French that he was legionary, they will classify him as part of this category in all the notes.[34]

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[31] Idem, *Fond Service of External Information (S. I. E),* dossier 4408, f. 6; *Ibidem,* f. 10. Cf. Idem, *Fond Informativ,* cote I -234624, Dossier Gheorghiu Virgil, f. 7.

[32] "The Patriarch has told to GAGIU that VIRGIL GHEORGHIU is the biggest writer at this moment in France, that he wrote a book in Spanish about Saint John Chrysostom (5th century), that has been very well received in West. The Patriarch had the book with dedication from GHEORGHIU himself and she offered to a lady who speaks Spanish for writing a review, adjust it and then, publish it in Patriarchate journals." *Ibidem,* f. 111.

[33] Idem, *Fond Service of External Information (S. I. E),* dossier 4408, f. 183-184.

[34] Although the fake content of this aspect is easy to argue also because of the fact that he has some troubles with legionary because of the fact that he got married with Ecaterina Burbea from Galaţi who was Jew, during the legionary government. For more information about this topic, see: Virgil Gheorghiu, *Memorii – martorul orei 25.* The fact is known even by the ones who were writing notes

His refuse to cooperate with Romanian regime will make him to be presented only as a minor legionary poet in the histories of literature published in this space between 1949-1989.[35] All the references will be at this topic and his poetical contributions from interwar period, when he was rewarded for the poetries from *Calligraphy on snow,*[36] by Charles the second Royal Foundation will be neglected. His bad relationships with Ierunca-Lovinescu family who was a very influential one in Paris and French exile made him also to be not enough valorised there. This is the reason why, after 1989, his literary work started to be rediscovered and investigated[37] and translated in Romanian language.

Despite of all these problems, it must be mentioned that, for communists like for his enemies too, his talent was clear and the value of his writings was a matter of fact. This determinates in some moments of the 7th and 8th decades of the 20th centuries their attempts to get in contact with him and invite him in Romania, which were not some fruitful ones.

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about him, and mentioned by them. See: ACNSAS, *Fond Informativ,* cote I -185086, Dossier Gheorghiu Virgil, f. 13.

[35] Like: Ovid. S. Crohmălniceanu, *Literatura română între cele două războaie mondiale,* second volume, Bucharest, Ed. Minerva, Bucureşti, 1974, p. 562-570.

[36] Constantin Virgil Gheorghiu, *Caligrafie pe zăpadă,* Bucharest, Foundation for Literature and Art King Charles the Second, 1940.

[37] Through works like: Thierry Gillyboeuf, *Virgil Gheorghiu l'écrivain calomnie. Essai,* Paris, Editions de la Différence, 2017; Constantin Cubleşan, *Escale în croazieră;* Idem, *Constantin Virgil Gheorghiu – aventura unei vieţi literare;* Iuliu-Marius Morariu, „Elemente ale spiritualităţii ortodoxe în opera literară a lui Virgil Gheorghiu," in *Symposium* – "Cultural Transparency and the Loss of Privacy in the Era of Digital Technology: How Is This Shaping Our Becoming and the Ethical Dilemmas Related to It", Edited by The Romanian Institute of Orthodox Theology and Spirituality from New York, XXIII (2016), p. 63-73; Iuliu-Marius Morariu, „Conflictul dintre Virgil Gheorghiu şi Monica Lovinescu, reflectat în scrierile lui Mircea Eliade şi Neagu Djuvara," " in Doru Sinaci, Emil Arbonie (eds.), *Administraţie românească arădeană – studii şi comunicări din Banat – Crişana,* Arad. "Vasile Goldiş" Unviersity Press, 2017, p. 575-585; Alexandra Laignel-Lavastine, *Cioran, Eliade, Ionesco: L'Oubli du fascisme*, Paris, Presses Universitaires de France, 2002; Florin Ţurcanu, "Un moment roumain a Paris," in Mihai Neamţu, Bogdan Tătaru-Cazaban (eds.), *Memory, Humanity and Meaning. selected essays in Honor of Andrei Pleşu's Sixtieth Anniversary offered by New Europe College Alumni&friends,* Bucharest, Zeta Books, 2009, p. 515-530.

Virgil Gheorghiu's Literary Activity Reflected in Securitate Archives," *Astra Salvensis,* VI (2018), no. 12, p. 149-155

Mihai-Octavian GROZA, Diana-Maria DÃIAN

L'esperienza Della „Frontiera Culturale" (1916-1918) Descritta Nelle Memorie del Prete Sebastian Stanca

The experience of "cultural board" depicted in the memorials of the priest Sebastian Stanca

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Abstract. *With the entrance of the Romanian Kingdom in the First World War as Entente's ally and with the fail of the campaign of Romanian Army in Transylvania, the Austro-Hungarian authorities have implemented some repressive rules that were focused on the supervising, imprisonment and deportation of the Romanian national and political leaders, but also the establishment of a „cultural border" across the Carpatian arch, by putting the Romanian schools under the authority of Austro-Hungarian state. Arested at 15th of August 1916, together with other Romanian intelectuals from Sebeş, Sebastian Stanca was deported in Western Hungary, in Rust village and later in Şopron, where he stood until the spring of 1917. The notes of Sebastian Stanca are presenting us, in a detailed manner, starting from the imprisonment moment and continuing with the separation from the family, his road to the Western Hungary, his first meetings there and his exile life. From the information provided by Sebastian Stanca, there can be easily observed the way how the experience of „the cultural border" have deeply influenced him, together with the fact of being far away from the house, the missing of family and the separation of the social, cultural and political enviroment frequented, that have generated in his life a real drama. Reading the notes of the priest Sebastian Stanca, we can observe an ingenious way of mashing his own experience with the description of the events that have led to it or with the description of the internal situation from the Austro-Hungarian monarchy. All of them are presented in a pleasent and accessible way that is extremly emotional for the reader and highlight the exceptional personality of the author.*

Keywords: First World War, „cultural border", incarceration, priest, memoirs.

La Prima Guerra Mondiale ha portato con sè il problema dei rifugiati, internati e prigionieri di guerra, la chiave per capire questo fenomeno essendo l'analisi di diverse tracce documentari e memoriali. Per tutto il tempo durante il conflitto, il movimento della popolazione, il concentramento, l'arresto e la deportazione dei civili, considerata dai fattori decisionali necessaria per sostenere lo sforzo di guerra sono divenuti pratiche usuali.[1] Nel caso dell'Impero Austro-Ungherese, nel contesto dell'entrata del Regno di Romania nella guerra nell'anno 1916 dalla parte della Triplice Alleanza, dell'offensiva delle armate romene nella Transilvania, del panico e della distrazione causate da questi aspetti,[2] le autorità ungheresi hanno disposto tramite l'ordine del ministro di interno col numero 4845

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[1] Stéphane Audoin-Rouzeau, Annette Becker, *Războiul redescoperit (1914-1918)*, traduzione da Cristina Popescu, Elena-Tudora Duţă, edizione curata e introduzione da Florin Ţurcanu, Bucarest, Casa Editrice Corint, 2014, p. 97; Doru Dumitrescu, Mihai Manea, Mirela Popescu, *Mica enciclopedie a Marelui Război (1914-1918)*, Bucarest, Casa Editrice Corint Educaţional, 2014, p. 146-148; Annette Becker, „Captive Civilians", in Jay Winter (ed.), *The Cambridge History of the First World War, volume III, Civil Society*, Cambridge, Cambridge University Press, 2014, p. 333-334.

[2] Per avere più dettagli sull'entrata del Regno di Romania nella Prima Guerra Mondiale, vedere l'eccellente volume dello storico Glenn E. Torrey, *România în Primul Război Mondial*, traduzione da Dan Criste, Bucarest, Casa Editrice Meteor Publishing, 2014.

del 31 agosto 1916, di controllare e seguire *„i movimenti dei nazionalisti romeni”*,[3] misura seguita dall'arresto, dalla reclusione e dalla deportazione degli intellettuali romeni transilvani, ma anche dalla istituzione di una „frontiera culturale" lungo i Carpati da Orşova a Vatra Dornei, quello che significava infatti la statizzazione e l'ungherizzazione delle scuole romene confessionali ortodosse e greco-catoliche.[4] Tramite queste misure restrittive, le autorità austro-ungheresi hanno inteso l'arresto, la reclusione e l'allontanamento dal mezzo delle comunità romene dei leader formatori di opinione, particolarmente dei sacerdoti,[5] per questo essendo fondate istituzioni e adottate misure speciali per coordinare gli arresti e le reclusioni, il ministero di interno di Budapesta avendo attiva anche una sezione speciale dei deportati e dei reclusi romeni.[6] Da questa esperienza triste è stata salvata una serie di documenti, investigazioni[7] e appunti memorialistici[8] molto importanti che ci aiutano a rifare l'esperienza della „frontiera culturale". Da tutte queste la più complessa testimonianza memorialistica appartiene al sacerdote Sebastian Stanca, pubblicata nell'introduzione del volume *Contribuţia preoţimii române din Ardeal la rãzboiul pentru întregirea neamului (1916-1919)*, che esplora i risultati di un'investigazione condotta da lui, pubblicata nel 1925. Così nella parte che segue proveremo a sottolineare l'esperienza della „frontiera culturale", le fasi dell'arresto e della deportazione, i sentimenti del sacerdote Sebastian Stanca così come sono stati presentati nei suoi appunti memorialistici.

Prima di passare all'analisi puntuale degli appunti del sacerdote Sebastian Stanca riguardanti all'esperienza della „frontiera culturale" è necessario conturare

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[3] Ioan Popescu-Puţuri, Augustin Deac, *Unirea Transilvaniei cu România, 1 decembrie 1918*, seconda edizione, Bucarest, 1972, p. 464-465.

[4] Mircea Pãcurariu, *Politica statului ungar faţã de Biserica româneascã din Transilvania în perioada dualismului (1867-1918),* Bucarest, Casa Editrice Institutul Biblic şi de Misiune al Bisericii Ortodoxe Române, 1986, p. 240-242.

[5] Petru Pinca, „Contribuţia preoţimii române la înfãptuirea unirii de la 1 decembrie 1918", in *Astra Blãjeanã*, LXXIII (2014), no. 4, p. 6; Alexandru Moraru, *Biserica Ortodoxã Românã între anii 1885-2000, volume III, libro I, Bisericã. Naţiune. Culturã*, Bucarest, Casa Editrice Institutul Biblic şi de Misiune al Bisericii Ortodoxe Române, 2006, p. 565-569; Gheorghe Naghi, „Preoţii din Banat şi evenimentele anilor 1914-1918", in *Mitropolia Banatului*, XXVIII (1978), no. 10-12, p. 602-610.

[6] Ioan Bolovan, *Primul Rãzboi Mondial şi realitãţile demografice din Transilvania. Familie, moralitate şi raporturi de gen*, Cluj-Napoca, Casa Editrice Şcoala Ardeleanã, 2015, p. 45.

[7] Stimo parlando delle investigazioni condotte dai sacerdoti Sebastian Stanca, Romulus Cândea, Grigore N. Popescu e Mircea Pãcurariu (vedere: Sebastian Stanca, *Contribuţia preoţimii române din Ardeal la rãzboiul pentru întregirea neamului (1916-1919)*, edizione, introduzione, note ed indici da Mihai-Octavian Groza, Mircea-Gheorghe Abrudan, Deva/Cluj-Napoca, Casa Editrice Episcopia Devei şi Hunedoarei/Casa Editrice Argonaut, 2015; Romulus Cândea, „Biserica ardeleanã în anii 1916-1918", in *Candela. Revistã teologicã şi bisericeascã*, XXXVII (1926), no. 10-11, 1926, p. 244, 253; Grigore N. Popescu, *Preoţimea românã şi întregirea neamului, volume II, Temniţe şi lagãre*, Bucarest, Casa Editrice Vremea, 1940; Mircea Pãcurariu, *Politica statului ungar faţã de Biserica româneascã din Transilvania*, p. 179-199, 260-282).

[8] Gheorghe Moldovan, *Fragmente din viaţa internaţilor zmulşi de la vetrele lor de deregãtoriile maghiare şi duşi prin lumi streine dupã intrarea României în rãzboiu, 1916-1918*, Orãştie, Casa Editrice Libertatea, 1919; Septimiu Popa, *Temniţele Clujului. Din însemnãrile unui popã românesc*, Cluj, Casa Editrice „Minerva" S. A., 1937.

un suo portreto bio-bibliografico intento a offrire al lettore una migliore comprensione degli aspetti che saranno presentati. Sebastian Stanca, personalità richiamata da tre zone geografiche diverse (Hunedoara, Alba e Cluj), è nato il 17 Ottobre 1878 a Petroşani, nella famiglia del prete Avram Stanca (1843-1916),[9] una vecchia famiglia romena con radici nella zona di Sebeş.[10] Ha cominciato la sua formazione intellettuale a Sebeş, nel gimnasio evangelico (1890-1893), ha continuato a Braşov, presso il liceo ortodosso „Andrei Şaguna" (1893-1898) e ha concluso come assolvente del seminario teologico Andreano (1898-1901) e della Facoltà di Lettere e Filosofia presso l'Università di Budapest (1901-1907), istituzione che nell'anno 1910 gli avrebbe accordato il titolo di dottore in filologia con una ricerca dedicata a Timotei Cipariu. Gli anni di studio coincidono col suo inizio letterario, le prime apparizioni risalendo agli anni di università a Sibiu, quando ha pubblicato nelle pagine della rivista „Musa".[11] Negli anni passati nella capitale del Regno Apostolico di Santo Stefano, periodo quando occupò la posizione di presidente della Società Letteraria „Petru Maior", Sebastian Stanca comincia la sua attività giornalistica nell'anno 1910 assieme a Dionisie Stoica, istituendo il giornale „Poporul Român", mentre nell'anno 1902, assieme a Octavian Goga, Ioan Lupaş, Ion I. Lapedatu, Alexandru Lapedatu, Gheorghe Tulbure, Octavian Tãslãuanu, Horia Petra Petrescu, il giornale „Luceafãrul". Nell'anno 1907 torna nella Transilvania per sposare Maria Muntean, la nipote del critico letterario Titu Maiorescu e abbraccia la via del sacerdozio, essendo consacrato come prete nella parrocchia Vulcan dove attiva fino l'anno 1911, quando è stato trasferito a Sebeş. Avendo una passione per la ricerca della storia dei romeni, nell'anno 1910 si iscrive presso l'Università di Filosofia, Lingue e Storia dell'Università „Ferenc József" di Cluj, i suoi sforzi in questo settore ricevendo una forma concreta tramite il titolo di dottore in storia accordato dalla nuova università romena costituita dopo l'anno 1918. L'attività sacerdotale è stata doppiata da quella politica, Sebastian Stanca essendo un sostenitore attivo del movimento „i giovanni acciaiare" del Partito Nazionale Romeno di Transilvania, ma anche da quella culturale, sviluppata dalla Associazione ASTRA. Dopo la realizzazione della Grande Unione, Sebastian

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[9] Vedere: Mihai Muntean, „Viguroasa rãdãcinã a Stânceştilor: preotul martir Avram Stanca din Petroşani (1843-1916)", nel volume *Sebastian Stanca (1878-1947). Un cleric cãrturar din Sebeşul de altãdatã*, coordinato da Mihai-Octavian Groza, Gabriela-Margareta Nisipeanu, Iuliu-Marius Morariu, Cluj-Napoca, Casa Editrice Argonaut, 2016, p. 37-49.

[10] In conformità con una legenda, il più lontano ramo di questa famiglia è stato identificato nelle località Vurpãr e Vinţu de Jos (oggi in Alba), per sostenere questa teoria essendo invocata l'esistenza in Vinţu de Jos, del così detto castello „della signora Stanca", ex moglie del principe moldavo Aron Vodã (I suoi successori essendo sparsi nelle località Sebeş, Alba-Iulia, Pian, Petroşani, Cluj-Napoca, Bucarest etc.). Un primo membro della famiglia Stanca, identificato dalle sorse storiche analizzate è stato Ioan Stanca, cantante della Chiesa ortodossa di Sebeş, ulteriormente prete in Pianul de Sus (Constantin Stanca, *Îngerul de pe cupolã. Memorii*, introduzione da Zoe Stanca, edizione curata e conclusioni da Dumitru Velea, Petroşani, Casa Editrice Fundaţia Culturalã „Ion D. Sârbu", 1998, p. 14; Livia Ciupercã, *Dominic Stanca. Studiu monografic*, Bucarest, Casa Editrice Universalia, 2011, p. 17).

[11] Su questa pubblicazione per sfortuna oggi persa (conservata sotto la forma di fotocopie grazie agli sforzi del ricercatore di Sibiu Ioan Popa), vedere: Ioan Popa, *Revista „Musa". Un martor ocular al sentimentelor naţionale româneşti în perioada dualistã*, Sibiu, Casa Editrice Techno Media, 2012.

Stanca è stato scelto come membro della commissione che ha rifatto il Vescovato di Vad, Feleac e Cluj, poi del concistoro della nuova diocesi come referente scolastico. Da questa posizione ha fatto parte da varie azioni amministrative e culturali, ottenendo gratuitamente un terreno per errigere una catedrale vescovile, fondando il Museo delle Antichità Religiose e le riviste „Foaia bisericească" e „Renaşterea". Nello stesso tempo, ha continuato la sua attività letteraria, sviluppando una ricca attività scientifica e pubblicando una serie di articoli, studi e libri che riguardano il passato della comunità ortodossa transilvana. Grazie alla sua complessa attività ecclesiastica e culturale, Sebastian Stanca è stato decorato dalle autorità romene con la medaglia „Răsplata Muncii pentru Biserică" (classe I) e „Coroana României" in grado di cavaliere. Nell'anno 1940 dopo che Transilvania passò a far parte di Ungheria come conseguenza del tratato di Vienna, Sebastian Stanca si ritira dall'altra parte della linea di demarcazione a Sibiu, dove rimane fino alla fine della sua vita. Muore il 9 Novembre 1947, essendo sepolto nel cimiterio centrale di Sibiu.[12]

Nel momento dell'inizio della Prima Guerra Mondiale, Sebastian Stanca stava già servendo la comunità ortodossa di Sebeş da tre anni come parrocco due, essendo coinvolto nello stesso tempo nel movimento culturale locale (presso il Dipartimento ASTRA Sebeş come segretario) e quello politico regionale (presso il movimento „i giovani acciaiare" condotto dal suo testimone di matrimonio, il poeta Octavian Goga).[13] Grazie allo studio intenso dei documenti conservati nelle collezioni degli Archivi Storici Nazionali Centrali, la ricercatrice Andreea Dăncilă Ineoan sottolinea il fatto che nel periodo della neutralità del Regno Romeno (Luglio 1914-Agosto 1916), Sebastian Stanca, assieme a suo padre, il prete Avram Stanca, è stato in un contatto permanente con la Direzione della polizia e Sicurezza Generale di Bucarest, fornendo una serie di informazioni che riguardavano le

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[12] Constantin Pascu, „Un cărturar originar din Petroşani între ctitorii revistei Luceafărul", in *Sargeţia. Acta Musei Devensis*, XVI-XVII (1982-1983), p. 659-664; Florin Dobrei, „Protopop stavrofor doctor Sebastian Stanca: micromonografie", in *Revista Teologică*, XVI (2006), no. 1, p. 131-143; Mihai-Octavian Groza, „Un cleric-cărturar uitat. Protopop stavrofor Sebastian Stanca", in *Astra Salvensis*, II (2014), no. 4, 2014, p. 85-93; Mihai-Octavian Groza, „Un cleric cărturar astrist uitat: protopop stavrofor doctor Sebastian Stanca (1878-1947). Viaţa, activitatea şi opera", in *Analele Aradului*, I (2005), no. 1, 2015, p. 614-630; Mircea-Gheorghe Abrudan, Mihai-Octavian Groza, „Un colaborator destoinic şi „prim sfetnic" al episcopului Nicolae Ivan: protopopul cărturar Sebastian Stanca (1878-1947)", in *Tabor*, X (2016), no. 2, 2016, p. 86-106; Mihai-Octavian Groza, „Sebastian Stanca (1878-1947): un cleric-cărturar din Sebeşul de altădată. Medalion bio-bibliografic", nel volume *Sebastian Stanca (1878-1947). Un cleric cărturar din Sebeşul de altădată*, p. 51-71; Mihai-Octavian Groza, „Sebastian Stanca, istoric al Bisericii Ortodoxe din Sebeş", nel volume *Sebastian Stanca (1878-1947). Un cleric cărturar din Sebeşul de altădată*, p. 159-196.

[13] *Octavian Goga în corespondenţă*, volume II, edizione curata da Mihai Bordeianu, Ştefan Lemny, Bucarest, Casa Editrice Minerva, 1983, p. 402-403; Mircea-Gheorghe Abrudan, Mihai-Octavian Groza, „Un colaborator destoinic şi „prim sfetnic" al episcopului Nicolae Ivan", p. 90; Mihai-Octavian Groza, „Un cleric cărturar astrist uitat: protopop stavrofor doctor Sebastian Stanca", p. 620.

posizioni delle armate austro-ungheresi in Transilvania, preparando così il terreno per l'intervento della armata romena in questo territorio.[14]

Nell'autunno dell'anno 1916, nel contesto del fallimento della campagna romena nella Transilvania, le autorità austro-ungheresi hanno adottato una serie di misure restrittive che riguardavano la supervisione, l'arresto, la reclusione e la deportazione degli intellettuali romeni, accusati di „tradimento nazionale", „simpatia per il Regno Romeno", „instigazione contro le autorità", „spie nel servizio della Romania" etc.[15] I più marcati dalla applicazione di queste misure sono stati i leader spirituali dei romeni transilvani, i sacerdoti ortodossi e greco-catolici perché come notava anche Sebastian Stanca „[…] I preti sono stati il sopporto che ha tenuto sempre accesa la fiame del fuoco della fede nazionale nel popolo romeno".[16] Dal punto di vista statistico, grazie alle informazioni fornite dalle investigazioni dedicate alla dimensione del fenomeno, possiamo estimare che uno su quatro preti romeni transilvani hanno subito queste misure restrittive,[17] Sebastian Stanca facendo parte da questi.

Il 15 di Agosto 1916, assieme ai rappresentanti della elita intellettuale di Sebeş dove possiamo nominare Sergiu Medean (reverendo ortodosso), Ioan Simu (reverendo greco-catolico), Ioan Elekeş (medico), Dumitru Ştefan (avvocato), Nicolae Tincu (commerciante),[18] Sebastian Stanca è stato rilevato dalla gendarmeria austro-ungherese e deportato nell'ovest dell'Ungheria, nel campo di Şopron.[19] A partire da questo momento, il momento dell'arresto, cominciano gli appunti del prete Sebastian Stanca, già dalle prime righe potendosi notare il calmo con il quale lui ha percepito il momento, dicendo: „[…] grandi e meravigliose sono le cose del Signore Dio nell'impero dell'anima umana. Nei momenti più difficili della vita dà a quest'anima energie mai immaginate. Una serenità incredibile ha riempito il mio cuore in questi momenti, la pace terribile che come un preludio riempie tutta la natura nell'avvicinamento della tempesta che si sente nella profondità. Ci ho subito pensato a me stesso. Se tante cento milla martiri hanno versato il loro sangue per compiere un ideale sognato per secoli, piuttosto ora che la il compimento sta per avvenire questo ideale richiede un sacrificio ancora più ricco di sangue. E se Dio mi ha voluto che anch'io dovessi dare questo tributo glorioso e santo, che sia fatta la sua volontà. Adesso capisco pienamente perché i più grandi innocenti della storia hanno seguito la via del martirio con tanta

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[14] Andreea Dãncilã Ineoan, „Sebastian Stanca şi generaţia revistei *Luceafãrul*", nel volume *Sebastian Stanca (1878-1947). Un cleric cãrturar din Sebeşul de altãdatã*, p. 90.

[15] Mihai-Octavian Groza, „Din istoria mai puţin cunoscutã a Marelui Rãzboi. Instituirea „graniţei culturale", arestarea, încarcerarea şi deportarea preoţilor români transilvãneni în Ungaria (1916-1918)", in *Astra Salvensis*, III (2015), no. 6, p. 45.

[16] Sebastian Stanca, *Contribuţia preoţimii române din Ardeal la rãzboiul pentru întregirea neamului*, p. 42.

[17] Mihai-Octavian Groza, Diana-Maria Dãian, „Displacements of Population in the Years of the Great War, the Arrest, the Incarceration and the Deportation of the Romanian Transylvanian Priests in the West Hungary (1916-1918)", nel volume *Między Geopolityką a Emigracją*, coordonat de Robert Mieczkowski, Varşovia, Casa Editrice Armagraf, 2016, pp. 15-17.

[18] Mihai-Octavian Groza, „Galeria sebeşenilor uitaţi: Sebastian Stanca (1878-1947)", in *Sebeşul Povestit*, II (2015), no. p. 29.

[19] Citando lo storico Ioan Bolovan, nella città di Şopron e anche nelle quasi 12-15 comuni vicini sono state ricoverate fra 2000 e 3000 persone, preti, professori, insegnanti (vedi: Ioan Bolovan, *Primul Rãzboi Mondial şi realitãţile demografice din Transilvania*, p. 41).

pace e con tanto coraggio".[20] Dobbiamo notare che quest'attitudine degna dei sacerdoti romeni transilvani davanti all'arresto è stata dimostrata da tutte le fonti consultate, la maggior parte accettando l'umiliazione dell'arresto e della deportazione oppure hanno scelto la via del rifugio nel Regno Romeno o della incorporazione volontaria nell'armata austro-ungherese come cappellani militari, mettendo la croce nella prossimità della spada come ben notava il prete Elie Dãianu.[21]

Davanti allo sconosciuto, superando l'umiliazione dell'arresto proprio nel giorno della grande festa dell'Assunzione della Beata Vergine Maria, il momento della separazione dalla famiglia è stato il più difficile, descritto dal sacerdote Sebastian Stanca con melancolia e nostalgia: *„[…] I momenti terribili della separazione dalla moglie e dagli figli che dormivano la loro candida serenità della loro età innocente non li auguro neanche al mio più grande nemico. Spingendomi dalle spalle mi hanno preso fra quatro spade mentre mia moglie cadde nel mezzo del cortile"*.[22] Il quadro è stato completato dall'arresto di suo padre, il prete Avram Stanca di Petroşani e dalla sua umiliazione dalle autorità austro-ungheresi, essendo costretto di viaggiare verso Sebeş con un trasporto di bagagli militari, parte a piedi, parte con un carro, col vento e con la pioggia, vestito semplicemente. Arrivato alla sua meta, esausto, quasi acceccato, morì a breve tempo, essendo sepolto temporaneamente nel cimiterio di Sebeş.[23]

La notte di 15/16 Agosto 1918 è stata testimone dell'arresto degli intellettuali di Sebeş e del loro viaggio verso Sibiu. Nella stazione di Sibiu, molti per la prima volta hanno sperimentato il disprezzo di quelli con i quali i romeni hanno vissuto per tanti secoli, Sebastian Stanca confessando così: *„[…] In Sibiu tanta gente. Un'agitazione straordinaria […] presi nuovamente fra le spade ci hanno guidato i nostri instancabili decorati lentamente e festivamente nella città accompagnati dalla massa urbana che ci sputava, ci acclamava e con grandi urla ci condannavano ad essere ammazzati"*.[24] Da Sibiu, assieme ad altri intellettuali dell'epoca, tra cui possiamo nominare Ioan Lupaş (reverendo di Sãliştea), Aurelia Goga (la madre del poeta Octavian Goga, la nipote di Sava Popovici-Barcianu, se stessa una vera e propria intellettuale),[25] Valeriu Popovici (sacerdote in Sibiel), Sebastian Stanca è salito su un treno di carboni, con la destinazione Şopron (una città situata oggi alla frontiera fra Ungheria e Austria).[26]

Il viaggio verso l'interno dell'impero, marcato dalle condizioni misere, dal disprezzo della popolazione e dei responsabili della sicurezza dei „viaggiatori" è stata descritta in dettaglio negli appunti del prete Sebastian Stanca, dal suo inizio alla sua fine: *„[…] Il caldo tremendo nel nostro stato diventò insopportabile. Il legno della*

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[20] Sebastian Stanca, *Contribuţia preoţimii române din Ardeal la războiul pentru întregirea neamului*, p. 46.

[21] Elie Dãianu, *Însemnãri din închisoare şi exil (1917-1918)*, volume II, edizione curata da Valentin Orga, Maria Aldea, Cosmin Budeancã, Cluj-Napoca, Casa Editrice Argonaut, 2002, p. 94.

[22] Sebastian Stanca, *Contribuţia preoţimii române din Ardeal la războiul pentru întregirea neamului*, p. 46.

[23] *Ibidem*, p. 111; vedi anche: Constantin Stanca, *Îngerul de pe cupolã*, pp. 226-227; Mihai Muntean, „Viguroasa rãdãcinã a Stãnceştilor", p. 48.

[24] Sebastian Stanca, *Contribuţia preoţimii române din Ardeal la războiul pentru întregirea neamului*, p. 47.

[25] *Octavian Goga (7 Maggio 1938-2 Maggio 2008)*, bio-bibliografia e antologia da Dorin Gogâlea, Sibiu, Casa Editrice Biblioteca Judeţeanã ASTRA Sibiu, 2008, p. 21.

[26] Sebastian Stanca, *Contribuţia preoţimii române din Ardeal la războiul pentru întregirea neamului*, p. 47-49.

carrozza, pieno di resti di carboni, lascia macchie nella carne del corpo stanco […] un vento dal mezzogiorno porta un telo di nuvole che una volta arrivata la notte comincia la cernita di una pioggia densa e fredda. La pioggia battuta dal vento arriva nel nostro viso, il bordo dei cappelli lascia trascorrere delle gocce fredde di acqua sulle spalle e sulle ginocchia e l'acqua arriva alla pelle, folgorando con ogni goccia brividi freddi nelle nostre vene […] Stuffi della stanchezza abbiamo un unico desiderio: arrivare alla meta dell'esilio, ad una goccia di riposo".[27] Dagli appunti del prete Sebastian Stanca possiamo capire il fatto che contro questa atmosfera stancante, nauseabonda, i „viaggiatori" si sono rinchiusi nelle preghiere e nelle parole del Santo Apostolo ed Evangelista Mattia: *„[…] Non preoccupatevi di quello che mangerete e di quello che berrete, ne di quello che vestirete perché tutte queste cose le cercano i popoli. Ma cercate prima l'impero di Dio e la sua giustizia".*[28] La preghiera ad-hoc, recitata nel momento di indecisione ha contribuito alla fortificazione del sentimento religioso di quelli in sofferenza, aspetto che li ha aiutati a superare più facilmente gli orori del quotidiano.[29]

Dopo una settimana di viaggio *„[…] lungo il paese"*, Sebastian Stanca è arrivato nella città di Şopron, da dove è stato spedito nel campo che funzionava nella comunità di Rust, i primi contatti col nuovo spazio essendo catturate dai suoi appunti: *„[…] Distrutti, poveri, affamati e disgraziati arriviamo alla polizia di frontiera, di qua alla pretura dove il primo-pretore Blasek, con origini slovacche, con affabilità cavaleresca, prende il nazionale e ci investe con la libertà di uscire da soli nella città […] Il primo-pretore ci dichiara ricoverati assegnandoci come campo la città Rust […] un poliziotto prende nuovamente la lista e dopo aver letto le regole dure del ricovero ci lascia andare nella città. É stato inutile il nostro lamento di non avere soldi, vestiti, mangiare, niente, è stata inutile la nostra richiesta di darci un rifugio. Un'incertitudine è stata tutta la sua risposta. Per fortuna che nella città c'erano molte case vuote, che abbiamo occupato due-tre in compagnia".*[30]

Nella stessa maniera dettagliata il prete Sebastian Stanca descrive anche la sua vita in esilio, i ricoverati essendo *„[…] esposti al pericolo di morire dalla fame"*,[31] il rapporto con le autorità ungheresi a cui *„[…] la nostra sofferenza offre piacere e soddisfazione"*,[32] la disoccupazione di quelli internati, *„[…] non avendo nessuna occupazione fisica e intellettuale"*,[33] ma anche il mangiare misero, una delle più grandi preoccupazioni: *„[…] Con l'alimentazione non ce la facevamo. La nostra voluminosa cameriera indurisce il nostro trattamento ogni giorno. La carne di bovino adulto messa per far bollire alle 11 ci è servita calda al mezzogiorno, accompagnata da verdure crude, strofinate con acqua fredda ed aceto. Il mal di stomaco ci costringe molto spesso a digiunare tutto il giorno".*[34]

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[27] *Ibidem*, p. 50-51.
[28] *Ibidem,* p. 51.
[29] Mihai-Octavian Groza, „Religia Marelui Rãzboi reflectatã în textele memorialistice", nel volume *Primul Rãzboi Mondial. Perspectivã istoricã şi istoriograficã*, coordinato da Ioan Bolovan, Gheorghe Cojocaru, Oana Mihaela Tãmaş, Cluj-Napoca, Casa Editrice Centrul de Studii Transilvane/Presa Universitarã Clujeanã, 2015, p. 90.
[30] Sebastian Stanca, *Contribuţia preoţimii române din Ardeal la rãzboiul pentru întregirea neamului*, p. 53-54.
[31] *Ibidem*, p. 56.
[32] *Ibidem*, p. 57.
[33] *Ibidem*, p. 58.
[34] *Ibidem*.

L'isolazione, la mancanza di attività fisiche oppure intellettuali, i rari contatti con la famiglia tramite le lettere ma anche l'attenta supervisione da parte delle autorità hanno determinato Sebastian Stanca a trovare un rifugio nel cimiterio della città Rust, difeso dagli sguardi attenti dei poliziotti: *„[…] l'unico posto di rifugio è il cimiterio e un piccolo prato vicino ad esso dove siamo al sicuro dagli occhi delle spie che ci controllano ogni movimento".* Le tentative ripetute di trovare un posto nell'amministrazione locale, dove mancava il personale specializzato come risultato dei successivi arruolamenti che gli avrebbero assicurato un minimo di decenza sono state percepite con riluttanza e ostilità dalle autorità ungheresi, l'unica possibilità essendo quella di collaborare con la popolazione locale nel settore della agricoltura: *„[…] dopodiché la mobilizzazione alcuni uffici pubblici sono rimasti senza personale ci rivolgiamo verso la comune, offrendo i nostri servizi a cambio di un pagamento modesto che ci permeterebbe di sostenerci. La risposta maleducata e offensiva non tarda di avvenire: come persone pericolose per gli interessi dello stato non possiamo candidare per nessun ufficio pubblico; se vogliamo un lavoro, è l'ora della vendemmia, ponendoci nel servizio della popolazione locale. In questo senso si fa conosciuto agli abitanti di riflettere agli internati come utili per i lavori nel campo apparte il pagamento di ogni giornaliero. Rifiutiamo decisamente l'offerta, mentre la popolazione incoraggiata da più buon senso del sindacco, non fa uso dell'accetto del comune".*[35]

Uno dei più grandi „nemici" dei deportati, menzionato dal prete Sebastian Stanca, è stato usando un'espressione consacrata dalla storiografia, „il generale inverno", la durezza dell'inverno dell'anno 1916 avendo un'influenza sul comportamento degli internati costretti ad assicurarsi tramite ogni metodo la fonte di riscaldamento: *„[…] il freddo diventa più accentuato. Alla fine arriva un trasporto di carboni e petrolio. Ma non per noi. Il bisogno, che trova tante soluzioni, ci incoraggia di offrire alcune corone al vecchio ufficiale del comune. La mancia apre la porta chiusa della cantina enorme e sotto il buio serale ci stralasciamo lentamente nella catacomba secolare, con bottiglie raccolte dal pattume del villaggio e con sacchi che ci hanno prestati il commerciante ebreo […] le materie preziose pagate da noi lo induce in tentazione di ripetere l'operazione ancora due-tre volte fino a tarda notte e siamo contenti che per almeno un po' di tempo riusciamo a lottare contro il freddo".*[36]

Ci sono state voci che sottovalutando, hanno comparato il regime di detenzione degli intellettuali internati o deportati nell'ovest dell'Ungheria con il sistema di detenzione del periodo communista. Questa teoria è stata negata proprio dagli appunti del sacerdote Sebastian Stanca da dove viene rilevato il fatto che gli arrestati e i deportati hanno usufruito di una „pensione" speciale (che variava da alcune corone a alcune decine di corone e che permetteva all'arrestato di assicurarsi il minimo alimentare), di pacchi con alimenti spediti dalla famiglia o dalle varie associazioni e banche romene (la banca „Albina" di Sibiu, „Victoria" di Arad e „Ardeleana" di Orăştie essendo le più attive in questo senso), potevano spedire e ricevere lettere, avevano accesso ai vari giornali dell'epoca, l'inconveniente per un intellettuale essendo l'arresto al domicilio stabilito, in un territorio straniero, le condizioni inadatte, l'odio della popolazione ungherese ma anche il linguaggio duro

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[35] *Ibidem*, p. 59.
[36] *Ibidem*, p. 63-64.

e offensivo usato dalle autorità austro-ungheresi in rapporto con gli arrestati.[37] Veramente la situazione degli intellettuali arrestati a Cluj, Odorhei o Seghedin è stata molto più misera rispetto a quella dei deportati, lo stesso Sebastian Stanca in un testo pubblicato nelle pagine della rivista „Renaşterea”, confessando che il trattamento applicato è stato uno umiliante, gli arrestati essendo costretti a dormire *„[…] sul pavimento vuoto senza nessun materiale”,* a sopportare la presenza degli elementi della periferia della società, *„[…] le zingare e le prostitute che si spogliavano davanti a loro e con parole e gesti li prendevano in giro”,* a sopportare la fame perché *„[…] l'alimentazione variava dopo il tipo del carcere, però in quasi tutti solo una volta al giorno, un pezzo di pane nero e asciuto”,* quadro completato dal tratamento brutale applicato durante gli interrogatori: *„[…] incatenati, con la carne tagliata, gli arrestati erano trascinati davanti al giudice. Gli interrogatori erano accompagnati da schiaffi, pugni e maltratazioni. Poveri martiri tornavano nelle loro celle con le dita schiacciate dai martelli, con i piedi uccisi dai tacchi degli stivali degli agenti, con ferite profonde nel petto, sulle spalle e pieni di sangue con la guancia gonfia e piena di lividi, con le unghie e i cappelli tirati, con la testa piena di lesioni. Tanti erano portati, maltratati e più morti che vivi, ed erano buttati con parolacce selvaggie nel mezzo della cella come dei cadaveri inutili”.*[38]

Fidandosi del fatto che nella città di Şopron la vita era più confortevole, una parte dei preti internati nelle località vicine tra cui possiamo nominare anche il prete Sebastian Stanca, hanno chiesto di essere trasferiti nella città dove hanno avuto la spiacevole sorpresa di trovare un'atmosfera molto più pesante, essendo assegnati alla marginalità della città, *„[…] in casine accommodate alla nostra misera situazione economica”,* controllati ad ogni passo e costretti a presentarsi alla polizia due volte alla settimana, *„[…] con la regola chiara di indagare sui posto pubblici e l'uscita dalla città”.*[39]

Analizzando i giornali ecclesiastici dell'epoca scopriamo un'altra faccia dell'esperienza del prete Sebastian Stanca, quella dell'arresto creatore di letteratura, da questo periodo essendo una serie di versi pubblicati in particolare nelle pagine del „Telegraful Român”. Scoprendo una sensibilità particolare, questi trasmettono la mancanza della casa, della famiglia, le difficoltà dell'arresto e della vita fra gli stranieri, sentimenti specifici all'uomo allontanato, rilevati dalla semplice lettura dei titoli riportati in questi lirici: „În exil”,[40] „Dor de ţarã”,[41] „Trist”,[42] „Resignare”,[43] „Toamnã”,[44] „Vântul”,[45] „Toamnã târzie”,[46] „În cimitir”,[47] „Rugãciune”.[48] La

[37] Mihai-Octavian Groza, „Din istoria mai puţin cunoscutã a Marelui Rãzboi”, pp. 55-56.

[38] Sebastian Stanca, „Carmen saeculare. Preoţimea românã din Ardeal în slujba idealului naţional”, in *Renaşterea*, V (1927), no. 15, 1927, p. 5-6.

[39] Idem, *Contribuţia preoţimii române din Ardeal la războiul pentru întregirea neamului*, p. 64.

[40] Idem, „În exil”, in *Telegraful Român*, LXV (1917), no..

[41] Idem, „Dor de ţarã”, in *Telegraful Român*, LXV (1917), no..

[42] Idem, „Trist”, in *Telegraful Român*, LXV (1917), no. 19.

[43] Idem, „Resignare”, in *Telegraful Român*, LXV (1917), no..

[44] Idem, „Toamnã”, in *Telegraful Român*, LXV (1917), no. 21.

[45] Idem, „Vântul”, in *Telegraful Român*, LXV (1917), no. 22.

[46] Idem, „Toamnã târzie”, in *Telegraful Român*, LXV (1917), no. 24.

[47] Idem, „În cimitir”, in *Telegraful Român*, LXV (1917), no. 26.

[48] Idem, „Rugãciune”, in *Telegraful Român*, LXV (1917), no. 40.

frustrazione e la delusione, le emozioni e I sentimenti del prete Sebastian Stanca, trasposti nei suoi versi, presentano l'imagine di un mondo scocciato e consumato dalla guerra, dalle preoccupazioni, dalla povertà e dalla fame:[49] *„Vremea trece, 'n al meu suflet/Creşte jalea val cu val,/Când te-oi mai vedea eu iară/Mult iubitul meu Ardeal?"* („În exil"), *„Gându-mi sboară'n depărtare/Drum de ţară până'n zare,/Trece'n fugă deal cu deal/La iubitul meu Ardeal/Văd pe culmi un mândru plai/Unde adesea mă purtai/Doina de mi-o trăgănai./Turma iese'n aluniş/Din huceagul de-aluniş/Doina glasul şi-l instrună/Şi de multă voie bună/Sună codrul de răsună"* („Dor de ţară"), *„Mi dor de chipul scump al ţării mele/Şi-l caut cu ochii-n zarea de mătasă/Dar plâng nemângâiat şi'n suflet se pogoară/Povara grea a dorului de casă"* („Trist").

All'inizio dell'anno 1917 dopo i numerosi interventi della popolazione locale, superata dalla situazione e incapace di mantenere il gran numero di arrestati, le autorità ungheresi hanno provveduto la liberazione di un numero di detenuti, tra cui ricordiamo anche il prete Sebastian Stanca.[50] Nonostante tutto, la liberazione non gli ha portato un miglioramento della situazione, ma al contrario, una volta tornato a casa sua, è stato considerato „internato" al domicilio, costretto di presentarsi due volte alla settimana presso l'ufficio di polizia e di sopportare il controllo di ogni sua singola azione da parte degli organi di ordine austro-ungheresi: *„[…] non poco è stato ferito il nostro cuore a casa, dove abbiamo trovato vuoto, povertà e miseria, dall'altra parte l'amministrazione ci aveva dichiarati arrestati a casa nostra, avendo gli stessi obblighi di presentarci due volte alla settimana presso l'ufficio di polizia e di non fare neanche un movimento senza l'accorgimento degli organi di sicurezza. Ogni parola, ogni passo era controllato dagli agenti segreti che come un'ombra ci pedinavano di giorno e di notte".*[51]

Durante l'autunno e l'inverno dell'anno 1918, nel contesto della dissoluzione dei fronti, della disagregazione dell'armata austro-ungherese e dell'inizio della rivoluzione, il prete Sebastian Stanca è rimasto nel centro della vita politica locale, facendo parte dal Consiglio Nazionale Romeno di Sebeş (che per un breve periodo di tempo l'ha coordinato). Da questo ruolo gli è stato dato il compito di rappresentare il cerchio elettorale Sebeşul Săsesc alla Grande Unione Nazionale di Alba-Iulia il primo di dicembre 1918, giorno in cui ha messo la sua firma sul documento dell'unione della Transilvania con il Regno Romeno.[52]

A quel tempo, essendo consigliere del Vescovato di Vad, Feleac e Cluj, una persona con fama e influenza nell'ambito ecclesiastico romeno, il prete Sebastian Stanca ha condotto una ricerca sugli effetti dell'istituzione della „frontiera culturale", dell'arresto e della deportazione dei preti romeni transilvani. Tenendo conto delle informazioni raccolte dal territorio dai preti arrestati, internati oppure rifugiati, Sebastian Stanca ha realizzato una statistica sottolineando: 16 mogli di preti e 252 preti ortodossi e greco-catolici sono stati chiusi nell'ovest dell'Ungheria,

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[49] Elie Dăianu, *Însemnări din închisoare şi exil (1917-1918)*, volume I, p. 14.

[50] Sebastian Stanca, *Contribuţia preoţimii române din Ardeal la războiul pentru întregirea neamului*, p. 55.

[51] *Ibidem*, p. 67.

[52] Ioan Popescu-Puţuri, Ştefan Pascu (coordinatori), *1918 la români. Documentele Unirii,* volume IX, Bucarest, Casa Editrice Ştiinţifică şi Enciclopedică, 1989, p. 61-62.

3 mogli di preti e 111 preti sono stati arrestati a Cluj, Fãgãraş, Târgu-Mureş, Odorhei, Timişoara, Seghedin e Vaţ, 106 preti hanno scelto la via del rifugio nel Regno Romeno, 15 preti hanno perso la loro vita durante le investigazioni o in esilio, altri 28 essendo dichiarati morti come conseguenza del trattamento brutale applicato.[53] Per fa conoscere i risultati della ricerca, nell'anno 1925 Sebastian Stanca ha pubblicato *Contribuţia preoţimii române din Ardeal la rãzboiul pentru întregirea neamului (1916-1919)*, il quadro statistico essendo completato dalla registrazione della sua esperienza, appunti che hanno fatto l'oggetto del presente studio.

Possiamo osservare tenendo conto delle informazioni presentate, completate dai frammenti appartenenti agli appunti del prete Sebastian Stanca, che l'esperienza della „frontiera culturale" l'ha fortemente influenzato, l'allontamento e la mancanza della sua famiglia, l'allontanamento dell'ambito sociale, culturale e politico frequentato generando un vero drama. Leggendo gli appunti del prete Sebastian Stanca, possiamo osservare un modo creativo di abbinare la sua esperienza con la descrizione degli eventi che hanno condotto ad essa o della situazione interna della monarchia austro-ungherese, in uno stile piacevole e accessibile, estremamente emozionante, riflettendo la personalità eccezionale dell'autore. Possiamo dunque affermare che gli appunti del prete Sebastian Stanca presentano un frammento di storia vissuta, che può essere inquadrato fra le memorie della Prima Guerra Mondiale che nel contesto della celebrazione della Grande Unione, doveva essere ricuperato e esplorato sopratutto perché questo viene completato dal tipo di memorie dei romeni di Sebeş, elaborato dagli intellettuali come Lucian Blaga[54] e Dorin Pavel,[55] oppure militari come Ilie Stricatu[56] e luogotenente-collonello Ioan Guţia.[57]

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[53] Sebastian Stanca, *Contribuţia preoţimii române din Ardeal la rãzboiul pentru întregirea neamului*, p. 171.

[54] Lucian Blaga, *Hronicul şi cântecul vârstelor*, edizione curata da Dorli Blaga, Bucarest, Casa Editrice Humanitas, 2012, p. 155-241.

[55] Dorin Pavel, *Arhitectura apelor*, Cluj-Napoca, Casa Editrice Mega, 2015, p. 52-73.

[56] Ilie Stricatu, *Pe cãrãrile destinului. Romanul unei vieţi trãite (1914-1918)*, edizione, introduzione, note ed indici da Mihai-Octavian Groza, Gabriela-Margareta Nisipeanu, Iuliu-Marius Morariu, Cluj-Napoca, Casa Editrice Argonaut/Editura Mega, 2017.

[57] Ioan Guţia, „Crâmpeie din primele lupte din Sud-Tirol. Rovereto", disponibile online a www.europeana1914-1918.eu, data di accesso 31.V.2017.

"The experience of "cultural board" depicted in the memorials of the priest Sebastian Stanca," *Astra Salvensis,* VI (2018), no. 12, p. 157-167

Daniel ALIC

Publicaţiile bisericeşti bănăţene în sprijinul Marii Uniri

Church publications from Banat and their support to the Great Union

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Abstract. *Church publications from Banat issued before the First World War have had an important contribution in the development of national feeling of Romanians, because there the Church was the most important institution that sustained the cultural and ethical emancipation of its faithful. During the time, Foaia Diecezană, the most important Church publication from Banat, has offered religious, historical and cultural articles with the purpose of crystallisation of the national feeling. In 1918, Foaia Diecezană received also as a supplement Lumina, a newspaper that proposed to help Romanians to get ready for a common future. The event of Great Union has also been illustrated in the publications of Church centres in a very enthusiastic mode, and presented as an accomplishment expected from centuries.*

Keywords: Church Publications, Banat, *Foaia Diecezană, Lumina,* Great Union.

În cunoaşterea vieţii religioase a românilor din Banat, un rol important îi revine presei de factură bisericească. Studiul acesteia oferă o modalitate de a descoperi realităţile cu care se confrunta Biserica în epocă şi, totodată, demonstrează că publicaţiile centrelor eclesiastice au fost un instrument de propagandă religioasă şi naţională.

Un principiu esenţial după care ar trebui să se ghideze presa este cultivarea în societate a valorilor perene. Pe lângă funcţia sa informativă, presa trebuie să ofere şi repere axiologice, în virtutea căreia să poată defini şi propune modele demne de urmat. Şi acest lucru este valabil tuturor formelor de presă: „Presa este educatoare a maselor. Ea nu se adresează în primul rând celor mai culţi, ci publicului mare. Acestea aşteaptă în primul rând ştiri care îl privesc direct şi care să fie comentate în mod obiectiv. Aşteptăm de la presă să apere sfinţenia personalităţii omeneşti, familia, ordinea publică şi mai presus de toate acele instituţii fundamentale: Statul, Biserica, Armata, Justiţia, Şcoala. Aşteptăm de la presă să fie oglinda vieţii şi să-i scoată la iveală adevărata ei valoare. Aşteptăm de la ziaristul cult, cinstit şi devotat misiunii lui să aibă atitudinea unui judecător fără să dispună de puterea judecătorului. Ziaristul să poată formula o decizie fără să ne constrângă, s-o împlinim decât în puterea conştiinţei proprii, liber manifestate şi urmate. Astfel concepe un preot şi un cititor de bună credinţă menirea presei naţionale".[1]

Chiar dacă astăzi presa, fie ea şi bisericească, însemnează mult mai mult ca acum 100, formelor scrise alăturându-se şi alte imaginile în mişcare, trebuie să înţelegem puterea pe care o are în societate. Cu privire la presa bisericească, sunt actuale cuvintele unui preot bănăţean, David Voniga: „Presa este amvonul timpului modern. Niciodată şi niciun predicator fiecât de celebru nu a produs şi nu produce atâta efect cât produce un ziarist iscusit în zilele noastre... Rezultă deci că Biserica

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[1] *Telegraful Român*, LXXXVI (1938), nr. 48, p. 2.

trebuie să recunoască importanța și puterea presei și s-o aprecieze după valoarea și după efectele ei".[2]

Textul presei bisericești trebuie să țină seama de regulile general valabile în scrierea jurnalistică, adică să fie concis și fără disertații colaterale, să evite banalitățile și să poate crea în rândul cititorilor impactul dorit, adică să fie liant între cler și credincioși și un spațiu al propovăduirii credinței. Cu alte cuvinte, conținutul articolelor de presă bisericească trebuie să țină seama de normele genului jurnalistic, dar să ofere omului posibilitatea de a se încărca sufletește cu învățături și informații frumoase.

În Banat se poate vorbi târziu de existența unei prese bisericești, Timișoara fiind la în secolul al XIX-lea un centru cultural german, maghiar, evreiesc, sârbesc și mai pe urmă românesc. Presa bisericească a apărut în aceste condiții în centrele eparhiale românești, la Arad din 1877, iar la Caransebeș din anul 1886[3]. Ținând cont că Episcopia Aradului avea în jurisdicție doar puțin din teritoriul bănățean, în cele ce urmează vom face referire doar la presa bisericească din Caransebeș, cel mai proeminent centru bisericesc al regiunii.

Tipografia diecezană din Caransebeș și-a început activitatea odată cu apariția primului număr al *Foii Diecezane*, organul de presă al Episcopiei Caransebeșului. Este prima publicație românească din Caransebeș, și una din cele dintâi în Banat, care-și propune să fie *„un câmp potrivit de întâlnire, care să poată mijloci schimbarea împrumutată a vederilor în cestiunile ce privesc progresul diecezei noastre"*[4].

Primul număr al *Foii Diecezane* s-a tipărit în data de 5/17 ianuarie 1886. La inaugurare au fost prezenți toți colaboratorii episcopului: Filaret Musta, prof. Iosif Bălan, Ioan Bartolomeiu, Traian Bârzu, Ilie Curescu, prof. Ștefan Velovan, prof. Patriciu Drăgălina, Iuon Ionașiu, prof. Ioan Nemoianu, dr. Ioan Paul, prof. Gheorghe Petrescu, Nichi Popovici, dr. Leo Mureșan, dr. Iosif Iuliu Olariu și, firește, personalul tipografiei în frunte cu directorul Eduart Haustein.[5] Momentul inaugural al publicației caransebeșene este evocat în 1935, la aniversarea a 50 de ani de apariție, de dr. Cornel Corneanu: *„Fericitul arhiereu Filaret Musta îmi istorisea marea bucurie ce a simțit-o, în momentul ieșirii din teascurile tiparniței diecezane a celui dintâi număr al «Foii Diecezane», nemuritorul episcop restaurator, in acea sâmbătă seara, din preajma Botezului Domnului al anului 1886, el invitase la reședința episcopală pe toți demnitarii ecleziastici și pe funcționarii și profesorii săi. Când Ioan Bartolomeiu apăru cu primul exemplar, uralele nesfârșite cutremurară istorica reședință. Iar vlădica, cel nins de bătrânețe și griji, cu lacrimi în ochi se înălță și începu să citească cu glas tare coloană după coloană și nu se opri până nu termină toate*

[2] David Voniga, *Presa bisericească. Importanța ei și mijloacele de întreținere*, Timișoara, Tipografia Huniadi, f.a., p. 8.

[3] Daniel Aron Alic, "Librăria Diecezană din Caransebeș (1885-1918). Răspândirea cărții românești în Banat," în *Astra Salvensis*, IV (2016), nr. 7, p. 190.

[4] Arhiva Episcopiei Caransebeșului (A.E.C.), Fond *Bisericesc* (III), dosar 990/1885.

[5] Petru Călin, *Tiparul Românesc Diecezan din Caransebeș 1885-1918,* vol. II, Caransebeș, Ed. Ionescu, 2003, p. 11-12.

paginile... Căzând în genunchi mulțumi Domnului că l-a ajutat să desăvârșească și acest deziderat al său…".[6]

În programul organului de presă al Episcopiei Caransebeșului, publicat în 21 decembrie 1885 și reluat apoi în primul număr al *Foii,* s-au stabilit obiectivele care vor face din *Foaia* de la Caransebeș un organ al luptei pentru unitatea poporului român, pentru păstrarea limbii și a identității naționale. Încă de la apariție, s-au publicat multe documente privind istoria Bisericii strămoșești din Banat, istoria națională, istoria învățământului românesc din această provincie. Istoria locală, monografiile unor comune, vizite canonice, sfințiri de biserici, sărbătorile religioase, cuvântările și predicile rostite cu ocazia acestor sărbători, viața bisericească din România, precum și observații, dări de seamă asupra ședințelor Academiei Române au fost și ele consemnate în *Foaia Diecezană*. Un spațiu important este rezervat articolelor privind activitatea școlară. Reuniunile învățătorilor din despărțământul Caransebeș, cuvântările unor personalități locale la începutul și sfârșitul de an școlar la Institutul teologic-pedagogic, observațiile asupra examenelor de la școlile confesionale românești aparținând profesorilor, se regăsesc cu regularitate în *Foaia Diecezană*. Nu lipsesc nici relatările despre activitatea ASTREI, despre adunările generale ale asociațiunii, despre activitatea despărțămintelor. Întâlnim relatări despre acțiunile altor societăți de cultură: „Societatea română de cântări și muzică", „Fondul de teatru român", Societatea de lectură „Ioan Poapsu".[7] Promovarea acestor dezbateri au întărit între cititori sentimentul național, fiind o pregătire sufletească și ideologică pentru evenimentul întâmplat la 1 decembrie 1918.

În paginile *Foii Diecezane* au apărut numeroase articole, comentarii, meditații și predici, traduceri, recenzii, din domeniul Vechiului și Noului Testament, semnate de profesori de teologie, preoți și teologi, precum: Iosif Iuliu Olariu, Petru Barbu, Petru Bizerea, Sinesiu Bistrean, Aurel Iana, Ioan Velovan ș.a. La acestea, se adaugă temele de morală creștină, ce urmăreau cultivarea virtuților omenești, a faptelor bune, înlăturarea păcatelor, a viciilor și a obișnuințelor rele.[8] *Foaia Diecezană* va acorda spațiu și problemelor de limbă și literatură română, așa cum anunța în program.

Formatul *Foii* a fost adaptat la formatul mașinii de tipar, apărând cel mai adesea în opt pagini, exceptând perioada războiului (1916-1917), când, din cauza condițiilor grele, a lipsei culegătorilor, a colaboratorilor concentrați pe front, apare în șase pagini în 1916 și în patru pagini în 1917. Redactorii *Foii Diecezane*, până în 1918 au: Ioan Bartolomei (1886-1889), Iuon Ionașiu (1889-1892), Petru Barbu (1892-1908), Iosif Iuliu Olariu (1908-1917), Cornel Corneanu (1917-1919),[9] iar de

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[6] Cornel, Corneanu, "Foaia Diecezană" împlinește 50 de ani," în *Foaia Diecezană*, I (1935), p. 5.

[7] Ioan Mâțu, Marciana Corici, Mironică Corici, *Foaia Diecezană Caransebeș (1886-1918). Aspecte socio-culturale*, Timișoara, Editura Helion, 1999, p. 24.

[8] Ionel Popescu, *Contribuția Foii Diecezane la promovarea studiilor biblice în Banat (1886-1900),* în vol. "Un crâmpei de istorie: *Foaia Diecezană*, 120 de ani", Reșița, Editura TIM, 2006, p. 38-44.

[9] Lucian, Episcopul Caransebeșului, *Redactorii Foii Diecezane (1886-1949)*, în vol. "Un crâmpei de istorie: *Foaia Diecezană*, 120 de ani", Reșița, Editura TIM, 2006, p. 20-23.

apariţia ei în bune condiţii tehnice s-au îngrijit administratorii Librăriei şi Tipografiei Diecezane din Caransebeş.[10]

De când a văzut lumina tiparului primul număr al *Foii Diecezane* şi până la înfăptuirea Marii Uniri de la 1 Decembrie 1918, această gazetă a servit măreţelor deziderate ale Bisericii şi neamului românesc. *Foaia Diecezană* a mediatizat eficient evenimentele din timpul Primului Război Mondial şi Unirea din 1918. În timpul războiului a avut misiunea de a informa preoţii şi credincioşii eparhiei despre marile evenimente care se derulau pe front şi despre viaţa duhovnicească a românilor din parohii. *Foaia Diecezană* a avut un mesaj moral, echilibrat şi mobilizator pentru cititori, condamnând violenţa şi ilegalităţile începând cu atentatul de la Sarajevo şi terminând cu ocupaţia abuzivă a Banatului de armata sârbă şi ilegalităţile comise de aceasta.

Publicaţia a reflectat în mod obiectiv evenimentele de pe front, virtuţile militare ale românilor, sacrificiile acestora pentru neam şi ţară, precum şi misiunea preoţilor din parohii şi de pe câmpul de luptă. Tot în Foaia Diecezană s-au publicat şi textele care au avut un impact major pe plan naţional. Spre exemplu, în pastorala de la Crăciunul anului 1917, ierarhul caransebeşean a vorbit poporului despre curentul democratic care a cuprins lumea. Pornind de la un text biblic care promova pacea între popoare, Miron Cristea a dezvoltat un expozeu despre pace şi despre fundamentul ei, democraţia.[11] Cerinţa vremurilor era ca naţiunile să îşi

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[10] Daniel Aron Alic, "Administratorii Tipografiei şi Librăriei Diecezane din Caransebeş (1885-1918). Scurte consideraţii bio-biblografice," în *Astra Salvensis*, VI (2018), nr. 11, p. 117-128.

[11]"Tocmai în cursul acestui război foarte luminaţii bărbaţi ai popoarelor au scos la iveală de la o margine a lumii până la cealaltă adevărul aşa numitei democraţii. Aţi auzit ori citit şi voi despre democraţie; deci e bine să ştiţi ce înseamnează ea. Adevărata democraţie nu poate fi altceva decât cea mai curată iubire faţă de popor în toate păturile sale. Duhul acestei democraţii propovăduite de un număr mare de învăţaţi şi de apostoli plini de zel şi de-o energică voinţă, au produs în zilele noastre o mişcare atât de mare, un curent atât de viu, încât – ca un vânt puternic – tinde se răstoarne nedreptăţile câte s-au făcut şi se mai fac mai ales faţă de mulţimea uriaşă a celor săraci şi în parte dezmoşteniţi de drepturi, sau împiedecaţi a se împărtăşi din binefacerile drepturilor prin legi aduse de o anumită clasă de oameni, care până acuma şi-a îngrădit mai mult interesele proprii. Aceasta mişcare a democraţiei cere ca fiecare pătură de oameni: domni şi ţărani, bogaţi şi săraci, capitalişti şi lucrători etc., să ia parte cu cuvântul lor hotărâtor acolo unde se croieşte viitorul şi soarta popoarelor şi a ţărilor, ca astfel nu numai pentru fiecare popor, ci – după putinţă – şi pentru fiecare om să se măsoare cu cumpănă dreaptă aceea ce i se cuvine spre a se şterge sau împuţina cât mai tare de pe pământ nedreptatea şi necazurile celor mulţi.

Democraţia cere ca – precum sarcinile ţărilor stau pe umerii tuturor – aşa toţi să ia, mijlocit sau nemijlocit, direct sau indirect, parte la conducerea lor, stând fiecăruia deschisă calea a se ridica pe scară socială neîmpiedicat, oricât de sus şi până acolo unde îi ajută cinstea sa, mintea sa, talentul şi puterea sa de muncă.

Iar, dacă democraţia nu admite ca o clasă de oameni să-şi facă trebuşoarele pe contul şi spinarea şi în paguba altor clase, tot aşa nu admite nici că un popor să asuprească şi apese pe celălalt, ci fiecare naţiune, fiecare neam, să aibă dreptul a trăi aşa cum cer interesele lui, cu limba sa, cu credinţa sa, cu portul său, cu datinile şi obiceiurile sale, şi cu toate ale sale, adică în sinele său. Cu un cuvânt cere ca fiecare naţiune, fiecare neam – fie mare, fie mic – să fie stăpân pe sine, să se conducă

decidă singure soarta, „deci şi conducătorii ţărilor, diplomaţii, conduşi de duhul democraţiei moderne, trebuie se fie călăuziţi în paşii lor spre pace de adevărurile veşnice ale legii lui Hristos, care cere să se dea fiecărui popor ceea ce i se cuvine şi ceea ce-i dă dreptul firii şi dreptul dumnezeiesc, adică să se purceadă faţă de fiecare popor cu deplină dreptate. Făcându-se dreptate fiecărui popor, pacea urmează de sine […] Iară o pace fără dreptate nu poate fi durabilă. Astfel, pace adevărată se va putea pune între ţări numai pe temelia dreptăţii cerute astăzi atât de energic din partea democraţiei, dar propovăduite de blândul Nazarinean încă cu mult mai înainte."[12] În aceeaşi pastorală a vorbit şi despre jertfele pe care le-au dat românii, unii dintre cei mai viteji soldaţi ai monarhiei, motiv pentru care nu mai pot fi restrânşi în libertăţile şi în drepturile lor, sau împiedicaţi să-şi câştige o părticică din pământul pe care cu viaţa lor l-au apărat, sau chiar dezmoşteniţi de avutul lor. Prin luptă, românii şi-au câştigat deja dreptul să devină stăpâni liberi pe avutul lor atât material cât şi spiritual.[13]

Tendinţele evidente de emancipare naţională din cuprinsul pastoralei au produs nemulţumiri stăpânirii de la Budapesta. Pasaje din pastorală au fost publicate în presa din România şi Basarabia, iar în toate mediile româneşti erau vehiculate cuvintele episcopului. La începutul anului 1918, la puţin timp după Crăciun, asesorul consistorial Ştefan Jianu a vizitat lagărul prizonierilor de război din Timişoara şi acolo a fost întâmpinat de ofiţerii români care au lăudat curajul manifestat de Miron Cristea în deja celebra sa pastorală.[14]

După constituirea Consiliul Naţional Central de la Arad, *Foaia Diecezană*, organul de presă al Episcopiei Caransebeşului, a adus la cunoştinţa ţărilor lumii „voinţa naţiunii române de a se constitui în stat liber şi independent spre a-şi putea validita nelimitat forţele sale în serviciul culturei şi al libertăţii omeneşti […] Pe teritoriul său strămoşesc naţiunea română este gata a asigura fiecărui popor deplină libertate naţională şi organizarea sa în stat liber şi independent o va întocmi pe temeiurile democraţiei, care va asigura tuturor indivizilor aflători pe teritoriul său egalitatea condiţiilor de viaţă […] Nu mai voieşte să trăiască în legătură de stat cu naţiunea maghiară, ci este hotărâtă a-şi înfiinţa pe teritoriul locuit de dânsa statul său liber şi independent. Anunţând popoarele lumii această voinţă şi hotărâre a sa, naţiunea română din Ungaria şi Transilvania invoacă pe seama sa sprijinul lumei civilizate şi geniul libertăţii omeneşti declarând sărbătoreşte, că din ceasul acesta, oricum ar decide puterile lumii, este hotărâtă a peri mai bine, decât a suferi mai departe sclavia şi atârnarea."[15]

Aceiaşi publicaţie a fost aproape de români şi la evenimentul de la Alba Iulia, arătând că Marele Sfat Naţional Român a ales Consiliul Dirigent al naţiunii române din Ardeal, Banat şi Ungaria, cu rostul de a conduce destinele românilor

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însuşi spre binele şi înaintarea sa şi prin sine şi spre progresul ţării şi al omenimii. Asta-i democraţia." *Foaia Diecezană*, XXXII (1917), nr. 52, p. 2.
[12] *Foaia Diecezană*, XXXII (1917) nr. 52, p. 3.
[13] *Ibidem.*
[14] Elie Miron Cristea, *Note ascunse. Însemnări personale (1895-1937),* ediţie îngrijită de Maria şi Pamfil Bilţiu, cuvânt înainte de dr. Gheorghe Bodea, Cluj-Napoca, Editura Dacia, 1999, p. 52.
[15] *Foaia Diecezană*, XXXIII (1918), nr. 44, p. 3.

până la unificarea administrativă a României Mari. Componenţa Consiliului Dirigent a fost următoarea: dr. Iuliu Maniu preşedinte şi relaţii interne, dr. Alexandru Vaida relaţii externe şi presă, Vasile Goldiş instrucţie şi naţionalităţi, dr. Victor Bontescu la agricultură şi comerţ, dr. Romul Boila la comunicaţii, dr. Aurel Vlad la finanţe, dr. Stefan C. Pop la război, dr. Aurel Lazăr la justiţie, dr. Emil Haţiegan codificator în secţia justiţiară, dr. Ioan Suciu codificatorul dreptului public şi organizatorul constituantei, Ioan Flueraş la social, Vasile Jumanca la Industrie, dr. Vasile Lucaciu, dr. Valeriu Branişte şi Octavian Goga, fără portofoliu.[16]

    Foaia Diecezană a prezentat şi cele ce au urmat după momentul Alba Iulia. Imediat după ziua unirii, luni, 2 decembrie 1918, în sala tribunalului din Alba Iulia, s-au întrunit membrii Marelui Sfat Naţional pentru a desemna reprezentanţii delegaţiei ce avea să înmâneze regelui Ferdinand actul Unirii. Aceştia au fost: episcopul ortodox al Caransebeşului Elie Miron Cristea, cel greco-catolic de Gherla Iuliu Hosu, Vasile Goldiş şi Alexandru Vaida Voievod, cărora li s-au alăturat Caius Brediceanu din Lugoj şi Mihail Popovici de la Braşov, aceştia au plecat în prealabil la Bucureşti pentru a pregăti sosirea delegaţiei oficiale. Deşi nu este amintit de mărturiile contemporanilor, secretarul eparhial Dr. Cornel Corneanu l-a însoţit pe Miron Cristea în această misiune. Delegaţia Marelui Sfat din care fac parte: Miron Cristea al Caransebeşului, dr. Iuliu Hosszu episcopul Gherlei, Vasile Goldiş, şi Alexandru Vaida-Voevod, a prezentat regelui Ferdinand al României hotărârile Marii Adunări Naţionale de a se uni cu România.[17] Din delegaţia Unirii a mai făcut parte dr. Caius Brediceanu, preşedintele general al despărţământului externelor, M. Popovici, delegat al Consiliului Diriguitor pe lângă Guvernul României şi Cornel Corneanu.[18]

    În demersurile de educaţie naţională, *Foaia Diecezană* a fost însoţită şi de o altă publicaţie. La Caransebeş, începutul anului 1918 a adus în circulaţia presei româneşti un nou săptămânal intitulat *Lumina*. Primul număr a apărut în 4/17 ianuarie 1918, cu subtitlul „Foaie religioasă culturală pentru popor". Publicaţia a fost un organ de presă complementar *Foii Diecezane*, editarea şi proprietatea ziarului fiind în grija secretarului consistorial dr. Cornel Cornenu, cel care redacta şi foaia eparhiei.[19] Publicitatea ziarului *Lumina* s-a făcut prin intermediul *Foii Diecezane*, care, în primele numere ale anului 1918 titra în paginile sale: „Cetiţi şi răspândiţi *Lumina*, foaie religioasă-culturală pentru popor. Apare în Caransebeş în fiecare joi, redactată fiind de cei mai buni scriitori ai noştri."[20]

    Noua apariţie de presă a luat fiinţă din înţelegerea lui Miron Cristea şi a secretarului său, care au dorit o publicaţie în care să poată fi exprimate şi opinii

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[16] *Foaia Diecezană*, XXXIII (1918), nr. 46, p. 4.
[17] *Foaia Diecezană*, XXXIII (1918), nr. 49, p. 3.
[18] *Drapelul*, Lugoj, XVIII (1918), nr. 132, p. 1.
[19] Petru Călin, *Tiparul românesc diecezan din Caransebeş (1885-1918)*, volumul I, Reşiţa, Editura Banatica, 1996, p. 256.
[20] *Foaia Diecezană*, XXXIII (1918), nr. 1, p. 4; *Foaia Diecezană*, XXXIII (1918), nr. 2, p. 4; *Foaia Diecezană*, XXXIII (1918), nr. 3, p. 4; *Foaia Diecezană*, XXXIII (1918), nr. 4, p. 3; *Foaia Diecezană*, XXXIII (1918), nr. 5, p. 4.

politice. Nu a fost editată sub egida Episcopiei Caransebeşului, spre a fi evitată o eventuală implicare a episcopiei ca instituţie într-un proces de presă, dar o putem asimila presei bisericeşti prin conţinut şi scop. Ziarul *Lumina* a evoluat treptat de la programul religios şi cultural pe care l-a propus iniţial, spre domeniul politic, cu gândul de a pregăti poporul pentru mult aşteptata libertate politică. Deşi a apărut în doar 50 de numere pe parcursul anului 1918, a surprins cu fineţe, dar şi tenacitate, foarte multe aspecte politice şi culturale din acea vreme.[21]

Putem afirma că în contextul anului 1918, ziarul bănăţean cu cea mai vastă şi bogată activitate referitoare la năzuinţa şi unitatea naţională a românilor a avut-o *Lumina*, a cărui redactor a fost dr. Cornel Corneanu. Deşi a avut o perioadă scurtă de existenţă, în coloanele sale, articolele referitoare la mişcarea naţională aveau prioritate.

Despre acest ziar şi redactorul ei, învăţătorul Gheorghe Neamţu a scris: „era o gazetă din vechea noastră şcoală gazetărească, care ne-a obişnuit cu foi scrise cu grijă, cu cinstea cuvântului, onest şi demn. Grupare în condeie bune care o făceau bogată. Nu avea coloane de umplutură. Gemeau sub fraze grele de gând, de cărturar obişnuit cu scrisul pentru folosul neamului. Aducea în fiecare număr şi veşti de pe front. Le comenta cu grijă şi tot cu grijă strecura câte o nădejde, ori câte un îndemn la răbdare ce era sorbit de cititorii ei mulţi... O redacta un bărbat vrednic, harnic, pe care oamenii îl cunoşteau şi cinsteau, dr. Cornel Corneanu, care mai era proprietar şi editor. Scria şi el şi scria frumos".[22]

Lumina publica comunicatele de război din presa oficială cu comentarii ironice, după ce Germania şi Austro-Ungaria sufereau înfrângeri în apus, iar Italia se retrăgea din alianţa cu Puterile Centrale.

Principiile wilsoniene referitoare la autonomie şi autodeterminare au spaţii largi în publicaţia *Lumina* (numerele 8-9/7-14 martie 1918). Când populaţia sătulă de război şi de cele opt împrumuturi sau rechiziţiile pentru front, începea să protesteze, ziarul *Lumina* aloca spaţii largi pentru dezertările din armată. În nr. 21/13 iunie 1918 se justifică retragerea din Albania şi Italia în urma dezertării unor ofiţeri români care au luat cu ei şi planurile cu operaţiunile militare. Eliberarea liderilor români Valeriu Branişte şi Ion Clopoţel din temniţa Seghedinului era vestită cititorilor cu multă bucurie.

Capitularea Germaniei, Turciei şi Bulgariei prilejuieşte ziarului *Lumina* să scrie articolul „Zorii păcii" – nr. 42/7 noiembrie 1918. – „pacea va da fiinţă lumei celei nouă cu neamuri libere şi stăpâne pe soarta şi viaţa lor … Noi, românii băştinaşi ai acestor meleaguri, privim cu încredere deplină în faţa evenimentelor … Dumnezeu este cu noi"[23]

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[21] Daniel Alic, *Eparhia Caransebeşului în perioada păstoririi episcopului Miron Cristea (1910-1919). Biserică şi societate*, Cluj-Napoca/Caransebeş, Editura Presa Universitară Clujeană/Editura Episcopiei Caransebeşului, 2013, p. 343.

[22] Liviu Groza, *Dr. Cornel Corneanu – cuvântări şi articole*, Lugoj, 2012, p. 16.

[23] *Lumina*, Caransebeş, an I, nr. 42 din 7 noiembrie 1918, p. 2.

Cu referire la constituirea Consiliului Naţional Român din Caransebeş este edificator articolul *O zi istorică în Caransebeş* în care a fost descrisă pe larg activitatea desfăşurată în sala de şedinţe a Primăriei din Caransebeş, unde un rol deosebit l-a avut dr. Cornel Corneanu.[24]

Săptămânalul *Lumina* a consemnat detaliat evenimentul: „Românii din Caransebeş au ţinut joi, 25 octombrie o adunare naţională. Sala cea mare a magistratului orăşenesc, dimpreună cu toate coridoarele, erau înghesuite încă cu mult înainte de termenul anunţat pentru începerea adunării. Galeria era împodobită cu toate damele române din localitate şi tot pe această galerie fâlfăia mândrul nostru tricolor [...] Sosirea fruntaşilor noştri este subliniată de urale. Precis la orele 6.00, masa prezidenţială este ocupată de protopopul Andrei Ghidiu, directorul Dr. Petru Barbu, secretarul consistorial Dr. Cornel Corneanu şi învăţătorul director Iuliu Vuia. Adunarea proclamă de preşedinte pe părintele Andrei Ghidiu, iar de notar pe Iuliu Vuia."[25]

Protopopul Caransebeşului, Andrei Ghidiu, a deschis adunarea printr-o cuvântare însufleţită, apoi a vorbit secretarul consistorial, dr. Cornel Corneanu, care a amintit despre trecutul zbuciumat al poporului român şi a propus ca adunarea să făgăduiască credinţă neclintită Consiliului Naţional al românilor din Ungaria şi Transilvania, unicul for chemat să conducă treburile obşteşti ale românilor şi să aleagă un Sfat Naţional al românilor din Caransebeş care să fie încredinţat cu organizarea Gărzii Naţionale Române. Adunarea a primit propunerile şi a jurat credinţă Sfatului Naţional Român, apoi s-a ales Consiliul Naţional Local.[26] Din acesta făceau parte protopopul Andrei Ghidiu, dr. Petru Barbu, dr. Petru Comeş, dr. Cornel Cornean, Alexandru Diaconovici, Aurel Deboşan, Ion Dobromirescu, dr. Petru Florian, Ştefan Jianu, George Jumanca, Petru Lepşa, George Neamţu, Nicolae Novăcescu, Ilie Orzescu, Martin Rada, Iuliu Vuia şi Dimitrie Sgaverdea.[27]

Învăţătorul Iuliu Vuia, în discursul său, a adus omagii preşedintelui Statelor Unite – Woodrow Wilson, apoi, emoţionat, a rostit: „Lanţul robiei s-a sfărâmat. Soarele libertăţii noastre a răsărit. După Vinerea Patimilor a trebuit să urmeze luminata zi a Învierii popoarelor. Să ne arătăm popor vrednic în această mărită şi sfântă zi!"[28] Vorbirea sa s-a încheiat cu îndrumări adresate celor prezenţi cu privire la purtarea civică din vremurile istorice şi a îndemnat populaţia Caransebeşului la păstrarea ordinii, bunei-cuviinţe şi la cinste faţă de fiecare cetăţean, fără deosebire de lege şi de limbă. La finalul cuvântării, mulţimea entuziasmată a cântat „*Deşteaptă-te române*".[29]

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[24] *Lumina*, I (1918), nr. 43.

[25] *Lumina*, I (1918), nr. 43, p. 2.

[26] I. D. Suciu, R. Constantinescu, *Documente privitoare la istoria Mitropoliei Banatului*, Editura Mitropoliei Banatului, Timişoara, 1980, volumul II, p. 1000-1001.

[27] Ioan Munteanu (coordonator), *Făurirea Făurirea statului naţional unitar roman. Contribuţii documentare bănăţene (1914-1919)*, Bucureşti, 1983, p. 54.

[28] *Lumina*, I (1918), nr. 42, p. 3.

[29] *Ibidem*.

A urmat apoi dr. Cornel Corneanu, care a rostit o cuvântare despre importanţa istorică a momentului, în care a arătat că: „zilele pe care le trăim noi acum, sunt zile măreţe, zile istorice, cum n-a mai pomenit neamul românesc".[30] Tot Cornel Corneanu a propus următorul proiect de rezoluţie, care a fost aprobat de adunare:

1. „Cetăţenii români ai oraşului Caransebeş întruniţi în 25 octombrie 1918 în Adunarea naţională şi cu provocare la hotărârea luată în 12 octombrie 1918 de comitetul executiv al Partidului naţional român se constituie în Sfat Naţional Român în Caransebeş.

2. Acest Sfat se supune întru toate Sfatului Naţional Central al românilor din Ungaria şi Transilvania, care e unicul lor for chemat să hotărască asupra sorţii naţiunii române.

3. Sfatul Naţional Român din Caransebeş începând cu ziua de azi, ca organ reprezentativ al românilor caransebeşeni, ia asupra sa apărarea drepturilor acestora, având în cetăţenii oraşului a se supune întru toate dispoziţiilor luate de acest Sfat.

4. Sfatul naţional român din Caransebeş luând la cunoştinţă că în oraş s-a constituit Sfat militar român, hotărăşte înfiinţarea unei garde naţionale române în scopul asigurării siguranţei publice. Iar până la organizarea acestei garde naţionale, dăm tot sprijinul poliţiei orăşeneşti pentru susţinerea ordinei publice în oraş.

5. Sfatul naţional din Caransebeş aducând la cunoştinţa fruntaşilor ţinutului nostru constituirea sa, îi roagă, ca punându-se în legătură cu Sfatul Naţional Român, să purceadă la fel atât în ce priveşte ţinuta lor naţională, cât şi organizarea de garde naţionale civile, întru apărarea ordinei şi a siguranţei publice din satele noastre."[31]

Locotenentul dr. Alexandru Morariu a citit apoi procesul verbal prin care Consiliul Militar local, constituit sub preşedinţia căpitanului Petru Maniu, s-a declarat organ executiv al Consiliului Naţional Român din Caransebeş, sub comanda supremă a Consiliului Naţional Român Central de la Arad.[32] La această adunare, cu sprijinul Consiliul Militar local s-au organizat gărzile naţionale civile, pentru apărarea ordinii şi siguranţei publice în oraş şi în împrejurimi.[33]

Din sala primăriei Caransebeşului mulţimea a plecat cu drapele tricolore, cântând „*Deşteaptă-te române*" şi „*Pe al nostru steag e scris unire*", până în faţa clădirii Episcopiei Caransebeşului. Episcopul Miron Cristea a ieşti la geamul reşedinţei sale, iar secretarul eparhial, Cornel Corneanu, a mărturisit episcopului dragostea credincioşilor. Ierarhul a rostit o cuvântare, rămasă în conştiinţa locului ca cel mai însemnat moment al evenimentelor premergătoare unirii: „Iubită naţie românească! Lanţurile tiraniei maghiare au căzut de pe trupurile noastre. Le-au rupt sângele jertfit de fraţii noştri din regatul liber, le-au rupt surorile noastre latine Franţa şi Italia, le-au rupt puternica Anglie, le-a rupt înţeleptul Wilson […] Naţiunea română

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[30] I. D. Suciu, R. Constantinescu, *Documente privitoare*, volumul II, p. 1000-1001-

[31] Gheorghe Neamţu, *Activitatea C.N.R. din Caransebeş*, Caransebeş, Tiparul Tipografiei Diecezane, p. 16-17.

[32] I. Munteanu (coordonator*), Făurirea statului naţional unitar român,* p. 57.

[33] *Ibidem*.

îşi va croi singură soarta şi viitorul său cu ajutorul fraţilor de pretutindeni…"[34] Toţi cei prezenţi au fost îndemnaţi de episcop să jure credinţă Consiliului Naţional Român, ale cărui porunci trebuiau să devină sacre pentru toţi cetăţenii români ai Transilvaniei, iar mulţimea, la ovaţia profesorului Pavel Grecu, a strigat „Trăiască România mare!"[35] Cuvântarea episcopului a fost considerată de presa vremii „cum nu s-a mai auzit până acum din gura unui arhiereu român."[36]

Despre constituirea Consiliului Naţional Român de la Caransebeş au scris nu numai ziarele locale, ci şi *Drapelul* din Lugoj şi *Românul* de la Arad, publicaţie care cu puţin timp înainte îşi reluase apariţia.[37]

În luna noiembrie 1918, după constituirea Consiliului Naţional Român de la Caransebeş, satele bănăţene au fost în fierbere. În fiecare localitate au fost constituite consilii naţionale şi s-au organizat gărzi pentru apărarea cetăţenilor şi a proprietăţilor lor. Ziarul Lumina a avut reportaje ample despre aceste evenimente.

Protopopul Andrei Ghidiu, ca preşedinte al Consiliului Naţional Român din Caransebeş, a mers în satele protopopiatului pentru a coordona înfiinţarea consiliilor locale. În 28 octombrie/11 noiembrie a participat la adunările naţionale ale locuitorilor din Feneş, Teregova şi Domaşnea. La Feneş, preşedinte al consiliului constituit a fost ales preotul Traian Peica, vicepreşedinte, Iosif Ostoia iar notar Nicolae Sârbu.[38] În localitatea Teregova, preşedinte a fost ales preotul Ioan Bogoevici, iar notar, Petre Bărsescu. La Domaşnea, adunarea naţională a ales preşedinte pe notarul Iosif Pepa.[39] În 29 octombrie/11 noiembrie, Andrei Ghidiu a participat şi la constituirea consiliilor naţionale din Armeniş şi Rusca Teregova.[40]

Delegat al Consiliul Naţional Român din Caransebeş, la înfiinţarea multor consilii naţionale locale, a fost şi învăţătorul Iuliu Vuia. Spre exemplu, în 27 octombrie/9 noiembrie a fost prezent în satele Buchin, Prisian şi Cârpa (Valea Timişului), unde a prezidat împreună cu dr. Alexandru Morariu adunările de constituire a consiliilor locale.[41] În 28 octombrie/10 noiembrie 1918, cu acelaşi însoţitor, a participat ca delegat al Consiliului Naţional Român din Caransebeş la înfiinţarea Consiliului Naţional din Obreja, unde s-a ales preşedinte preotul Patrichie Rădoiu, iar notar Pavel Cipău.[42] În aceeaşi zi de 10 noiembrie, în satul vecin Obrejei – Iazul – a avut loc o manifestare asemănătoare, înfiinţându-se şi aici Consiliul Local, avându-l ca preşedinte pe preotul Ioan Popovici, în prezenţa aceloraşi „emişi" ai Consiliului Naţional Român din Caransebeş.[43]

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[34] *Ibidem.*

[35] C. Brătescu, *Biserica strămoşească din Banatul de sud şi contribuţia sa la făurirea României Mari (1867-1919)*, Caransebeş, Editura Dalami, 2007, p. 219-220.

[36] *Drapelul*, XVIII (1918), nr. 118, p. 2.

[37] I. Munteanu, *Făurirea,* p.106. Raportul a apărut mai târziu în ziarul"*Românul*".

[38] *Ibidem*, p. 78.

[39] *Ibidem*, p. 79-82.

[40] *Ibidem*, p. 88-89, 91.

[41] *Lumina*, I (1918), nr. 45, p. 2.

[42] *Ibidem.*

[43] *Ibidem.*

În 28 octombrie/11 noiembrie, Iuliu Vuia a participat la Borlova, tot împreună cu dr. Alexandru Moraru, la înfiinţarea Consiliului Naţional, avându-l în frunte pe preotul Elisei Dragalina, apoi la Zerveşti, unde este ales ca preşedinte al Consiliului Român, preotul Iancu Jucos şi la Turnu Ruieni, în fruntea românilor de acolo fiind ales preotul Mihuţ Seracin. La constituirea consiliilor locale din Vârciorova şi Bolvaşniţa a participat în 12 noiembrie 1918, adunările organizându-se cu sprijinul preoţilor.[44]

Publicaţia *Lumina* şi-a ţinut la curent cititorii şi cu evenimentul de la Alba Iulia şi cu activitatea delegaţiei care a dus la Bucureşti actul unirii, mai ales că la toate aceste evenimente a participat şi redactorul ei, dr. Cornel Corneanu.

Putem concluziona după prezentarea acestor materiale din presa bisericească bănăţeană că publicaţiile bănăţene au avut rolul pozitiv în devenirea naţională a românilor şi mai ales contextul evenimentelor din toamna anului 1918. Populaţia românească a avut atunci sentimentul că Dumnezeu a fost alături de naţiunea română căreia i-a creionat un nou contur în istorie.

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[44] *Lumina*, I (1918), nr. 43, p. 3.

Church publications from Banat and their support to the Great Union," *Astra Salvensis,* VI (2018), no. 12, p. 169-179

Education

Nataliya Petrovna GAVRILYUK, Yana Vladimirovna KRYUCHEVA,
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Professional Integrity within the Structure of Professional Activity: Psychological and Pedagogical Formation Basis

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Abstract. *The article covers the issues related to the process of training students for professional activity. The authors introduce a new term "professional integrity". This term is presented by three interrelated structural components: cognitive, communicative, and behavioral. The psychological and pedagogical basis of professional activity is theoretically justified. Diagnostic tools for the problematic area of professional activity are verified empirically. The sources of difficulties and problems faced by a person in professional activity are found out. The authors identify a correlation among the sources of difficulties of a person in the important life spheres. Psychological and pedagogical recommendations on solving problems related to the formation of professional activity at higher education institutions are developed. The findings can be attractive for teachers, psychologists, postgraduate students interested in problems of starting professional activity.*

Keywords: professional activity, professional integrity, competence.

Introduction

The modern socio-economic development of the country imposes new content- and organization-related requirements on professional activity, that is, on students training in the higher education system.

Current-day graduates are to be competitive, mobile, and adaptive to new working environment within the shortest possible time, improve their qualification continuously, and tend to professional development and self-realization.

The topicality of the research is proved by studies of modern scientists, who focus on one or another component of professional activity while discussing the training of professionals.

Abulkhanova-Slavskaya, Klimov and Novikov study professional adaptability as a tool, effective introduction into professional activity[1,2]. Other authors talk about professional mobility. Thus, Dvoretskaya considers this term as *"a personality adaptation mechanism enabling a person to manage the resources of subjectivity and professional behavior"* [3].

Goryunova defines mobility *"first, as a personal quality ensuring the internal mechanism of personal growth; second, personal activity determined by events that change the environment resulting in the self-realization of a person in his or her profession*

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[1] К. А. Абулханова-Славская, *Деятельность и психология личности*, Москва, Наука, 1980.

[2] Е. А. Климов, *Психология профессионала: Учеб. Пособие*, Москва, Воронеж, Институт практической психологии, 1996.

[3] Ю. Ю. Дворецкая, *Психология профессиональной мобильности личности: Автореферат дисс. канд. психол. Наук*, Краснодар, 2007.

and life; third, a process of transforming by a person of him/herself and his or her professional and living environment" [4].

Dyachenko, & Kandybovich underline that basis for professional mobility is formed, first of all, by a high level of general professional knowledge, command of general professional methods and ability to apply them in the profession effectively[5,6].

In studies by Zeer, Bodrov and Kudryavtseva, pride of place goes to the professional becoming of personality. For example, Zeer points out the following stages of professional becoming: amorphous option, option, professional training, professional adaptation, primary professionalization, secondary professionalization, professional skills[7].

So, we have a contradiction between the public demand for confident workers with an active professional position and the insufficient development of the problematic area of professional activity in the context of higher education.

Goal of the research is to justify theoretically and to develop practically the psychological and pedagogical basis for the formation of professional activity.

Objectives of the research are as follows: 1) to set definitions of professional activity; 2) to justify theoretically the psychological and pedagogical basis of professional activity; 3) to test empirically the diagnostic tools of the problematic area of professional activity; 4) to develop psychological and pedagogical recommendations on solving problems related to the formation of professional activity at higher education institutions.

According to the first objective, we set the definitions of the studied issue.

Following Petrovskiy's theory, a person has three stages of development[8].

1) The adaptation stage – mastering moral, production norms in a group, means and methods of activity peculiar to its members.

Petrovskiy says that if a person cannot overcome difficulties of the adaptation stage, he or she acquires qualities of a dependant, passive, timid

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[4] Л. В. Горюнова, *Профессиональная мобильность специалиста как проблема развивающегося образования России: Автореферат дис. ... доктора педагогических наук*, Ростов-на-Дону, 2006.

[5] М. И. Дьяченко & Л. А. Кандыбович, *Психологический словарь-справочник*, Москва, Харвест, 2004.

[6] М. Г. Ярошевский, *История психологии от античности до середины XX в. Учеб. Пособие*, Москва, 1996. Cf. Gulbanu T. Abitova, "Pedagogical Aspects of Socio-Cultural Activities in the Context of the Formation of Preschooler's Information Culture," in *Astra Salvensis,* VI (2018), no. 11, p. 481-483.

[7] Е. Ф. Зеер, *Психология профессионального образования: учебник для студ. учреждений высш. Проф*, Москва, Академия, 2013.

[8] А. В. Петровский, *Личность. Деятельность. Коллектив*, Москва, 1982.

person, who is not confident in him/herself and his/her abilities – a negative scenario for this stage.

2) The individualization stage – if a person develops positively at this stage, stable demonstration and assertion of his/her individuality is formed.

A negative scenario at the second stage promotes negation, aggression, suspicion, inadequate self-appraisal.

3) The integration stage is focused on the acceptance of a person by a group promoting the formation of collectivism as a stable personal quality.

Otherwise, we can see the disintegration of a person in a group, as a person is pushed out by a group or isolated in a group, which cannot be left.

Overcoming the difficulties of the integration process in different important social groups is very important for personal growth at each developmental stage, says Petrovskiy[8].

During life, a person enters different groups and can be accepted in one group and ignored in the other one. Thus, successful or unsuccessful adaptation, individualization and integration repeat many times resulting in the formation of a stable structure of personality.

If the tasks of any stage are not solved, a negative scenario of development of personality will follow him or her until he or she solves tasks of the stage.

If a person does not solve the integration task in a previous developmental period, he or she will have difficulties with adaptation in the next developmental period.

Conducting professional activity in a work group, a person demonstrates adaptation, individualization and integration skills, formed at previous developmental stages.

Hence, the author's opinion in the frames of studying professional activity is determined by a new term – *"professional integrity"*, which provides for a vector of active professional position of a person in a significant social group (a work collective in the course of professional activity), collectivism as a personal quality.

Thus, by *professional integrity* we shall basically understand a complex of internal resources of a person required for successful mastering of a new professional role, formulation of an individual style of activity promoting the active transformation of the professional environment.

According to the second objective, we present the theoretical justification and development of the psychological and pedagogical basis of the professional activity of a modern worker.

The competency-building approach, which will be considered as a theoretical basis of the research, is a modern approach to education in the context of education modernization[9].

This approach enables both to master knowledge needed and to acquire skills, to develop personal qualities most in demand nowadays ensuring the successful fulfillment of production tasks.

Competences are a complex of interrelated personal qualities (knowledge, skills, and work methods) set towards specific objects and processes and required for a quality productive activity[10].

Zimnyaya thinks that competences are to involve such characteristics as: a) readiness to show competences (that is, the motivation aspect); b) knowledge of the competence content (that is, the cognitive aspect); c) experience in showing competences in different standard and nonstandard situations (that is, the behavioral aspect); d) attitude to the competence content and the object of its application (the axiological aspect); e) emotional and volitional regulation of the competence demonstration process and result[11].

Taking into account the views of the above-mentioned authors, from a perspective of the competence approach, professional integrity as a personal competence may be presented by three structural components corresponding to the target competences: 1) cognitive (to know); 2) communicative (to be able); 3) behavioral (to master).

The formation of professional integrity is ensured by the interrelation of its three components.

According to the empirical objective of the research, study of the problematic area of professional activity, we were interested in the source of difficulties and problems, which could be faced by a person during professional activity.

Part-time students (100 persons) at the age of 25-40 years, corresponding to the emerging adulthood period, were tested. The basis of the research was Tyumen Industrial University. The period was November-December 2016 to January-February 2017.

Based on Petrovskiy, we think that the sources of difficulties of a person in important groups depend on his or her age. So, difficulties during

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[9] Н. П. Гаврилюк, Особенности деятельности педагогического работника в условиях модернизации российского образования, in *Успехи современной науки,* 12 (2016), 12, pp. 141-143; Я. В. Кручева & Н. П. Гаврилюк, Деятельностный и компетентностный подходы в образовании: успешность в интеграции, in *Профессиональное образование в современном мире,* 3 (2016), pp. 421-428.

[10] А. В. Хуторской, Ключевые компетенции как компонент личностно-ориентированного образования, in *Narodnoe obrazovanie,* 2 (2003), pp. 58-64.

[11] И. А. Зимняя, Ключевые компетенции – новая парадигма результата образования, in *Высшее образование сегодня,* 5 (2003), pp. 34-42.

the emerging adulthood period are defined not only in the professional sphere, but also in the married life, relations with relatives, in the social sphere, where a person demonstrates adaptation, individualization and integration skills formed at previous developmental stages.

Methods

Thus, for the empirical study we have chosen the method *"I. Koler's questionnaire to study the patient's satisfaction with his or her functioning in different spheres"* [12].

In this method, a respondent was to assess the sources of difficulties in four spheres: the professional sphere, married life, relations with relatives, and the social sphere. The offered statements were to be assessed in compliance with their degree from "quite true" to "quite wrong". The results were evaluated by a five-point scale, where the highest point was assigned to "quite true". In general, this method provides rather for a qualitative analysis of the results with regard to specified problematic areas in four spheres.

In this article, we offer the authors' modified variant of processing the findings by Spearman's rank correlation method enabling to determine the strength and direction of correlation between two features or two feature profiles (hierarchies)[13].

So, after defining the number of points on each question in each four spheres of life (the professional sphere, married life, relations with relatives, the social sphere), we ranked the sources of difficulties based on their degree of influence on a person in each sphere. The maximum point was set in each sphere, where it was rated "1".

Results

In the professional sphere, the maximum number of points was set to the question "I am stopped by the daily routine of my work". This source of difficulties was rated "1".

Consequently, such source of difficulties as "I have difficulties due to overworking and insufficient appreciation of my work" was ranked "2", because this question got 1 point less.

In the married life sphere, the question "I have difficulties due to differences in temperament and character" got a maximum number of points. This source of difficulties was ranked "1".

In the sphere of relations with relatives, the question "I have disagreements with my father" got a maximum number of points.

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[12] Б. Д. Карвасарский, *Клиническая психология: Учебник*, Санкт-Петербург, Питер, 2008.

[13] Е. В. Сидоренко, *Методы математической обработки в психологии*, Санкт-Петербург, Речь, 2006.

In the social sphere, the question "I think that lack of social activities is my drawback" got a maximum number of points.

Then, we conducted a correlation analysis of the sources of difficulties in the professional sphere with the difficulties in the rest three spheres of resulting hierarchies – in the married life, relations with relatives, and the social sphere.

Thus, the obtained empirical data were subject to the statistical analysis in order to determine a ratio and direction of correlation between two spheres: professional and married life, professional and relations with relatives, professional and social.

The interpretation of the obtained results can be built in the correlation search logic: among the sources of personal difficulties in significant spheres, correspondingly, among competences in overcoming difficulties in different spheres of life.

Thus, if two features of personal attitude to the sources of difficulties are in correlation (the result goes to the zone of certainty on "the significance axis", then a correlation of relevant competences in overcoming difficulties in these spheres of life is possible, otherwise we can speak about lack of interrelation of competences in overcoming difficulties in these spheres of life.

The choice of this method of finding the correlation dependence was determined by the following condition: we have studied two features in the same group of testees.

Spearman's rank correlation coefficient was calculated by the formula:

$$r_s emp. = 1 - \frac{6 \times \sum (d^2)}{n \times (n^2 - 1)}$$

Where, d was the difference between ranks on two variables for each n (the number of questions in the questionnaire subject to processing with regard to each sphere of life); n was the number of ranked values ($n = 11$).

We compared the obtained empirical value to critical values:

$$r_s cr. = \left\{ \begin{array}{l} 0.61(p \leq 0.05) \\ 0.76(p \leq 0.001) \end{array} \right\}$$

The result was put together with critical values on the "significance axis".

There is no correlation, if:

$$r_s emp. \leq r_s cr.$$

Below are the research results of correlation of the sources of difficulties in the professional sphere and married life.

$$r_s emp. = 1 - \frac{6 \times \sum (d^2)}{n \times (n^2 - 1)} = 1 - \frac{6 \times 172.25}{11 \times (11^2 - 1)} = 1 - \frac{1033}{1320} = 1 - 1.78 = 0.22$$

Conclusion: the empirical value 0.22 means that there is no correlation between the sources of difficulties in the professional sphere and married life.

Below are the research results of correlation of the sources of difficulties in the professional sphere and relations with relatives.

$$r_s emp. = 1 - \frac{6 \times \sum (d^2)}{n \times (n^2 - 1)} = 1 - \frac{6 \times 47}{11 \times (11^2 - 1)} = 1 - \frac{282}{1320} = 1 - 0.21 = 0.79$$

Conclusion: the empirical value 0.79 means that there is a correlation between sources of difficulties in the professional sphere and relations with relatives.

Below are the research results of correlation of the sources of difficulties in the professional and social spheres.

$$r_s emp. = 1 - \frac{6 \times \sum (d^2)}{n \times (n^2 - 1)} = 1 - \frac{6 \times 252.5}{11 \times (11^2 - 1)} = 1 - \frac{1515}{1320} = 1 - 1.14 = -0.14$$

Conclusion: the empirical value -0.14 means that there is no correlation between the sources of difficulties in the professional and social spheres.

Results and discussion

Thus, based on the results of processing I. Koler's questionnaire by Spearman's rank correlation method, it was found out as follows: the correlation between the sources of difficulties of a person in the professional sphere and relations with relatives (Figure 1); no correlation between sources of difficulties of a person in the professional sphere with married life and social spheres.
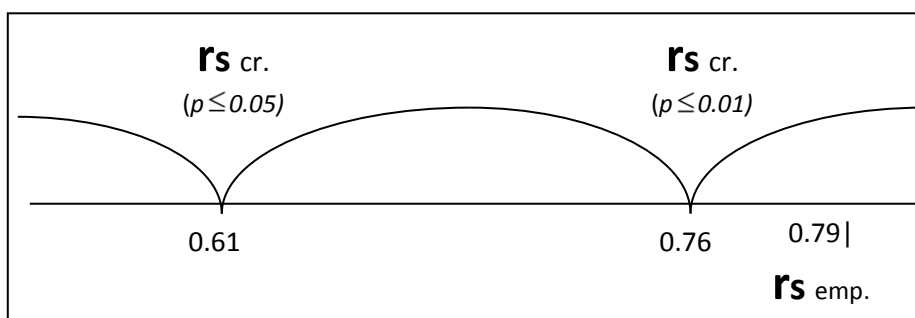
Figure 1. Correlation between the sources of difficulties in the professional sphere and relations with relatives

Figure 1 shows the presence of correlation.

Also, it should be noted that this processing does not exhaust the possibilities for a future comprehensive analysis of these research results.

According to the fourth objective, we present psychological and pedagogical recommendations on solving problems related to the formation of professional activity at higher education institutions.

We think that professional integrity as a required competence of professional activity can be formed within the frame of psychological sciences.

Thus, for example, a course Psychology of Business Dialogue is focused on the collaborative experience of people under working conditions. It assists students in developing such personal qualities as business activity, responsibility, stress resistance, self-control, behavioral flexibility, etc.; promotes the development of the need for self-realization.

The cognitive component includes the basic terms of Psychology of Business Dialogue. Students should know: key components of mental organization of a person, forms of business communication in a team, rules and principles of modern business custom, features of social perception, key elements of business communication, features of nonverbal behavior and nonverbal means in business communication, aspects of speech as means of verbal communication, key concepts of social interaction, key characteristics of a working group as a social-psychological community, social-psychological phenomena of social increment, informal structure of a working group, its formation and function features, key management styles and their application conditions, strategies of interaction under the conflict.

The communicative component includes personal abilities to perform an effective social interaction. So, a student should be able to: compare the psychological features of a person with his or her behavior to optimize business communication, use feedback effectively within the communication process, understand body language and use it in the course of communication effectively, use oral and written language as communicative means, make contacts with the company, analyze own activities and interpersonal relations in a group to improve them, create an image of a corporation and a person, make decisions independently, show initiative, build an individual professional development path.

The behavioral component includes the knowledge-use experience, an ability to perform production tasks in a quick, professional and quality manner. A student should study: communicative tools and methods of interaction in a working group, psychotechnics of communication behavior in the context of a conflict, personal and professional improvement skills, self-realization skills.

Taking into account empirical findings, it is practical to complete competences from the professional sphere with competences from the

sphere of relations with relatives. It requires additional research and practice studies.

Thus, the goal of the research has been achieved, as we present the theoretical justification and practical development of psychological and pedagogical basis of forming the professional activity.

Conclusion

Conclusions according to the set objectives are as follows:

1) the authors relate the definitions within the frame of studying professional activity to Petrovskiy's theory; they determine and introduce a new term– *"professional integrity"*;

2) the theoretical justification and development of the psychological and pedagogical basis of professional activity of a modern worker are presented within the frame of the competence approach; *"professional integrity"* is presented by relevant components – competences;

3) the study of the problematic area of professional activity is connected with the search for correlation of different spheres of life at a specific developmental stage (middle age); the authors present a modified variant of processing the results of the methods *"I. Koler's questionnaire to study the patient's satisfaction with his or her functioning in different spheres"* by Spearman's rank correlation method; the authors identify the correlation between the professional sphere and relations with relatives;

4) psychological and pedagogical recommendations on solving problems related to the formation of professional activity at higher education institutions are presented within the frame of psychological sciences according to three competences of professional integrity (cognitive, communicative, and behavioral).

"Professional Integrity within the Structure of Professional Activity: Psychological and Pedagogical Formation Basis," *Astra Salvensis,* VI (2018), no. 12, p. 183-191

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Directions of Increasing the Effectiveness of Career Guidance System for Students in Russia

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Abstract. *The need to meet the world educational standards caused the actualization of the problem of improving the quality of vocational training in the higher education system. Studies have shown that the solution to this problem is closely related to the effectiveness of early career guidance work with students - future university students. In this regard, career guidance becomes one of the most important urgent tasks of the modern school. The purpose of the study is the theoretical and methodological substantiation of the system of psychological and pedagogical support of professional self-determination of students. Methods of the study: theoretical methods (study of theoretical sources and scientific publications, Internet resources, analysis, synthesis, generalization); diagnostic methods (questionnaire); statistical methods for processing experimental data. The result of the study was the substantiation of the need to develop a new career guidance system, a description of the history of the formation and development of career guidance in Russia, the definition of current trends in career guidance, a description of the existing career guidance model, identification of the main problems and the definition of methodological approaches to the development of the system of psychological and pedagogical support of professional self-determination of students.*

Keywords: career guidance, professional self-determination, career choice, system of psychological and pedagogical support of professional self-determination.

Introduction

The conducted study proved that the current system of career guidance in the Russian Federation does not fully satisfy the needs of students in information for a conscious career choice. The situation is complicated by rapid changes in the social and economic sphere. Futurologists find it difficult to give an exact answer, which professions will be in demand in the labor market in 5-10 years. That is why Russia needs such system of psychological and pedagogical support of professional self-determination of students, which would contribute not only and not so much to the right career choice, but to the formation of readiness for professional self-determination and education throughout life.

The scientific novelty of the results of the study consists in substantiating the use of a complex of methodological approaches (existential, acmeological, axiological, reflexive, environmental, and ideal-oriented) for constructing system of psychological and pedagogical support of career guidance of students who meet the challenges of the modern information society. The purpose of this system is not only to help students in professional self-determination, but in the comprehension of the value meaning of work, finding oneself as a professional and as a person in

professional work. Practical implementation of these approaches means the creation on their basis of a reflexive-value psychological and pedagogical support system of professional self-determination of students.

The conducted study proved that the current system of career guidance in the Russian Federation does not fully satisfy the needs of students in information for a conscious career choice. The situation is complicated by rapid changes in the social and economic sphere. Futurologists find it difficult to give an exact answer, which professions will be in demand in the labor market in 5-10 years. For that reason, Russia needs such system of psychological and pedagogical support of professional self-determination of students, which would contribute not only and not so much to the right career choice, but to the formation of readiness for professional self-determination and education throughout life.

The theoretical significance of the study consists in revealing new trends in the development of career guidance at the present stage, in expanding the conceptual apparatus of pedagogical science by clarifying and concretization the content of the concepts „professional self-determination" and „career guidance".

Practical significance is the development of methodological recommendations for teachers on the introduction of approaches to the creation of a reflexive-value psychological and pedagogical system support for accompanying and supporting self-determined students in the profession.

The limitations of the study are related to the fact that underestimation by the developers of such approaches to the creation of support system of professional self-determination, as existential, axiological and especially ideal-oriented, will exclude the component responsible for the personal self-determination of students and the acquisition of the value of labor by them.

Integration of the Russian Federation into the European space of higher education and the need to comply with universal educational standards have actualized the problem of improving the quality of vocational training, which, as is known, largely depends on the level of motivation of students. An insufficiently high motivation for qualitative education, professional improvement, and increasing professional competence, which is observed today, is most often associated with the wrong career choice to which the student is not interested.[1] Most often, when career choice and a higher educational institution, the students are dominated by utilitarian and practical motives, which are considered to be weakly effective in cognitive activity and cannot contribute to improving the quality of education. For that

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[1] A. R. Gapsalamov, R. R. Ibatullin, & A. F. Kaviev, "Features of Estimating the Effectiveness of Implementation of Labor Actions in the System of Secondary Vocational Education", *Astra Salvensis,* V (2017), no. 10, p. 329–338.

reason, it is necessary for students to provide qualified career guidance help in time.

Thus, the quality of vocational education directly depends on the successful professional self-determination of students, because if the profession is chosen correctly, in accordance with interests and inclinations, then the motivation for education is high, and in the person of a university graduate the state receives a competent employee.

All of the above proves the urgency of the problem of career guidance, because its effectiveness directly affects the socio-economic status of Russia, the development of the labor market, employment of the population, raising the social standard of living.

The purpose of this study is the theoretical and methodological justification of the system of psychological and pedagogical support for the professional self-determination of students.

The main methods of studying this problem are as follows:

− Theoretical methods: the study of theoretical sources and scientific publications, Internet resources, analysis, synthesis, and generalization;

− Diagnostic methods (questionnaire);

− Statistical methods for processing experimental data.

Literature review

The study of theoretical sources and scientific publications confirmed the urgency of the development of a new career guidance system, allowed to determine current trends in the development of career guidance work, to build the existing career guidance model in the Russian Federation, to identify the main problems and to determine methodological approaches to the development of a system of psychological and pedagogical support for the professional self-determination of students.

The attention of scientists and teachers - practitioners has always attracted problems of career choice, the conditions for achieving high results in it, questions of self-actualization in professional activity, mechanisms for „deployment" and adequate application of a wide range of abilities and the entire potential of the person.

The relevance and significance of the development of new forms, methods, technologies of career guidance activity of educational organizations, as well as the provision of psychological and pedagogical assistance to students in professional self-determination, are confirmed by the studies of the relevant scientists and practitioners.

Professional self-determination is closely related to the notion of career guidance, which, as is known, is a division of the science of work, as well as comprehensive work with young people, aimed at their further employment. At its core, career guidance is the psychological and social support of a self-determined person.

Abroad in the present career guidance is given quite a lot of attention.

For example, in the USA, a directory of popular professions is regularly supplemented. In the directory each profession is described in detail; forecasts for further development are given for the profession, average salaries in the industry, required skills and recommendations for the choice of professional education are indicated.

The history of career guidance work in our country is about one hundred years old, and throughout its development, scientists have closely linked career guidance with professional and personal self-determination. Professional self-determination is not the creation of the limits of human development, not falling into professional limitations, but the search for opportunities for unlimited development. This is not a one-time act, but a long, multi-year process, connected with different purposes and having different content at different age stages.

Domestic scientists consider the process of professional self-determination is not a single act that takes place simultaneously, but as a long process of finding oneself in the profession.[2]

Foreign studies confirm the relevance and importance of the problem of professional self-determination and its interdisciplinary nature. Among the foreign concepts that had the most significant impact on the development of the doctrine of professional self-determination, one can call the concept of professional development D. Super,[3] the scenario theory of E. Bern,[4] the concept of self-actualization A. Maslow,[5] the typological theory of J. Holland,[6] the theory of compromise with the reality of E. Ginsberg and others.

According to the concept of D. Super, occupational preferences of personality can be regarded as its attempts to implement the self-concept. The subject expresses opinions about a particular occupation, and then precisely these opinions determine his/her occupational self-concept. An occupation is chosen when the requirements for this occupation provide the subject with a role that is consistent with his/her self-concept. A certain thesaurus is formed and used for occupational choice by the subject. But, this

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[2] E. F. Zeer, *Psychology of Professional Education*, Moscow, Educational Center „Academy", 2013; M. P. Nechaev, & S. L. Frolova, "Modern Understanding of the Problems of Career Guidance of Students", in *Gaudeamus*, 2 (16) (2017), p. 9–16; E. Yu. Pryazhnikova, *Career Guidance*, Moscow, Educational Center „Academy", 2013; S. N. Chistyakova, "Professional Self-Determination of Students: Problems and Solutions", in *Professional Education in Russia and Abroad,* 2 (18) (2015), p. 118–122.

[3] D. E. Super, *The Psychology of Careers*, New York, Harper & Row, 1957.

[4] E. Bern, *Games People Play: The Psychology of Human Relationships*, New York, Grove Press, 1964.

[5] A. G. Maslow, *Self-Actualized People: The Study of Psychological Health*, HPSY, 2017.

[6] J. H. Holland, *Adaptation in Natural and Artificial Systems. An Introductory Analysis with Applications to Biology, Control, and Artificial Intelligence*, Cambridge, MIT Press, 1992.

happens only when the characteristics of his/her general self-concept coincide, or at least correlate with the characteristics of the professional self-concept.

The position of E. Bern who believed that in choosing an occupation, people are not subjects, because they are guided by the scenario that was formed under the influence of parents in early childhood is a specific "antithesis" of D. Super's concept.

A. Maslow, as the central concept of professional self-determination, singled out „self-actualization", i.e. ideal functioning, the achievement of happiness „here and now". The self-actualized person is satisfied with the social and professional status achieved and personal life. They are calm, confident in the future, successful, financially self-sufficient. From the point of view of a psychologist, self-actualization is possible only when a person has chosen a career corresponding to their natural inclinations.[7]

J. Holland put the career choice in dependence on the formed type of person. The scientist singled out six personal types (realistic, intellectual, social, conventional, enterprising, artistic), which allow to correlate personal characteristics with the requirements of one or another professional environment.[8]

E. Ginsberg believed that the career choice can be viewed as an evolving process, in which there is a series of „intermediate solutions". These intermediate solutions are important in themselves, because they restrict freedom of choice and, as a result, in the aggregate lead to a final solution.[9]

The original concept of career guidance is offered by B. Burnett and D. Evans. The future profession and life is considered by them as an object of design. At first, problems are identified, and the loan is created a sketch of the „desired life". After testing different sketches, the most appropriate one is chosen.[10]

German psychologist K. Fopel career guidance orientation work builds on the principles of partnership interaction and humanistic psychology. Their psychological games help children in self-knowledge, they teach effective interaction with adults and peers, without which, according to the psychologist, it is impossible to correctly determine oneself in the profession.[11] According to many modern scientists, the experience of German specialists in the professional self-determination of students deserves close attention. School programs are aimed at training students for

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[7] A. G. Maslow, *Self-Actualized People: The Study of Psychological Health*.

[8] J. H. Holland, *Adaptation in Natural and Artificial Systems. An Introductory Analysis with Applications to Biology, Control, and Artificial Intelligence*.

[9] F. Rice, K. Dolgin, *Psychology of Adolescence and Beardless*, Saint-Petersburg, Piter, 2010.

[10] B. Burnett, D. Evans, *Designing Your Life: How to Build a Well-Lived, Joyful Life*, New York, Knopf, 2016.

[11] K. Fopel, *Psychological Groups*, Moscow, Genesis, 2013.

an independent life, to implement the interconnection of general educational subjects with the life experience of students and their individual characteristics.[12]

The theirtory of career guidance work in our country is about one hundred years. Moreover, *„in the 1930s career guidance was prohibited by political means, in the 70-80s. - bureaucratic, and in the 90s (in the era of the „heyday of democracy") - economic (almost without funding)"*.[13]

The 21st century urgently placed the problem of career guidance of students in the number of the most important, since the implementation of economic reforms in the country and its socio-economic development depends on its solution.

It should be noted that the quality of vocational training of university graduates is not high enough.

Materials and methods

In order to confirm the relevance of the chosen area of research, a questionnaire was conducted among the students and teachers of Federal State Budgetary Educational Institution of Higher Education Russian State University of Tourism and Services Studies, Federal State Budgetary Educational Institution of Higher Education Ural State Pedagogical University, Federal State Budgetary Educational Institution of Higher Education Southern Federal University, and State budget educational institution of higher professional education in Moscow Region „Academy of Public Administration", suggesting the identification of motives choice of university and profession. In total, the study covered 1836 students, 197 teachers.

It should be noted that the main purpose of the questionnaire and testing was to identify the main motives for choosing students in a higher educational institution and the motives for career choice. Students were not offered ready-made answers, which contributed to the „scatter" of opinions.

The questionnaire included 4 questions, two of which were related to the identification of the motives for choosing a university and profession, one was to identify the purpose of professional education, one - with employment plans after university graduation.

Results

The results of the study are presented in Table 1.

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[12] W. Ries, *Berufsbildene Schulen*, Weinheim, Fredenberg, 2014.

[13] E. V. Tatochenko, *Historical Aspects of the Formation and Development of Career Guidance Work in Russia and Abroad*, Saint Petersburg, Superinf, 2018.

Vladimir AFANASIEV, Marina VRAZHNOVA, Mikhail NECHAEV,
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Table 1: Motives for choosing university and profession for first-year students

Place in the rating	The motive for choosing a university	Motive for career choice
1	Education cost	Urgency and demand in the market
2	Complexity level of enrolling in a university	Prestigiousness
3	Prospects for employment	Economic stability
4	Availability of interesting specialties	Interest in the profession
5	Positive feedback from relatives and friends	Opportunity to make a career
6	„Together with a friend”	Opportunity to open „own business”
7	The proximity of the university to the place of residence	Fashion for the profession
8	Quality factor of education	Ability to work abroad
9	Level of difficulty in education at the university	The ability to travel
10	Public opinion about the university	„For a company with a friend”, on the advice of friends, relatives

The analysis of the given data testifies to low professional motivation of students, because the desire to get a quality education takes the eighth position of the rating and under the specialty of interest (the fourth position), as it turned out, is understood not a profession that causes interest, but attracts primarily from the point of view of prestige, relevance and high pay. The results show that the students, when choosing a future career and a higher educational institution, are dominated by utilitarian and practical motives, to which humanistic pedagogy, accustomed to rely on broad public motives, has not yet developed a definite relationship. It is believed that utilitarian and practical motives are quite strong in a competitive environment. However, the social and social significance of such motives is reduced to zero, since the person in this situation is aimed at obtaining benefits primarily for themselves.

Utilitarian and practical motives are considered to be weakly effective in cognitive activity, since a materially or statistically-positively motivated student regards higher education as not a purpose, but a means by which they will receive a diploma. In this case, it is the diploma that is the main purpose for the student. And quite often to work on the specialty, indicated in the diploma, the graduate of the university and does not start.

Effective motivations for the quality of education are professional interests, professional inclinations and ideals, which makes it possible to identify professional diagnostics as a component of career guidance.

Discussion

The revealed tendencies of motivation and career choice are confirmed by publications of many researches. The importance of effective career guidance in general education organizations is emphasized in a number of government documents. For example, in the Federal Law „On Education in the Russian Federation" No. 273-FZ of December 29, 2012, Article 66.3 states that „*secondary general education is aimed at <...> formation of skills of independent educational activity on the basis of individualization and career guidance of the content of secondary general education, training the student for life in society, independent life choice, continuing education and starting a professional activity*".[14]

On November 24, 2016 at the session of the federal educational and methodological association of the enlarged group of areas of training „Political Science and Regional Studies", the Minister of Education and Science of the Russian Federation Olga Vasilieva stated: „*We need to return to schools orientation to the profession, it is necessary, and this is our problem with you*". The head of the Ministry believes that the system of higher education gives applicants too many universities and specialties, so many of them cannot decide which future profession they should choose.

So, the career guidance of students today is one of the most important tasks facing the general education organization. At the same time, starting with the adoption of the RF Law of April 19, 1991 No. 1032-1 „On employment in the Russian Federation", the system of school career guidance work has almost completely collapsed. And at the present time, teachers, unfortunately, do not have career guidance. In addition, the methods and tools for career guidance that have been accumulated to date do not already ensure its effectiveness, since they do not take into account the realities of our time and the individual requests of students. The situation is exacerbated also by the parental community, which is focused on compulsory admission of the child to the university and certainly on the legal, economic, managerial, journalistic faculties, despite the fact that a significant part of these professions are not in demand in Russia today.

Below are diagrams reflecting the forecast of the demand for personnel in the Russian Federation by levels of education (Figure 1) and by production spheres (Figure 2).

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[14] Federal Law of the Russian Federation of December 29, 2012 No. 273-FZ "About Education in the Russian Federation", http://cis-legislation.com/document.fwx?rgn=57340, accessed 15. 03. 2018.

Vladimir AFANASIEV, Marina VRAZHNOVA, Mikhail NECHAEV,
Svetlana FROLOVA, Liudmila SHYPOVSCAIA
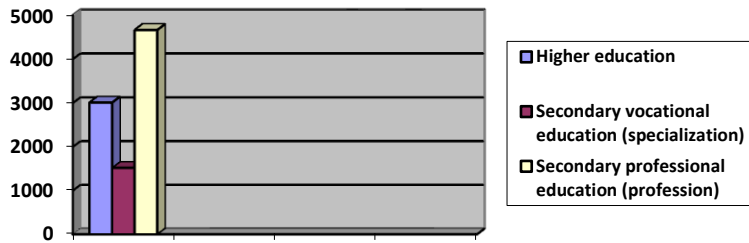
Figure 1: Forecast the demand for personnel by levels of education
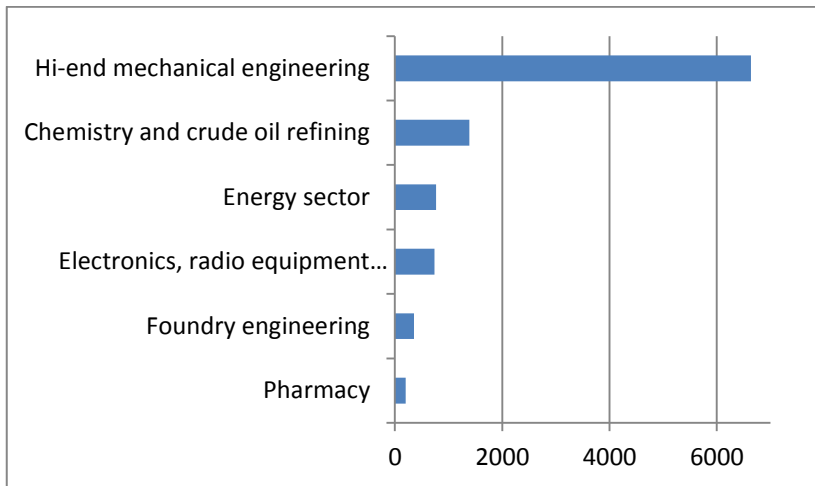
Figure 2: Forecast of the demand for personnel in production areas

On the part of the students there is certain isolation from reality, non-inclusion in modern and promising professional practices, a vague idea of professions. Hence, the career choice by many of them turns out to be accidental.

It is necessary to distinguish between professional self-determination and professional orientation. Professional self-determination is the active activity of a person who „searches" for themselves in professional activity in specific social conditions; the creation of an image of a professional career and professional ideal. The purpose of professional self-determination is the career choice by the self-determining person.

Career guidance is a purposefully organized interaction of adults and children, which allows a self-determined person to better navigate the complex and diverse world of occupations and the needs of society in the reproduction of the socio-professional structure. The purpose of career guidance is to provide the students with necessary information about the world of professions and assist in the conscious choice of the future career,

create conditions for the realization of life plans, and form a value attitude to professional activity.

Today, the problem of career guidance is particularly acute for various reasons. According to the Institute of Education of the Higher School of Economics, experts predict in the next 20 years a decline in the population in Russia by 16 million people.

By 2025 the country will lose every sixth employee. Today, enterprises spend up to 40% of their budget on staff education, for graduate university graduates, while in the West these expenses are only 15-20%.

50% of students do not associate the choice of the future career with their real capabilities and the needs of the labor market.

67% of students do not have a complete idea of the scientific basis for career choice.

46% of respondents are oriented in choosing a university and a future profession for support from adults.

44% are not provided with information about the possibilities of continuing education.[15]

And, most importantly, the market of professions has changed a lot. Listening to futurists, it is already very difficult to say exactly what will be claimed in the labor market in just 5-10 years.

The analysis of publications made it possible to identify the trends that today's school leavers should know when choosing a career in order to predict their future employment:

1. Compensation for work may not be related to the formal productivity of the worker's labor. This means that the models of labor remuneration have changed a lot today. In addition to the salary that an employee receives, they can receive a certain bonus, which, at their discretion, can be divided among their communicants, i.e. colleagues whom they most often communicate with. Another model of pay is related to goal-setting. The employer suggests the employee to formulate purposes, from the implementation of which the payment of their labor will depend. In this case, one can „plan" as much as they want to earn. But there is no risk to do it all. This is a very „smart" model, which forms the responsibility. Both models require that current graduates train effective communication and goal-setting.

2. Not employees, but employers can become competitors, trying to attract the best specialists to their company. This trend, it seems, is no longer the future, but the present. Each leader would like to have competent employees working for them. At the same time, they are ready to pay them a high salary, realizing that the degree of competitiveness of their company/firm/organization depends on the productivity of the best

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[15] M. P. Nechaev, & S. L. Frolova, "Modern Understanding of the Problems of Career Guidance of Students", p. 9–16.

employees. This trend cannot but motivate graduates to achieve high results in education. The dependence of wages on competencies is obvious.

3. In the list of future professions there is such as a colleague of the team of employees, which one can then offer to the employer in full. In this there is rationality especially for the employer, who does not have to look for workers one at a time and spend money on the services of employment agencies. It is more profitable for them immediately, guided by the principle of synergetics, to hire a team. This trend again underscores the relevance of communicative competencies. Graduates should understand that the better they communicate, the easier it will be for them to get a job.

4. ICT competence is very important. Today the once existing boundary between „techies" and „humanities" is erased. Job applicant requires that they can work with a computer. And it should be noted the need for ICT competence literally in all spheres of public life.

5. There is a need to form a personal brand where the brand, according to the current Russian explanatory dictionary of Efremova,[16] is the trademark of the product or product in the most preferred image that has a high reputation with the consumer. This means that graduates of schools should be able to work on their image. In the future, not so much a diploma as the image will determine the competitiveness. A person will have to be able to „submit" themselves, in order to „sell" their work more profitably. Children can and should be told that the competence necessary in the modern world can be obtained most. Federal Law No. 273-FL of December 29, 2012 (as amended on July 29, 2017) „On Education in the Russian Federation" legalizes formal, non-formal and informal education. Children should be aware of this, and also that there is nothing wrong with the fact that there is no such diploma. The employer of the future will focus not on the diploma, but on the competency of the job applicant.

As it can be seen, in career guidance today it is very important to inform the students who very much depends not on the „crusts" obtained even in the most prestigious university, but on the applicant, on professional and personal competencies, among which the communicative competence comes first.

The model of the existing career guidance system in the Russian Federation is as follows:

– Internet resources: such sites as *ucheba.ru*, proforientator.*ru*, *postupi.online*, *profguide.ru*, *metodkabi.net.ru*, Galina Rezapkina's methodical career guidance department, and others specialize in vocational guidance of students; there are also specialized job search sites: *FinanceJob*, *RABOTA.RU*, *SuperJob*, *hh.ru*;

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[16] T. F. Efremova, *The Modern Explanatory Dictionary of the Russian Language*, Moscow, Publishing House "Russian Language", 2000.

− Centers for career guidance, for example ProfGid is the center for career guidance of Elmira Davydova (Moscow), the Moscow Center for Career Guidance „Reasonable Choice" (Moscow), the Center for Career Guidance and Psychological Support „Resource" (Yaroslavl), etc.;

− School systems for career guidance;

− Children's movements, for example, the JuniorSkills movement, etc.

The main contradictions of career guidance, negatively affecting the process of professional self-determination of students are as follows:

− Between the need for the development of high-tech and science-intensive production and inadequate orientation of the education system and its subjects (students and their parents) to the development of relevant professions;

− Between the needs and expectations of high school students in providing them with pedagogical support in professional self-determination and inadequate scientific, methodological and organizational readiness of general education organizations to solve this problem;

− Between the need to develop an innovative system of career guidance work and the lack of elaboration of modern career guidance tools that take into account the realities of time and the individual needs of students;

− Between the enormous importance of career guidance for both a self-determining person and for society as a whole, and a real underestimation of this work, expressed in the lack of time for it, in the poor training of professional advisers;

− Between the need to training a self-determined person for an independent and conscious choice and career in a changing environment, and the existing practice of predominantly professional counseling assistance, organized without activating the consulted.[17]

All that has been said proves convincingly that in order to solve problems it is necessary to systematically organize psychological and pedagogical support for the professional self-determination of students, which is included as one of the most important components - career guidance.

The development of a system of psychological and pedagogical support for the professional self-determination of students, meeting the challenges and needs of modern times, should be carried out on the basis of existential, acmeological, axiological, reflexive, environmental, and other

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[17] S. N. Chistyakova, K. N. Sivtseva, & A. R. Atlasova, "Problems of Career Guidance for Students in Russia", in *Concept,* 26 (2015), p. 476–480.

approaches that, from our point of view, will lead career guidance to a new level of development, will help personally oriented.

Existential approach implies the following:

Professional activity takes the most important place in a person's life, because they deal with it a significant part of their life, it is a source of means of subsistence. In addition, it is the profession that allows a person to realize natural inclinations and abilities, to achieve existential satisfaction, which can be considered as self-actualization, i.e., the fullest possible realization of talents, abilities, and potencies.[18]

The existential approach to career guidance presupposes the consideration of professional claims of students, helping them to realize professional purposes.

Acmeological approach implies the following:

Acmeology as a special branch of psychology believes that the person's life path is „tied" to the educational route and professional activity, to products and actions that can be successful and unsuccessful. From the professional activity depends the quality of a person's life, the acquisition of the meaning of life by achieving „acme". Acmeological approach examines the problem of professional self-determination from the perspective of the acmeological orientation of the person, striving for the highest professional achievements. The central concept of acmeology is „creation", expressed in the self-construction of a professional person in accordance with the ideal model. Acmeological approach requires taking into account in career guidance not only professional interests, inclinations and claims of students, but their ideas about ideal models of professional career.

Axiological approach implies the following.

Each professional activity has its own value content, its value potential. Integration, i.e., entry into the profession, means the full acceptance of professionally significant values. Self-determined in the profession student should know about this.

Reflexive approach implies the following:

Reflexive approach, the key categories of which are „comprehension", „awareness", „value", „analysis", „self-analysis", „evaluation", „self-evaluation", allows to focus the attention of a self-determined high school student on the importance of career choice personally for them and the significance of the chosen one the profession for their self-concept.

The mediocre approach implies the following:

In environmental pedagogy, the environment is understood as everything that surrounds a person, what they react to, under the influence of which their personal formation takes place. Hence it seems justified to

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[18] A. G. Maslow, *Self-Actualized People: The Study of Psychological Health*.

consider that in the educational environment there is potential for professional self-determination of students. The purpose of educators is to identify this potential and build a model of career guidance environment for the purpose of effective career guidance of students. In this model, it seems to us, it is advisable to include educational organizations of secondary professional education, higher education, manufacturing enterprises, cultural organizations, etc.

Ideal-oriented approach implies the following:

A modern graduate of a school should have the ability and readiness for a conscious career choice, and a modern graduate of a university should have a professional orientation, readiness for productive professional activity, ability to creative transformation of the profession and themselves as a professional. From our point of view, continuous education throughout life should be understood not as an endless process of changing professions, but as a constant replenishment of knowledge, the development of competences for professional development, career building, and the growth of professional skills.

This is possible only if a person has a professional ideal, which is the highest professional purpose, fulfills the function of a „guiding star" guiding professional development. The professional ideal is the basis of career and life-building, because a person lives and works in accordance with their idea of an ideal professional. Being an obligatory component of consciousness, the ideal is formed on the basis of needs and interests, which are determined by the natural inclinations of person. It follows that the content of the professional ideal is, as it were, given by nature, because it is related to professional purpose. If the destination can be understood, „guess", then the process of forming a professional ideal will be natural, corresponding to the psychological nature of the child, and therefore harmonious. Driven by the ideal, the child is initially intuitive, and then consciously takes possession of the necessary knowledge and modes of activity. Becoming a student, studying with interest, clearly represents the purpose of education, consciously chooses a career educational institution and successfully mastering the profession, becoming not only a competent specialist and master of the profession, but also a creator of the profession.[19]

Practically-oriented approach implies the following:

The prognostic approach consists in forecasting the future professions and navigation of high school students in the priority areas of economic development in the region and the country as a whole.

The monitoring approach involves a purposeful, systematic, multiple and multifaceted study of students' readiness for professional self-

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[19] S. I. Frolova, "Innovative Understanding of Career Guidance of Students", in *Profile School,* 2 (4) (2016), p. 36–41.

determination. This approach requires regular not only psychological, but also pedagogical diagnostics, in particular the study of the professional interests and ideals of student.

The game approach, the essence of which is to organize a gaming career guidance space, which is one of the components of the career guidance orientation model. This is a series of business, simulation career guidance games, providing the opportunity to „enter" the profession, „playing" various professional roles; a series of card and board games that activate the internal readiness of student to career choice.

In order to solve the problems of the quality of vocational training of graduates of a university, qualified professional guidance is needed, for which it is required to develop a system of psychological and pedagogical support for the professional self-determination of students.

For the practical implementation of the above listed scientific approaches, the following forms of work can be recommended:

1) *Within the framework of the existential approach:*

− Class hours on self-knowledge topics;

− Individual conversations with student in order to identify what they most want from the future profession;

− Group and individual consultations, during which the teacher gives information on the potential provided by a profession for the realization of abilities;

− Cognitive and enlightening lectures on self-actualization and self-actualization in professional activity;

− Organization of professional samples;

2) *Within the acmeological approach:*

− Familiarity with professiograms, professional standards in an adapted form;

− Class hours with the invitation of successful professionals;

− Stories about outstanding professional persons;

− The development of models for an ideal professional career;

− Viewing documentaries and feature films about successful specialists;

− Interviews with employers of successful firms, etc.;

3) *Within the framework of the axiological approach:*

− Acquaintance of students with the value content of a particular profession;

− Compilation of value characteristics of professions;

− Pedagogical workshops of value orientations;

− „My professional ideal", „What qualities does one need to have to become a successful...lawyer/doctor/teacher...?", etc.;

– Paedagogical diagnostics of the formation of professionally significant qualities;

– Research and project activities of students;

4) Within the framework of the reflexive approach:

– Reflexive diagnosis of professional ideals of students;

– The development of strategies for professional self-determination;

– Acquaintance with Internet sites on career guidance;

– Communication trainings;

– Education methods of self-knowledge;

5) Within the framework of the environmental approach:

– Open days in universities and colleges;

– Excursions to the enterprises;

– Career guidance workshops and master classes with the involvement of specialists.

6) Within the framework of practically-oriented approaches:

– Professional counseling and informing students about the state of the labor market;

– „Profession fairs", „job fairs", „labor holidays", etc.;

– Iimplementation of projects on the topic „Professions of the future", etc.

– Purposeful, systematic, multiple and multidimensional study of students' readiness for professional self-determination;

– Business, imitation career guidance games, etc.

Using the above listed approaches and relying on the best traditions of career guidance work in our country and abroad, a general education organization can create an effective system of career guidance. The career guidance of students should become an organic part of the educational work of the general education organization if it is really interested in the success of its graduates in their further professional self-determination and professional careers. It is important to note that according to the criterion of professional success of school graduates, one can also judge about the effectiveness of the activity of the general education organization as a whole.

Conclusion

The quality of vocational training of university graduates depends on the degree of motivation to master the profession. This, in turn, depends on the correspondence of the future professional activity to the interests and inclinations of the students. That is why the timely identification of professional interests, inclinations and ideals is the most important component of the reflexive-value system of psychological and pedagogical

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support for the professional self-determination of students. Formation of a professional ideal begins before entering a higher educational institution. Already in early childhood in the mind of the child there is a pre-professional ideal, which is manifested in the children's game. In the school years, a pre-professional ideal is actively being formed, the manifestations of which can be observed in the cognitive interests of the student. To the senior classes, on the condition of pedagogical support, based on a set of approaches (existential, acmeological, axiological, reflexive, environmental, and ideal-oriented), the professional ideal itself is formed. Obviously, the path of personal and professional development of such a student in the university will be more harmonious and effective.

"Directions of Increasing the Effectiveness of Career Guidance System for Students in Russia," *Astra Salvensis,* VI (2018), no. 12, p. 193-209

Aliya MOMBEK, Sholpan KULMANOVA, Galina KOLESNIKOVA, Lyazat
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Management of the Communicative Competence Development in Future Physical Education Teacher

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Abstract. *With account of specifics of work of physical education (PE) teachers, we believe the problem of formation of their communicative competence, abilities and skills to solve practical tasks in different psychological-educational situations, studying the level of development of interpersonal relationships among students, identifying their life values and forming value attitude to healthy lifestyle, opening new possibilities of personal development to their students is a topical problem. The goal of the research is to identify the level of maturity of communicative component of preparing future PE teachers for professional activity. The methods of the research are testing, self-evaluation of students using questionnaires, tests, and inquiry forms, analysis, methods of mathematical statistics. During the empirical study we have established that future PE teachers have to develop their ability to create communicative environment for successful interpersonal interaction with students. Comparative analysis of the results of maturity of communicative competence of future PE teachers has shown dynamics of formation of communicative competence of students. The experiment has shown that in the basis of the development of communicative competence of future PE teachers students of experimental groups (EG) taught by the methodology presented in the study show better results than students of control groups (CG). It has been proved that the level of interaction depends on the effectiveness of group work. Regular interaction of EG students during the trainings contributed to the formation of communicative competence of future teachers, which was reflected in effective mastering of models of pedagogical communication.*

Keywords: communication, communicative competence, communicative component of training, level of maturity of communicative competence, physical education teacher.

Introduction

Today the need for new content of knowledge offered in the field of education brings into focus the appropriateness of the issue of modernisation of higher pedagogical physical education and requires reconsideration and reformation of conceptual basis of future PE teachers training.

In general, professional competence of a teacher is a dynamic combination of knowledge, abilities, and practical skills, ways of thinking, professional, worldview, and civil characteristics, moral and ethical values, which identifies the ability of a teacher to successfully conduct professional activity. Within professional activity teacher acts as an active subject of communication: transfers and acquires information from students, colleagues, and parents, gains contact with them, forms relationships based on dialogue, understands and perceives the inner world of a child, is willing to realise the abilities of each student as much as possible and ensure their emotional comfort within the educational process. For this reason, communicative competence is an important component of teacher's professional

competence while one of the primary tasks of higher pedagogical education is to form communicative competence of a teacher as it acts as a moral and spiritual factor and scientific content of the educational process, in which teacher's knowledge and wish to help and understand students are the most important things.

Communication in pedagogics is mainly a technological, informational, speech aspect of definition of society as a purely technological means of information transmission.[1] However, it is perceived as something that cannot be defined in educational process, as a matter which is neutral concerning the essence, content, values of pedagogics.

Professional-pedagogical communication as a specific process of mutual exchange of information is a means of realisation of professional activity of a teacher whose mastery must be based, on the one hand, on special professional knowledge and versatile professional skills and, on the other hand, on ability to exchange information with students, parents, colleagues, administration, education workers, etc., reaching mutual understanding. Successful realisation of communication ensures competence of its implementation – integral personal education combining teacher's conscious understanding of value of communicative activity, theoretical and practical preparedness to its skilled realisation.[2].

We should also note that professional-pedagogical communication belongs to the so called socionomy types of activity[3] where communication accompanies work activity and becomes professionally significant. This generates a need for considering the communicative aspect of professional-pedagogical activity despite the fact that communication acts as the means of solving educational tasks, social and psychological security of educational process, and the way to organise the relationships of teacher and student.

At the same time researchers of professional-pedagogical communication give the following definition of "professional-pedagogical communication" – it is a system of indirect connections, interactions of a teacher implemented through verbal and non-verbal means, means of computer communication in order to exchange information, model and manage the process of communication, regulate pedagogical relationships.[4]

Professional-pedagogical communication is implemented as a system of the most indirect and mediated connections between the subjects of communication.

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Aliya MOMBEK, Sholpan KULMANOVA, Galina KOLESNIKOVA, Lyazat DEMEUOVA, Nuraim IBRAGIMOVA

Indirect connections between the subjects of communication are characterised by their direct contacts (with common time and space characteristics): "teacher – student", "teacher – group of students", "teacher – community of students", "teacher – teacher", "teacher – group of teachers", "teacher – community of teachers", "teacher – representative of administration", "teacher – social care teacher (psychologist, student's parents, society representatives, subjects of education management, random subjects)", etc.[5]

Thus, a teacher of general education school must also study the ways of effective interaction with students, constructively transfer information, and try to achieve educational goals and create positive attitude of schoolchildren to studying and communication with teachers. For this reason, the problem of formation of communicative competence of future PE teacher becomes topical; this teacher spends more time with children than any other specialist as they manage scheduled classes, sports clubs, competitions, etc.

As for analysis of communicative competence, it should be noted that this notion is studied in both theoretical and practical aspects of psychological and pedagogical science, such as: communicative competence as a component of personal communicative activity requiring developed communicative skills and abilities[6,7,8]; communicative competence as one of the aspects of personal communicative core displayed during the interaction with different people and communities that an individual enters into direct or indirect contact with[9]; communicative competence as competence in the field of social cognition[10]; communicative competence as a component of social and pedagogical competence[11,12]; communicative competence as competence in communication from the positions of historically and culturally driven characteristics and ideological-moral categories of personality showing in communication[13]; communicative competence as a quality of empathy, as knowledge of the ways to orientate in different situations and fluency in verbal and non-verbal means of communication[14,15]; communicative competence as a component of communicative

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potential of a personality meaning a set of qualities which facilitates or complicates the process of interaction[16].

According to the theoretical studies of Vasiliev[17], Petrovskaya[18] and others, the structure of communicative competence of teacher's personality includes cognitive, emotional, and behavioural components. Cognitive component shows in psychological processes related to cognition of the world and person themselves; represents a system of knowledge on the essence, structure, functions, and specifics and communication in general and professional communication in particular, humanistic set on communication and another person's personality. Emotional component shows in various emotional states, satisfaction/dissatisfaction with a partner, communication, oneself, emotional sensitivity to another person, empathy, willingness to enter personal and dialogic relationships. Behavioural component defines actions, ways, and styles of mastering the space, shows in verbal and non-verbal communication; includes general and professional-specific communicative skills.

Foreign researchers[19] consider communicative competence as a set of speech, language, discourse, sociocultural, sociolinguistic, and strategic competence.

Speech competence is based on four types of competences: listening comprehension, speaking, reading, and writing. Speech skills are an integral part of speech abilities. It should be noted that speech competence includes dialogic and monologic speech, so students must learn to use both types of speech.

Language competence is integrative and includes linguistic knowledge (lexical, grammatical, phonetical, and spelling) and corresponding skills. Knowledge of language material only does not ensure the formation of speech abilities, students must obtain corresponding linguistic knowledge and develop certain speech skills to create and identify information. Lexical competence includes lexical knowledge and speech lexical skills, grammatical competence includes knowledge of grammar and speech grammatical skills; phonological competence includes phonetical knowledge and speech auditory vocal abilities.

Discourse competence includes communicative skills related to conditions of realisation of certain speech functions using adequate speech model samples.

Sociocultural and sociolinguistic competence is knowledge, ability to use sociocultural and sociolinguistic realities in communication and cognition. Sociocultural competence, in its turn, can be divided into country-specific

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competence, which is knowledge of country's culture (history, geography, economics, state structure, traditions) and linguistic-cultural competence. The latter presupposes mastering the specifics of verbal and non-verbal (facial expressions, gestures) behaviour in certain communication situations.

Strategic competence means knowing how to choose effective strategies to solve communicative tasks; development of students' ability to study on their own and self-improve, willingness to communicate, listen, and understand other people, plan the educational process, give adequate appraisal and self-appraisal.

Methods

We have noticed that communicative training of a future teacher in a higher school begins in the 1st year, when students develop primary understanding of communication, empathy, attraction. Being senior students, future PE teachers study the development of these aspects of communication in ontogenesis and consider them as elements of pedagogical influence. During their pedagogical practice students get possibility to watch the specifics of communication at the level of "teacher-student".

In order to develop communicative skills of future PE teachers in experimental groups, we together with psychology teachers used social and psychological trainings aimed at preparation of teachers and students for communication, interpersonal influence trainings, communication development trainings - non-verbal, in particular, training of effective communication, etc. During such studying students were offered to solve tasks that could later be used in educational activity, such as: non-verbal communication exercises, active listening exercises, positive statement, etc., all of them helped to implement creative approach to pedagogical activity.

421 students of the 1st year and 407 students of the 4th year of sports pedagogical faculty of Pavlodar State Pedagogical Institute divided into control and experimental groups participated in the research. As future teachers had not developed enough skills and abilities in the field of pedagogical communication yet, teachers used special training exercises for practical psychological-pedagogical classes in experimental groups to develop their ability to apply the obtained knowledge first in modelled pedagogical situations in class, then during pedagogical practice and after that in professional activity.

Communication studies of students within training had two principal goals: to teach them spontaneous behaviour and to broaden their role repertoire through acting in different roles. Training participants could freely choose the ways to solve the problems of interaction between two people, justify, and understand whether the choice was reasonable. Play nature of group work made the process of anamnesis of the situation easier for the participants observing the game, which created possibilities for detailed analysis of the situation. Thus, game within training became a means of personal development for students of experimental groups, not just an interesting idea for a lesson as mentioned by students of control groups.

The level of maturity of communicative component was identified through testing, self-evaluation of students by questionnaires, tests, and inquiry forms in the

1st and 4th years, analysis of students' participation in trainings and their independent behaviour in classes conducted during pedagogical practice.

Results

Results of the levels' identification of communicative component maturity of preparing students for use of trainings in their work with schoolchildren of general education schools are presented in table 1.

Table 1. Indicators of the levels of maturity of communicative competence of future PE teachers

Year	Groups	NS	Levels of communicative competence maturity							
			high		sufficient		satisfactory		low	
			NS	%	NS	%	NS	%	NS	%
1st year	CG	210	8	3,81	52	24,76	123	58,57	27	12,86
	EG	211	7	3,32	50	23,7	128	60,66	26	12,32
4th year	CG	203	9	4,43	57	28,08	111	54,68	26	12,81
	EG	204	23	11,28	116	56,86	57	27,94	8	3,92

Note: CG – control group; EG – experimental group; NS – number of students

Analysis of the obtained data allows to make a conclusion that experimental groups show more significant changes in indicators of the levels of communicative competence maturity of students from 1st to 4th years than students of control groups, in particular:

- the number of EG students with high level of communicative competence has increased from 1st to 4th years by 7,96% (from 3,32% to 11,28%), while in control groups this indicator has only increased by 0,62% (from 3,81% to 4,43%);

- the number of students with sufficient level of communicative competence has increased in EG by 33,16% (from 23,7% to 56,86%) and in CG by 3,32% (from 24,76% to 28,08%);

- the number of students with satisfactory level of maturity of communicative competence has reduced: in EG by 32,72% (from 60,66% to 27,94%), in CG by 3,89% (from 58,57% to 54,68%);

- similar situation is with the number of students with low level of communicative competence: in EG their number has decreased by 8,4% (from 12,32% to 3,92%), in CG only by 0,05% (from 12, 86% to 12,81%).

Correlation analysis has proved the reliability of positive dynamics of the level of communicative component in EG students and their absence in CG students.

During introductory control in CG and EG high level of communicative competence was shown by 3,81% of students in CG (3,32% in EG). After the experiment high level of communicative competence was found in 4,43% students of CG and in 11,28% students of EG. Communicative competence of sufficient level was formed in 24,76% of CG students (in EG in 23,7%). After the experiment sufficient level of communicative competence was formed in 28,08%

of CG students (in EG 56,86% of 4ᵗʰ year students). Analysis of satisfactory level of components of preparedness of 1ˢᵗ year students of CG to introduction of trainings in school was found in 58,57% 1ˢᵗ year students of CG (60,66% in EG). After the experiment satisfactory level of maturity of communicative component changed: it was 54,68% in CG and 27,94% in EG. The same pattern could be seen in the indicators of the low level of maturity: 12,81% in CG and 3,92% in EG.

Correlation analysis had shown no differences in the level of communicative component between the students of CG and EG in the 1ˢᵗ year and proved the difference in the 4ᵗʰ year.

Discussion

Comparative analysis of the dynamics of formation of communicative competence of students, future PE teachers, has shown that students of experimental groups who studied by the methodology suggested in the research show better results than students of control groups, which proves the effectiveness of the method.

Training of communication and communicative competence is aimed exactly at teaching to conduct any conversation, public communication, it develops the abilities to improve and support interpersonal "teacher-student", "teacher-teacher", and "teacher-students' parents" relationships. This communication training included methods of personal influence and counter-influence, enriched the participants with techniques of resisting verbal aggression, ability to find communication channels with students through non-verbal communication.

Teaching the students of experimental groups effective pedagogical interaction within training was accompanied by certain advantages over traditional learning (lectures, seminars) which consisted in modelling real situations of pedagogical communication, which allowed to discuss effective methods and techniques of interaction, verbal repertoire during classes (right here and now), offer different exercises and role play to consolidate constructive abilities of partner communication.

The students of experimental groups clearly realised that entering communication during their professional activity, a PE teacher was willing to achieve a certain goal, in particular:

- develop personal and business qualities, form their own professional skills and abilities, give necessary educational information to students simply and logically;

- form attitude towards oneself, other people, society in general during communication;

- correct students' activity when necessary, actualise the motivation of their behaviour;

- exchange emotional states and feelings.

Within play situation of training, participants of experimental groups faced the situations similar to the cases of real pedagogical activity as well as with the need to change their attitude within interaction with various psychological types of

students. Thus, conditions for the formation of new, more effective communicative skills of future teachers were created. As intensification of teaching was achieved not only through actions but mostly depended on emotional and cognitive introduction of a future teacher into the process of dramatization, the use of trainings in teaching students, future PE teachers, allowed to switch students' attention from the acquired theoretical knowledge on communication to the development of communication skills and abilities.

We have defined main criteria of communicative component as competence in communication, maturity of abilities to give necessary educational information to students simply and logically, use the models of educational communication based on knowledge and skills. It has been proved that the degree of interaction depends on the effectiveness of group work. At the same time, an interactive group has advantages over any other one similar in composition in many regards. Within interactive communication students have adopted something from each other that cannot be acquired in other study groups while the success of their joint activity has depended not only on active participation of each person but on their interaction, strategy, and tactics of joint efforts.

Group method of making decisions was especially effective in those cases when the discussed problem was of creative nature and had several solutions. Considering one's own communication style through the work in group, students noticed positive aspects as well as drawbacks in their work with schoolchildren. During the observation of students' work in class it turned out that members of experimental groups had better developed technique of efficient communication than students of CG.

It should particularly be noted that PE teacher's speech is specific, as we have repeatedly mentioned in classes. During various forms of physical education PE teacher needs to formulate goals and tasks, give theoretical knowledge to students, explain the technique of studied exercises, analyse and evaluate the quality of their performance, sum up the results of a lesson, etc. The quality of speech communication with students depends on the level of speech culture. Of course, corresponding knowledge of special terminology and grammar rules allows teachers to express their thoughts correctly and to make their speech logical and justified. Speech culture also includes requirements to relatively rich vocabulary and observance of grammar-stylistic and pronunciation norms. Speech culture is expressed in teacher's ability to select necessary words, construct grammatically justified sentences using them. Language is characterised by clarity, good articulation, emotional and intonational nuances, inner confidence, rich vocabulary. That is why among the mistakes of some PE teachers are primitivism and monotony, use of standard phrases, dialectic and even slang words, wrong terms, etc. Silence can also be a means of communication and interaction between the teacher and the student. A professional teacher is sometimes called a master of pause, as his or her silence is stronger than words.

Conclusion

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Modern approach to teaching students should ensure appropriate level of knowledge of graduates, create possibilities to develop active living position of future PE teachers, broaden the mind and pedagogical thinking, psychological-pedagogical abilities, and educational mastery.

Increased requirements to teacher's personality are explained by the fact that specifics of teacher's interaction with students play the most significant role in school. Teacher's personality is one of the key factors ensuring effective education, and thus there is a question of positive influence that a teacher may have on students and on the process of formation of subject-subject relationships in school.

The results of the experimental research have shown that systematic interaction between the students of experimental groups within trainings in class contributed to the formation of communicative competence of future PE teachers, which was reflected in effective acquisition of pedagogical communication models. Prospects of future study of the problem may be related to creating didactic materials and development of training programmes to be used in education of future teachers.

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A Study of the Relation between Work and Family Life of Russian and American Flight Attendants

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Abstract. *Work and family life are a perennial dilemma facing women workers, and difficulties in reconciling family life and work remain a burning issue both in research and in life. It is particularly important for women employed in professions that can lead to chaos in family life, namely, professions implying inflexible work schedules, night shifts and frequent business trips. These aspects impose limits on the development of lives and communication with family members. The working practices of flight attendants clearly demonstrate the whole range of contradictions between family life and work. The article is based on the empirical research studies conducted in Russia (2016, according to E. Tarasova) and the USA (1979, according to Kanter R. Moss). A comparative analysis determined the degree to which the relation between work and family life remains a concern for women today compared to the situation forty years previously. The sexual revolution and changes in gender stereotypes have modified the character of women's employment and, consequently, the way in which the profession of a flight attendant is perceived today. Back in the 1970s, this profession imposed more restrictions on the flight attendants' family life than it does today. Resulting from the above-mentioned factors, changes were made in the social policies of air companies and the benefit system was introduced, which provided conditions that made it easier for workers to be involved in their family life without detriment to their career progress.*

Keywords: flight attendants, air hostess, family roles, role conflict, family, female profession, job satisfaction, satisfaction with family life.

Introduction

A modern Russian family is representative of a specific model of mutual relationships that has evolved for many decades. Unlike Western European or American family culture, the Russian family is a combination of various cultural models shaped by Christianity (mostly Orthodoxy with a dash of paganism), feudal serfdom, secular tsarism and influenced by national and territorial specificities. The Soviet period and the beginning of the postindustrial age also made adjustments to intrafamily interactions in such a way that now they have little in common with the traditional model. Most of these changes, however, have occurred in the distribution of economical and household roles among family members, both parents and children, rather than in the family value system or in the family structures and composition. At the same time, the weak point turned out to be the institution of marriage and, more specifically, its formal basis.

The number of Russian families, in which men assume the traditional female responsibilities (child rearing and the organization of family life) and women are actively involved in social and professional activities, increases every year. This is particularly pronounced in those families where women work in male professions. In this study, what is meant by 'male professions' are not the jobs traditionally associated with hard physical labor (miners, construction workers,

movers, etc.), but rather those modern professions that are within the physical and intellectual capacity of women while imposing certain restrictions on women's fulfillment of family roles and responsibilities. Working in these professions implies overlapping between work and family life. This notion, which can also be called 'work absorption' (to be discussed later), provokes a conflict between professional and family roles.

To examine this role contradiction, we have chosen to investigate a group of professional female flight attendants. There is a gender asymmetry in the profession of a flight attendant: given that the vast majority of flight attendants are women, this occupation is commonly perceived as a female-dominated one, although all other characteristics make it possible to classify it as a male profession.

Consequently, the profession of a flight attendant has little in common with female professions despite the dominance of women. Initially, this occupation was a male one, although it has been performed predominantly by women since the 1930s.

A shift in gender priorities took place due to air companies' desire to create the home environment in airplanes. Passengers had to associate stewardesses with females at home such as mothers or wives. Female candidates for stewardess positions were expected to be attractive, young (up to 25 years old), single and childless.

In the late 1970s, the USA lifted these requirements, which resulted in the change of the job title from 'stewardess' to 'flight attendant'. In the late 1990s, international aviation decided to replace the term 'flight attendant' to 'cabin crew' with a view to enhance the role and status of these workers in terms of security on board the aircraft[1]. In connection with these structural modifications made to the profession under discussion, flight attendants currently perceive their work as a career rather than a part-time job[2].

Historically, women were 'keepers of the household' and, as such, are an integral part of the home in which their family lives. Since ancient times, men were considered as procurers and, later, breadwinners. Consequently, this status implies leaving the threshold and searching for sources of livelihood for themselves and their families. The Industrial Age and the information era made adjustments to the division of roles along gender lines, making women equal to men in terms of subsistence activities and engagement in family work[3]. In the vast majority of Russian families, however, men retain their primacy in earning money[4]. Also,

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[3] A.-D. Manea, C. Baciu, "Family interrelations caused by the technical-scientific revolution, in *Astra Salvensis*, V (2017), no. 9, p. 103-109; L. Badale, "Traditional and modern in Romanian family," in *Astra Salvensis,* V (2017), no. 9, p. 117-123.
[4] Ж.В. Кравченко, А. Мотеюнайте, Женщины и мужчины на работе и дома: гендорное разделение труда в России и Швеции. *Журнал исследований социальной политики*, VI (2008), no. 2, p. 177-200.

Ekaterina Olegovna TARASOVA, Vasiliy Nikolayevich STEGNIY, Lyudmila
Nikolayevna KURBATOVA, Natalya Kamilyevna OKONSKAYA, Maria
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'leaving the threshold' (frequent business trips, flexible work schedules, night shifts, etc.) are still more associated with men rather than women. Russian women tend to choose workplaces with standard working hours, no long business trips or unsociable hours, which is considered socially more acceptable. Of course, there are many exceptions to this rule, but we are talking about the majority of women here.

The profession of a flight attendant disregards all of the described stereotypes related to women's professional life, hence there is a shift in the distribution of gender roles within the family. In the female flight attendant's family, it is the man who becomes the 'keeper of the household', which makes the profession of a flight attendant to be of a special interest to researchers.

The second characteristic of the profession of a flight attendant (after that of gender asymmetry) has to do with irregular timetables and frequent night flights. The main responsibility of women in the family is to give birth to and bring up children. The flight attendants' work schedule prevents them from fulfilling these family responsibilities effectively. Even when the female flight attendant is around and is actively engaged in their development and education, the role of a 'good parent' is, nonetheless, affected by objective circumstances. Children's institutions, such as kindergartens, schools and hospitals, work to a fixed schedule, which prevents female flight attendants to attend major child-related events, pick up their children from school, go to parent-teacher meetings, etc.

The third characteristic of the profession discussed deals with health risks. For the purposes of this study, this issue is of interest in terms of demography, sociology and psychology rather than medicine. Health risks negatively affect the family planning and pregnancy of female flight attendants.

Although there is extensive research on flight attendants, sociological aspects of this profession remain essentially unstudied. In Russia, specialists in medicine and psychology carry out extensive research on the subject. Medical research studies mostly examine risk factors for the flight attendants' health. As an example, I. Vorotskaya and T. Filipyeva investigated the psychological issues in the professional identity of flight attendants and the psychological work content[5]. Z. Grinko's study dealt with the professional competence of flight attendants[6].

Western and Asian scholars have conducted more in-depth research into various aspects of the profession of flight attendants. A number of scholars, including T. Haldorsen, J. Reitan and D. Gurwitza point out the risks of cancer and of miscarriages. Other profession-related problems are discussed in the studies by

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[6] З.И. Гринько, *Формирование профессиональной компетенции бортпроводников: дисс. канд. психологич. наук*, Калининград, 2008.

researchers such as B. Grajewski, E. Whelan, C. Lawson, M. Hein[7], T. Ballard, P. Romito and L. Lauria[8]. As noted by N. Diaz, G. E. Horton, J. McIlveen, M. Weiner and D. Mullaney, female flight attendants are often under severe psychological stress which may result in their taking narcotic drugs[9]. Drew Whitelegg believes that the professional duties of the cabin crew have serious impact on women's health and, therefore, constant monitoring of the reproductive health of female flight attendants is highly recommended[10].

K. Barry highlights the feminization of the discussed profession and related limitations and difficulties, P. Tiemeyer studies the sexual differentiation in aviation and R. Lessor stresses problems associated with career moves[11,12,13]. At the same time, in A. Murphy's view, the feminized role of air hostesses allows them to keep calm in an emergency situation[14].

J. Santino's research studies deal with job satisfaction, institutional commitment, staff turnover, cultural values in the professional sphere and job-related stereotypes[15]. Y.-K. Kim and K.-J. Back carried out research into the job burnout of flight attendants working for South Korean airlines and their job satisfaction[16]. Research conducted by S.-C. Liang and A.-T. Hsieh in Taiwan focuses on the same topic[17].

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[7] B. Grajewski, E.A. Whelan, C.C. Lawson, M.J. Hein, M.A. Waters, J.L. Anderson, L.A. MacDonald, C.J. Mertens, C.-Y. Tseng, R.T. II Cassinelli and L. Luo, *Miscarriage among flight attendants*.

[8] T.J. Ballard, P. Romito, L. Lauria, V. Vigiliano, M. Caldora, C. Mazzanti and Verdecchia, "A. Self-Perceived Health and Mental Health among Women Flight Attendants," in *Occupational and Environmental Medicine*, 63 (2006), no. 1, p. 33-38.

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[12] P. Tiemeyer, Plane Queer: *Labor, Sexuality, and AIDS in the History of Male Flight Attendants*, University of California Press, 2013.

[13] R. Lessor, "Social Movements, the Occupational Arena and Changes in Career Consciousness: The Case of Women Flight Attendants," in *Journal of Occupational Behaviour*, V (1984), no. 1, p. 37-51.

[14] A. Murphy, "The Flight Attendant Dilemma: An Analysis of Communication and Sense-making during In-flight Emergencies," in *Journal of Applied Communication Research*, 29 (2001), no. 1, p. 30-53. URL: https://doi.org/10.1080/00909880128100, accessed 12. 05. 2018.

[15] J. A. Santino, "Servant and a Man, a Hostess or a Woman: A Study of Expressive Culture in Two Transportation Occupations," in *The Journal of American Folklore*, 99 (1986), no. 393, p. 304-319.

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[17] S-C. Liang and A-T. Hsieh, "Individual's Perception of Career Development and Job Burnout Among Flight Attendants in Taiwan," in *The International Journal of Aviation Psychology*, 15 (2009), no. 2, p. 119-134. URL: https://doi.org/10.1207/s15327108ijap1502_1, accessed 11. 03. 2018.

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Methods

In 1979, the University of North Carolina at Wilmington undertook a sociological study on the flight attendants of one of the (then) largest American air companies, Skyway Airlines. The study examined the work-family relations in two career-oriented families, in which one of the spouses was a flight attendant. For many analyzed aspects, the results of this study are similar to those of a Russian research study carried out among the flight attendants of Russian air companies in 2016.

What has changed in the professional and family lives of flight attendants in 37 years? Despite the fact that the above-mentioned research studies were conducted in different countries, let us dare to compare the professional and family lives of American air hostesses some 40 years ago and those of present-day Russian female flight attendants. Such a comparison can be considered in terms of the theory of sexual revolution. W. Reich and A. Giddens believe that the active stage of the sexual revolution in Europe and the USA occurred in the 1960s and 1970s[18,19]. In Russia, according to I. Kon, the sexual revolution took place in the 1980s and 1990s[20]. Therefore, the space-time spread of the sexual revolution, which shares the same sexual and cultural origins, can provide identical models of sexual behavior. This is why this study will give the space-time analysis of the social and professional group of female flight attendants, taking into consideration both the consequences of the sexual revolution and the specific aspects of modern information space. The latter implies the shaping of similar patterns of family and marriage relationships and, consequently, of role contradictions in the work-family system. National, political and ethnic features, however, are not to be overlooked either.

In their research, American scholars identified four aspects of this traditionally female profession:

1. No vertical career paths.

2. Low requirements for education.

3. Employment structure allowing interruptions related to changes in personal life (for instance, childbirth).

4. Low expectancies related to the fact that professional duties left women little time to take care of their families.

This study was based on R. Kanter's methodology, exposed in his *Work and Family in the United States: A Critical Review and Agenda for Research and Policy* (1977)[21]. Kanter identified five aspects of the structure of professional life that influenced

[18] В. Рейх, *Сексуальная революция* (перевод с немец.), Санкт-Петербург, Университетская книга, 1997.

[19] А. Гидденс, *Трансформация интимности. Сексуальность, любовь и эротизм в современных обществах*, Санкт-Петербург, Питер, 2004.

[20] И.С. Кон, *Клубничка на берёзке. Сексуальная культура в России*, Москва, 2010.

[21] R. Kanter, *Work and Family in the United States: A Critical Review and Agenda for Research and Policy*. New York, D. Van Nostrand, 1977.

behaviors and attitudes in the family. The Russian researcher E. Tarasova reflected these aspects in a questionnaire to be filled out by Russian female flight attendants. Table 1 presents a comparative analysis of these methodologies.

Table 1. Comparison of the research methodologies proposed by R. Kanter and E. Tarasova

R. Kanter's methodology	E. Tarasova's methodology
Work absorption	
– Work constitutes a 'central life interest' for workers leading to changes in behavior of all family members, expressed as formal commitments or informal socio-emotional and practical support.	How does your spouse feel about your job? He is proud of me. He criticizes me. He takes my job for granted and leaves his thoughts for himself Other (please specify).
Time and timing	
- From the flight attendants' perspective, this aspect influences the agenda of all family members who have to adopt to their off-the-job life.	Do you think the time your spouse spends with you suffices him? I think, it does. I think, it does not, but not because of my working schedule. I think, it does not because of my working schedule.
Remuneration and resources (money or high prestige)	
- What matters here is the family's basic economic status that influences its consumption patterns and lifestyle.	Assess the degree of your income satisfaction: Extremely satisfied Satisfied Somewhat satisfied Not satisfied
Corporate culture and worldview	
- They affect the professional environment setting its own behavioral patterns for flight attendants and creating specific rules and values, consumer choices and parenting styles, which they then transfer to their family life.	What do you think are the advantages of your job? This is a prestigious occupation. This occupation required professional training. Only beautiful women are employed here. One needs to be in good health. One needs to have a good figure. One can meet a decent man. Proficiency in another language is a must. One can see the world. One can show oneself off. The flight attendant uniform makes women more sexually appealing and attractive. After leaving this job, one can find work in hotel or tourism business.
Emotional climate	
- It reflects the flight attendants' work attitudes and has direct impact on their family life. Job satisfaction, work performance and labor exclusion affect the extent of family tensions, connections and self-respect of every member of the flight attendant's family.	Assess the degree of your satisfaction with the quality of time spend with your spouse: Extremely satisfied Satisfied Somewhat satisfied Not satisfied

To conduct a comparative analysis of the work-family contradictions, E. Tarasova used the following questions from her questionnaire: *"How do you feel about*

your job?" (possible answers: I like it a lot; I like it; Indifferent; I somewhat like it; I dislike it) and *"Have your feelings about the profession of a flight attendant changed after you started working as such?"* (the researchers used the answers provided to calculate the percentage of female flight attendants who answered "Different types of passengers are a source of high tension"),

Results

Table 2 shows the main social characteristics that are needed to reveal how representative the targets are.

Table 2. Comparative characteristics of the targets

Indicators	USA, 1979	Russia, 2016*
Air companies	Skyway Airlines	Nordstar, Rossiya, S7, Aeroflot and other Russian air companies
Sample	229	151
Gender distribution	Women (93.4%)	Women (100%) **
Age of respondents	Median age: 27.4 (20-51) Age distribution: below 25: 31% 26-29: 35% above 30: 25,8%	Median age: 26.3 (18-38) Age distribution: below 25: 46% 26-29: 38% above 30: 16%
Marital status of respondents***	Not married: 63,6% Married: 36,4%	Not married: 58% Married: 42%
Presence of children	91,7% have no children	81% have no children
Level of education of respondents	25% graduated from college	67% have university education
Work experience as a flight attendant	Median work experience: 2 years	Median work experience: 3.6 years

* The author carried out this survey in March and April 2016 for the purposes of a research study on marriage and family relationships of female flight attendants. A total of 151 female flight attendants working for Russia's major air companies (Nordstar, Rossiya, S7 and Aeroflot, among others) participated in the questionnaire-based survey. SPSS was used to process the results of the survey.

** For the purposes of the study, male flight attendants were not surveyed.

*** For comparative purposes, the author combined groups by marital status in conformity with the study: those who were officially married or living with a partner at the time of the study were considered married and those who were single or divorced were considered not married.

An analysis of the sample requires some time-related comparisons. Despite an apparent data inconsistency, structural changes have indeed taken place among flight attendants over the past 37 years, and the present study accurately captures them.

The profession of a flight attendant has become somewhat 'younger'. The number of flight attendants under 25 has risen by 1.5 times. On the contrary, the older group (above 30 years old) has decreased nearly twofold. More flight attendants are married and have children.

The level of education of modern flight attendants is relatively high as compared to their 20th-century predecessors. The number of flight attendants with higher education has increased more than 2.5 times.

Flight attendants' median work experience has grown almost twofold, which suggests that this occupancy has become a long-term one.

In terms of marital status, flight attendants differ from each other by two criteria. In the American study, married flight attendants are older than single ones, their median age being 29 and 27, respectively, and have longer median work experience (6 and 3 years, respectively). The average age of married and single Russian air hostesses is 27 and 25.,8 respectively, and their median work experience is 4.4 and 3.09 years, respectively. Our data confirm this trend, which suggests that female flight attendants' marriageable age is identical in any social, cultural, ethnic and political environment.

The studies conducted in the USA (1979) and in Russia (2016) cannot be regarded as representative and the obtained results cannot be applied to all flight attendants. At the same time, it should be noted that the American survey was undertaken in the midst of the sexual revolution, whereas the Russian one illustrates the consequences of the sexual revolution in Russia.

As mentioned above, however, this study can identify specificities, patterns and trends relating to the reconciliation between work and family life among flight attendants only if it takes into account the sexual revolution.

Having identified the main social and demographic changes among flight attendants, let us now move to the main substance of the present study, namely, an analysis of role contradictions (work/family life) in the lives of female flight attendants.

The results of this study confirmed the American researchers' assumptions that married female flight attendants showed higher level of role-related tension than single ones. According to the American study, 71.7% of flight attendants are extremely satisfied with their job and, as anticipated, the married ones show a considerably lower level of satisfaction than the single ones.

The Russian survey showed that 95% of flight attendants said they liked their job (41% of respondents liked it and 54% liked it a lot). However, considering that 'extremely satisfied' and 'satisfied' from the American survey are basically the same answers as 'like it' and 'like it a lot', it can be concluded that the level of job satisfaction among Russian flight attendants is slightly lower than that of their American counterparts. Unfortunately, since we do not have access to the toolkit used in the American study, it is hard for us to make sure that the data presented in the article are fully reliable. As for the correlation between the marital status and work attitudes, married air hostesses show significantly higher job satisfaction than the single ones. As a result, the two studies provide different data on the investigated issue.

Work-related stress is another indicator of flight attendants' overloads resulting from the discrepancy between the roles. American researchers pointed out that married flight attendants showed higher stress levels than the single ones, but the differences were not significant.

Ekaterina Olegovna TARASOVA, Vasiliy Nikolayevich STEGNIY, Lyudmila Nikolayevna KURBATOVA, Natalya Kamilyevna OKONSKAYA, Maria Andreyevna GETASHVILI

Although the Russian study did not seek to measure stress levels, it did detect certain social and psychological tension among female flight attendants, with 44% of them indicating a high level of stress related to various types of passengers. Interestingly, 48% of single flights attendants pointed to it against 40% of married flight attendants. Moreover, single flight attendants highlighted more health issues than the married ones (28% against 25%).

The Russian study also revealed the married respondents' greater satisfaction with different work-related aspects (professional relationships and self-fulfillment, career opportunities, work content and income), as compared to single flight attendants. For all indicators, they had higher levels of satisfaction. The presence of children was another positive factor influencing flight attendants' attitudes towards their work.

What follows is a comparative analysis of the two research methodologies based on the data obtained by American and Russian researchers

1. Work absorption.

The American study examined this aspect from the perspective of the spouse's professional status. 63% of married air hostesses indicated that their husbands worked in management or in sales, whereas 31% had partners working in aviation, of which 2/3 were pilots.

Today, aviation marriages are also popular among flight attendants. The objective of this paper, however, was not to investigate where the respondents' husbands work, which is why a comparative analysis of the data obtained is not a matter of concern here.

An analysis of family relations revealed that 94% of American flight attendants answered their spouses had put up, to varying degrees, with their job. Russian air hostesses observed that their husbands were proud of them (41%); every third respondent said her husband took her job for granted and 24% of the respondents preferred to choose 'Other'. The latter answer allowed us to understand that 1/3 of those who had chosen this answer (8%) were married to people working in the same profession. Only 5% of the respondents said their husbands condemned their professional activities.

2. Time and timing.

According to the American study, the time and timing issue was a source of complaints from 2/3 of the husbands of married flight attendants. The Russian study revealed that 1/3 (32%) of married air hostesses thought their husbands did not spend enough time with them owing to their work schedules. At the same time, they showed sufficiently high levels of personal satisfaction with the time spent with their husbands: 71% of air hostesses were satisfied with the amount of time spend with their husbands and ¼ of them were extremely satisfied.

3. Remuneration (including bonuses) and resources.

In the American study, 41% of married flight attendants pointed out that reduced airline ticket prices for their husbands were a huge advantage for their

families. Currently, flight attendants are still eligible for these benefits, which partially offsets family conflicts related to other professional limitations.

Speaking of the flight attendants' income, it should be emphasized that as many as 58% of air hostesses were dissatisfied with their income, despite common stereotypes about the well-paid flight attendant salary. Interestingly, single flight attendants were more dissatisfied with their income than married ones (64% and 48%, respectively).

4. Corporate culture and worldview.

A highly specific corporate culture in the field of aviation affects the worldview of flight attendants with its professional language, special benefits, values and tastes, which cannot but influence the family lives of flight attendants. No wonder many married couples work together in civil aviation. The American study quotes an excerpt from an interview, in which one air hostess complained that, because of her 'weird' timetable, she could get along only with people working in aviation, since others did not understand her.

Specific professional aspects also have an impact on the corporate culture of flight attendants, as they set it apart from other cultures and foster their sense of pride in their work. The Russian survey revealed these characteristics by asking respondents about their occupancy's advantages. Among these professional advantages, 82% of the female respondents indicated the possibility to see the world. Almost half of the respondents (46%) considered the mandatory professional training as a major advantage of their profession. When interviewed, female flight attendants often highlighted the pride they took in their profession, recognizing that not everyone could do this job. Specific requirements for professional training (46%), health (35%) and, in many cases, proficiency in English (28%) give flight attendants the impression of their profession's being significant, and it is hard to argue with this. Finally, 40% of the respondents indicated as professional advantages the benefits they obtained from their work in civil aviation, for instance, early retirement.

5. Emotional climate.

According to the American study, 41% of married flight attendants pointed out that the main advantage of having this job was that someone was always waiting for them back at home. Moreover, 24.5% of respondents said that short separations from their families due to business trips were highly useful for the husband-wife relationship. Another aspect of this profession, as stated by the authors, was the emotional climate in the family and the precise work-home segmentation, with the exception of moments when a flight attendant was at home but should be ready to leave for work at any time. When flight attendants are at work, they are completely absorbed in to their working routine, while being geographically separated from their home. Again, when at home, they are fully exempt from their job responsibilities and, thus, can relax.

Despite the above-mentioned job-related aspects that have a beneficial impact on the emotional climate within the family, one quarter of the flight attendants surveyed (25.6%), according to the American study, highlighted that their occupancy was often the cause of domestic disputes. As described before,

these are due to reasons such as inconvenient schedules, nights spent away from home, impossibility to regularly do the cleaning at home, time restrictions, etc. This is what makes working conditions adversely affect family life.

The vast majority of present-day Russian air hostesses (91%) are satisfied with their marital relations and the only factor aggravating them is the presence of children, which leads to decreased job satisfaction, given that 93% of childless flight attendants against 83% of flight attendants with children are satisfied with their interspousal relations.

Conclusion

The key message of the American researchers is that the work-family conflict is more serious among married flight attendants, leading to their increased job dissatisfaction, stresses and readiness for a career shift, as compared to single flight attendants.

On the contrary, the Russian study presents certain discrepancies with the results of the American study: notably higher level of satisfaction among married flight attendants for all indicators. In general, they are more positive about both their job and family responsibilities, which is most likely due to changes in stereotypes about the profession of a flight attendant and in the job-related structure of employment, including various benefits directed at supporting married workers. In the 1970s, the work of a flight attendant was generally considered incompatible with the notions of marriage and family. A lot has changed in forty years and today flight attendants can combine all kinds of social roles.

Below are the main conclusions of the comparative analysis carried out in the present study, which is based on the research methodologies of R. Kanter and E. Tarasova.

Work absorption is still a major issue among flight attendants. Many contradictions, however, have been effectively eliminated in the past forty years and today the flight attendants' families take this occupancy for granted, despite its limitations, and are often proud for their spouses. Less family tensions arise in the widespread aviation marriages, as spouses tend to 'understand' all the difficulties their jobs imply.

The American study points out that the time constraints and the unconventional work schedule place certain limits on the flight attendants' off-the-job life. According to the results of the Russian study, the flight attendants' schedule has become more predictable than before, which allows people working in this profession to plan than family and personal lives. Our data also stress the fact that the flight attendants' work schedule affects their family members more than the flight attendants themselves.

Flight attendants usually have middle-income households, but their lifestyle covers a wider geographic area as compared to people with the same economic status but working in other professions. The Russian study showed that flight attendants were not satisfied with their incomes, and single air hostesses even more

so. The possibility of travelling, however, tends to reduce their income dissatisfaction.

The profession of a flight attendant creates its own specific culture, which is often hardly understandable by members of other professions. Its benefits, however, attract people and make them choose this profession and be proud of it, despite its challenges and limitations.

As for the emotional climate in the flight attendants' families, J. Pleck and E. Douvan believe that temporary separations are an important factor behind long-term marital satisfaction[22]. Consequently, the flight attendants' job-related trips contribute, in no small way, to positive emotional climate within the family. In such families, couples do not communicate with each other to the point of oversaturation and are frequently separated long enough to start missing each other, thus upgrading their relationship every time they meet. The results of both studies confirm these conclusions.

It is equally noteworthy that clear division of professional and family responsibilities has favorable impact on the emotional climate within the family. Consequential adaptation to the situation, i.e. household chores are done at home and professional duties are performed at work, is more beneficial for family harmony than the simultaneous one, which is typical of the vast majority of professions when workers think about work when at home and vice versa.

To sum up, married Russian flight attendants are more satisfied with their jobs and are exposed to less stress than the single ones. This contradicts the outcomes of the American study and confirms our assumption that flight attendants' employment conditions have radically changed in the past forty years.

Therefore, it is a fact that the sexual revolution brought about changes in the cultural family-work paradigm and produced positive results, which have had positive impact on the attitudes of both the flight attendants and their family members towards this profession.

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[22] J. Pleck and E. Douvan, *Separation as support. Working couples,* New York, Harper and Row, 1978.

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Augmented Reality as a Form of Organising Educational Process of Seventh Technological Stage

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Abstract. *Possibilities of introducing information technologies in training and business games as promising formats of realising an educational process, enabling formation of the seventh technological stage by means of acceleration of knowledge acquisition and mastery of new experience, have been considered. Such form of education is defined as a kind of organising production of means of production of an intellectual product based on cognitive activity. Formation of knowledge has been considered as parallel supplying of information on a special discipline and formation of priorities of its importance for a future citizen and specialist possessing creative thinking. Dialogue technologies, in the course of which the interactions of a learner and a teacher are realised, have been proposed as one of the ways of such parallel solution. Regulation of effectiveness of the educational process in the real time mode has been suggested to be conducted with the help of intensifying an operative feedback. It has been demonstrated that the use of interactive tools in studies motivates students for harmonious perception of information. An interactive form of organising cognitive activity has been proposed as a form that enhances the productivity of interaction among participants of the educational process, which is determinative for information flow maximization under economic limitations. Comfort of training conditions has been determined as an important factor of understanding by participants of the educational process of their own progress, as well as awareness of their intellectual competence.*

Keywords: education, the seventh technological stage, knowledge acquisition, production of means of production of an intellectual product, dialogue technologies, interactive technologies, virtual world, augmented reality, education logistics, effectiveness and adaptability of an educational process.

Introduction

At present, formation of postindustrial economy takes place, the role of information in providing effectiveness of economic activity increases sharply[1,2]. The fact that mastery of knowledge is one of the most important production factors, having significant differences from traditional ones – labour, land and capital, is already undisputed.

The fifth technological stage, prevailing in economic complexes of the most developed countries, bases on the use of microelectronics, computing and

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[1] M. Ia. Veselovskii, M. A. Izmailova, S. U. Nuraliev, «Formirovanie interaktivnoi modeli transfera tekhnologii kak faktor povysheniia innovatsionnoi aktivnosti kompanii» [Formation of interactive model of technology transfer as factor of increasing innovation activity of companies]," in *Voprosy regionalnoi ekonomiki*, 3, (2015), p. 9-20.

[2] M. J. Parfenova, V. D. Babishin, E. V. Yurkevich, V. D. Sekerin, M. N. Dudin, "Methodology Making Management Decisions Based on a Modified Ramsey Model," in *Asian Social Science*, 10 (2014), no. 17, p. 292-301.

fiber-optic machinery, telecommunications, robot industry, rendering information services, biotechnologies, space technology, chemistry of new materials with predetermined properties. However, in Russia, the fourth technological stage, i.e. so called an "epoch of oil and gas", is still the main one.

Nowadays, the world faces the sixth technological stage. Its contours have already started to form. These are nanotechnologies, cell technologies, gene engineering, hydrogen power engineering. Synthesis of achievements in such works must provide advancement of the systems of government of a state, society, economy to a fundamentally new level. When preserving the existing pace of technical and economic development in the 2020 – 2025s, a new scientific, technical and technological revolution, the basis of which will be developments, synthesizing achievements of the mentioned directions as base ones, may take place. At that, the sixth technological stage in the developed countries will have entered the maturity phase already in the 2040s.

There are reasons for such predictions. As of 2010, the share of the productive forces of the fifth technological stage in the most developed countries made on average 60 %, of the fourth — 20 %, and the sixth – about 5 %[3]. Unfortunately, separate studies undertaken in such directions in the countries of the former USSR, can not compete with world achievements.

An opinion of V.E. Lepskii, a principal research fellow of RAS, expressed at the meeting of the Innovative Development Club at the Institute of Philosophy of RAS, is of interest: *"Since one cannot catch up, then one must outdo…".* He expressed an idea of transition to the Seventh technological stage: *"The Sixth stage implies production of technologies, and the Seventh one must be understood as production of specialists capable of creating technologies, organising new forms of consciousness and life conditions".* To realise this fruitful idea in Russia, new methods and technologies of management of knowledge formation will be demanded[4,5].

In this paper, perceived information is supposed to be considered only as "information resources". They can be considered as knowledge when a personality, possessing these resources, structures them by importance according to a goal of perception of received information[6].

In this case, one should understand that to form knowledge, parallel solution of two tasks is required: provision of information on this special discipline and formation of priorities of its importance for a future citizen and specialist

[3] W. Drechsler, R. Kattel, E. S. Reinert, *Techno-Economic Paradigms: Essays in Honour of Carlota Perez,* London, Anthem Press, 2011.

[4] N. G. Kulikova, *Sovremennoe obrazovanie: filosofiia krizisa* [*Modern Education: Philosophy of Crisis*], Kemerovo, Praktika, 2014.

[5] N. N. Maslova, *Noosfernoe obrazovanie* [*Noospheric Education*], Simferopol, Dolia, 2012.

[6] E. A. Trakhtengerts, E. L. Ivanilov, E.V. Iurkevich, *Sovremennye kompiuternye tekhnologii upravleniia informatsionno-analiticheskoi deiatelnostiu* [*Modern Computer Technology of Management of Information and Analysis Activities*], Moscow, SINTEG, 2007.

Evgeny Vladimirovich YURKEVICH, Nina Ivanovna ROMANCHEVA, Vladimir Dmitriyevich SEKERIN, Anatoly Alekseevich SHCHERBAKOV, Lidia Nikolaevna KRYUKOVA

possessing creative thinking[7]. One of the ways of parallel solution of the mentioned tasks can become dialogue technologies, in the course of which interactions of a learner and a teacher are realised.

When transiting to the Seventh technological stage, such form of education must act as a kind of organisation of production of means of production of an intellectual product based on cognitive activity.

Proceeding from the experience of organising educational processes, it is proposed to assess effectiveness of new material perception in correspondence with the results of the analysis of educability pyramid. The results of training activity, reduced to such pyramid, has showed that the percent of learners memorizing the material during lectures makes 5 %, by means of reading – 10 %, by means of audio-, videotraining – 20 %, as a result of demonstration and display – 30 %, as a result of discussions – 50 %, based on practical activity – 75 %, when a learner is taught by another learners – 90 %. That is, only 20 % of learners are able to perceive information in a "dry" form. For the rest 80 %, it is necessary to introduce additional measures allowing intensifying information perception.

The mentioned statistics determine accents that are necessary for improving the educational process, i.e. introduction of such additional measures. For example, extensive use of developing games and, in case of their absence, extension of pedagogues' "initiative" are desirable for full-fledged education.

Generally, traditional educational technologies base on the principle of an imperative form of presenting new material to learners. Requirements of intellectualization of production orientate pedagogy to development of individuality of the student personality. At that, acceleration of technological development in the production determines the necessity of correction of the training process in the real time mode, imposing the requirement for intensification of operative feedback. For example, the experience of using interactive means in studies shows effectiveness of motivating students for harmonious perception of information[8]. Thus, among instruments of organising education, let us consider some information technologies allowing solving tasks of formation of personalities capable of developing technologies of the seventh stage.

Methodological peculiarities of building interactive technologies as a mechanism of involving students in the educational process

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[7] I. A. Terentyeva, T. A. Nikitina, "The Education System as a „Soft Power" in the Prevention of Extremist and Radical Tendencies among Young People," in *Astra Salvensis*, VI (11) 2018, p. 641 – 652.

[8] V. D. Sekerin, Osobennosti informatsionnogo obespecheniia sovremennogo obrazovatelnogo protsessa. [Peculiarities of information support of modern educational process], in *Otkrytoe obrazovanie*, 2 (2016), p. 59-62; R. Mason, *Globalising Education: Trends and Applications*, London, Routledge, 1998; N. C. Burbules, C. A. Torres, "Globalization and Education: An Introduction," in *Globalization and Education. Critical Perspectives*, New York, Routledge, 2000, p. 348–349; V. E. Meierkhold*, Besedy s kollektivom Prazhskogo teatra "D-37", v sb. Stati, pisma, rechi, besedy [Conversations with staff of Prague Theater "D-37", in collection. Articles, letters, speeches, talks]*, Moscow, Iskusstvo, 1968.

Intensification of production technologies' development determines importance of organising learning in the form of interactive training. As a result, operative feedback allows participants of the educational process to feel their abilities in the real time mode.

In this paper, let us present the methodological model of interaction between a teacher and a learner as the elements of the information system in the form of an improvised play named as "Lesson". Let us present a teacher as a director, and learners as actors. The task of the teacher (director) is to create conditions, under which it will become interesting for learners (actors) to participate in this play, perceiving the information that is offered to them. In such case, spectators are a circle of participants of the educational process, i.e. the management of a potential employer, to whom a graduate after study will come, or the management of an educational institution and learner's parents controlling the educational process.

Using the logic of such presentation, let us consider development of K.S. Stanislavskii's doctrines on the most important task of each of the participants of a specific occupation, and on the task which an actor solves when going separately on stage. The most important task of learner is achievement of the (conscious or unconscious) goal: application of results of studying this discipline in practice. The analogue of the task that the actor solves when going specifically on stage is determined by the goal, which one wants to achieve participating in this study.

In conversations with the performers of the studio named after Evg. Vakhtangov, V.E. Meierkhold claims that "*a paradoxical approach to the stage and an image disturbs spectator's quiescent state and indifference… This is the best theatre atmosphere. The actor perceives this atmosphere; it gives rise to one's creative activity*"[9].

Analysing the methodology of formation of this atmosphere, V.E. Meierkhold talked about the work of a director with an actor when creating a paradoxical approach to the solution of the scene and an image as follows: "*The director's work is unthinkable without joint work with an actor. The director has one end of the thread, at which one tags the actor, but the actor has another end of the same thread, at which one tags the director. It is in this regard that I claim that the director (as well as in the case of a teacher) does not have the right to develop one's plan in detail. Only when I come to the actor staff and feel the initiative of a multitude of people pouncing on me, when I have to elbow my way among the mass of impulses and variations, only then the production of the play will be given rise to. Certainly, I will never deviate from the general concept. I must always be ready for actor initiative, ready for countermovement, must find the best way out as in the chess game. I picture an initiative of an actor not in the things one says: "Mister Director, in my opinion, in this case it is necessary to make a step to the right, not to the left, but in the manner one understands my proposition. If I see that one reacts to it unconfidently, helplessly, it means that there is a mistake – either in my wish, which is not sufficiently evident for an actor, does not persuade one and does*

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[9] V. E. Meierkhold, *Besedy s kollektivom Prazhskogo teatra "D-37", v sb. Stati, pisma, rechi, besedy [Conversations with staff of Prague Theater "D-37", in collection articles, letters, speeches, talks],* Moscow, Iskusstvo, 1968.

Evgeny Vladimirovich YURKEVICH, Nina Ivanovna ROMANCHEVA, Vladimir Dmitriyevich SEKERIN, Anatoly Alekseevich SHCHERBAKOV, Lidia Nikolaevna KRYUKOVA

not penetrate freely in one's consciousness, or in the actor himself, who insufficiently tries to understand me"[10].

Is this not a recommendation for formation of an effectiveness criterion of information perception at a lesson? Paraphrasing V.E. Meierkhold, it is possible to say that if a teacher sees that a student reacts to one's narration unconfidently, helplessly, it means that there is a mistake either in the wish of a teacher, which is not sufficiently evident for a student, does not persuade one and does not penetrate freely into one's consciousness, or in the pattern of thoughts of the student himself, who insufficiently tries to understand the teacher. Consequently, the fullness of learners' and teacher's interest in the results of the educational process is suggested to assess by the amount and the structure of knowledge obtained as a result of the lesson, i.e. by the amount of knowledge and structure of their value, determined by spiritual aspirations of lesson participants.

The most important advantage of such technology is involvement of all learners in the process of cognition. Each of them must gain an opportunity of understanding and reflexing with respect to what they know and think. Organisation and development of dialogue communication enables interaction, mutual understanding, elaboration of joint solutions that are general but significant for each participant of such solutions of lesson's tasks. During dialogue training, students learn to think critically, to develop complex problems based on knowledge of specific circumstances and corresponding information, to compare alternative opinions, to elaborate balanced decisions, to debate, to communicate with each other.

In the organisation of such dialogue, use of tools, proposing virtual world in real time, increases the sensory persuasiveness and acuity of participants of the educational process. In this paper, the virtual world (artificial reality, computer models of reality, 3d virtual reality) implies an artificially formed reality, into which a learner submerses. In such representation, virtual reality is similar to computer games in many ways.

According to the approach developed by the authors, a teacher must not comment the image proposed by him, impose on a learner his vision of the object under discussion. However, the teacher is entitled to expect that the learners will understand and accept the course of his reasoning. In such case, to assess effectiveness of the results of lesson material perception is proposed to the teacher himself by the number of inconsistencies of the thing that he wanted to say or the thing the learners understood.

For example, trying to persuade the confabulator, the teacher tells that a literature character "intertwisted" his thought in such a way that a BARREL resulted. The teacher implied that a "barrel" was an aerial stunt, when a plane, preserving the direction of its movement, rotated about the longitudinal axis by 360 degrees. In turn, the learner had understood that a "barrel" was a thing where

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[10] *Ibidem.*

cabbage was salted with admixing of different additions and tangled up in the train of teacher's thoughts.

In using such technology, there is a consistency between a natural mechanism of information perception, laid in a human being, and a mechanism of forming knowledge proposed during the lesson, which allows refocusing the effectiveness of the educational process in correspondence with the requirements of an Employer.

Ideally, an Employer assumes that new employees must be not only experts (possessing special information), but also patriots of their company. Formation of such qualities in graduates is determined in many ways by specifics of presenting augmented reality. For that, it is required to take into account characteristics of the system "specific educational institution – specific specialist – specific employer". At that, owing to constant development of technologies, such system is a developing one.

In fact, the mentioned system represents a "logistic chain of education". The content of traditional logistics is establishing cause-and-effect relationships and regularities, peculiar to the process of movement of goods for the purpose of enhancing the effectiveness of used organisational forms and methods of managing material and financial flows[11].

Education logistics consider knowledge as goods. Consequently, the openness of the education system implies that in the information incoming in the form of augmented reality, there should be data not only of professional nature, but also data on specifics of financial flows, which are limitations in the work of the logistic chain of education at each of the stages of the life cycle of the expert formation process[12].

Such life cycle can be represented as stages: primary education; postprimary education, high education, secondary vocational education, undergraduate higher education, MA course, post graduate (residency, military) study (for a degree of Doctor of Philosophy), Doctoral study (for a degree of Doctor of Science), regular professional retraining.

The main purpose of building this chain is intensification of production. Let us suppose that among system-forming factors, rationality of cause-and-effect relationships among the participants of the educational process determines effectiveness of the work of the entire logistic chain. In this paper, let us take maximization of young specialist's competitiveness as a means of production of an intellectual product as a quality criterion of such relationships. At that, the labour market will be characterised by equilibrium between the training of graduates of an Educational institution and workers' knowledge, required by an Employer.

The peculiarity of organising the labour market is the necessity to coordinate the interests of an Employer, an Educational institution and a Specialist.

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[11] E. V. Iurkevich, V. D. Sekerin, "Logistika obrazovaniia – nauka ob upravlenii peredachei znanii [Logistics of education - science of managing knowledge transfer]," in *Informatizatsiia nauki i obrazovaniia*, 12 (2011), p. 192-203.

[12] *Ibidem*.

Evgeny Vladimirovich YURKEVICH, Nina Ivanovna ROMANCHEVA, Vladimir Dmitriyevich SEKERIN, Anatoly Alekseevich SHCHERBAKOV, Lidia Nikolaevna KRYUKOVA

Being a consumer in the labour market, an Employer cares about profit for one's company. To extend technological possibilities of consolidating one's position in the market of the manufactured products, an Employer invites Specialists of certain qualification. Participating in the building of training courses, one offers to introduce maximum of information about the specifics of one's production in augmented reality. Thus, an Employer minimizes expenses on adaptation of new employees to the conditions of production, using a microeconomic criterion.

According to the state policy of technological development of a specific region, an Educational institution is suggested to form programmes of training Specialists, possessing a specific set of knowledge. Consequently, let us suppose that Educational institutions when building training courses according to the Federal Educational Standard (FSES), must form information of augmented reality by a macroeconomic criterion.

The peculiarity of training courses perception is that a would-be Specialist forms a strategy of choosing one's speciality according to a personality criterion, perception of microeconomic and macroeconomic aspects of building production.

Thus, each agent of the logistic chain of education has one's own purpose and, accordingly, tendencies to orientation of one's behaviour. The most important condition of agreement of criteria of educational process participants is formation of augmented reality[13] by means of information taking into account the interests of all agents of the logistic chain of education.

In this paper, the concept "interest" implies representation of an agent's focus on resources that are necessary for one to achieve one's goal[14]. Hence, development of the methodology of building virtual reality must be determined by characteristics of the logistical chain of education, coordinating the directionality of actions of its agents in view of differences in the interests of each of them. For example, to provide comfort of existence, an agent of the logistic chain at a corresponding stage needs financial resources with a subsequent transition to improvement of public recognition.

Result

Analysis of technologies of information perception has allowed making an important conclusion: if one builds the educational process in terms of affine space (i.e. by means of images disconnected with assessment of the amount of information embedded in them), then for any learner the number of simultaneously perceived messages, communicated by a teacher, can be considered as similar. Despite the fact that a trained learner perceives deeper, and an untrained one – superficially, both of them perceive the images, suggested to them, at the same

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[13] Yu. F. Kathanova, K. I. Bestybaeva, "Tekhnologiia dopolnennoi realnosti v obrazovanii [Technology of augmented reality in education]," in *Pedagogical skills and pedagogical technologies: materials of VIII Intern. scientific-practical. Conf, Cheboksary, CNS Interactive Plus*, 2 (2016), no. 8, p. 289-291.
[14]

pace[15]. At that, it is necessary to take into account that if a learner got tired, the transmission capacity of one's communication channel had decreased, i.e. the amount of information, perceived by one per unit time, had decreased.

The main theorem of C. Shannon for communication channels without noise proves that information transmission without distortions is determined by the source intensity, which must not exceed the transmission capacity of the communication channel of a receiver. Only in this case, a message can be represented so that it would be perceived without distortions or queues[16]. Consequently, to support paces of information perception, a teacher needs to move to a new (unwearied) communication channel of a learner; for example, it is required to switch to another image, to another form of presenting material.

The existing possibilities of equipping educational institutions with tools of information technologies allow forming the perception of the surrounding world by means of the system of virtual reality. Use of special software on 3D displays/monitors, special virtual reality glasses, virtual reality helmets unveils potentials of virtual world, owing to which a human being can be brought to any spaces, dimensions, inside the work of mechanisms or at geographic spots on the globe.

For example, Mariott along with the Framestore studio have developed a project of a virtual tour round the world, having created and introduced the project "The Teleporter" – cabins equipped with virtual reality glasses "Oculus Rift", allowing imitating different climate conditions. "Teleporter" enables one to be carried to both Hawaii and New York or some other place, having matched a corresponding picture in virtual reality 3D glasses with the temperature and wind force appropriate for the chosen place. Planning tours, one can feel specific peculiarities of the climate and the atmosphere of the chosen place beforehand.

The company "Facebook" has demonstrated a new development in the field of virtual reality (Social VR). By means of virtual reality, two people being at a distance of tens of kilometers from each other can communicate as though they are in the same place.

Use of the mentioned (and similar to them) products in the educational process allows regulating the transmission capacity of data communication channels of learners by means of formation of augmented reality by a teacher. It bases on the technology of addition, i.e. introduction of messages about virtual objects in three-dimensional fields of human perception. Such additions allow perceiving information about these objects as of the elements of real life. If quality content is used, then the distinction between an artificially formed world and reality is erased in the human mind. This instrument excites maximum of emotions and also allows interacting with an object under study, i.e. examine it, decompose into

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[15] E. V. Iurkevich, *Mekhanizmy obespecheniia funktsionalnoi nadezhnosti v obrazovanii* [*Mechanisms for Ensuring Functional Reliability in Education*]. Moscow, FGUP "Proizvodstvenno-izdatelskii kombinat VINITI", 2008.

[16] C. Shannon, *Raboty po teorii informatsii i kibernetike* [*Works on Theory of Information and Cybernetics*], Moscow: Inostrannaia literature, 1963.

parts and etc. In the real time mode, augmented reality is introduced by means of such gadgets as tablets, smartphones with an AR function, virtual reality glasses ("smart glasses"), etc.

In this paper, it is proposed to regard augmented reality technologies as instruments arousing amazement, memorization and different WOW effects in people. Let us recollect about outright magic of Harry Porter's world, in which school halls were hanged with animated and interactive landscapes and portraits. Such combinations are quite effective when using noospheric technologies during the study of training courses of not only humanitarian orientation, but also technical ones, as well as mathematical disciplines, for example, when studying heating during friction of uneven surfaces or when determining coordinates of the maximum point in a complex figure in the n-th dimensional space. In future, these technologies can become determining ones in the purposeful formation of priorities of training material importance.

With the use of Android or IOS devices, augmented reality allows both learners and teachers to generate various layers of digital information on top of the physical world. In fact, the world of augmented reality combines real and virtual space in the real time mode. Submersing in augmented reality, a learner sees through the device as if through a window. Beyond such window, one sees a wonderful world, which is invented by a teacher.

As a result, the participants of the educational process perceive information not in the form of words or expressions, but images which are formed in their thoughts. Let us call such visions thought-forms as holistic representations of the object under consideration. The peculiarity of these representations is that they are the result of information perception by all human sensor channels.

Thought-forms are supposed to be considered as "*holistic images of an object (phenomenon) perceived individually by all sense organs*"[17]. They can accept the following forms[18]:

- an image of a thinker, i.e. a learner, thinking directly about the object under discussion, creates one's thought-form in the form of a specific object. A thought, generating it, must be strong. Such thought-form is held in the consciousness for a long time and is usually associated with other thought-forms of this class;

- a kind of a person or some other material object, for example, characters of literary works. In fact they start acting independently of the wish of their creator;

- one's own kind. They are created as personalities with good poetic (imaginative) thinking. Usually these are abstract figures dissimilar to specific material objects, but namely these figures are the most bright and efficient in the consciousness of their creator.

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[17] N. N. Maslova, *Noosfernoe obrazovanie* [*Noospheric Education*], Simferopol, Dolia, 2012.
[18] N. V. Maslova, E. V. Yurkevich, *Golograficheskie mysleobrazy: rozhdenie, upravlenie, transformatsiia* [*Holographic Thought Images: Birth, Management, Transformation*], Moscow, Traditsiia, 2017.

Technologically, introduction of augmented reality in the educational process is simple. For example, when focusing the cameras of mobile devices on different objects, corresponding text explanations, photographs, video files or a complex of text information and a video series appear on the screen. Training applications with augmented reality are supposed to be built according to the following scheme: use of special tags; reading the tags by a computer or a mobile device; displaying a layer with additional information on the screen. In the framework of using augmented reality (through a mobile device), it is necessary to meet the following requirements:

- the mode of augmented reality must have an option of switching off with a possibility of switching to a customary mode of operation, where the surrounding space is replaced by any "empty" background or a static 3D-scene, and the content is positioned so that it would be possible to view it using a device;

- text must be displayed on the background providing its contrast and convenient reading on the screen with an option of scrolling;

- a photo gallery must be screened on the background convenient for viewing, and have elements of transiting to the following/previous photo;

- an audio track must be played through an audio system of the device, and a toolbar of play control with an option of pausing/restarting audio playback, as well as transition to an arbitrary spot of an audio track, must be visually represented;

- a video recording must be played with a sound (in the presence of it) on the background for convenient viewing on the screen and have a toolbar of play control with an option of pausing/restarting video, as well as transition to an arbitrary spot of recording;

- initially, a 3D-scene is prepared by a teacher for correct representation in the augmented reality mode and can have its own individual controls depending on the scenario.

The requirements for conditions of viewing the augmented reality repeat the conditions of virtual reality formation; at that:

• the introduced content must be organically "framed" by a background and other objects in the background to look naturally in conditions of a 360-degree field of vision;

• an application for playing back presentations must take into account the orientation of both a VR-helmet and additional controllers that a teacher may use;

• the entire content, being initially two-dimensional, must be appropriately visualized by a teacher so that it would be convenient for one to view it in the 3D mode in virtual space.

At present, the augmented reality technology in the 3D format has been embodied in practice, beginning from the first stage of the logistic chain, for instance, when creating an interactive alphabet. One of the effective versions of this alphabet has been published in the form of a dictionary[19], being developed

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[19] N. V. Antonenko, T. M. Klimenkova, O. V. Naboichenko, M. V. Ulyanova, *Rodnoi bukvar [Native alphabet]*, Training pack, 2nd enlarged ed., Moscow, Traditsiia, 2016.

using noospheric technologies. Such approach allows intensifying the study of the alphabet, analysing the proposed images by separate layers of their understanding. Learners will be able to form purposefully individual thought-forms studying the objects with a turn of up to 360 degrees.

The interactive alphabet, developed by the authors, includes three game platforms: a book (pages of which are special tags), an application with 2D games and an interactive training game in augmented reality. For example, when one directs a smartphone to the alphabet, animated 3D characters may appear on the pages.

Conclusion

Application of the augmented reality technology helps to enhance the effectiveness of educational processes. Use of virtual reality allows not only narrating and showing learners a history of the world, but also illustrating the real world from the positions of specific conditions. Learners can both be sent in microcapsules to tours round a human body and choose a right track for expeditions on board of Magellan's ship. Use of virtual reality allows changing scenarios, exerting influence on different experiments or solving mathematical problems in games and accessible for understanding forms.

The practice of using the interactive alphabet has shown that the augmented reality technology allows providing:

- strong emotional feedbacks since appearance of virtual characters brings learners to a state of delight and surprise, which is of paramount importance for the growth of children's involvement in the training process;

- involvement and activity of perception of proposed material, which contributes to its stable memorizing;

- possibility of interaction between gadgets and an artificial world, discovering essential advantages of augmented reality with respect to virtual reality;

- connection between Digital and Offline;

- conducting virtual lessons. One of the main peculiarities of the virtual reality is a sensation of involvement and an opportunity of first-person observations. This makes it expedient to conduct lessons wholly in virtual reality.

More complete involvement in the educational process enables increasing motivation and progress in obtaining knowledge. Observations of maximally realistic images stimulate brain activity. During such lessons, there is a transition from VR and AR-technologies to a qualitatively new level of processing information. For example, a learner can participate personally in historical events; observe physical processes in complex mechanisms; manipulate different technological processes; visit the interior of reagents during chemical reactions; carry out analysis of large volumes of data, etc.

On the whole, use of augmented reality technologies in educational processes discloses a spectrum of unlimited opportunities in studying subjects.

"Augmented Reality as a Form of Organising Educational Process of Seventh Technological Stage," in *Astra Salvensis,* VI (2018), no. 12, p. 233-243

Horaţiu CATALANO

Vicar Ioan Marian, Edifier of Pedagogical Education in Năsăud (Romania)

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Abstract. *In this survey we aim to highlight the complex personality of the curate-educator Ioan Marian and to remind the contributions he dad to the development of social, educational and cultural life of the inhabitants and of the secular and Christian institutions in the Năsăudului County. His name is connected to the establishment of the first preparandial course for the teacher trainings, November, 1, 1837 in addition to the Normal School from Năsăud County, on the structure of which normal schools will appear later. In his dual quality, curate and director of the schools from Năsăud, he founded a school for girls, initially for daughters of the officers and officials of the regiment, and with time for all the girls from the county. Over time, he ordered the construction of schools in the frontier villages, was preoccupied to ensure favourable conditions for the effective conduct of the teaching process, he has set up the funds of schools in the 44 frontier villages, he has increased the salaries of teachers, he has set up school gardens where students learned pomiculture, he pleaded for the students to receive school supplies and books for free and has contributed to the education of people having hearing impaired and also of the training courses for teachers during the vacations.*

Keywords: Năsăud area, preparandial courses, school for girls, school funds.

Foreword

The school from Năsăud has attracted the interest of many researchers who have been concerned in their investigative efforts with the institutions or outstanding personalities of this area, either through articles or monographs, or through focused studies.[1]

This space, through the density of the school institutions and the one of the individual personalities, is a special case of Romanian education, and the vicar-teacher Ioan Marian honoured the Năsăud County by being one of the outstanding personalities of this area and representing with great honour both the Christian church and the Romanian language education, both very hard-pressed throughout history.

Short biography

According to the assessments commenced in 1732 by Ioan Inocentiu Micu-Klein, the origin of the educational folklore in this *Terra Neseudensis* would begin with the literate priests and deacons, pioneers of the organized events of the educational act. Thus, from the *deacons-teachers* and *ludimagists*, to the confessional schools near the churches, the trivial schools, the primary-national schools of the nineteenth century, the girls' schools, all this will culminate on October 4, 1863, with the establishment of the fourth Transylvanian school having Romanian as teaching language under the title of the *Francisc Iosefianborder Gymnasium*, the most important achievement of the Romanian Autonomous District of Năsăud[2].

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[1] Cf. Iuliu-Marius Morariu, "Elevi sãlãuani la Gimnaziul Grãniceresc Nãsãudean în timpul Primului Rãzboi Mondial", in *Astra Salvensis,* IV (2016), no. 8, p. 139.

[2] H. Catalano, "Istoria valoroasă a şcolii năsăudene - fundament al învăţământului pedagogic contemporan", in *Educaţie şi formare. Repere teoretice şi practice*, Cluj-Napoca, Eikon, 2014, p. 40.

We can learn about the distinguished personality of the vicar-teacher from the writings of the former director of the State Archives Branch in Bistriţa-Năsăud County, Ion Rusu-Sarateanu: "The question could arise why it is necessary to talk about Ion Marian today? Could one imagine the great celebration of the school in Năsăud, without removing from the darkness of oblivion the figure of the great teacher, the founder of the first preparandial course, namely the founder of the school celebrated today, the pedagogical high school in Năsăud, a town that for so long has been a hearthstone that irradiated light for a large part of the Romanians in Transylvania? That would be impossible. This man served the school so earnestly, he burned so badly for the idea of the Romanian people's rebirth, he was so excited and inspired so many, and the parable of his life is so mobilizing that the evocation of his figure is necessary!

He was born in the Zagra district of the present county of Bistrita-Năsăud on August 6, 1796"[3], followed by the trivial school in Telciu, the "normal" school in Năsăud, and then the high school and theology at Blaj. From 1 November 1819 until the end of August 1821, he worked as a teacher at Blaj's gymnasium. He then returned as a priest in his native town, Zagra, between 1821 and 1824.

From 1824 he was transferred to Năsăud, identifying himself with his local school destiny, which he ennobles with meritorious achievements, starting from 1827, when he opened class IV. Named in 1834 Apostolic Vicar of Rodna Valley and implicitly director of the border Schools, Ioan Marian revolutionized education both on an institutional level and above all methodically "[4].

Contribution of Ioan Marian to the foundation of Năsăud Preparandia

After years of insisting on setting up a school of teachers, he was sent to Lemberg (the current city of Lvov, Ukraine) in 1830 to study pedagogical courses. After completing the Pedagogical Institute in Lemberg, he is appointed **director of the primary superior school in Orlat** (Sibiu) and then **director of the normal School** (since 1834) of Năsăud. In this capacity, with the approval of the authorities, he made the decision to set up a preparandial course in which to train teachers for the border regiment schools.

On November 1, 1837, Marian saw his dream come true by opening the first six-month **preparandial course**, withinNăsăud's Upper Normal School. These courses continued under his leadership until 1842, when illnessstruck and they were continued by Moses Panga, a teacher at the same school. During the revolution of 1848-1849, the courses were interrupted, and after the revolution, the civilian and military governor of Transylvania ordered the resumption of these courses. However, until 1858 only two more were organized. They actually marked

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[3] I. Rusu-Sărăţeanu, "Ioan Marian pedagog de seamă, iniţiator al învăţămîntului pedagogic," in *Arhiva Someşană*, 4 (1977), p. 132.

[4] Gheorghe Pleş, *Şcolile năsăudene*, Cluj-Napoca, Napoca Star, 2015, p. 214. Cf. Maxim Morariu, "Macedon Pop, *Vicarii năsăudeni,* editori Adrian Onofreiu, Lucian Vaida, Editura Mega, Cluj-Napoca, 2014, 136 p.," in *Arhiva Someşană,* Seria a III-a, XVI-XVIII (2018), p. 409.

the beginning of "specialized pedagogical education for teacher training, the actual birth of the normal School in Năsăud"[5].

For twelve years he was a vicar of Năsăud (1834-1846) and fought for the cultural rise of the villages of Năsăudthrough the school and church. It is his merit that Preparandia was born in Năsăud.

"The Teacher Training School, Preparandia, received only the best graduates of the fourth grade or, exceptionally, the third grade of the normal school, but only on the condition that they obtained very good grades and were the minimum age of 16 "[6].

As we learn from the *Traité des sciences pédagogiques*, Maurice Debesse and Gaston Mialaret (1978), state that the origins of normal schools are identified in France at the beginning of the nineteenth century, where an 1808 decree foresaw the establishment of normal schools and their organization in addition to the academic institutes, and the first normal school was set up in 1810 in Strasbourg. According to the French model, Emperor Francis I approved by order on 20 October 1812 the establishment of these schools.

The aim pursued by Preparandia was to "perfect the candidates for the prescribed courses for the trivial and normal public schools through learning, examples and skills, to make known the leadership and discipline of the mentioned schools, as well as the method followed in these; to teach them music; to indulge in proper, religious and moral conduct; and finallyto give the candidates the opportunity to gain other useful knowledge"[7].

The subjects included in the curriculum specific to Preparandia were partly proposed in Romanian and partly in German: general notions of pedagogy and teaching method, home economics, gardening and fieldwork, native language and writing skills in Romanian and German, mental calculus, the public constitution of the school and the various school orders, and basic notions for the deaf-mute training.

Initial theological training also impresses its mark in the establishment of the curriculum, so that we can also find, besides the above-mentioned disciplines: biblical history, Christian duties, ecclesiastical chants and catechism, 2 hours per week.

In parallel with the theoretical and practical courses, the students were obliged to assist and make *class contributions* (the secondyear ones) withinNormal School, which had become an application school for them.

The evaluation was carried out at the end of the six months, at the beginning and then at the completion of the two years of preparandia, in the most rigorous and demanding way through oral and written exams before a capacity examination evaluation committee, for each candidate, a panel consisting of the

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[5] Ioan Rusu-Sărățeanu, "Ioan Marian pedagog de seamă, inițiator al învățămîntului pedagogic," p. 134.

[6] H. Catalano, *George Coşbuc – Contribuții pedagogice*, Cluj-Napoca, Eikon/ȘcoalaArdeleană, 2015, p. 60.

[7] V. Șotropa, N. Drăganu , *Istoria şcoalelor năsăudene*, Bistrița, Tipografia cu motor Gh. Mateiu, 1913, p. 123-124.

school counselor (on behalf of the ministry), the diocese inspector and the teaching staff.The graduate received a diploma that allowed him to practice as a teacher. Appointment was made by ministerial order.

How serious these examinations were resorts from the capacity examination subjects for the school year 1860-1861:

"Pedagogy: About Skills and Concept (notion); rules for the formation of concepts and skills. The relationship between education - didactics and education - pedagogy. How can we lead infant's will to obedience?

Methodology: Intuitive education, dissertation. Let the sound "l" and all its forms be proposed. How can we prepare the teacher for a good Romanian spelling in teachingreading?

Stylistics: Planning and stylistic education in the public school. Moving on to proposing requirements. How does the teacher must behave with the people in order to please, without damaging their calling? Dissertation.

Physics: Studying Physics in the Public School? A lecture in class IV.

Natural History: Didactic Principles for Natural History. The pursuit of the development of the concept of bird *"*[8].

Those who did not pass the capacity test were obliged to repeat the second year. Particularly, the teachers from the villages who could not attend the preparatory courses were allowed to sit for capacity examination without attending the preparandialcourses, but only those who had outstanding morality, appropriate age and pedagogical craftsmanship.

Due to his renowned consistency, vicar Marian notes that the six months for teacher training were not enough and he decides to summon Năsăud teachers during the holidays to take courses to deepen and refine the knowledge gained during the preparatory courses.

We are happy to hear from the writings of Iuliu Moisil that: "These pedagogical courses improved greatly, through the care of the two episcopal vicars who followed Marian, namely Macedon Pop and GrigoreMoisil, under which the preparandia of Năsăud, reaching its peak later onunder the perfect pedagogue, which was Vasile Petri"[9].

The unprecedented initiatives taken as the director of the schools in Năsăud

It is worth mentioning the contribution of Vicar Ioan Marian, a man linked to the tumultuous realm of Năsăud, regarding the financial support of teachers and students with scholarships (stipends) or young people endowed to follow schools, including academics: "For the material support of schools, at the initiative of vicar Ioan Marian, in 1838 in each county a communal school fund was created consisting of three-month innkeeper's tenancy (from 29 September to 31

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[8] V. Şotropa, N. Draganu, *Istoria şcoalelor năsăudene*, Bistriţa, Tipografia cu motor Gh. Mateiu, 1913, p. 127.

[9] I. Moisil, "Pedagogul Vasile Petri," în *Arhiva Someşană*, 21 (1937), p. 626.

December), of which amount the teachers' salaries were paid, school premises were preservedand books and school supplies for pupils were purchased"[10].

Iuliu Moisil characterizes him as: "Having a sharp mind and a keen foresight for the future of his nation, he understood that the existence of schools must be ensured through the establishment of safe school funds"[11].

In 1851 the border Regiment was abolished, and after several insistences it was agreed that the money left for the regiment, *the fund of provente*to be used for school purposes.

As an element of institutional novelty, Marian initiates a "special class for children with disabilities (deaf and dumb) in the Năsăud area"[12].

"The information from that period tells us that vicar Ioan Marian did not have enough funds to open a special school for the deaf and dumb and he adopted aninnovative solution: the deaf children were to be educated in theircounties of residence by the local teachers who underwent training courses for the deaf. This course, organized by vicar Marian, is the oldest form of deafness training on the current territory of Romania, the next course being held only after 83 years (in 1921) at the University of Cluj"[13].

From the book*History of Romanians*, we find out that within the border regiments there were trivial schools, and from 1826 in Năsăudthere was a school for daughters of officers and officials of the regiment, having German as teaching language"[14]. This girls school was founded by Ioan Marian and from the circular no. 182 of August 1835, sent by him as a vicar and a director, ensues that "he was bidding the priests and population to send their daughters to this school in order to endow them knowingly in beautiful works, spinning, weaving, sewing and tailoring clothes of all kinds,making gloves and socks; sowing and growing vegetables in the garden, making food - besides the other teachings; - that the girl who does not know the things that are taught in that school will not be free to marry a priest or clerks (officials) in order to become a lady"[15].

One of the pupils of this Năsăud girls school was also the mother orphaned Maria Avacum(teacher Ioan Marian sister's niece), daughter of priest Luca Avacum, fromTelciu, and mother of poet George Coşbuc.

Among the many edifying approaches to the development and consolidation of the Năsăudschools, it should be mentioned that besides the good progress of the didactic process, Marian was also concerned with the improvement of the school documents: "Since 1836, following the orders of energetic vicar Ion

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[10] L. Ureche, *Fondurile grănicereşti năsăudene (1851-1918)*, Cluj-Napoca, Presa Universitară Clujeană, 2001, p. 29-31.

[11] I. Moisil, "Vicarul Ioan Marian," in *ArhivaSomeşană*, 19 (1936), p. 143.

[12] Gheorghe Pleş, *Şcolile năsăudene*, p. 214.

[13] http: // parocatr. cnet.ro/VCB/pdf/VCB_mar16.pdf, acceed 05. 02. 2017.

[14] D.Berindei, (coord.), *Istoria românilor*, vol. VII, Bucharest, Enciclopedic Press, 2003, p. 340.

[15] I. Moisil, "Conştiinţa naţională şi eroismul grăniţerilor năsăudeni", in *Arhiva Someşană*, 24 (1938), p. 154.

Marian, Matricula was written only in Latin letters and carefully observed (although Latin letters were partly used since1790)"[16].

"Ioan Marian, served the ideal of enlightenment and the political, social and intellectual rise of his people. He was the exponent, here at border land, of the conception of *lights* that conceived the school as motherhood to nationality, and the person behind the teacher's deskas the prophet of national consciousness and ideal, the apostle devoted to the cause of the raising of his people in his deep strata"[17].

Exuberant tenacity, enthusiasm, faith, and erudition are a part of the qualities that have supported him in building Năsăudschools in general and that ofpedagogy, in particular.

He also instituted school lodgings, being also concerned with ensuring favorable conditions for a good development of the teaching process, he set up school funds in the 44 border counties, increased teachers' salaries, he set up school gardens where students were learning tree cultivation, intervened for teachers to be exempted from military and community tasks, created conditions for students to receive school supplies and books free of charge, introduced in the fourth grade of the normal school new disciplines: "fruit growing, horticulture and beekeeping with effective practice of the students, set up an examination for those who married, so that the men have a number of trees grafted by their hand in the gardens, and the girls have a number of shirts, towels woven, etc., extended the period of the so-called winter schools, finally took a series of measures so effective that the whole education in the military district of Năsăud received a completely different appearance and revived itself "[18].

Specific steps to preserve Christian principles and national culture

Besides the obvious contributions to the development of schools and the financial support of border guards' children, Ioan Marian imposed the enlightenment principles, acquired in the context of the initial training in Blaj and Lemberg, among priests and their families during his double function as vicar and director.

In one of the circulars (No. 184 of August 11, 1835) given to support the cultural development of the people of Năsăud and their children, he finds fit to involve priesthood in their awareness of the need for instruction and education, implicitly sending their children to the schools he built and sustained. Moreover, they ask the priests to pay close attention to the census of the future schoolchildren, because the emperor will support the edification of schools only if there are students, so he calls for the number of girls and boys born in a certain period of time: "... That is why I instruct each of you to seek and give in writing not by name but only bynumber first the sons and second how many girls are born from 1 November 1823 to 1 November 1829,who will be going to village schools this year. Brothers, now for this we must show many and not only the children of

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[16] N. Drăganu, "Date privitoare la istoriacomunei Zagra," in *Arhiva Someșană*, 9 (1928), p. 71.

[17] I. .Rusu-Sărățeanu, "Ioan Marian pedagog de seamă, inițiator al învățămîntului pedagogic," p. 133.

[18] *Ibidem,* p. 134.

the border guards, because the Emperor has shown much willingness to build some German schools on his expense and commanded to show him how many diligent school children we have and you should know that after the crowd of children will follow the crowd of schools.

So, do what you can so that we can achieve this. On the 20th of month after your new calendar, please send in your report"[19].

With exigency, but also with respect to Christian ideas, in a sermon on March 2, 1837, in Rodnahe draws the attention of the priests, saying: " So, people full of greed and haughtiness began to aspire to the priesthood, only to escape the ministry of service, and without sweat to gather great wealth from the plundering of the poor"[20].

After one year, we find consistency in maintaining the principles of Christianity unaltered, but also in the care of the inhabitants' health and the education of the hypo-acoustic children in the counties that he pastored as a vicar, thus, in a circular no. 77 issued following some incursions in some parishes on April 16, 1838, he made a series of decisions: "... visiting some parishes on Good Friday, the vicar Marian found that the cemeteries were not fenced, that the bells were tolled, that he saw men coming out of pubs drunken and arguing, so he decrees:

• According to custom of the east and west church, the bells will no longer be tolled since Thursday evening, from Passionsuntil Holy Easter's day and the Resurrection. It's just the hammer.

• Ever since Palm Sunday we must declare that Good Friday is a great celebration and fasting and it is not allowed to eat, let alone drink in the pub.

• The graves must be fenced, the dead must be buried orderly, a gravedigger should be appointed to be in charge because of unproperly sealed graves many diseasescan arise.

• Deaf and dumb people are to be sent to Năsăudto school which will open on 30 April this year"[21].

Also, in compliance with Christian principles, according to an order issued on November 19, 1834, we find out that "vicar Ioan Marian shows that priest John Pop of Monor was canonized because he did not catechize in the trivial school, being summoned in front of the vicarial chair, being threatened with being stripped of priesthood. The Vicar says that the parson has only two tasks: sharing Sacred Sacraments and teaching the people"[22].

The proactive attitude towards the importance of reading and the acquisition of books and magazines for the provision of libraries seems to be very much appreciated. Thus, through the circular of May 28, 1835, Ioan Marian recommends two authors: the priest, the political writer and French philosopher Hugues Felicité Robert de Lamennais, considered today the precursor of liberal

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[19] Şt. Buzilă, "Documente bisericeşti," in *Arhiva Someşană*, 17(1933), p. 237.
[20] Şt. Buzila, *"*O predică a vicarului Marian," în *ArhivaSomeşană*, 9 (1928), p. 82.
[21] Şt. Buzilă, "O predică a vicarului Marian," în *Arhiva Someşană*, (1933), p. 250.
[22] Şt. Buzilă, "O predică a vicarului Marian," în *Arhiva Someşană*, (1931), p. 48.

Catholicism, social Catholicism or Christian democracy, a follower of Rousseau and social order as well as a French writer and feminist, best known by her literary pseudonym, George Sand.

At the appearance of The Gazette of Transylvania, Ioan Marian sends the first "two numbers passing them from one county to another, in order to be seen, read and subscribed. In the circular accompanying the transmission of the Gazette of Transylvania, Marian wrote: "Brethren! in addition to the happy celebration, these two printed Transylvanian Gazette numbers are sent to you, with the request to be sent backto me after being read. After that, because the second semester starts on 1 June, you can subscribe ... and send me the payment for half a year... It would be a good and patriotic thing for the priests from every county to buy a copy"[23].

The consistency and the balance between the two functions shared by the vicar-pedagogue is obvious, so from the circular no. 61 of 1841, details of the involvement of priests in the education of children and the observance of the specific customs of the church are revealed: "He gives again harsh commands for the catechism of children in village and trivia schools. Then he commands that: The children should be instructed to sing the bow (liturgy) in the choir, the facts of the apostles and the psalms. He also regulates how to place children, girls, men and women in the church"[24].

A follower of pragmatism and skills formation, "Marian will insist and will even take some stricter measures in order to teach young people practical activities, so by order of January 20, 1845, he intervened with the regimental command, *so that no young man can marry until he can prove with school record that he has studied and finished school and until he has in his garden a number of trees grafted by his hand* "[25].

The mirroring of Christian pedagogical ideas in the schools and churches of the Năsăud district

We believe that the sustained effort in edifying and organizing the schools of Năsăud as well as the constant care for their priests and parishioners in the vicariate lead us to conclude that the name of John Marian is connected with much of the revival and enlightenment of the Năsăud Country in the nineteenth century.

After the death of IoanMarian on July 2, 1846, the leadership of the vicariate will be taken over from May 1847 by Macedon Pop, himself formed in the schools of Blaj, who in a work devoted to the work of the vicars of Năsăudsaid: "Schools like those of Marian had not been nor do I know if they will ever be"[26].

In 1859, when Macedon Pop was appointed to the new post of chief priest (senior administrative clerical office in the hierarchy of the Greek-Catholic church) in Gherla, the vicarial chair is taken over by GrigoreMoisil, whose name is linked to

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[23] Gr. Găzdac, "Ecouri ale iluminismului în Ţara Năsăudului," in *Arhiva Someşană*, 2 (1974), p. 260-261.

[24] I. Moisil*, "*Conştiinţa naţională şi eroismul grăniţerilor năsăudeni," p. 146.

[25] G. Gazdac, "Ecouri ale iluminismuluiînŢaraNăsăudului," p. 224.

[26] V. Şotropa, N. Drăganu, *Istoria şcoalelor năsăudene*, p. 92.

the greatest achievement of the school of Năsăud, the establishment of the Gymnasium in 1863, whose director he was until 1868. As a token of appreciation for Marian, the vicar GrigoreMoisil requests from the priests of the Năsăud Vicariate, on June 27, 1872, during the memorial ceremony: "... Brethren, You are invited along with those who can come that day, to come and also bring with you the funerary priestly garments. As the people of the Năsăud district have much to thank to the former Vicar and my predecessor (n. b. vicar Macedon Pop) for his merits in school and cultural causes, it is proper for every educated person, pastor or commoner in the district to prepare to come here and give tribute of gratitude and thanksgiving to the immortal Marian. So, Brethren, please invite all educated people and first of all, those who were his disciples.

This religious act is an act of goodwill, so no one will expect a reward, but everyone who will come will consider an honor to participate in that festivity even at his own expense. If the Nassaud district has reached its present state, it is thanks to Marian's spirit and genius, which has paved the way for his present state. And so, I do not doubt that they will all understand what we owe to the immortal Vicar Ioan Marian"[27].

Ioan Marian's unique ideas until that time were inspirational to the decisions taken by SpiruHaret as minister of public instruction at the end of the nineteenth century and the beginning of the twentieth century: ... this example of Marian's introduction of agricultural education in primary schools was much later followed in the schools of the old Kingdom (in 1898). A former pupil of the Năsăud schools (*namely Solomon Haliţă, former general inspector of primary and normal education, former prefect of Iaşi and Bistriţa-Năsăud*) who became the counsellor and collaborator of the great Romanian and schoolman who was Spiru Haret, truly sincerely fond of raising the people, inspired Marian's ideas of the Minister of eternal memory. Being a Minister during that period he arranged to give places for gardens around schools and introduced agricultural education (gardening, fruit growing, flower culture, beekeeping etc.) in many primary schools"[28].

In memory of the great Năsăud schoolman on June 2, 1878, a meeting was held in Năsăud to establish the Mariana Reunion of Greek-Catholic teachers in the Năsăud District, which at the beginning was divided into 4 territorial branches. "There are held dissertations and practical lectures at the assemblies, pedagogical issues are debated, and decisions are made regarding the advancement of the school cause in our land"[29].

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[27] *Arhiva Someşană,* 20 (1937), p. 315.
[28] Iuliu Moisil, "Vicarul Ioan Marian," p. 150.
[29] V. Şotropa, in *Transilvania. Organul Asociaţiunii pentru literature română şi cultura poporului român*, Sibiu, 1903, p. 126.

"Vicar Ioan Marian, Edifier of Pedagogical Education in Năsăud (Romania)," *Astra Salvensis,* VI (2018), no. 12, p. 245-253

Adriana Denisa MANEA

Features of Educational Activities in the Contemporary Society

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Abstract. *The intellectual, cultural, moral and civic value axis of each educable individual is a desirable construct that comes into shape, throughout one's development, starting with the first educational environment represented by family and continuing through the specific forms/institutions (school, cultural, religious and social institutions). Humanist-democratic tendencies emphasize the need for role-models and educational practices that promote ethical and moral values (truth, justice, altruism) together with socio-emotional attitudes and behaviors (empathy, assertiveness, and consensus). Successful educational solutions aim to develop the socio-educational dimension of human personality.*

Keywords: educational ideal, educational models, values, socio-emotional.

Issue overview

Confronted to frequent paradigmatic changes, the society is forced to identify new directions of future actions, fitting the inner and intersocial, political, economic, climatic, technological and cybernetic requirements. Consequently, according to the recorded developments and transformations it is mandatory to redefine the educational ideal. While from a macro educational perspective the ideal is related to norms, principles, aims and specific objectives, which direct the formative process of the young generation[1], from a microeducational perspective, the ideal is related to the projection of a relatively perfect personality (an independent, self-aware, and responsible for oneself, with others and for others). The prototype of the pupil associated to the educational aim will reflect a person that is aware of his/her own limits, wishes, aspirations and interests, capable of communicating ideas, emotions and feelings, a person that is compassionate, empathetic, tolerant, capable of accepting and generating change, pragmatic, visionary and balanced. In this context, within educational activities, the social-emotional dimension will prevail. Even if educational actions are mainly aimed at children, adolescents and the youth, the dynamics of social life needs forces adults as well to pursue Lifelong learning. However, as compared to adults, the young generation is at the level of structuring their own personality traits, with the contribution of various factors: family, school, organizations, socio-cultural background, and mass-media, each of them with their own specific educational influence.[2]

Contemporary society is, due to technological progress and computer literacy, a communication society, a society of generalized communication, which implies adequate restructuring in the educational reality.[3]

New questions occur about the role and aim of educating future generations, multiple questions that transcend borders and historical periods,

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[1] C. Cucoş , *Pedagogiy*, Iași, Polirom, 2014, p. 96.

[2] I. Albulescu, *Education and Mass-Media. Lerning in the Communicational Society*, Cluj-Napoca, Dacia, 2003, p. 75.

[3] C .Baciu, C. Stan, *Elements of information and communication technology,* Cluj-Napoca, Presa Universitară Clujeană, 2006, p. 123.

especially since there is a social crisis at the level of contemporary societies. This is doubled by a moral crisis, which is triggered by the disappearance of some moral values and by the impossibility to relate to universal values. Family disintegration, job insecurity, the feeling of alienation determined by the exodus from rural to urban areas, doubled by the migration towards more prosperous countries have shaken the belief in old moral values. The emotional and moral balance of the modern man is deeply damaged by the continuous distractions, changes and radical transformations, by social disorder and strong inner feelings[4]. In the contemporary social, human, historic and geographic context of contemporary Romania we attempt to identify solutions for an education the resonates with universal values (truth, love, freedom, happiness, democracy, peace, justice, loyalty, responsibility), especially given that moral, ethical, socio-cultural and professional values support the personal and professional qualitative development of man and scientific progress. Also, in today's society, when information is no longer a problem, being able to find it is relatively easy now, in books, libraries or on the Internet, the question now is selecting what is relevant. So, for students to know or learn to select what is important, relevant, valuable or useful or learn to create connections between information, training critical thinking plays an important role.[5]

Action plan

Contemporary school is focused on building skills, in the sense of deepening knowledge, practicing certain responsibilities and training the decision-making capacity. To have educated and instructed students means to have people/personalities labeled as individuals who are good, altruistic, empathetic, capable of performance, fair, brave, endowed, experienced, prepared, able, valuable, hardworking, proud, practical and generous.[6]

According to the recommendations of the European Commission, the instructive-educative action in Romania focuses on the areas of key-skills, namely: communication in Romanian and in foreign languages, mathematical skills, science and technology, digital competences (TIS-Technology of Information Society), social skills, civic skills, learning to learn, initiative, sensitivity and cultural expression. The congruence of the three dimensions of the educational ideal, respectively the social, psychological and pedagogical dimension will be reflected in operational aims and objectives that are adapted to students' needs and features. Consequently, the educational trainer-trainee pair will require at the same time intellectual and temporal resources in order to generate psychosocial behaviors corresponding to the requirements if current and forthcoming society, thus promoting personalities that are characterized by dynamism, flexibility and adaptability.

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[4] A. D. Manea, "School- the axis of knowledge", in *The Proceedings of the International Conference Globalization, Intercultural Dialogue and National Identity*, 3 (2016), p. 269-275.

[5] D. Andronache, M. Bocoş, "Designing Curricular Tools for Critical Thinking Development", *Educaţia 21*, No. 14 (2016), p. 29-42.

[6] A. D. Manea, "School- the axis of knowledge", p. 269-275.

Literature (Balderstone, 2000) mentions a few models for the teacher-student relationship, promoted for their capacity of gaining integrated skills and being reflected in the didactic strategy:

a) The transmission-reception model, based on a predominantly "teaching style", which implies lecture-based teaching, bringing forth a unidirectional communicative strategy;

b) The stimulus-answer model, based on a certain informational collaboration between teacher and students, which implies a strategy sequenced on the predominantly conversational relationship between teacher and each student.

c) the interactional model in which the teacher is partially exterior to the educational process, which unfolds through cooperation between students, organized in groups; in this situation the teacher practices a different approach of the educational strategy, by organizing the learning activity (with the help of different tools), and which, afterwards he/she monitors. In this case, classic "teaching" is significantly reduced, and the main interest of the teacher is that of organizing and monitoring learning, which mainly unfolds between students and learning materials.[7] A particular case of the interactional teaching is the use of simulated environments for organizing and monitoring the interactions of the students with critical situations and thus, their learning activity .[8]

Regarding the action plan at the level of macro and micro-system, we expect a paradigm change, marked by conjugated efforts of decisive actors and educational actors in order to ensure:

- real decentralization of education at the institutional level;
- building of integrative skills;
- Passing from a one-discipline curriculum to the inter and trans-disciplinary one;
- focusing on individual needs and capacities;
- flexibility and adaptability for educational syllabi and curriculum content;
- approaching the assessment as an integrated part of the educational process, which aims to identify the effectiveness, the relevance, the importance, and the success of the educational programs, by reference to a system of indicators[9];
- the transparency of assessment and decision-making process, based on adapted analyses, highlighting progress according to the specific and particularities of each assessed entity;
- transforming higher education institutions into pedagogic laboratories that develop the human potential

[7] A. Ardelean , O. Mândruţ (coord.), *Didactics of competence training, Research - Development - Innovation - Training,* Arad, "Vasile Goldiş" University Press, 2012, p. 79.

[8] I. Koglbauer, "Gender differences in time perception", in R. Hoffman & colab. (eds.) *The Cambridge Handbook of Applied Perception Research*, New York, Cambridge University Press, 2015, p. 1004-1028.

[9] D. Andronache, "Designing the assessment for a competence – based curriculum. A conceptual framework," in *Studia Universitatis Babes-Bolyai - Psychologia-Paedagogia*, 61 (2016), p. 75-82.

The instructive-educational process focused on achieving the educational ideal and the materialization of the aims and operational objectives needs a variety of action strategies that generate *cognitive and socio-emotional skills*. The formation of cognitive skills takes in consideration the development of general cognitive skills starting in kindergarten (working memory and attention control), in order to obtain an increase in specific skills: emerging literacy and numeracy skills[10]. Empiric studies have revealed a direct relation between school performance and the level of socio-emotional skills. In this respect, we can mention the results presented in the article The Relationship between Socio-Emotional Status and Academic Achievement Among Students, by dr. Dafna Hadar Pecker, in which some factors are highlighted for having a direct influence over the involvement of students in learning and their feelings. We refer to self- perception and academic auto-efficiency, perceptions related to motivation, including the learning styles and the accomplishment objectives. In light of the existing inter-relation that exists between emotional functioning and school performance, and considering the fact that in the school context the student faces different situations which give him/her both positive and negative feelings, the study underwent the examination of some skills considered to be essential in school adaptation: emotional intelligence, emotional control and emotional resistance. The results highlight the fact that the emotional skills of students are of great importance in dealing with feelings, thoughts and behavior. Consequently, their socio-emotional status is affected, as well as their involvement in learning, directly related to their academic performance[11].

Considering the fact that emotions are part of learning and life, acquiring and developing socio-emotional skills, especially at an early age, is associated with an improvement in academic results, educational results, employment level, and income and reduced risky behaviors. Thus, developing the socio-emotional skills is not only the result of learning, but also a way of improving learning[12].

Socio-emotional skills represent a product of emotional development and social learning, which leads to the optimization of the learning process and to obtaining performance. Another study, led by Maria Plesca at the Pedagogic University "Ion Creanga", from Chisinau, has highlighted the fact that personal development, as well as socio-emotional development, have enduring effects on the academic performance, adaptability to academic background, relating to others and integration in society. Socio-emotional skills are associated to a significant increase in academic performance. The proof of the statistically proven influence suggests

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[10] J. A. Welsh, L.R. Nix, C. Blair, K. L. Bierman, K.E. Nelson, "The development of cognitive skills and gains in academic school readiness for children from low-income families", in *Journal of Educational Psychology*, 102 (2010), no. 1, p. 43-53.

[11] D. Hadar-Pecker, "The Relationship between Socio-Emotional Status and Academic Achievement among Students" http://education.academy.ac.il/SystemFiles/23142.pdf accessed 09. 03. 2018.

[12] P. Villasenor, "How can teachers cultivate (or hinder) students' socio-emotional skills?", 2017. http://blogs.worldbank.org/developmenttalk/how-can-teachers-cultivate-or-hinder-students-socio-emotional-skills, accessed 13. 06. 2017.

the fact that socio-emotional development has a predictive role in the area of concepts related to academic and professional development. As a result, performing an activity in a successful manner requires and optimal level of socio-emotional development[13].

The results of the study presented above are also confirmed by the Graduation, Promotion, Success Program (GPS), from Malden High school, USA, which included interventions based on three strategies: involving the adults/family in the success of the student; learning at the workplace; positive school and socio-emotional climate as a support-system. The interventions have been built in an ensemble of activities of socio-emotional assistance, group and individual counseling, less formal activities, monthly meetings with parents, personal development activities, meant to achieve success from doing actions outside the school. The level of success has been acquired in direct relation to the axis of self-awareness and self-control, making important decisions and learning new behaviors, relevant in the job preparation[14].

An efficient method of improving the socio-emotional skills is represented by cooperative learning. The participants in the investigation made by Lopez&Tomas (2017) have witnessed an improvement in their relationship with others, by practicing learning through cooperation, which, implicitly, generated a more successful and a more productive group activity[15]. Consequently, the socio-emotional skills such as: empathy, assertiveness and mutual understanding lead to scholar progress, which entitles us to underline the importance of the preparation and instruction of the trainers, which they themselves must have such skills, in order to be able to pass them on to their students. At the same time, the school unit "must be responsible with the instruction of the students in what concerns the development of the proactive attitude towards learning, in forming a constructivist conception towards self-instruction and education , being well-known the fact that self-education means self-awareness, self-control and self-leading[16]."

Educational models that promote ethical and moral values can be identified in biblical writings (the pedagogic model of Jesus, love as preached in the Gospel and reflected in public life[17]), literary texts(classical, modern, futuristic-novels, poems, prose, short stories), historical sources/documents (legends, stories, myths, letters), cinema productions, heroes of social, cultural, sports and technological life.

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[13] M. Pleşca, "Socio-emotional skills development in students", in *Revista de Ştiinţe Socioumane,* 34(2016), no. 3, p. 8-13.

[14] M. G. S. Brief, "School Climate and Socio-emotional Systems of Support."
http://www.doe.mass.edu/ccr/massgrad/EvalBrief-2016schoolclimate.pdf, accessed 3.09.2017.

[15] L. López-Mondéjar, L. T. Pastor, "Development of Socio-emotional Skills through Cooperative Learning in a University Environment", in *Procedia - Social and Behavioral Sciences*, 237 (2017), p. 432 – 437

[16] A. D. Manea , "Coordinates of Lifelong Education", in *Astra Salvensis*, V (2015), p. 171.

[17] I. M. Morariu, "An Orthodox Perspective on Political Theology," in *Journal for the Study of Religions and Ideologies*, vol. 17 (2018), no. 49, p. 156. Cf. Iuliu-Marius Morariu, "Aspects of political theology in the spiritual autobiographies of the Orthodox space? New potential keys of lecture," in *Astra Salvensis,* V (2017), no. 10, p. 129.

Conclusions

Educational policies may facilitate the reaching of the educational ideal as materialized in the construct of independent and responsible personalities by generating valid solutions at a strategic, educational and didactic level (e.g. CRED-Relevant curriculum, open education – national project of Lifelong learning for teachers in primary and secondary education.) Human personalities associated to educational aims bring forth the labeling as a good person, meaning a person who is deeply involved and responsible in the self-transformation and self-forming process, a sociable person capable of capitalizing on opportunities, answering requests, facing inter-personal pressure, making compromises in order to promote truth and freedom.

At the same time, the moral values attached to the educational models presented to students trigger reflection, questions and answers on their side. Being initially known, and afterwards adopted, ethical and moral values help to the building of socio-emotional skills. They are responsible for producing extra value for scholar and professional performance. Moreover, some changes must be made in the attitude towards cognitive skills, namely moving the focus from the quantity of the skills to the quality they enable.

The meeting point of the three dimensions of the educational ideal, namely the social, psychological and pedagogical dimensions, divided into goals and objectives, refers to the level of the educational-educational process. Educational duo: trainer-formable is expected to use intellectual resources and psychosocial behavior that meet the requirements of today's and future society, to promote a personality characterized by dynamism, flexibility and adaptability.

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Cognitive Styles, Motivational Orientations and Learning Processes in University Students

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Abstract. *Based on Curry's[1] three-layered onion model for organizing learning-related conceptualizations, and consistent with her reflections on the role of motivational structures within learning, we integrated cognitive styles and motivational orientations in explaining preferences for learning processes. Cognitive styles (i.e., rational and experiential), motivational orientations (i.e., intrinsic and extrinsic) and learning processes (i.e., deep processing, methodical study, fact retention, elaborative processing) were investigated with self-administered measures among 322 Romanian university students. The relation between constructs was explored through multiple regression analyses and mediation models. Rational cognitive style is associated with all learning processes, while experiential style is not a significant correlate. Extrinsic motivation partially mediates the relation between rational cognitive style and both methodical study and elaborative processing, while intrinsic motivation partially mediates for deep and elaborative processing. Overall, findings support initial assumptions on links between cognitive styles and preferred learning processes, as well as the mediating role of motivational orientations.*

Keywords: learning constructs, intrinsic and extrinsic motivation, mediation models.

Introduction

As suggested by a large body of research[2], students' individual characteristics like cognitive style, learning style, learning process, and learning strategy are of most relevance in studying academic outcomes. However, as various authors clearly concluded[3], overviews of main contributions in this field reveal a

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[1] L. Curry, *An organisation of learning styles theory and construct*, Educational Research Information Centre (ERIC) Document No. ED 235 185, 1983.

[2] See for example: M. Eaves, "The relevance of learning styles for international pedagogy in higher education", in *Teachers and Teaching: theory and practice*, 17 (2011), no. 6, p. 677-691. C. Evans, E. Cools, Z. M. Charlesworth, "Learning in higher education – how cognitive and learning styles matter", in *Teaching in Higher Education*, 15 (2010), no. 4 (2010), p. 467-478. Kateryna Miliutina, Andrii Trofimov, Svitlana Paschenko, Oleksandr Vakulenko, Iuliia Romanova, Nina Rohal, "The use of Projective Methods in working with Staff," in *Astra Salvensis,* VI (2018), no. 11, p. 495-504. C. Evans, M. Waring, "Exploring students' perceptions of feedback in relation to cognitive styles and culture", in *Research Papers in Education*, 26 (2011), no. 2, p. 171-190. A. Valle, R. González, J. C. Núñez, J.A. González-Pienda, "Variables cognitivo-motivacionales, enfoques de aprendizaje y rendimiento académico", in *Psicothema*, 10 (1998), no. 2, p. 393-412.

[3] See for example: S. Cassidy, "Learning styles: An overview of theories, models and measures", in *Educational Psychology*, 24 (2004), no. 4 p. 419–444. L. Curry, *An organisation of learning styles theory and construct*. L. Curry, *Integrating Concepts of Cognitive or Learning Style: A Review with Attention to Psychometric Standards.* Ottawa, Canadian College of Health Service Executives, 1987. L. Curry, "A critique of the research on learning styles", in *Educational Leadership*, 48 (1990), no. 2, p. 50-56. M. Kozhevnikov, "Cognitive styles in the context of modern psychology: Toward an integrated framework of cognitive style", in *Psychological Bulletin*, 133 (2007), no. 3, p. 464-481. J. T. E. Richardson, "Approaches to studying, conceptions of learning and learning styles in higher education", in *Learning and Individual Differences*, 21 (2011), no. 3, p. 288–293. R. Riding, I. Cheema,

plethora of models, concepts and measures related to overlapping constructs, with different backgrounds in terms of research traditions.

The "onion model" proposed by L. Curry[4] is one of the highly-cited models for organizing various learning style conceptualizations. After reviewing psychometric properties of corresponding measures, especially their test-retest reliability, the author organized learning constructs into three strata arranged from the most context-free elements of learning to the most volatile. The core layer comprises the cognitive style (e.g., reflectivity-impulsivity), the most stable and relatively permanent dimension of the cognitive approach; the middle layer is represented by information processing styles, as described, among others, by Schmeck, Ribich and Ramaniah[5]; the third outermost layer is represented by the interaction with learning environment factors and it refers to instructional preferences (e.g., independent/dependent, collaborative/ competitive). As Curry[6] argues, this three-step connection between the stable personality strata and the observed behaviour in learning is analogous to the trait-state concept in personality theories[7].

The present work responds to the need of further empirical exploration of the links between learning-related concepts included in different layers of the onion model[8] and addresses the relationship between two constructs placed on the inner most and respectively, the middle layer of the model, given Curry's suggestion that constructs in the inner most layer should be essential for the other two layers[9]. In addition, it investigates the contribution of motivational orientation in explaining this hypothetical relationship, based on Curry's[10] reflections on the role of task engagement in activating different styles which are more malleable and permissive to contextual adjustments.

Cognitive Styles and Learning Processes

Cognitive style is an underlying and relatively stable personality level dimension functioning in a trait-like manner, reflecting an individual's approach to adapting and assimilating information. It is a cognitive characteristic that becomes manifest only indirectly and by looking for consistent patterns in functioning across

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„Cognitive Styles – an overview and integration", in *Educational Psychology*, 11 (1991), no. 3, p. 193-215. R. Riding, "On the nature of cognitive style", in *Educational Psychology*, 17 (1997), p. 29-49.

[4] L. Curry, *An organisation of learning styles theory and construct*. L. Curry, *Integrating Concepts of Cognitive or Learning Style: A Review with Attention to Psychometric Standards*. L. Curry, "A critique of the research on learning styles".

[5] R. R. Schmeck, F. D. Ribich, N. Ramaniah, "Development of a self-report inventory for assessing individual differences in learning processes", in *Applied Psychological Measurement*, 1 (1977), 413-431.

[6] L. Curry, *An organisation of learning styles theory and construct*.

[7] See also S. Cassidy, "Learning styles: An overview of theories, models and measures".

[8] L. Curry, *An organisation of learning styles theory and construct*. L. Curry, *Integrating Concepts of Cognitive or Learning Style: A Review with Attention to Psychometric Standards*.

[9] L. Curry, *An organisation of learning styles theory and construct*.

[10] L. Curry, "A critique of the research on learning styles".

many cognitive tasks[11], while learning style is used to describe the application or usage of a cognitive style into a concrete learning situation[12]. In contrast, learning strategies refer to mechanisms not mutually exclusive by which individuals deal with different learning tasks trying to "translate" the given information into a meaningful form according to their cognitive styles[13]. At the intersection of these constructs (i.e., cognitive style and learning strategy) is the information processing style referring to the individual's intellectual approach to assimilating information. While it is not directly dependent on the environmental factors, thus quite stable, it may still be modifiable by learning strategies and learning format choices[14].

The two constructs with their corresponding measures approached in the present study, namely cognitive styles as defined within cognitive-experiential self-theory (CEST[15]) and learning processes as information processing styles[16], qualify for association with the inner, respectively the middle layer of the onion model proposed by Curry[17]. In fact, information processing style is explicitly included by the author in her model, in between cognitive personality styles and instructional preferences.

Cognitive-experiential self-theory (CEST[18]) distinguishes between rational and experiential cognitive styles which provide, in a broad sense, the background for individual differences in whether people typically respond primarily rationally or

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[11] L. Curry, *An organisation of learning styles theory and construct*. L. Curry, "A critique of the research on learning styles". M. Kozhevnikov, "Cognitive styles in the context of modern psychology: Toward an integrated framework of cognitive style". R. Riding, „On the nature of cognitive style".

[12] S. Cassidy, "Learning styles: An overview of theories, models and measures".

[13] *Ibidem.* L. Curry, *An organisation of learning styles theory and construct*. L. Curry, "A critique of the research on learning styles".

[14] L. Curry, *An organisation of learning styles theory and construct*.

[15] S. Epstein, R., Pacini, V., Denes-Raj, H. Heier, "Individual differences in intuitive-experiential and analytical-rational thinking styles", in *Journal of Personality and Social Psychology*, 71 (1996), no. 2, p. 390-405. R. Pacini, S. Epstein, "The relation of rational and experiential information processing styles to personality, basic beliefs, and the ratio-bias phenomenon", in *Journal of Personality and Social Psychology*, 76 (1999), no. 6 p. 972–87.

[16] R. R. Schmeck, "Learning styles of college students", in R. Dillon, R. R. Schmeck, (eds) *Individual Differences in Cognition*, New York, Academic Press, 1983, p. 233-279. R. R. Schmeck, F. D. Ribich, N. Ramaniah, "Development of a self-report inventory for assessing individual differences in learning processes". R. R. Schmeck, E. Geisler-Brenstein, E., S. P. Cercy, "Self-Concept and Learning: the revised inventory of learning processes", *Educational Psychology*, 11 (1991), no. 3, p. 343-362. R. R. Schmeck, F. D. Ribich, "Construct Validation of the Inventory of Learning Processes", in *Applied Psychological Measurement*, 2 (1978), no. 4, p. 551-562.

[17] L. Curry, *An organisation of learning styles theory and construct*. L. Curry, *Integrating Concepts of Cognitive or Learning Style: A Review with Attention to Psychometric Standards*. L. Curry, "A critique of the research on learning styles".

[18] S. Epstein, "Cognitive-experiential self-theory", in L. Pervin (ed.), *Handbook of personality theory and research*, New York, Guilford, 1990, p. 165-192. S. Epstein, "Integration of the cognitive and the psychodynamic unconscious", in *American Psychologist*, 49 (1994), p. 709–724. S. Epstein, "Intuition from the perspective of cognitive-experiential self-theory", in H. Plessner, C. Betsch, T. Betsch (eds.), *Intuition in judgment and decision making*. New York, Erlbaum, 2008, p. 23-37. S. Epstein, R., Pacini, V., Denes-Raj, H. Heier, "Individual differences in intuitive-experiential and analytical-rational thinking styles".

intuitively to decision situations. Therefore, rational and experiential styles may be described as two general dimensions of the cognitive personality[19]. The rational system is mainly inferential and operates by a persons' understanding of culturally transmitted rules of reasoning, whereas the experiential system is preconscious, rapid, automatic, holistic, primarily nonverbal and intimately associated with affect[20]. There is a need to increase learning efficiency through: adequate time management, implementation of the learning plan, hygiene and ergonomics of learning space.[21]

Learning processes are defined in close relation with information processing theories and aim to address culture-faire universal learning mechanisms[22]. They address "individual's intellectual approach to assimilating information following the information processing model"[23] and are rather stable, as they may be placed in between cognitive styles and instructional preferences. One of the information processing models of learning style covered in comprehensive frameworks[24] was elaborated on by Schmeck, Ribich and Ramaniah[25] (1977) and focuses on quality of thinking which influences "the distinctiveness, transferability and durability of memories that resulted from the learning event"[26] and affects the way individuals tackle a learning task, regardless its characteristics. Thus, learning processes may be also referred as generalized patterns of information processing. Schmeck, Ribich and Ramaniah[27] originally described four types of learning processes: synthesis-analysis, elaborative processing, fact retention, and study methods. *Synthesis-analysis* orientation in information-processing (subsequently renamed *deep processing[28]*) refers to semantic or categorical judgments elaborated on by individuals when approaching new information, through tactics as searching out, comparing and contrasting different sources of information, extracting new

[19] R. Pacini, S. Epstein, "The relation of rational and experiential information processing styles to personality, basic beliefs, and the ratio-bias phenomenon".

[20] O. Blazhenkova, M. Kozhevnikov, "The new object-spatial-verbal cognitive style model: theory and measurement", in *Applied Cognitive Psychology*, 23 (2009), p. 638-663.

[21] A. D. Manea," The efficient management of academic learning*,* în *Studia Psychologia– Pedagogia*, 1(2014), p. 81-89.

[22] J. B. Biggs, D., Kember, D. Y. P. Leung, "The Revised Two Factor Study Process Questionnaire: R-SPQ-2F", in *British Journal of Educational Psychology*, 71 (2001), p. 133-149.

[23] L. Curry, *An organisation of learning styles theory and construct*, p. 8.

[24] S. Cassidy, "Learning styles: An overview of theories, models and measures". L. Curry, *An organisation of learning styles theory and construct*. S. G. Rayner, „Reconstructucting style differences in thinking and learning: profiling learning performance", in R. Riding, S. G. Rayner (eds.), *International perspectives on individual differences. Volume 1: Cognitive styles*, Stamford, Connecticut, Ablex Publishing Corporation, 2000, p. 115-178.

[25] R. R. Schmeck, F. D. Ribich, N. Ramaniah, "Development of a self-report inventory for assessing individual differences in learning processes".

[26] S. G. Rayner, „Reconstructing style differences in thinking and learning: profiling learning performance".

[27] R. R. Schmeck, F. D. Ribich, N. Ramaniah, "Development of a self-report inventory for assessing individual differences in learning processes".

[28] R. R. Schmeck, "Learning styles of college students".

concepts, critically evaluating and hierarchically organising concepts[29]. *Elaborative processing* may be explained as the tendency to take an active rather than a passive role in processing of new information and covers behaviours involving association of new and old information, using visual imagery, rephrasing in one's own words, imagining practical applications. *Fact retention* captures orientation to details and specifics as opposed to generalities. Individuals approach new pieces of information and store them differently, regardless other information-processing orientation. *Study methods* or *methodical study*, as referred to in later works[30], indicates the use of systematic, traditional study techniques for learning in academic contexts and was positively related to academic performance in the intentional condition of the verbal learning study[31].

Integrating Motivational Orientations in Between Cognitive Styles and Learning Processes

Success in academic tasks requires both specific information processing habits and a positive motivation[32]. The informatized society of the future needs the development of the digital competences at all levels in the educational communities, which means responsibility and self - responsibility for the educational institutions and for the educators.[33] Even if cognitive and information processing styles are personal cognitive presets somehow implicitly present in a learning situation, "task-relevant cognitive processing or cognitive control would not be likely unless adequate task engagement was maintained" via positive motivation[34]. Sternberg[35] also argues that cognitive styles should count as much as motivation and ability in orienting a person towards certain activities. Studies additionally emphasize the role of intrinsic motivation in learning processes: intrinsically motivated students engage actively in learning activities, and therefore achieve better[36].

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[29] R. R. Schmeck, F. D. Ribich, N. Ramaniah, "Development of a self-report inventory for assessing individual differences in learning processes". R. R. Schmeck, E. Geisler-Brenstein, E., S. P. Cercy, "Self-Concept and Learning: the revised inventory of learning processes".

[30] R. R. Schmeck, E. Geisler-Brenstein, E., S. P. Cercy, "Self-Concept and Learning: the revised inventory of learning processes".

[31] R. R. Schmeck, F. D. Ribich, N. Ramaniah, "Development of a self-report inventory for assessing individual differences in learning processes".

[32] E. A. Linnenbrink, P. R. Pintrich, "Motivation as an enabler of academic success", in *School Psychology Review*, 31 (2002), no. 3 p. 313-327.

[33] A. D. Manea, C. Stan , **"Study regarding the use of information and communications technology",** in *The European Proceedings of Social & Behavioural Sciences.Conference: Education, Reflection, Development,* 33 (2017), p. 271-277.

[34] L. Curry, "A critique of the research on learning styles", p. 7.

[35] R.. J. Sternberg, *Thinking styles*, Cambridge, Cambridge University Press, 2009.

[36] J. Reeve, E. L. Deci, R. M. Ryan, "Self-determination theory: a dialectical framework for understanding sociocultural influences on student motivation", in D. M. McInerney, S. Van Etten (eds.), *Big theories revisited. Research on sociocultural influences on motivation and learning*, Volume 4, Greenwich, Connecticut, Information Age Publishing, 2004, p. 31-60. J. Reeve, R. Ryan, E. Deci, H. Jang, "Understanding and promoting autonomous self-regulation: a self-determination perspective",

Busato, Prins, Elshout and Hamaker[37] pursued a connection between learning styles, main personality traits and achievement motivation among university students. Their results showed that meaning, reproduction and application directed learning styles are positively correlated with achievement motivation and academic performance. Although constructs measured in their studies were more likely learning strategies and not learning styles (according to the conceptual distinctions previously presented in this paper), we acknowledge the importance of studying the relation between cognitive and motivational aspects in learning situations. The relationships between cognitive styles and achievement motivation are also reported in a study conducted by Fan and Zhang[38] among Chinese university students. Their findings support the positive correlation of complex thinking styles with achievement motivation to approach success, and negative correlation with the achievement motivation to avoid failure. However, expected correlations between more simplistic thinking styles and achievement motivation are partially supported in their data.

In a similar vein is the study conducted by Rosario et al.[39] within the framework of Biggs' 3P model on academic learning, postulating that presage variables (prior knowledge, ability, preferred approach to learning) influence those of product (academic outcomes), mediated by process variables. What is of main interest here is that, among multiple variables considered in their complex investigation, the authors included the thinking styles in the presage variables group and motivation (deep, superficial) as process variables influencing the learning processing (deep, superficial) as proposed by Biggs. Their results showed that the executive-conservative thinking style positively influences superficial motivation and superficial strategies and negatively relates to deep motivation, while the judicial-liberal style has a positive significant influence on deep motivation and deep processing and a negative effect on superficial motivation. Motivation types are also convergent with the corresponding learning processing. But again, the construct approached in this study is closer to learning strategy than learning process as reflected in Curry's "onion" model[40].

Research Objectives and Hypotheses

in D. Schunk, B. Zimmerman (eds.), *Motivation and self-regulated learning: theory, research, and applications*, London, LEA, 2008, p. 223-244.

[37] V. V. Busato, F. G. Prins, J. J. Elshout, C. Hamaker, "The relation between learning styles, the Big Five personality traits and achievement motivation in higher education", in *Personality and Individual Differences*, 26 (1999), p. 129- 40. V. V. Busato, F. G. Prins, J. J. Elshout, C. Hamaker, "Intellectual ability, learning style, personality, achievement motivation and academic success of psychology students in higher education", in *Personality and Individual Differences*, 29 (2000), 1057-1068.

[38] W. Fan, L. F. Zhang, "Are achievement motivation and thinking styles related? A visit among Chinese university students", in *Learning and Individual Differences*, 19(2009), p. 299–303.

[39] P. Rosário, J. C. Núñez, J. A. González-Pienda, L. Almeida, S. Soares, M. Rubio, "El aprendizaje escolar examinado desde la perspectiva del «Modelo 3P» de J. Biggs", in *Psicothema*, 17 (2005), no. 1, p. 20-30.

[40] L. Curry, *An organisation of learning styles theory and construct*. L. Curry, *Integrating Concepts of Cognitive or Learning Style: A Review with Attention to Psychometric Standards*.

Nicoleta-Laura POPA, Ana-Maria ȚEPORDEI, Adrian-Vicențiu LABĂR, Florin-Vasile FRUMOS

Several works attempted to empirically test Curry's[41] onion model either directly[42], or indirectly in the processes of validating research measures[43], but the model is yet not well researched, as pointed out by Zhang and Sternberg[44]. The efforts to research the model targeted either styles stability or their overlaps, but did not reach clear conclusions. Thus, Cools and Bellens[45] concluded their work with mixed results: data did not fully support the causal relation from constructs of the inner layers over constructs of the outer layers and ultimately to learning outcomes, and changes over time were significant for both cognitive styles and learning constructs related to the middle and outermost layer. Therefore, they call for additional research on the assumptions supporting the onion model[46] and caution on its potential limitations.

The present study aims to add empirical evidence on the relation between learning constructs placed by Curry on different layers, but also to explore the role of additional constructs in explaining it. Specifically, we integrate rational and experiential cognitive styles[47] and motivational structures (intrinsic and extrinsic motivation[48]) in explaining preferences for learning processes as defined by Schmeck et al.[49].

Accordingly, we hypothesised a significant relation between rational cognitive style, primarily based on reasoning[50], and learning processes defined as generalized patterns of information processing[51], while the experiential style which is mainly intuitive was expected to display week association with these constructs. Motivational structures were expected to mediate the relation between the two sets of individuals' cognitive characteristics, placed at the inner and middle layer of the model.

Methods

[41] L. Curry, *An organisation of learning styles theory and construct*.

[42] See for example: E. Cools, K. Bellens, "The onion model: Myth or reality in the field of individual differences psychology?", in *Learning and Individual Differences*, 22 (2012), no. 4, p. 455-462.

[43] See for example: J. Beyler, R. R. Schmeck, "Assessment of individual-differences in preferences for holistic-analytic strategies – evaluation of some commonly available instruments", in *Educational and psychological measurement*, 52 (1992), no. 3, p. 709-719.

[44] L.-F. Zhang, R. J. Sternberg, R. J., *The nature of intellectual styles*, New York, Routledge, 2011.

[45] E. Cools, K. Bellens, "The onion model: Myth or reality in the field of individual differences psychology?".

[46] L. Curry, *An organisation of learning styles theory and construct*.

[47] R. Pacini, S. Epstein, "The relation of rational and experiential information processing styles to personality, basic beliefs, and the ratio-bias phenomenon".

[48] T. M. Amabile, K. G. Hill, B. A. Hennessey, E. M. Tighe, "The Work Preference Inventory: Assessing Intrinsic and Extrinsic Motivational Orientations", in *Journal of Personality and Social Psychology*, 66 (1994), no. 5, p. 950-967.

[49] R. R. Schmeck, F. D. Ribich, N. Ramaniah, "Development of a self-report inventory for assessing individual differences in learning processes".

[50] R. Pacini, S. Epstein, "The relation of rational and experiential information processing styles to personality, basic beliefs, and the ratio-bias phenomenon".

[51] R. R. Schmeck, F. D. Ribich, N. Ramaniah, "Development of a self-report inventory for assessing individual differences in learning processes".

Participants. Participants were 322 undergraduate students in humanities and social sciences from a large public university (252 females and 70 males), with ages ranging from 19 to 24 (M= 20.40, SD= 0.87). Participation was entirely voluntary and anonymity was guaranteed.

Measures. *Rational-Experiential Inventory* developed based on CEST (REI[52]) was applied for assessing students' cognitive styles. It includes 40 items using 5-point ratings (from 1, definitely not true of myself, to 5, definitely true of myself), distributed in two main scales (rational and experiential styles). Average scores for the scales were used for analyses. With its both scales exhibiting good internal consistencies and test-retest reliabilities[53], the REI meets the stability criterion proposed by Curry[54].

The *Inventory of Learning Processes* (ILP[55]) includes 62 items in true-false format, grouped in four subscales: deep processing, methodical study, fact retention and elaborative processing. As both internal consistency and test-retest reliability coefficients show[56], the ILP also meets the stability criterion proposed by Curry.

Work Preference Inventory (WPI[57]4) was used in order to assess individual differences in intrinsic and extrinsic motivational orientations among university students. The inventory includes 30 items with a four-point Likert-type response (never to always), assigned to two primary scales (intrinsic and extrinsic motivational orientations) Average scores were used for each scale.

All instruments were adapted for the present study, with all scales showing good levels of internal consistency (see Table 1).

Procedure. Questionnaires were administered in paper-and-pencil format with written instructions. Students completed the questionnaires in group format and received course credits for participation.

Data analysis. Pearson's product-moment correlation was used in the preliminary analyses to examine the relationship between the variables, followed by hierarchical regressions. The PROCESS procedure for SPSS (Release 2.041[58]) was

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[52] R. Pacini, S. Epstein, "The relation of rational and experiential information processing styles to personality, basic beliefs, and the ratio-bias phenomenon".

[53] See also: A. D. G. Marks, D. W. Hine, R. L. Blote, W. J. Phillips, "Assessing individual differences in adolescents' preference for cognition", in *Personality and Individual Differences*, 44 (2008), p. 42–52.

[54] L. Curry, *An organisation of learning styles theory and construct*.

[55] R. R. Schmeck, F. D. Ribich, N. Ramaniah, "Development of a self-report inventory for assessing individual differences in learning processes". R. R. Schmeck, F. D. Ribich, "Construct Validation of the Inventory of Learning Processes".

[56] See also: S. Carnicom, M. Clump, "Assessing the learning style differences between honors students and non-honors students", in *Journal of the National Collegiate Honors Council*, 138 (2004), p. 36-44.

[57] T. M. Amabile, K. G. Hill, B. A. Hennessey, E. M. Tighe, "The Work Preference Inventory: Assessing Intrinsic and Extrinsic Motivational Orientations".

[58] K. J. Preacher, A. F. Hayes, "Contemporary approaches to assessing mediation in communication research", in A. F. Hayes, M. D. Slater, L. B. Snyder (eds), *The Sage sourcebook of advanced data analysis methods for communication research*, Thousand Oaks, CA, Sage Publications, 2008, p. 13-54. A. F. Hayes, PROCESS: *A versatile computational tool for observed variable mediation, moderation, and conditional process*

used to test the mediation models. Confidence intervals that do not contain zero indicate a significant indirect effect (mediation). In each mediation model, 1 000 bootstrap resamples were used to estimate the confidence intervals.

Results

Descriptive statistics and correlations between measures are reported in Table 1. Rational cognitive style is related to all four types of learning processes investigated in the study. No significant correlations were found between experiential cognitive style and learning processes. Except for fact retention, all types of learning processes are positively related with intrinsic motivation, and negatively with extrinsic motivation. Also, rational cognitive style correlates positively with intrinsic motivation and negatively with extrinsic motivation.

Table 1. Scale means, reliability coefficients, and correlations (N= 322)

Variables	M	SD	1	2	3	4	5	6	7	8
1. Deep processing	13.10	3.53	.76							
2. Methodical study	12.27	4.02	.49**	.81						
3. Fact retention	4.30	1.47	.31**	.36**	.70					
4. Elaborative processing	10.52	2.58	.60**	.48**	.15**	.70				
5. Rational style	3.69	0.51	.58**	.32**	.13*	.49**	.77			
6. Experiential style	3.34	0.50	.10	-.06	.07	-.02	.04	.75		
7. Intrinsic motivation	3.11	0.38	.41**	.27**	.02	.36**	.55**	.14*	.78	
8. Extrinsic motivation	2.62	0.52	-.20**	-.24**	-.06	-.25**	-.27**	.06	-.15**	.82

Note: $^*p < .05$; $^{**}p < .01$. Reliabilities are provided along the diagonal.

Based on the significant correlations found, multiple mediation analyses, with intrinsic and extrinsic motivation as mediators, were performed to investigate indirect effect of rational cognitive style on three types of learning processes (deep processing, study method and elaborative process). Table 2 presents results using multiple regression analysis and the bootstrap method.

Results show significant direct effects between rational cognitive style and deep processing (B= 4.00, p < .001), methodical study (B= 2.52, p < .001) and elaborative processing (B= 2.48, p < .001), prior to controlling for intrinsic and extrinsic motivation. Controlling for intrinsic and extrinsic motivation, the direct effect between rational cognitive styles and deep processing (B= 3.41, p < .001), methodical study (B= 1.63, p < .001) and elaborative processing (B= 1.96, p < .001) were reduced, but still remain significant.

Significant indirect effects of rational style were found, partly mediated through intrinsic and/ or extrinsic motivation. All indirect effects are reported in Table 2. There were significant indirect effects on deep processing through intrinsic

modeling [White paper], 2012. Retrieved from http://www.afhayes.com/ public/process2012.pdf, accessed in April 2016.

motivation (bootstrap mean= .50, 95%CI= .09-.92) and non-significant through extrinsic motivation (bootstrap mean= .09, 95%CI= -.07-.28).

There were significant indirect effects on methodical study through extrinsic motivation (bootstrap mean= .34, 95%CI=.10-.65) and non-significant through intrinsic motivation (bootstrap mean= .55, 95%CI= -.13-1.17).

There also were significant indirect effects on elaborative processing through intrinsic motivation (bootstrap mean= .35, 95%CI= .06 -.70) and extrinsic motivation (bootstrap mean= .17, 95%CI=.04 -.36).

Table 2. Regression and bootstrap results for intrinsic and extrinsic motivation as mediators

Regression model	Regression					Bootstrap		
	B	SE B	B	R^2	ΔR^2	Indirect effect	SE	95% CI
Deep processing								
Step 1				.34				
Rational style	4.00**	.31	.58**					
Step 2				.35	.01*			
Rational style	3.41**	.38	.50**					
Intrinsic motivation	1.21*	.50	.13*			.50	.21	.09-.92
Extrinsic motivation	- .32	.32	- .05			.09	.09	-.07-.28
Methodical study								
Step 1				.10				
Rational style	2.52**	.42	.32**					
Step 2				.14	.04**			
Rational style	1.63**	.50	.21**					
Intrinsic motivation	1.32*	.65	.13*			.55	.32	-.13-1.17
Extrinsic motivation	- 1.24**	.42	- .16**			.34	.14	.10-.65
Elaborative processing								
Step 1				.24				
Rational style	2.48**	.25	.49**					
Step 2				.27	.03**			
Rational style	1.96**	.30	.39**					
Intrinsic motivation	.84*	.39	.13*			.35	.16	.06-.70
Extrinsic motivation	- .63*	.25	- .13*			.17	.08	.04-.36

Note: $^*p < .05$; $^{**}p < .01$.

Discussion and Conclusions

Although extensive empirical effort have been invested in connecting various learning constructs, types of linkages between cognitive styles, learning processes and motivational orientations were approached sequentially, mainly in close relation with academic performance. While some studies include learning styles and achievement motivation among other individual variables in explanatory models of academic outcomes[59], others emphasize the role of motivational

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[59] V. V. Busato, F. G. Prins, J. J. Elshout, C. Hamaker, "The relation between learning styles, the Big Five personality traits and achievement motivation in higher education". V. V. Busato, F. G. Prins,

structures[60]. As previously mentioned, there are also more complex research designs exploring the influence of various variables (cognitive, motivational, personal characteristics, task-related elements) on the academic outcomes[61]. However, as we already argued, if we take a closer look at the measures used, the emphasis in these studies was mainly on the ongoing learning strategies or approaches, rather than on cognitive styles and processes as defined by various authors in their theoretical and conceptual systematization efforts[62].

The present study considered cognitive style and motivational orientations in explaining learning processes. As our results show, rational cognitive style is strongly associated with deep and elaborative processing, moderately correlates with methodical study and it is weakly associated with fact retention, while experiential style was not identified as a significant correlate for any of the learning processes. Pacini and Epstein[63] defined rational and experiential cognitive styles by contrast, but individuals use both cognitive styles interactively[64] in solving tasks which may be primarily rational or intuitive[65]. As learning processes covered in our study are essentially rational and voluntarily processes employed during conscious learning tasks[66], they correlate significantly only with the rational cognitive style, as hypothesized. Furthermore, the very weak relation between fact retention and rational style is not surprising, being explained by the less active elaborative nature of this learning process. These first findings support initial assumptions on links

J. J. Elshout, C. Hamaker, "Intellectual ability, learning style, personality, achievement motivation and academic success of psychology students in higher education".

[60] F. Doménech-Betoret, A. Gómez-Artiga, "The relationship among students' and teachers' thinking styles, psychological needs and motivation", in *Learning and Individual Differences*, 29 (2014), p. 89-97. W. Fan, L. F. Zhang, "Are achievement motivation and thinking styles related? A visit among Chinese university students".

[61] See for example: P. Rosário, J. C. Núñez, J. A. González-Pienda, L. Almeida, S. Soares, M. Rubio, "El aprendizaje escolar examinado desde la perspectiva del «Modelo 3P» de J. Biggs".

[62] S. Cassidy, "Learning styles: An overview of theories, models and measures". L. Curry, *An organisation of learning styles theory and construct*. L. Curry, *Integrating Concepts of Cognitive or Learning Style: A Review with Attention to Psychometric Standards*. L. Curry, "A critique of the research on learning styles". M. Kozhevnikov, "Cognitive styles in the context of modern psychology: Toward an integrated framework of cognitive style". J. T. E. Richardson, "Approaches to studying, conceptions of learning and learning styles in higher education". R. Riding, „On the nature of cognitive style". R. Riding, I. Cheema, "Cognitive Styles – an overview and integration".

[63] R. Pacini, S. Epstein, "The relation of rational and experiential information processing styles to personality, basic beliefs, and the ratio-bias phenomenon".

[64] See for example: J. S. B. T. Evans, "Dual-processing accounts of reasoning, judgment, and social cognition", *Annual Review of Psychology*, 59 (2008), p. 255–278. R. M. Hogarth, "Deciding analytically or trusting your intuition? The advantages and disadvantages of analytic and intuitive thought", in T. Betsch, S. Haberstroh (eds.), *The routines of decision* making, Mahwah, NJ, Erlbaum, 2005, p. 67-82.

[65] C. Witteman, C., J. van den Bercken, L. Claes, A. Godoy, "Assessing rational and intuitive thinking styles", *European Journal of Psychological Assessment*, 25 (2009), no. 1, p. 39–47.

[66] R. R. Schmeck, F. D. Ribich, N. Ramaniah, "Development of a self-report inventory for assessing individual differences in learning processes". R. R. Schmeck, F. D. Ribich, "Construct Validation of the Inventory of Learning Processes".

between cognitive styles and learning processes, based on constructs' differentiation in the onion model[67].

Given the importance of motivational orientation in triggering task-relevant cognitive processing and task cognitive engagement[68], we were also interested in testing the mediating role of intrinsic and extrinsic on the abovementioned relations between cognitive constructs. As shown extrinsic motivation partially mediates the relation between rational cognitive style and both methodical study and elaborative processing, while intrinsic motivation partially mediates for deep and elaborative processing. These results indicate that, in learning contexts, the translation of a dominant rational cognitive style into an active, deep, elaborative information processing is enhanced by individuals' intrinsic motivation. Additionally, a more dominant rational style reduces extrinsic motivation leading to a higher tendency to engage in methodical study process, which, despite its more algorithmic and conventional nature, is still positively related to academic performance[69]. Thus, the initial assumption of our study based on Curry's suggestion and on previous empirical studies[70], that motivational structures may mediate the relation between cognitive styles and learning processes is supported by the data.

Overall, the present work supports to a great extent the relation between cognitive styles and learning processes, the two constructs related with the inner and middle layer of Curry's onion model[71], and the mediation through motivational orientations. It also provides additional empirically-based information for the links between constructs, and answers the need to explore one of the most cited theoretical models attempting to order, clarify and integrate learning-related concepts, as advocated in both review studies[72] and empirical evaluations[73]. However, the cross-sectional design of our study may offer information only for the relation between the constructs and not for constructs malleability or stability. In the light of the present research results, we argue that beyond reasonable caution the onion model should be further evaluated in both cross-sectional and longitudinal studies. Although more complex research integrating all layers of the model and also considering longitudinal perspective may be more fruitful for complete evaluation, studies attempting sections of the model may also contribute

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[67] S. Cassidy, "Learning styles: An overview of theories, models and measures". L. Curry, *An organisation of learning styles theory and construct*. L. Curry, *Integrating Concepts of Cognitive or Learning Style: A Review with Attention to Psychometric Standards*. L. Curry, "A critique of the research on learning styles".

[68] L. Curry, "A critique of the research on learning styles". R. J. Sternberg, *Thinking styles*.

[69] R. R. Schmeck, F. D. Ribich, N. Ramaniah, "Development of a self-report inventory for assessing individual differences in learning processes".

[70] See for example: P. Rosário, J. C. Núñez, J. A. González-Pienda, L. Almeida, S. Soares, M. Rubio, "El aprendizaje escolar examinado desde la perspectiva del «Modelo 3P» de J. Biggs".

[71] L. Curry, *An organisation of learning styles theory and construct*. L. Curry, *Integrating Concepts of Cognitive or Learning Style: A Review with Attention to Psychometric Standards*. L. Curry, "A critique of the research on learning styles".

[72] See for example: L.-F. Zhang, R. J. Sternberg, *The nature of intellectual styles*.

[73] See for example: E. Cools, K. Bellens, "The onion model: Myth or reality in the field of individual differences psychology?".

to the larger debate on its empirical grounds, especially given the scarcity of such studies.

"Cognitive Styles, Motivational Orientations and Learning Processes in University Students," *Astra Salvensis,* VI (2018), no. 12, p. 261-273

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Teachers – at the Turn of Times

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Abstract. *In a contemporary society characterized by the erosion of fundamental values, the over sizing of individualism and economic-financial values, there is required a serious investigation on some of the most important value foundations of (Western) culture that have lost their power, influence and effectiveness. Our analysis focuses on some of these: religion (God - supreme value); morality (Good - the highest value); tradition (where stability is the highest value). Also, in this context, there arises the question of the axiomatic choices that teachers should make for themselves as spiritual beings and as educators for their students. By considering these and a series of results from an earlier field investigation, the study proposes simplicity as a founding attitudinal-behavioural solution (found in the Christian tradition, from Clement of Alexandria to St. Nectarios), manifested in at least three forms: simplicity of one's state of mind; simplicity of speech; simplicity of one's conduct. This analysis suggests the convenience of simplicity as intrinsic feature, inherent in the personality of the teacher, and hence its presence in the school context, through the high capitalization and expression of the fundamental Christian model. Moreover, it opens the possibility of extending it to education, in general, including non-formal contexts.*

Keywords: values, religion, morality, tradition, simplicity, teacher.

Introduction

People live – as they know, can and want – during their times. Some are subjected by them; others try to understand them (give them coherence and meaning), and others seek to use them. The first category struggles to (re)build their identity while confronting them, trying to resist so as not to get crushed and erased by their roller. The second category seeks to decipher and outline their significance, knowing that this does not come by itself and that - in the end –all these are transitory, in their flow. People in the last category represent their own faithful expression, considering - sometimes even with pride - that they are what they should be and do what they should do. In fact, however, it seems that we all are and do as much as we can be and as much as we know how to capitalize on our times, the time of our life, the fundamental values of mankind and ourselves.

At the turn of times

We live fascinating and worrying, confident and discouraging times alike. They brought to the fore - with their ideological grounds - the individual, individuality and individualism; and it is not just the individual's pure and simple assertion, support, but the over-dimensioning of his presence in the world. All these have emerged "from the economic, political and social patterns of the modern world"[1]. Emerging already loaded with the spirit of the new dawn of history, these times seem to have proposed a significant break with the past, with tradition.

Against the background of the erosion of the old values, the process of modernizing society has led to the transformation of individuality and

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[1] R. F. Baumeister, *Sensuri ale vieţii,* Cluj-Napoca, ASCR, 2011, p. 137.

individualism into an axiological argument. The self has thus become "a value foundation that has – according to R.F. Baumeister – filled the vacuum created by the erosion of previous religious, moral and traditional certainties".[2] Gradually, it was accepted as a "major source of value".[3] Starting with the Industrial Revolution, "Western modern culture has struggled to turn the self into a value foundation", as the North American psychologist argues.[4]

In the acknowledged researcher's view, a value foundation is something "that can export value without importing it"; it can "give justification and legitimacy to various actions, arrangements, trials or sacrifices without the need for its own justification".[5]

R.F. Baumeister concluded that Western society "lacks stable values that can provide solid criteria for distinguishing between good and bad and for justifying the actions we take".[6] At the same time, while the domination of economic and financial values is more and more obvious and increasingly wider, the modern/contemporary society "faces the already chronic problem of the lack of value foundations".[7]

What exactly is it that has been lost and how has this been possible? Is this "wandering" valid for the present Romanian society as well? If so, can anything still be done? If not, how has this been possible? These are only a few questions on which we will continue to reflect.

Among the most important values that (Western) culture has had and which have gradually and constantly lost their power, influence and effectiveness, R.F. Baumeister mentions:

a. *Religion* (where *God* is the supreme value)

The author finds that "Christianity no longer has the central power in modern life, the power it used to have in the past - it survives in the form of private beliefs and individual practices".[8] Likewise, religion is now - according to the North American psychologist - "no longer the basic principle for raising children or for marital relationship".[9] It has lost "a lot of ground as a value foundation"; increasingly fewer people "adhere to any religion or have any religious beliefs, and its effect on everyday life decreases with every passing day"; in short, in Western society and culture (pretending and aspiring to globalize), religion "has lost

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[2] R.F. Baumeister, *Sensuri ale vieții,* Cluj-Napoca, ASCR, 2011, p. 181.

[3] *Ibidem,* p. 139.

[4] Delia Muste, "Managementului timpului şcolar," in *Astra Salvensis,* V (2017), no. 9, p. 47. R.F. Baumeister, *Sensuri ale vieții,* p. 110.

[5] Violeta Cristina Şinar, Valer Cristian Şinar, "Educaţia outdoor la preşcolari," in *Astra Salvensis,* V (2017), no. 9, p. 47. R.F. Baumeister, *Sensuri ale vieții,* p. 57; R.F. Baumeister, *Sensuri ale vieții,* p. 138-139.

[6] Lia Afrim, Raluca Bancia, "Impactul activităţilor extraşcolare asupra copilului," in *Astra Salvensis,* V (2017), no. 9, p. 47. R.F. Baumeister, *Sensuri ale vieții,* p. p. 83; R.F. Baumeister, *Sensuri ale vieții,* p. 110.

[7] *Ibidem,* p. 127.

[8] Adriana Denisa Manea, Ciprian Baciu, "Interrelaţii familiale provocate de revoluţia tehnico-ştiinţificã," in *Astra Salvensis,* V (2017), no. 9, p. 103. R.F. Baumeister, *Sensuri ale vieții,* p. 117.

[9] *Ibidem,* p. 117.

much of the power and influence it had as a dominant value foundation".[10] At the same time, we cannot neglect the fact that there is a struggle, within humankind,a search for a way to bring peace, understanding, harmony, self-knowledge, reconciliation with oneself and others, accomplishment.

As far as we are concerned, it seems that for us, Romanians, religion no longer has the traditional power to provide a foundation for life and relationships between us, the force that it used to have some time ago. However, it continues to have a special significance for many of us; we are witnessing a struggle and firm attitude to preserve an identity, a culture, the depths of a spiritual life; such people manage to cultivate their original values with purposefulness and determination and, at the same time, to incorporate, more or less successfully, the new (Western) attitudinal-behavioural trends of urbanity.

We shall support our statements with arguments from the area of practical-applicative research. That is, during the interval 2012-2016 we conducted a successive series of studies on the axiological profile of teachers. Through these, we aimed to identify the set of characteristic values for a group of teachers located on each of the steps of the educational system: pre-school - 100 pre-school teachers, primary - 200 primary school teachers, middle school - 300 teachers, high-school - 300 teachers, university - 112 teachers, from two counties of the country, Bacău and Prahova. The data were analysed, interpreted and disseminated through successive communications and publications during the same period. From these, we shall only use here some data that are relevant to and support some of our ideas. For example, when asked about the first 3 values in which they mostly believe, the primary-school teachers, a part of the young university teachers and university professors with more than 20 years of experience have admitted that they place faith in God among their priorities. At the same time, when asked about the value that they believe would save humanity, a relatively small number of pre-school teachers[11], some of the primary-school teachers[12], an important and relatively equal number of middle-school teachers[13] and high-school teachers[14], as well as some of the university teachers[15] saw belief in God as the fundamental moral mark that could give the right direction to the evolution of humanity. Such axiological foundations may constitute a necessary counterweight in terms of a growing laicization/secularization of contemporary society and a solid moral basis for young generations looking for value foundations.

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[10] *Ibidem,* p. 117.

[11] V. M. Cojocariu., G. Albu, "Indicators of The Axiological System of Preschool Teachers", in *Procedia - Social and Behavioral Sciences*, 191(2015), p. 1332-1336.

[12] V. M. Cojocariu, "Anchor-values of the Axiological Universe of Primary Teachers", in *Procedia - Social and Behavioral Sciences*, 180 (2015), p. 524–530.

[13] V. M. Cojocariu, "Is There a Set of Nucleus-values Characteristic of Teachers from Middle Education? ", in *Procedia - Social and Behavioral Sciences*, 203 (2015), p. 84-89.

[14] V. M. Cojocariu, "Axiological Options of High-School Teachers – a Comparative Analysis", in *European Proceedings of Social and Behavioural Sciences*, 23 (2016), p. 663-671.

[15] G. Albu, V. M. Cojocariu, "Axiological Tensions and Options in the Romanian Academic Environment: Intergenerational Comparative Study", in *Procedia - Social and Behavioral Sciences*, 171(2015), p. 24-33.

b. *Morality* (where *good* is the supreme value)

In modern life, in relations between people, morality "no longer has the power that it once had"; "once Christianity has lost its primary role in culture, morality too has completely broken off from religious anchors and started drifting", as R.F. Baumeister argues.[16] When modern economic and financial life is based on competition, it is difficult for people to (still) share basic principles such as: love for one's kind, being human or a trustworthy man, loyalty, altruism, compassion, self-sacrifice.

"In the past centuries, the remarkable North American psychologist notes, values were not considered personal choices, but rather objective truths. A person could predict that almost everyone would adhere to about the same values. Accepting that values can be personal indicates the decline of the power exercised by values".[17]

The research results show that "morality now has a much lower role in social and personal relationships than it had several decades ago"; as early as the 1960s, "there began the media's attack on morality".[18] The ideology created and subsequently instituted/induced in the collective mind has come to consider morality (moral values and principles) as oppressive, authoritarian, as an obstacle to human innovation and human emancipation. Regarding this context, R.F. Baumeister notes: "The social and economic structure of (Western –our emphasis - G.A., V.M.C.) society has reduced the importance and viability of morality as a vital way of survival. With its religious basis eroded, morality has begun to be discredited and regarded as arbitrary, personal and oppressive".[19] The fall of God was followed by the fall of Good, the weakening of the authority of religious morality and the dilution of secular morality, the transcendent distant censorship has led to the need to eliminate all(official) censorship and the proclamation of the self, with his needs, subjectivity and arbitrariness, as omnipotent. For the Romanians, this transformation appears to have occurred in an accelerated manner and amplified in the name of democratic values, exacerbating, from one year to another, from one social event to another, reaching even, here and there, hideous forms, in which, for example, children no longer understand the good of their parents; young people tend to no longer recognize settlement, balance, tranquillity, temperance, wisdom, and the sacrifice of adulthood and old age. The competitive struggle, especially on the labour market, the economic and financial pressures of all kinds, the differences between peers and their contradictory opinions, the intergenerational and intragenerational interplay of mentalities, the implicit conviction that the good of the person is the priority and not the good of others,

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[16] R. F. Baumeister, *Sensuri ale vieții,* p. 118. Cf. Mihai-Octavian Groza, Iuliu-Marius Morariu, "Aspecte privitoare la educație, morală și familie în paginile revistei *Renașterea* de la Cluj din anul 1928," in *Astra Salvensis,* V (2017), no. 9, p. 153-155.

[17] R. F. Baumeister, *Sensuri ale vieții,* p. 121.
Iuliu-Marius Morariu, "Elevi ortodocși și greco-catolici la liceul „Alexandru Odobescu" din Bistrița, între anii 1925 și 1931," in *Astra Salvensis,* V (2017), no. 9, p. 139-140.

[18] R. F. Baumeister, *Sensuri ale vieții,* p. 122.

[19] *Ibidem,* p. 124.

the idea of a necessary and purifying *bellum omnium contra omnes* generates, whether we want it or not, whether we realize it or not, an escalation of Evil, in all forms, a fragile, extremely ambiguous, polluted moral state, exposed to the liability/liquidity of the times.

The same studies conducted by us in 2012-2016 show the teachers' axiological reaction to these (contradictory) signs of time. The generic value of Good is not explicitly named in the conducted studies for any of the investigated categories. However, all the studies have revealed, for all the respondents, a *profound concern for the teacher's morality dimension*. The axiological profile of pre-school teachers, where we highlighted the first three values which they cherish mostly, includes *respect* and *honesty*.[20] For primary-school teachers, there are two other moral values, namely *truth* and *equity*.[21] For middle-school teachers, *respect* is the best represented value in their axiological profile[22], and for high-school teachers *respect* and *fairness* cover the spectrum of moral values.[23] In the case of young university teachers, *truth* is the central moral value, and for university professors with more than 20 years of experience, the more general term of *morality* ensures the highest weight in their axiological profile.[24]

c. *Tradition* (where *stability* is the supreme value)

Along side religion and morality, tradition has also been a value foundation. It has promoted (and still promotes, where it is preserved) stability by transforming repetition into "a source of order, rules and value"; tradition teaches people "how to think and behave, thus offering criteria for good and evil –which, as R.F. Baumeister highlights –, is the essence of the value foundation".[25] It "relies on the prestige of the past, invoking the principle that the way in which things were done in the past was safer, more truthful and therefore better than the new ways".[26]

But, in Western modern society, tradition has lost its efficiency as an axiological argument; spontaneity and freedom have grown into priority values compared to customs, authority and solidarity. Briefly, the syllogism is the following: what is related to tradition, as it does not keep up with the times, is to be eliminated; what is old is obsolete; it follows that what is obsolete should be replaced quickly and, at the same time, without reluctance or nostalgia: *people* (of a certain age, with a certain way of viewing the world and relationships between

[20] V. M. Cojocariu., G. Albu, "Indicators of The Axiological System of Preschool Teachers", in *Procedia - Social and Behavioral Sciences*, 191 (2015), p. 1332-1336.

[21] V. M. Cojocariu, "Anchor-values of the Axiological Universe of Primary Teachers", in *Procedia - Social and Behavioral Sciences*, 180 (2015), p. 524–530.

[22] V. M. Cojocariu, "Is There a Set of Nucleus-values Characteristic of Teachers from Middle Education? ", în *Procedia - Social and Behavioral Sciences*, 203 (2015), p. 84-89.

[23] V. M. Cojocariu, "Axiological Options of High-School Teachers – a Comparative Analysis", in *European Proceedings of Social and Behavioural Sciences*, 23 (2016), p. 663-671.

[24] G. Albu, V. M. Cojocariu, "Axiological Tensions and Options in the Romanian Academic Environment: Intergenerational Comparative Study", in *Procedia - Social and Behavioral Sciences*, 171 (2015), p. 24-33.

[25] R. F. Baumeister, *Sensuri ale vieții,* p. 124.

[26] *Ibidem,* p. 125.

men); *ideas* (about work, discipline, order, family); *values* (Good, Truth, Honour); *material goods* (houses, ways of dressing).

Therefore, we find that religion, morality and tradition no longer have the social power and emotional strength they enjoyed several decades ago.[27]

Today, the modern self no longer needs "higher sources of value" beyond himself.[28] In the past, it was important to know and glorify God; it is now important to know and glorify ourselves. The moral imperative is now to consider our interests before thinking about the interests of others. Since it supports stability, the traditional should be replaced with the latest news. People are under the pressure of fashion, be it in terms of household goods, clothing or state-of-the-art technologies. The sign of their existence has become the acceptance and consumption of products in vogue.

R.F. Baumeister shows that beginning with the 20th century, "morality has become the ally of personal interest".[29] This does not just mean that "man has the right to do what is right for him (though this is an important component of this process), but rather that it has almost become a sacred obligation to act in this respect. The modern (Western - nn - GA, VMC) message is that what is right and good and important in life is to focus on one's own person, to know yourself as much as possible, to express and cultivate your inner resources, to do what is right for you and so on".[30] In a reflex arc of maximum recovery of the uniqueness of the human being, the individual self-proposes as the centre of all processes, from education to politics, from economics to finances, from social to family.

In the same vein, in Western culture, "if a relationship does not involve pleasure, understanding, satisfaction and fulfilment of self, then it is considered a failed relationship and a breakup and search for a new relationship is now justified –and sometimes even mandatory –to achieve more fulfilment".[31] *Everything* (work, school, sermons, friends, journeys, meetings, TV shows, the Internet) must generate *a state of well-being*, otherwise everything is changed, abandoned.

Also, "the lack of a strong collective belief in moral truths (with an objective, universal nature–our emphasis - GA, VMC) can be found in several patterns, including: the tendency towards cynicism, exaggerated claims, the acceptance of moral relativism and admiration for tricks that violate rules".[32]

Moral liquidity (as Z. Bauman says) expands and tends to dominate our contemporary culture and relationships; of course, in our cultural space, also.

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[27] Lia Afrim, Raluca Bancia, "Impactul activităţilor extraşcolare asupra copilului," in *Astra Salvensis,* V(2017), no. 9, p. 83. R. F. Baumeister, *Sensuri ale vieţii,* 2011.

[28] *Ibidem,* p. 144.

[29] and development of giftedness in children - Viktor Yurievich Shurygin, Lyubov Alekseevna Krasnova, "The peculiarities of pedagogical projects implementation for identification," in *Astra Salvensis,* V (2017), Supplement no. 1, p. 47-54; R. F. Baumeister, *Sensuri ale vieţii.*

[30] Dana Shayakhmetova, Fatima Mamedova, Guldana Seidaliyeva, "The development of critical thinking skills in foreign language classroom," in *Astra Salvensis,* V (2018), Supplement no. 1, p. 227-240. R.F. Baumeister, *Sensuri ale vieţii,* p. 152.

[31] *Ibidem,* p. 153.

[32] *Ibidem,* p. 112.

"Morality - as R.F. Baumeister notes - has come to serve the self, and the self has thus become the supreme arbiter of good and evil. The surest way that the person can find out what *is* good is the process of self-knowledge that is deep enough to be able to figure out what *seems to be* good. This is the principle in which today's man believes"[33] (and perhaps the man of the times that are to come, as long as the veiled formal ideology and formal education remain the same). It seems that we are moving towards a (extremely serious) confrontation: that between society and individual, where, after society has generated a certain type of individual, the latter returns, rebellious and (self) murderous agains this own queen to remove it. For, how can human personality be formed, manifested and developed other than through the transfer and assimilation of general human values? How could we exist, in the absence of a strong inner experience of a beautiful, good, truth of ours (Not just mine!). How can we become self-accomplished members of the community in which we were born and where we are becoming?

Against the background of this crisis of axiological foundations and in a world in which he has become the central landmark, the individual is justified and encouraged to be a hedonistic, prodigal, cynical and noisy consumer, these being so defining for him and his presence in the world that the one who does not follow the trend eventually tends to be labelled as ... obsolete! Society has come to need "people who go shopping more and more"[34], who participate in more and more (glittering and ambiguous) shows, who assert themselves in public (at any cost and by all means). The dominant ideology "has instilled people with the desire to spend, to relax and to have fun, the slogan being: Live and consume!".[35] There are promoted: consumption (in excess, whether it is food, clothing, cosmetics, house furnishing updating, or the latest technological inventions), the desire for free time and the (exclusive) enjoyment of the present. These are correlated with the aspiration to celebrity, with the easy and immediate acquisition of personal fame, recognition by others. Patience, temperance, reflection, care for one's neighbour are missing from the value inventory.

Caught between these (enticing) economic, financial, social, ideological, psychological, and axiological coordinates, the teacher - as experiencer of such times - is in the middle of a big dilemma: either to appreciate, stimulate, encourage (under the slogan of adaptation to the changing demands of life) the excess, the obstinate/obsessive material-financial accumulation (sustained by the acclaimed prosperity and personal abundance as a sign of success), or to appreciate, encourage and practice (driven by the principle of derision, vanity, desolation), temperance, simplicity, sobriety; either to accept and encourage the noise and

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[33] A. R. Gapsalamov, V. L. Vasilyev, O. N. Ustyuzhyna, "Planning of regional personnel policy in the modern economic paradigm," in *Astra Salvensis,* V (2017), Supplement no. 1, p. 379-384. R. F. Baumeister, *Sensuri ale vieții,* p. 140.

[34] *Ibidem,* p. 178.

[35] Almaz R. Gapsalamov,
Ibatullin Rinat R., Kaviev Airat F., "Features of estimating the effectiveness of implementation of labor actions in the system of secondary vocational education," in *Astra Salvensis,* V (2017), no. 10, p. 329-338. R. F. Baumeister, *Sensuri ale vieții,* p. 178.

humour around one's own self, pride and ambition (to compete, dominate and/or discourage it, to be able to resist in the professional-institutional race) or to accept and follow modesty, discretion, the law of thoroughly well-done work.

Trapped in such a dilemma, it is possible for the teacher to opt for an attitude almost forgotten in our world: *simplicity*. We have in mind: simplicity of states of mind; simplicity of speech; simplicity of behaviour[36]:

a. *Simplicity of the teacher's state of mind*

In his case, the teacher who displays simplicity creates the premises for building an elegant and formative environment favourable for the emergence of beautiful, refined, moral feelings.

In a society of excess, like the one in which we live tends to become (and perhaps the one in which we shall live), simplicity no longer comes from itself: neither the character-inner simplicity, nor that of ways of addressing or behaving. Whether or not we accept them, there are maintained phenomena such as: (media) noise, vociferation, chatting, meddling, opinion-mania normativity, sterile commentary, (cognitive and relational) self-sufficiency, boasting, (surface) extravagance, defamation, drifting of values, personal infallibility, blackmail, diversion, philistinism, and so on. Everything that happens or could happen are measured by *super -* or *hyper-*.

Against the grain of all these, simplicity urges us to be satisfied with a life without luxury and boasting, with the bare necessities, with little. It urges us to eliminate (everything) that is superfluous(empty words, exaggerated feelings, unnecessary gestures); to live in sobriety: a calm, natural, unachieved, unrefined and authentic (coming from the inside) sobriety. About simplicity, Clement of Alexandria said: "Simplicity is the skill that is limited to what is necessary, being the one that acquires all that is necessary to lead to a happy life".[37]

A person with a simple soul is moderate and without passion, lacking in grudge or the sharpness of pride.[38] The simplicity of inner states is given - according to Saint Nectarios of Aegina - by "purity, honesty, sincerity, a mind lacking in cunning, pure and innocent thought, which has nothing dark and perfidious"; it includes "what is genuine and visible"; also, "cleanliness is like a garment, and firmness of character gives it worth".[39]

A simple man "loves the simplicity of the heart"; there is no deceit within him; his eye is pure and luminous; "his consciousness is clear".[40] The simplicity of moods opposes the wickedness of the wicked, selfish and conceited, the duplicity

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[36] G. Albu, "Simplitate, distincţie şi stil în educaţie," in Neaşcu, I., Iucu, R., Marin, E. (Eds.). *Calitatea proiectelor/programelor de formare. Construcţie, implementare, evaluare.* Bucureşti, Ars Docenti, University of Bucharest, 2017, p.127-136.

[37] Nectarie din Eghina. *Cunoaşte-te pe tine însuţi* sau *Despre virtute.* Bucureşti, Sophia şi Metastaze, 2012, p. 364.

[38] *Ibidem,* p. 364.

[39] Iuliu-Marius Morariu, "Aspects of political theology in the spiritual autobiographies of the Orthodox space? New potential keys of lecture," in *Astra Salvensis,* V (2017), no. 10, p. 129. Cf. Nectarie din Eghina. *Cunoaşte-te pe tine însuţi* sau *Despre virtute,* p. 269.

[40] *Ibidem,* p, 269.

of the pretentious and cantankerous, the ridiculous and the arriviste.[41] His face emanates light, his spirit brings up progress in knowledge, and his behaviour generates warmth in other people's hearts.

In short, the simple man (with a simple soul) is modest and deep in his feelings, thoughts and searches. The teacher will cultivate his/her (inner) simplicity, practice it daily and recommend his/her students experiences in the same simplicity.

b. *Simplicity of speech*

Considering this dimension of his personality, the teacher will be (constantly) preoccupied to use - as much as possible - a simple language, short sentences, chosen and centred on the expression of clear and distinct ideas. He will use suggestive words (filled with magic) capable of creating the story of the lesson. He will avoid long, tangled, unfinished, truncated phrases and often *clogged* with difficult, cumbersome terms and concepts (even when the syllabus itself is tight and inappropriate for the students' understanding capacities).

The teacher will eliminate preciousness through linguistic cleansing and a natural attitude; he will exclude ironies, jealousy, discouraging, despicable, demoralizing and hateful viewpoints. He will foster an atmosphere of sharing and good understanding.

c. *Simplicity of conduct*

To discuss about the simplicity of human behaviour and of our lives (as teachers) seems, if not extravagance, then merely nonsense, an absurdity, weirdness, a height of stupidity or hypocrisy. There is now almost nobody - (in Western society, to the prosperity of which all of us aspire, and many others) - "who leads a simple life".[42] Some are absorbed/fascinated by the culture of excess[43]; others feel pushed towards it: for the philosopher Arnold Gehlen, "man is subjected to permanent pressure that pushes him to desires beyond his immediate needs; he calls this tendency to have more and more 'the excess impulse'".[44] Non-functional (irrational and indecent) consumption tends to take the place of the functional (rational and common sense) one, natural needs within their normal limits are manipulated, diverted, amplified, marketed becoming either different or seeking satisfaction in a different way.

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[41] *Ibidem,* p. 364.

[42] N. Saunders, *Cum să-ţi simplifici viaţa.* Bucureşti, Humanitas, 2012, p. 11.

[43] D. Loreau, *Arta esenţei.* Bucureşti, Baroque Books & Arts, 2013, p. 77; A. von Schönburg (2016) notes the fact that children, "as they grow, are turning into mature consumers, not knowing what *moderation* means, being taught to want everything that their neighbor has. In the extreme case, the children who have been fed from birth to baccalaureate with everything that the market has to offer will one day find themselves incapable of having any real joy"(p.150, n.d.). The author further wonders about education, how can we prevent our children from becoming manipulated by the press, immature and ready-made consumers, eager to have everything that is being praised in front of them? How to become their own masters? (*Ibidem,* p. 152). We aspire and hope that our essay will provide a reasonable answer and, at the same time, an achievable alternative.

[44] A. Gehlen, apud. von Schönburg, *Arta de a scăpăta cu stil,* Bucureşti, Nemira 2011, p. 171.

According to E. Fromm, we live in a "fully commercialized society" where vandalism and optimal profit are fundamental values, and where each individual is a "capital" that should be invested in the market for maximum profit (success)".[45] In such a type of society, "the inner value of man" – the famous representative of the Frankfurt Schoolnotes – matters as little as that of a toothpaste or drug" or not even that.[46]

Most people become "slaves of immediate pleasures"[47]; slaves without chains, as E. Fromm argues (or at least without visible chains –our emphasis - G.A., V.M.C.). In the present circumstances, "the outer chains have simply been placed inside man. The desires and thoughts with which the society's suggestive apparatus fills the person enchains man more strongly than the outer chains"[48].

Under these circumstances, more and more people "feel absolutely overwhelmed by the objects they possess and trapped by all their commitments";they lead an "exceedingly complicated life and feel that they will soon be completely blocked".[49]

Resuming our plea for simplicity (the simple man, the simple teacher), we realize that as clearly as the relationship we have previously argued may be represented (Figure 1), within its inter-determination relations between the generic value of *simplicity*, states, interrelated words and deeds, as complicated and omnipresent is the mechanism that causes the diminution, until the disappearance of this value from the list of those appreciated and conveyed by contemporary society through education.

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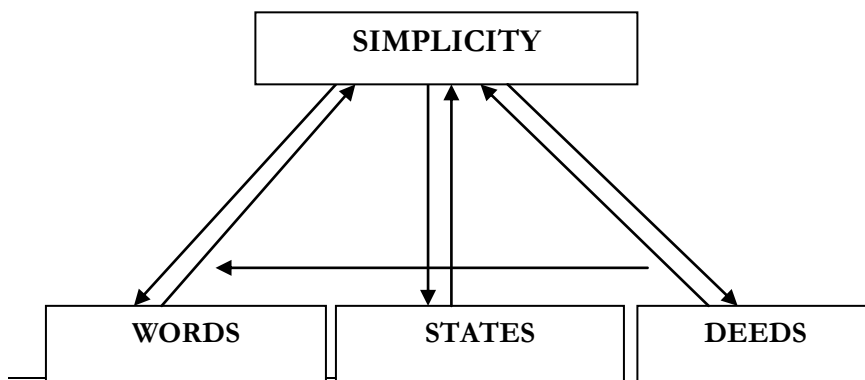
[45] E. Fromm, *Arta de a fi,* Bucureşti, Editura Trei, 2013, p. 32.

[46] *Ibidem,* p. 33.

[47] N. Saunders, *Cum să-ţi simplifici viaţa.* Bucureşti, Humanitas, 2012, p. 11.

[48] *Ibidem,* p. 25; the German thinker (critic) believes that the modern man, exposed to hypertechnologization and hyperconsumption, is - in fact - a mass man. He is "socialized" to the highest degree (but he feels increasingly lonely) (Fromm, 2013, p. 46). It feeds on "the cult of individuality" (p. 134). "One of the reasons for this cult, as E. Fromm emphasizes, is obvious: the more individuality disappears, the more it is glorified in words" (*ibidem*). What remains is only an *apparent individuality*. It is "cherished as a precious possession" (*Ibidem*, p. 135). And as this individuality "is one of small differences", people come to give these small and insignificant differences "the appearance of significant, relevant" revelations (*ibidem*). In short, the *illusion/surrogate of individuality* is promoted and validated through *external, transitory, irrelevant differences*.

[49] *Ibidem,* p. 11.

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Figure 1. Simplicity and its desirable hypostases in human conduct

Therefore, it is important (to – still – be able) to re-learn how "to live without everything that the consumer society is trying to make us buy. The overflow - D. Loreau argues - makes us miss the great moments of life, the essential";[50] it facilitates the manifestation of vulgarity.[51]

It seems that "we are collapsing under the weight of an overflow pushed to the extreme, and there is no space for us anymore, neither around us, nor inside ourselves".[52] In this suffocating context, we may experience a state of dissatisfaction coming from an overload, from an excess that, as it is, (continuously) acts upon us "slowly, but surely, thoroughly and fully".[53] This perverse circumstance can lead us to release, to eliminate many of our acquisitions (or intentions), as we become convinced of their usefulness, rationality or opportunity. Thus, we mayconclude (as people and as teachers) that the less we have and/or the less we are concerned with and distracted by material things, objects, properties, the more we can focus on our spiritual nobility. Following such a (possible) temptation (*to have*), we may abandon the tendency of being able to cultivate our inner states (deep and educated, conscious and organized) and to adopt that which causes us to function at a superficial and mechanical, foolish and ridiculous level (towards which we are pushed by the ideology of this type of society, to which even official/formal education has been connected).[54]

Awakened from this aberrant rush, caught in this powerful, vast and uninterrupted wave of accumulations, acquisitions and possessions of everything that we are being promised/lured into having, but in the (accentuated) state of discomfort it generates, the exercise of good measure pushes us to *simplification* and *simplicity*, abandonment and temperance.

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[50] D. Loreau, *Arta esenței,* București, Editura Baroque Books & Arts, 2013, p. 28.

[51] According to E. Fromm (2013), *vulgarity* is the attitude of the one "concerned only with the appearance of things" (p. 43); it is that attitude that "does not distinguish between essential and nonessential, or one that tends to reverse the two attributes" (*ibidem*). It stems not only from an absurd impulse to accumulate and the appearance of material prosperity, from an instinctual disinhibition, but also from the "lack of animation, lack of receptivity, the feeling of being dead or from any other concern that is not related to the main task of man: *to be fully born*"(*idem*, p. 43, s.n.). In E. Fromm's view (2013), in this type of society –of material overflow–the "opportunities to do things wholeheartedly are very scarce" (p. 60).

[52] Natalya N. Kalatskaya, Marina M. Solobutina, ""School teachers: motivation direction and strategies of behavior in the conflict situation," in *Astra Salvensis,* V (2017), no. 10, p. 347- 353. D. Loreau, *Arta esenței,* p. 31.

[53] Cf. Ramilya Sh. Kasimova, Nadezhda Y. Kostyunina, "Peculiarities of adolescent depression before passing the general state exam," in *Astra Salvensis,* V (2017), no. 10, p. 381; D. Loreau, *Arta esenței,* p. 8.

[54] N. Saunders, *Cum să-ți simplifici viața,* p. 27; D. Loreau, "Lack of internal order" writes – is subjectively manifested as a kind of anxiety, a fear of being, a feeling that life does not make sense and is not worth living, " p. 32.

Simplification is the elimination, from our life (as men and as people dedicated to teaching), of everything that (we think) (unnecessarily) burdens our lives, deforms our behaviour.[55] It is based on the decision to resist and/or abandon/relinquish everything that pushes us (seductively) to move towards something other than our own natural, simple, genuine, decent and balanced existence. Simplification gives our life "a new order, a structure, an extraordinary inner coherence, lightness; it liberates our spirit from banality and platitudes".[56]

At the same time, the simplification of human existence and behaviour does not aim at satisfaction and pleasure (immediate, primitive, frivolous, compensatory), but at "a lighter, more serene and more elegant life".[57] Its most important goal is "to free us from the trifles that prevent us from acceding to our own consciousness".[58] According to E. Fromm, this is "the most important step in the art of being" (i.e., one that increases and improves awareness, as well as the critical thinking ability, a mind that is always curious, constantly testing the credibility of what is being circulated).[59] Simplifying means to (re)discover our deep identity. Equally, simplifying may also mean beautifying. We dedicate our states, thoughts and behaviour to the conquest of order, care, beauty, delicacy, purity.

From this point of view, acquiring simplicity is one of the major opportunities (and results, alike!) of our spiritual evolution; and "the more we evolve spiritually, the less we shall need goods (material –our emphasis - G.A., V.M.C.) and possessions".[60] Briefly, *simplifying our lives and behaviour gives us the chance to a deep experience and mind, a neat and beautiful behaviour.*

Simplicity (and the search for it) is the right way to live comfortably and according to our own consciousness.[61] Even if – we can say – "our culture is hard to reconcile with those who choose a frugal life (and a discrete and sober behaviour –our emphasis – G.A., V.M.C.), because they pose a threat to the economy and the consumer society"[62], it is "a positive value, which (paradoxically, by lack of consumption – our emphasis – G.A., V.M.C.!), it enriches".[63]

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[55] G. Albu, "Simplitate, distincție și stil în educație", p. 127-136.

[56] D. Loreau, *Arta esenței,* p. 45. Cf.
Evelina Ravilevna Galieva, Regina Rafisovna Garipova, Riyaz Gaitaullovich Minzaripov, Maria Yurievna Eflova, Yulduz Rakibovna Khayrullina, "The Position of Children in Family: the Factors of Influence (on the Materials of the Republic of Tatarstan)," in *Astra Salvensis,* V (2017), Supplement no. 2, p. 439.

[57] D. Loreau, *Arta esenței,* p. 46.

[58] *Ibidem,* p. 93.

[59] E. Fromm, *Arta de a fi,* p. 75.

[60] D. Loreau, *Arta esenței.* p. 26.

[61] *Ibidem,* p. 9.

[62] Ekaterina M. Alekseeva, Albert V. Chernov, "Implicit Features of Associating Life Situations with Mental States," in *Astra Salvensis,* V (2017), Supplement no. 2, p. 619-621; D. Loreau, *Arta esenței,* p. 18.

[63] Cf. N. L. Rosina, Y. A. Kolupaeva, N. N. Sheshukova, N. V. Tsvetkova, N. V. Peresheina, K. N. Kosolapova, "Formation of Self-Control in the Structure of Junior Schoolchildren's Self-Direction," in *Astra Salvensis,* V (2017), Supplement no. 2, p. 783-791. D. Loreau, *Arta esenței,* p. 10.

Simplicity lies in the desire to "live with less, but with more fluidity, freedom and ease, and with more refinement"; thanks to it, "we can live free from the prejudices, constraints and hardships that make us scatter our energy and stress us"; it gives us "the deep and solid belief that the fewer things we have, the freer and more fulfilled we are", the less we long for the ephemeral material goods; when exposed to the dangers "caused by excesses and opulence", to "the ever more voracious temptations of the consumer society", simplicity keeps active our reaction/attitude of not falling into "the traps of consumerism, physical and mental inertia that watch our slightest trace of inattention".[64] In the end, we need very little to live truly (as beautiful, accomplished, fulfilled persons).

Simplicity means having little, as much as is strictly necessary for a decent living.[65] It leaves an open path "for what is essential and for the quintessence of things".[66] It is beautiful, hiding all kinds of openings to unpredictable wonders: balance, harmony, calm, inner peace, glory, depth.

When looked at more closely, simplicity is the sign of the rich spiritual wealth and the presence of intelligence, discernment, good-taste, *limit*. It is on good terms with common sense. As teachers, we can choose and illustrate the "wealth of having less".[67] Through our way of being, through what we can give to others (students, parents, colleagues, peers), we can teach them "to cherish simplicity and spontaneity, to think less of themselves and to reduce their palette of desires".[68]

To live simply means to adopt a state of mind: to prefer the little and the strict necessity instead of opulence, silence instead of cacophony, "classical and durable elements at the expense of all that is fashionable", superficial and transitory.[69] It also means not only to content ourselves with a frugal meal, but also to aspire "to a higher level of thought and a superior lifestyle".[70]

In short, *living simply means leading a deeper, healthier life.*[71]

It is, therefore, handy to understand that simplicity is compatible with sobriety, a voluntary and elegant attitude. In its requirements, the measure of wealth is given by "what is necessary and sufficient".[72] The simple man is sober. He appreciates the "life characterized by few possessions", respectively unnecessary accessories, he surrounds himself with simple things, without ostentation, and not with crowds. The sober man does not bear the "burdens" of modernity and

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[64] *Ibidem,* p. 10-12.

[65] G. Albu, "Simplitate, distincție și stil în educație," p. 127-136.

[66] D. Loreau, *Arta simplității,* p. 16.

[67] *Ibidem,* p. 19.

[68] Cf. S. V. Potapenko, E. B. Luparev, N. Yu. Embulayeva, E. V. Epifanova, L. S. Embulaeva, T. E. Pavlisova, "The Moral Foundations of Legal Liability (Criminal, Administrative, Tort)," in *Astra Salvensis,* V (2017), Supplement no. 2, p. 827; D. Loreau, *Arta simplității,* p. 201.

[69] *Ibidem,* p. 28.

[70] *Ibidem,* p. 225.

[71] The blind rushfor outer things and their *possession* seems to keep us on the surface of existence, prisoners of appearances and illusions, relativism and perishability.

[72] Vasile Timiș, "The Dissemination of Religious Values through Catechetical-Didactic Activities," in *Astra Salvensis,* V (2017), no. 9, p. 29; D. Loreau, *Arta simplității,* p. 223.

trendiness. His only material possessions are "those that serve the body and nourish the soul".[73] Therefore, sobriety is "a way of living intelligently, simply and, at the same time, elegantly".

Simplicity brings balance; it requires us to know how to appreciate the material world at its fair value, to use wisely money, time and physical goods; it means not to count on material things to be happy. It always warns us that there are (always) (multiple) riches still unexplored within ourselves.

The same note will be applied to our favourite clothing (as people and as teachers). Clothes reflect our view of life, (private) personality, show what we believe (about ourselves) and what we are, what we want to be, reveal our imagination and taste. Clothes wear "the mark of our character"; they are in dialogue with colleagues, students, their parents, "with all the people that we meet".[74]

We deduct that the teacher will take (constant) care to have a simple appearance, carefully choosing colours and pieces of clothing, and displaying a direct, determined, expressive behaviour. His attitudes (in class, but also outside) will be accurate, expressing his point of view/opinion/decision honestly.

The teacher will avoid ambiguous, nervous, impulsive, ambiguous behaviour. He will free himself from prejudices related to students, their capacities, he will become aware of and test the stereotypes built through accumulated experience, will distance himself from (and self-assess) the clichés that narrow his/her possibility of adopting/manifesting a natural, dignified, constantly *benevolent* behaviour, always aware of the real needs of his students. He will always belong to each and to everyone alike, with his sincere mind and heart.[75]

No matter how much we may subjectively adhere to this perspective and consider it redemptional and formative, we realize that it is no longer representative even for a significant part of the teachers. The same studies we have conducted over the period 2012-2016, to which we have previously referred, do not highlight the value of simplicity in any of the items of the applied questionnaire. As such, this analysis suggests rather an educational proposal and a deeper and more thorough approach to self-disclosure than the discovery of a reality.

Possible conclusions

People have always been in touch with the times, whether they have been subjected by and followed them, so as to be as comfortable and risk-free as possible, or they have detached themselves from them, in order to understand them (according to their ability to understand), or have doubted them and shown their imperfections, exaggerations / excesses, failures and dangers (present and/or future) to which they expose the human being.

Considering themselves as the best of all the best possible times, our times demand people to follow them with conviction and justify them, accept and take advantage of what they are offered. There is no point in wasting life with

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[73] *Ibidem,* p. 39.
[74] *Ibidem,* p. 50.
[75] G. Albu, "Simplitate, distincţie şi stil în educaţie", p. 127-136.

hesitations, refusals, doubts or dilemmas. Now, it is important to enjoy the pleasure of the moment, the advantages they have (compared to others), the pleasure of the novelty (material and/or media products), the pleasure of the fun and of the (liberating) spending of one's leisure time. Nothing of all these should be missed. In fact, their ideologists argue, it is whatever each of us wants from life.

It is in these disturbing times that the teacher lives and works. It is induced to the teacher - in various forms and formal and/or unofficial, explicit and/or implicit ways - that it is legitimate and natural to be so, that he is one of the most appropriate agents to support these benevolent and legitimate times of this society and, of course, of its culture.

As a result, it would be the best option to adapt to such imperatives, tendencies and requirements, and to further ask students, in the name of well-being, prosperity, integration, and success, the same (obvious) thing.

But as schoolmen, as living and restless spirits, seekers and interrogators, as intellectuals and scholars, they are representatives of the spirit. Through them, the spirit survives in the world, over time. It does not abandon itself, and it seems that he cannot abandon itself, unreservedly, to the practical, pragmatic sense of cynical, consuming, wasteful behaviour. They are people of temper, of balance. The educators of the human soul cannot take, unreservedly, as J. Breda says, Callicles' part against Socrates.[76] It is important that there is always (and therefore, does not disappear) from society that category of people who temper the secular passions, the hedonistic, primitive-arrogant-egocentric impulses of man, and support the good beyond the temporal and derisory, to defend and cultivate simplicity in the soul, in speech and in behaviour.

This analysis suggests the timeliness of simplicity as an intrinsic, inherent feature of the teacher's personality and, implicitly, of his presence in the school context. Moreover, it opens the possibility of extending it, as a behavioural model, to education in general, including in non-formal contexts of maximum impact, especially in the family, church, other educational institutions - children's palaces, mass media, clubs, theatres, bookstores, or in activities such as trips, circles, festivals, competitions. The encounter of the value of simplicity at the formal-non-formal confluence through the presence and balanced example of the teacher (in which case the Religion teacher could experience a realistic advantage of modeller, because he may double the impact force, capitalizing and potentiating, mutually converging, the lesson and sermon, school and church, formal and non-formal, reason and feeling, experience and deed) can be a real desideratum in this respect.

Implicitly and equally complex, the promotion of simplicity can also reveal to us the fundamental Christian model (for example, Jesus, the Master, was known for his simplicity in his whole appearance, conduct, speech, thought, feeling); it may bring us closer to the Romanian tradition, in which the stranger is greeted with the utmost cleanliness and simplicity in the heart and in the mind.

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[76] J. Breda, *Trădarea cărturarilor,* Bucureşti, Humanitas, 1993, p. 125-126.

The challenge is, we believe, significant: the teacher could represent a chance for the young generations to appreciate and accept to express themselves as simple, tasteful and naturally loving people.

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The Dimensions of Intercultural Education

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Abstract. *The forthcoming society will be a mixed society from a cultural, ethnic, racial and religious point of view. One of the most important indicators of maturity and sustainability of a society is represented by its ability to articulate and translate into practice an educational system capable of valorizing the educational potential offered by the heterogeneity of its structure. Contrary to general opinion, students are not the only bearers of biases generated by this diversity and, as such, intercultural education will have to go beyond the sphere of formal education and engage in non-formal and informal education.*

Keywords: interculturalism, cultural values, multiculturalism, education, contemporary society.

Introduction

Globalization, the increase of the dynamism of individuals' mobility and the promotion of human rights on a growing scale are the main elements that determine and at the same time legitimize cultural diversity and socio-cultural interactions of the majority-minority type. The moment society became aware of the emergence of this challenge, the solution proposed for the proper management of this state of fact was multiculturalism. For a long time, the concepts of multiculturalism and interculturalism, multicultural education and intercultural education have been considered superposable. However, educational practice has highlighted the fact that the two aforementioned syntagms are based on distinct areas of reality. Multiculturalism refers to the simple recognition of the existence of the cultural variety of contemporary society, and refers to the totality of the steps undertaken regarding the individual and often individualistic conservation and valorization of this variety, respectively the differences that characterize the various cultural areas. From this perspective, multicultural education would have the role of allowing each culture to promote its own cultural values and specific qualities through appropriate educational actions. In other words, multicultural education ultimately involves an overall restructuring of the educational phenomenon in the sense of multiplying the activities that it subordinates based on the typology of the various cultural identities specific to a particular society. Reproaches to multiculturalism in general and especially to multicultural education refer to the fact that, through the activities carried out, it provides only a certain kind of enclavation, the perpetuation, within strictly isolated frames, of the socio-cultural identity of a particular group, ignoring the possibilities of overcoming the linguistic or cultural barriers that separate the different communities. A strictly multicultural education thus promotes only the differences between different cultures and the cultural identity specific to each of the communities that make up a particular society. This may contribute, under certain circumstances, in spite of the promoted educational ideals, to the ostensive accentuation of the differences between the respective communities or even to the appearance of antagonistic relations between their cultures. Intercultural education, principally superior to multicultural education, was thus imposed as an alternative. The recourse to intercultural

education was determined by the characteristics of the contemporary society, namely the emphasis on the democratic character of social organization, the high degree of individual mobility, the postmodern culture centered on the individual and individualism, and last but not least, the increasing number of those who emigrate from their country of origin to cultural areas and zones, sometimes radically different in relation to the specifics of their native culture. Thus, intercultural education facilitates not only the promotion of the identity of various ethnic, racial or religious minorities, but also the interaction between them and the majority, as well as the development of attitudes such as tolerance and the valorization of diversity[1]

For a long period, even as far as the present day, as is the case with many countries among which Romania is also unfortunately included, intercultural education is among other disciplines that make up the phrase "New education", such as nutritional education, entrepreneurship education, environmental education, etc. and is classified, at best, as an optional discipline.

If Malraux asserted that the 21st century would be religious, or it would not be at all, as far as we are concerned, we affirm that the 21st century society will be a functionally intercultural one or it will not be at all.

Our statement is based both on evidence from current geo-political developments (the massive and steady increase in the number of immigrants arriving in Europe from the Middle East or West Africa - approximately 3.5 million people between 2015 and 2017), and on demographic forecasts regarding the birth rate evolution, which estimate that by 2050 the labor market on our continent will have a deficit of 75 million employees[2]. This state of affairs will cause profound mutations not only at the social level but also at the level of mentality in the majority-minority relations in the sense that there will inevitably and perhaps dramatically be a transition from the prejudice "they need us" to the reality "we need them".

We thus consider that it is absolutely necessary not only to strengthen the curricular status of intercultural education at the level of European educational policies but also to capitalize on the potential of non-formal and informal dimensions of intercultural education.

The starting point of the effective realization of formal intercultural education is the quality of teacher training. In this context, we mainly refer to the requirement to organize the initial training of future teachers in a manner capable of equipping them with a set of skills and abilities adequate to achieving the goals proposed by intercultural education.

In this context, however, we would like to point out that the advancement of educational policies that are limited to promoting intercultural education in curriculum reforms, developing new textbooks, or infusing intercultural content into existing textbooks is, in our opinion, doomed to failure from the very beginning. One of the sine qua non conditions for the achievement of intercultural

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[1] C. Stan, *Education theory. Actuality and perspectives,* Cluj-Napoca, PUC, 2001, p. 123.

[2] A. Gavreliuc, *Intercultural Psychology*, Iaşi, Polirom, 2011, p. 89.

education is the existence of a teaching staff well-trained both professionally and attitudinally in order to face the challenges implied by the paradigm of diversity. We expect that, on the short-term, education should be able to contribute to the satisfaction of labor market requirements, and lifelong training courses should support recycling and reconversion of the active human resources in employment.[3]

The issue of initial teacher education for the effective transposition of intercultural education into school practice is a constant concern for various international structures and bodies. For example, regarding the training of trainers for intercultural education at the level of the Council of Europe, the following directions and action strategies are recommended:

➢ making future teachers aware regarding the different forms of manifestation of members of different cultural populations;

➢ the de facto recognition of the existence of race, ethnic or gender stereotypes as well as prejudices and opposing behaviors in relation to diversity;

➢ the constant transposition into practice of attitudes aimed at combating them with maximum efficiency;

➢ the accountability of trainers in relation to the need for early acquaintance of those educated with diversity, with the understanding and acceptance of exponents of other cultures, religions or ethnicity;

➢ the correct understanding of economic, social and political causes and consequences regarding the migration phenomenon and the facilitation of integration into the new culture;

As a result of the analysis carried out on these issues, C. Cucoș states that the training of teachers should be done not only through a disciplinary or psycho-pedagogical perspective, but also through the perspective of social work, of engaging as cultural facilitators, as social actors and as citizens. "Being a good teacher requires you to overcome the problems of the class or school, to know how to handle situations that go beyond the school space. Understanding and handling certain socio-cultural phenomena are good premises for the intercultural trainer. It does not mean that we have to make all teachers psychological, sociological or cultural anthropologists, but we have to promote a coherent training in the social direction. You cannot do intercultural education if you do not have the competence to connect or link different cultural symbols or if you do not know the stakes of the different cultural formations of the space in which you operate"[4]

However, the studies undertaken in this field denote the fact that initial teacher training for the challenges that intercultural education provokes is almost non-existent. In this regard, the obstacles encountered in this approach can be of several kinds[5]:

➢ the absence or insufficiency of a clear and accurate diagnosis of the actual situation of the education system or the failure to reflect the socio-cultural

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[3] A. D. Manea , "Coordinates of Lifelong Education", in *Astra Salvensis*, V (2015), p. 168-171.

[4] C. Cucoş, *Education. Cultural and intercultural dimensions*, Iaşi, Polirom, 2000, p. 97.

[5] M.C. Munoz, "Les pratiques interculturelles en education", in J. Demorgon, E. M. Lipiansky (coord.), "L'ecole confrontee a la diversite culturelle," in *Guide de l'interculturel en formation*, Retz, Paris, 1999, p. 27.

realities of each country can lead to major difficulties in the effort to achieve adequate initial teacher training for intercultural education;

➤ lack of time and/or poor motivation of students and teaching staff to thoroughly prepare for intercultural education;

➤ gaps and deficiencies existent at the level of university-community and university-civil society partnerships, deficiencies amplified by an inaccurate definition of partners' competences and commitments;

➤ high social mobility, specific to contemporary society, makes it impossible to build coherent, lasting strategies;

➤ refusal, denial or conflict of shared values not only in regard to representatives of different cultures but also between generations or different sexes;

➤ ignorance or disregard of the historical and sociological realities that led to the phenomenon of structuring the identity of both the majority and the minority.

A first step towards raising awareness of the problem of intercultural education is organizing the instructive-educational process for the formation of the future teachers in order to induce the firm belief in the injustice of any ethnic, racial or religious prejudices and equipping them with information that allows them to reasonably and credibly argue that being in the minority represents the main way of benefiting from an alternative reference system and implicitly another way of perceiving the socio-cultural reality.

In this sense, for example, learning another language or simply being curious about the language spoken by others represents an openness towards otherness, just like entering another geographical space can simultaneously represent entering another cultural space. Encouraging the curiosity and willingness of those educated to explore the potential offered by the variety of the socio-cultural space is an important motivational resort for a correct, unbiased relation to the representatives of the various minority constituents of the alterity.

Interculturalism has the purpose to reshape the cultural phenomenon by presenting, interpreting and reevaluating social experiences in the context of diversity and differences. The effort to accomplish an intercultural type of education is not limited to the physical boundaries of school as an institution or to the typical schooling timeline. Intercultural education allows for the structuring of an open cultural identity, having the aim to coordinate the youth in view of assimilating culture from an anthropological perspective, to understand the other's viewpoint by relativistic positioning, as well as to legitimate the cultural, ethnic, racial or religious identity.[6]

However, we would like to point out in this context that intercultural education is not an instructive-educational approach meant only to positively change the attitude of the majority towards the minority, but it also aims to ensure a correct and adequate rapport of the various minorities (racial, ethnic, religious, etc.) to the majority population.

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[6] A. D. Manea, "Nowadays' multi- and intercultural phenomenon", in *Proceedings of the International Conference Studies on Literature, Discourse and Multicultural Dialogue*, XXI (2014), p. 63-67.

The teachers involved in intercultural education should, in the opinion of M. Ray[7], pay special attention to the following priorities:

➢ to promote and ensure a democratic governance of both class and school in order to enable each member the possibility to express themselves, to debate, to take into account one another, to assume responsibilities;

➢ to offer each pupil the chance to experience different roles, including the animator or leader, to get acquainted with different forms of leadership, to perceive and analyze the power relations of the group, institution or society, to detect abuses and take note of them;

➢ to watch the language, cultures, ethical or religious beliefs, students' different skills; to observe to what perceptions or attitudes they lead, equality or marginalization;

➢ to supervise the quality of student interactions; it is known that pupils are increasingly involved in interactions and the degree of participation depends on the prestige they have in the group; their prestige depends, among other things, on the socio-economic situation, ethnicity, language, physical skills, school results; organizing an educational system that encourages cooperative learning would ensure an optimal exercise of prestige and would reduce inequalities in school;

➢ to prevent and manage violent phenomena, young people with authoritarian tendencies need to be tempered and put in a position to collaborate in different circumstances with their targets of hate or violence;

➢ to provide persons belonging to minority groups with an additional understanding to integrate them without realizing a pseudo-equality, but in the sense of allowing everyone to manifest their individuality with dignity;

➢ to promote the opening of the group to the outside and to favor an attitude of empathy and solidarity with members of other minorities or groups;

➢ to work closely with student families, the local community, social workers and representatives of various minority groups[8]

Given that the exploration of a different or foreign cultural universe is not a luxury for adequate intercultural training but a necessity dictated by the current context of globalization, another set of general competences considered essential and indispensable for teachers who choose intercultural education are:

➢ the ability to understand and operationally define the fundamental concepts of interculturalism *(culture, ethnicity, identity, self-identification, hetero-identification, negative discrimination, positive discrimination, self-discrimination, hetero-discrimination, cultural relativism, acculturation, prejudice, stereotyping, culpability, victimization, assimilation, civic patriotism, pluralist integration etc.)*;

➢ the willingness to collect ethnographic and anthropological data on students and the sociocultural environment of origin so that they can formulate and articulate effective strategies for collaboration between the school and the family;

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[7] M. Rey , *"From "mono" logic to "inter" logic. Paths for intercultural and solidarity education", Intercultural education. Experiences, policies, strategies*, Iaşi, Polirom, 1999, p. 186.
[8] *Ibidem,* p. 186.

➢ the intercultural communication competence required to work with parents or people who are part of a different cultural environment;

➢ the capacity to manage conflicts of values and cultural disagreements through democratic deliberation, intercultural mediation and negotiation;

➢ the ability to identify and provide the class with situations of major exemplary power in terms of the typology of majority-minority interactions;

➢ the development of criteria to assess the intercultural character of school curricula and their impact, assessment procedures, minority language education policies, the presence of cultural stereotypes in school textbooks, the intercultural climate of school institutions[9] .

Including the competences and abilities specific to intercultural education in the field of lifelong learning strategies for future teachers and the appropriate motivation of trainers in this direction is, in our opinion, one of the fundamental priorities of the reform of the teacher training system and a basic condition the functioning of diversity-based societies. By encouraging an intercultural attitude, one may open way towards dialogue and communication among cultural groups, with beneficial consequences on the comprehension of differences between these groups. By instilling values such as respect for otherness, tolerance for diversity or complementarity among values, education may capitalize the potential wealth of diversity, without deleting the cultural identity, and offer the premises for paying respect to the differences within systems of reciprocal attitudes.[10]

Although important, the formal dimension of intercultural education must necessarily be complemented by its non-formal dimension. This requires the recourse to non-formal valences of intercultural education. The repertoire of strategies and means at the disposal of the teacher willing to practice intercultural pedagogy is particularly varied, including,[11] elements such as:

➢ the educational valorization of local community resources (studies and thematic circles on the contribution of personalities belonging to different cultures to the history and development of the respective community);

➢ the organization of celebrations or other events in order to highlight traditions, garments or gastronomy specific to both the majority and the various minorities;

➢ expanding the students' knowledge of the history, culture and values of minority communities by presenting artistic or documentary films, works of art or literary creations that present intercultural instructive-formative elements.

We also point out that intercultural education must also become an integral part of adult education. This necessity is imposed, for example, by the many challenges faced by a manager of an institution or organization that includes

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[9] L. Bârlogeanu, *Intercultural education,* Bucharest., MEC, 2005, p. 78; D. M. Văduva, "The intercultural outpouring of the teacher and the traps of the psycho-socio-cultural implication", in *A new challenge for education: interculturality*, Iaşi, Polirom, 2001, p. 56.

[10] A. D. Manea, C. Stan, "Education and inter-culturalism within Romanian social field," in *Education 21*, 9. (2011), p. 1-12.

[11] L.Cohan, L., Bernstein, C., "Teaching about Ethnic Diversity", in *ERIC Digest*, 32 (1986), p. 32.

employees of various ethnic, racial or religious minorities in its structure, ensuring efficiency and organizational cohesion in such a situation requiring solid intercultural skills.

One should also not neglect the informal dimension of intercultural education, given the ever-growing impact of media influences on the behavior and attitudes of contemporary men. For example, the media coverage of elements capable of dulling the perception of discrepancies and leading to accepting and valorizing diversity, regardless of its forms of manifestation, through documentaries or even humorous programs.

Cultural commitment aims to constantly transpose intercultural philosophy into an effective intercultural behavior. The mere knowledge of the principles of interculturalism and the legal regulations is not enough to ensure the expression of fair relations between the majority and cultural, ethnic, religious or racial minority communities. Due to this fact, intercultural education is summoned to ensure a progressive and systematic engagement of students into practical activities meant to give adequate value to the cultural differences at the level of the specific society.[12]

We thus believe that success in building a functioning society capable of managing and harnessing the ethnic, racial or religious differences between its members is to a great extent dependent on the capacity of society in general and educational policies to specifically ensure the complementarity of formal, non-formal and informal dimensions in order to achieve the goals that intercultural education proposes.

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[12] C. Stan, "The afirmation of identity through intercultural education in the context of contemporary society," in *Globalization and Intercultural Dialogue. Multidisciplinary Perspectives*, XXI, (2014), p. 417-427.

Ioan POPA-BOTA

Manifestarea Valorilor şi a Cunoştinţelor Religioase în Propriile Atitudini şi Comportamente: Direcţii Orientative de Praxis Misionar-Educaţional în Predarea Religiei pentru Gimnaziu

The manifestation of values and religious knowledge in the own attitudes and behaviours: orientative directions of missionar-educational praxis in the process of teaching religion for gymnasium
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Abstract. *Late childhood or adolescency represents a difficult age both for the educated one, the pupil, as for the one who educates. Therefore, from the point of view of phsychical evolution, this interval of "pre-adolescency" it is also called "theage of the unquiets of the puberty." This work follows to offer a few orientative direction of missionar-educational praxis in what concerns the teaching of religion in gymnasium classes, following the education of publis according to the 3rd competence proposed by the curricula of religion for the 5th to 8th years of study, namely "the manifestation of the values and religious knowledge in the own attitudes and behaviour."*

Keywords: religious education, values, knowledge, assumation, behaviour, attitudes.

Introducere

Copilăria târzie (10-13 ani), vârsta gimnaziului, este încadrată de psihologul Lawrence Kohlberg în nivelul moralităţii convenţionale cu cele două stadii ale sale: stadiul moralităţii bunelor relaţii (conformarea morală a copilului este percepută ca modalitate de optimizare a interacţiunilor sociale cu persoanele din grupul din care acesta face parte) şi stadiul moralităţii legii şi ordinii (conştientizarea deplină de către copil a realităţii că normele şi regulile morale nu acţionează restrictiv doar în ceea ce priveşte propria persoană ci acestea sunt impuse şi celorlalţi. Majoritatea lucrărilor de specialitate subliniază intensele transformări şi schimbări ce au loc pe plan fizic, psihic şi sociomoral. „Prima etapă a alunecării spre adolescenţă poate fi situată în jurul vârstei de 11 ani, atât pentru motivul că atunci se declanşează anumite transformări intelectuale şi fizice, cât şi pentru aceea că atunci ies la lumină o anumită nelinişte şi o anumită agitaţie"[1]. Maurice Debesse afirmă că e o perioadă a neliniştilor atât pentru copil cât şi pentru educator. Pentru primul „neliniştea apare ca un răsunet al transformărilor organice asupra vieţii sale mintale"[2]; la educator, sentimentul respectiv provine din pericolele pe care le percepe „în mod justificat sau nu, în jurul elevului său" şi din complexitate şi noile responsabilităţi privind „misiunea" sa.

Astfel, *nevoia de relaţii interpersonale şi de grup* alternează cu *individualismul,* noul egocentrism, tendinţa de izolare, de interiorizare, de refugiu în sine. Intensitatea şi ritmul schimbărilor ce se produc, consecinţele acestora în plan psihocomportamental variază de la o persoană la alta, fiind dependente, de asemenea, şi de condiţiile de mediu şi activitate. Tot acum are loc o intensificare a

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[1] Paul Osterrieth, *Introducere în psihologia copilului*, Bucureşti, Ed. Didactică şi Pedagogică, 1976, p. 138.
[2] Maurice Debesse, *Etapele educaţiei*, Bucureşti, Ed. Didactică şi Pedagogică, 1981, p. 82.

vieţii sociale datorată nevoii de multiplicare a relaţiilor interpersonale şi nevoii de grup. Din perspectiva *afectivităţii* putem vorbi de o vârstă în care apar şi se dezvoltă sentimente intelectuale, morale şi estetice. Din „obiect" al afecţiunii altora, puberul devine *subiect* ce „împarte" afecţiune altora, în cadrul grupului realizându-se importante transformări din punct de vedere moral.

Maturizarea generală se exprimă şi în planul *capacităţilor de cunoaştere:* se amplifică şi devin şi mai fine sensibilitatea tactilă, vizuală, cromatică, auditivă, se dezvoltă percepţiile şi spiritul de observaţie. Se dezvoltă *operativitatea specifică a gândirii,* fenomen pus în evidenţă de utilizarea a numeroşi algoritmi în domeniile tuturor disciplinelor. Astfel, în jurul vârstei de doisprezece ani se finalizează stadiul operaţiilor concrete. Are loc, după J. Piaget, o reorganizare a structurilor operatorii şi o ierarhizare a lor, constituindu-se treptat mecanismele de coordonare logică şi matematică: „...peste gândirea concretă se suprapune o gândire formală, care se susţine pe sine..."[3]. La 11-12 ani şcolarul devine capabil să raţioneze asupra propoziţiilor sau enunţurilor verbale ca atare, Piaget numind acest stadiu ca fiind al *operaţiilor propoziţionale.* Gândirea devine mai mobilă dezvoltându-se demersul ipotetico-deductiv, raţionamentul asupra posibilului, atât de la cauză la efect cât şi de la efect spre cauză.

Acesta este contextul în care profesorul de religie este nevoit să încerce, cu toate mijloacele pedagogice şi metodologice de care dispune, o activare de ordin volitiv în sufletele elevilor săi, pentru ca aceştia să pună în practică, să manifeste în propriile atitudini şi comportamente valorile şi cunoştinţele religioase primite în cadrul orei de religie.

În tabelul următor sunt prezentate *competenţele specifice* propuse de programa şcolară de religie pentru a fi formate elevilor de gimnaziu, competenţe puse sub umbrela Competenţei Generale 3: Manifestarea valorilor şi a cunoştinţelor religioase în propriile atitudini şi comportamente:

Tabel 1 - Competenţa generală 3 cu competenţele ei specifice, clasele a V-a-a-VIII-a

Competenţa Generală 3: Manifestarea valorilor şi a cunoştinţelor religioase în propriile atitudini şi comportamente				
	Clasa a V-a	**Clasa a VI-a**	**Clasa a VII-a**	**Clasa a VIII-a**
Competenţe specifice	3.1 Cunoaşterea învăţăturilor de credinţă referitoare la Sfintele Taine 3.2 Identificarea învăţăturilor morale care se	3.1 Analizarea mesajului moral-religios din minunile Mântuitorului 3.2 Explicarea contribuţiei sfinţilor martiri şi a Sfinţilor	3.1 Prezentarea structurii şi a importanţei Sfintei Scripturi şi a Sfintei Tradiţii 3.2 Explicarea	3.1 Prezentarea formelor de artă religioasă existente în Biserica Ortodoxă 3.2 Explicarea

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[3] P. Osterrieth, *Introducere în psihologia copilului*, p. 140.

desprind din pildele Mântuitorului 3.3 Explicarea semnificaţiei şi a importanţei sărbătorilor creştine pentru credincioşi 3.4 Prezentarea principalelor evenimente din istoria Bisericii primare 3.5 Identificarea şi selectarea informaţiei relevante pentru o temă dată, pe paginile web recomandate de profesorul de religie	Împăraţi Constantin şi Elena la dezvoltarea Bisericii Creştine 3.3 Prezentarea modului de pregătire a credincioşilor pentru trăirea sărbătorilor creştine 3.4 Identificarea şi selectarea informaţiei relevante pentru o temă dată pe paginile web recomandate de profesor	rolului şi a importanţei participării conştiente şi active a credincioşilor la rugăciunile Bisericii	importanţei întemeierii mitropoliilor şi a Patriarhiei Române pentru păstrarea fiinţei şi unităţii naţionale 3.3 Explicarea mesajului pildelor Mântuitorului

Întru început aş dori să aduc în vedere *valorile şi atitudinile*[4] prezente în programa şcolară de religie pentru clasele a V-a - a VIII-a.

- Conştientizarea rolului învăţăturilor Bisericii în viaţa personală şi a comunităţii;
- Dezvoltarea respectului faţă de cele sfinte;
- Asumarea propriei identităţi religioase;
- Responsabilitate în exercitarea drepturilor şi a obligaţiilor care decurg din apartenenţa la diferite identităţi (confesiune, naţiune, comunitate, profesie, cultură etc.);
- Respect şi înţelegere faţă de semenii de alte credinţe şi convingeri;
- Manifestarea respectului pentru ceilalţi;
- Interesul pentru aprofundarea cunoştinţelor religioase în vederea permanentei deveniri spirituale;
- Asumarea toleranţei etnice, religioase şi culturale.

Dacă urmărim ordinea prezentării acestor valori şi atitudini vom observa două chestiuni: prima este aceea că termenii *conştientizare, dezvoltare, asumare, responsabilitate* din primele patru seturi de valori, fac referire la propria credinţă, la propria confesiune. A doua chestiune e legată de următoarele seturi de valori care vizează relaţia cu celelalte credinţe: *respect şi înţelegere, manifestare a respectului, aprofundare a cunoştinţelor, asumare a toleranţei.*

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[4] *Programa şcolară – Religie Cultul Ortodox, clasele a V-a – a VIII-a, aprobată prin Ordinul ministrului nr. 5097/09.09.2009*, p. 4.

Aşadar se observă intenţionalitatea unei *ancorări* preliminare în valorile propriei credinţe urmată de deschiderea spre cunoaşterea şi respectarea celorlalte credinţe. Raportul de închidere/deschidere confesională ce trebuie să caracterizeze persoana sau societăţile nu se poate tranşa în mod abstract. Este riscant să faci educaţie interconfesională dintru început la copiii care nu au fost încadraţi în propriile referinţe confesionale[5].

La **clasa a V-a** avem cinci competenţe specifice acestei competenţe generale:

3.1 Cunoaşterea învăţăturilor de credinţă referitoare la Sfintele Taine

3.2 Identificarea învăţăturilor morale care se desprind din pildele Mântuitorului

3.3 Explicarea semnificaţiei şi a importanţei sărbătorilor creştine pentru credincioşi

3.4 Prezentarea principalelor evenimente din istoria Bisericii primare

3.5 Identificarea şi selectarea informaţiei relevante pentru o temă dată, pe paginile web recomandate de profesorul de religie

Prima competenţă specifică, *(3.1) Cunoaşterea învăţăturilor de credinţă referitoare la Sfintele Taine* reprezintă un prim pas necesar pentru înţelegerea adevărurilor de credinţă. Treptat, copilul trebuie să treacă de la primirea Sfintelor Taine în mod mai puţin conştient, la îndemnul părinţilor, profesorului sau al preotului, la înţelegerea lor şi la stadiul în care îşi doreşte de bună voie participarea la slujbe şi primirea Sfintelor Taine. Părintele Dumitru Stăniloae spune că prin Taine ni se comunică viaţa netrecătoare a lui Dumnezeu, coborâtă la dispoziţia noastră prin Hristos[6]. De prea puţine ori noi, profesorii de religie, reuşim să explicăm clasei a V-a Sfânta Taină a Euharistiei pe măsura curiozităţii şi a interesului lor. Părintele Stăniloae spunea că dăruirea unui lucru de către cineva unui prieten e un semn al dăruirii de sine. Dar harul lui Hristos e însăşi dăruirea de Sine a lui Hristos, fapt care are loc cu deosebire în Euharistie[7].3 Totuşi, ca idee de bază la care revin, Euharistia trebuie prezentată ca formă de dăruire supremă a lui Dumnezeu şi ca modalitate a noastră de a rămâne în legătură cu El.

În cazul Sfintei Taine a Spovedaniei trebuie să subliniem legătura de intercondiţionalitate dintre aceasta şi Sfânta Taină a Euharistiei şi să le prezentăm împreună ca modalităţi de restabilire a comuniunii cu oamenii, cu Dumnezeu şi cu întreaga creaţie, ceea ce înseamnă reintrarea în starea de har. Cel care vine în scaunul Spovedaniei ştie că preotul nu va râde de slăbiciunile lui niciodată, că nu le va divulga nimănui. Astfel, între cei doi se leagă o prietenie unică, cel care se spovedeşte, penitentul, realizează cu preotul comuniunea maximă care se poate realiza cu un om. E un motiv pentru care Taina aceasta este Taina unei comuniuni cum nu există alta: e taina restabilirii comuniunii depline între un credincios şi preot, ca organ văzut al lui Hristos şi ca reprezentant al Bisericii[8].

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[5] C. Cucoş, *Educaţia religioasă. Repere teoretice şi metodice*, Iaşi, Polirom, p. 285.

[6] Valer Bel, *Dogmă şi propovăduire*, Cluj-Napoca, Dacia, 1994, p. 113.

[7] Dumitru Stăniloae, "Creaţia ca şi dar şi Tainele Bisericii", în *Ortodoxia*, I (1976), p. 16.

[8] Dumitru Stăniloae, *Teologia dogmatică ortodoxă*, vol. III, Bucureşti, EIBMBOR, 1997, p. 88.

Această competenţă specifică poate fi integrată ca prim pas în prima etapă a ceea ce numea părintele Ioan Bria "ciclul credinţei"[9], anume *iniţierea în tainele credinţei, mărturisirea credinţei sau fidelitatea faţă de Iisus Hristos şi faţă de Evanghelia Sa.*

Competenţa specifică *3.2, identificarea învăţăturilor morale care se desprind din pildele Mântuitorului* poate fi asumată cu ajutorul sugestiilor făcute de profesorul de religie. La *Pilda samarineanului milostiv* învăţarea va fi dirijată în aşa fel încât să se desprindă ideile de dragoste, milostenie, responsabilitate şi acţiune. Ţinând cont că elevii din clasa a V-a sunt de-abia trecuţi din etapa copilăriei în cea a copilăriei târzii, cu siguranţă că o prezentare mai puţin conformistă, însă atractivă a pildei samarineanului milostiv, o animaţie video bazată pe jocul cu piesele de lego, va fi pe placul lor [10].

Pilda bogatului nemilostiv şi a săracului Lazăr poate fi abordată din persectiva negativă, a lipsei de empatie, iubire şi comuniune în relaţia cu semenii, făcând mai apoi trecerea spre latura pozitivă prin accentuarea virtuţilor şi a relaţiei de cauzalitate dintre faptele noastre şi răsplata cuvenită. Lipsa de comunicare dintre oameni duce, inevitabil, la lipsa comuniunii dintre ei. Comunicarea şi comuniunea cu semenii reprezintă aspecte esenţiale ale vieţii creştine. După cum spune şi părintele Stăniloae, omul trebuie să urmeze modelului de de comunicare din cadrul Sfintei Treimi, „structura iubirii desăvârşite". Dar, pentru a fi capabili să iubim, să îi înţelegem şi să interacţionăm cu ceilalţi avem nevoie de virtutea curăţiei inimii, una dintre cele mai iubite virtuţi ale Sfinţilor Părinţi[11].

Din *pilda vameşului şi a fariseului* vom încerca să desprindem într-un context actualizat vremurilor noastre învăţăturile morale legate de afişarea/promovarea imaginii propriei persoane, raportarea noastră la semeni şi mai ales la modul nostru de relaţionare cu Dumnezeu, prin rugăciune. Cea mai potrivită cale de actualizare a învăţăturilor pildei ar fi acea a unei subtile paralele cu postările noastre idealizate de pe reţelele de socializare, atât de familiare elevilor. Pentru o aprofundare a impicaţiilor psihologice şi sociale ale reţelelor de socializare de către profesorii de religie, recomandăm volumul domnului Teodor Baconschi, intitulat *Facebook Fabrica de narcisism*[12].

Pilda celor zece fecioare consider că trebuie prezentată în cheia responsabilităţii şi a bunei chibzuiri a timpului dat nouă pentru mântuire. Profesorul de religie trebuie să găsească o formulare accesibilă nivelului de înţelegere al elevilor de clasa a V-a prin care să exprime interacţiunea dintre timp, comuniunea interpersonală şi veşnicie. Ca reper sau ca temă de meditaţie pentru profesor, se poate porni de la afirmaţia părintelui Stăniloae: „timpul este de fapt intervalul de aşteptare pentru un

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[9] Valer Bel, *Misiunea Bisericii în lumea contemporană - 2 Exigenţe*, Cluj-Napoca, Cluj-Napoca, Ed. Presa Universitară Clujeană, 2002, p. 41.

[10] Milan Harrison, *The Good Samaritan*, 2014, <https://www.youtube.com/watch?v=DMyGa5Z_wbI>, accesat 12. 04. 2018.

[11] Iuliu-Marius Morariu, "Educational Aspects In The Spiritual Autobiography From The Orthodox Space Of The 19th And 20th Centuries", în Ion Albulescu, Adriana Denisa Manea, Iuliu-Marius Morariu (coord.), *Education, Religion, Family in Contemporary Society,* Saarbrücken, Lambert Academic Publishing, 2017, p. 117.

[12] Teodor Baconschi, *Facebook. Fabrica de narcisism*, coll. *Eseu*, Bucureşti, Humanitas, 2015.

răspuns la chemare. Ca atare, *timpul reprezintă o distanță spirituală* între persoane, în vreme ce veșnicia este mai presus de orice altă distanță sau separație" [13].

  Explicarea semnificației și a importanței sărbătorilor creștine pentru credincioși (3.3), cea de-a treia competență specifică, este necesară în virtutea respectării sărbătorilor religioase. Trebuie să recunoaștem că „ținerea" sărbătorilor Bisericii (cu excepția Crăciunului și a Paștilor) s-a depreciat în lumea contemporană. Marea misiune a profesorilor de religie este aceea de a prezenta semnificația sărbătorii nu doar din perspectiva unei comemorări a unui eveniment ce s-a petrecut în istorie, ci din punctul de vedere al importanței pe care o are el *pentru mine, acum*[14]. Și această explicație trebuie să treacă testul gândirii realiste a copiilor. Sărbătoarea Întâmpinării Domnului la Templu poate fi prezentată ca un „punct de întâlnire" dintre Vechiul și Noul Testament, ceea ce suscită din partea copiilor doar un interes pur teoretic. Dar ea poate fi folosită pentru a le creşte atitudinea de apreciere față de vârsta înaintată - a înțelepciunii, loialității, speranței și credinței membrilor familiei înaintați în vârstă -, însoțind-o cu o discuție despre modul în care oamenii bătrâni își aduc încă partea lor de contribuție la viață[15].

  Odată înțeleasă semnificația fiecărei sărbători ca moment de răgaz, de întoarcere spre sine, de introspecție dar în același timp de împreună-lucrare duhovnicească, în Biserică, va fi mai ușor ulterior să facem ca timpul sărbătorii să devină parte a propriului comportament, transformând timpul din *trecere* în *trăire*, în pregustare a sfințeniei.

  Competența specifică *3.4, prezentarea principalelor evenimente din istoria Bisericii primare* face referire la acest nivel de studiu la lecțiile *Întemeierea Bisericii Creștine. Răspândirea creștinismului* și *Răspândirea creștinismului pe teritoriul țării noastre. Sfântul Apostol Andrei.* Aparent este greu să identificăm în aceste lecții modalități de manifestare a valorilor și cunoștințelor religioase în propriile atitudini și comportamente, conform propunerii competenței generale 3. După o aprofundare a temelor mai sus amintite putem însă desprinde mai multe atitudini cu potențial actualizator: mărturisirea propriei credințe în diferite contexte ale vieții, acceptarea conlucrării cu harul divin spre mântuirea noastră și a celorlalți precum și stăruința de a duce la bun sfârșit o misiune.

  Ultima competență specifică la clasa a V-a, *3.5,* este următoarea: *identificarea și selectarea informației relevante pentru o temă dată, pe paginile web recomandate de profesorul de religie.* La această vârstă, generația actuală de elevi este foarte avansată din punct de vedere al competențelor digitale legate de utilizarea tehnologiei, îndeosebi a resurselor web-grafice. În primul rând vreau să atrag atenția asupra responsabilității profesorului de a consulta și a recomanda elevilor anumite pagini web. Spre surprinderea mea, am descoperit o multitudine de site-uri pretins ortodoxe pe care sunt postate diferite articole care mai de care mai radicale și discriminatorii, chiar habotnice, care prezintă afirmații ale unor teologi și mari Părinți ai Bisericii scoase

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[13] Dumitru Stăniloae, *Timp și veșnicie*, Oxford, SLG Press, 1971, p. 8.

[14] Sophie Koulomzin, *Biserica și copiii noștri*, București, Sophia, 2010, p. 106.

[15] *Ibidem,* p. 106.

din context și interpretate unilateral. În momentul în care un elev „nimerește" pe o asemenea pagină web (care prezintă, spre exemplu, o apocalipsă iminentă), toată munca noastră de la catedră poate fi zdruncinată din temelii și chiar pusă la îndoială.

Acest pericol trebuie să fie ținut sub control recomandând pe viitor evitarea opiniilor respective, chiar a site-ului respectiv. De aceea, mai ales în cazul portofoliilor sau a referatelor pe care trebuie să le conceapă elevii, trebuie să fim exigenți în legătură cu formatul lucrării și mai ales cu specificarea bibliografiei și a web-grafiei utilizate.

La **clasa a VI-a** avem prezente următoarele competențe specifice:

3.1 Analizarea mesajului moral-religios din minunile Mântuitorului

3.2 Explicarea contribuției sfinților martiri și a Sfinților Împărați Constantin și Elena la dezvoltarea Bisericii Creștine

3.3 Prezentarea modului de pregătire a credincioșilor pentru trăirea sărbătorilor creștine

3.4 Identificarea și selectarea informației relevante pentru o temă dată pe paginile web recomandate de profesor

Prima competență specifică, *3.1 Analizarea mesajului moral-religios din minunile Mântuitorului* propune înțelegerea și aplicarea învățăturilor morale care decurg din diferitele minuni înfăptuite de Mântuitorul Hristos, astfel: *Minunea din Cana Galileii* percepută ca manifestare, ca dovadă a dumnezeirii Domnului Hristos; înțelegerea rolului Maicii Domnului de mijlocitoare înaintea lui Dumnezeu; minunea ca binecuvântare a familiei. *Pescuirea minunată* – ca răsplată a credinței și a ascultării față de Dumnezeu; aplicată în viața tinerilor, minunea aceasta o putem prezenta ca model al reușitei cu ajutorul lui Dumnezeu: să cerem ajutorul Acestuia în orice lucrare a noastră și astfel, cu binecuvântarea lui Dumnezeu, roadele vor începe să apară. *Vindecarea celor zece leproși,* ca model al raportului dintre facerea de bine și recunoștința cuvenită; necesitatea analizei propriei noastre vieți din perspectiva recunoștinței pe care o datorăm lui Dumnezeu, părinților, profesorilor, semenilor. *Femeia cananeancă,* ca pildă a împletirii unei credințe stăruitoare cu înțelepciunea răbdării în primirea criticilor, a lipsei de supărare chiar în cazul orgoliului rănit.

Competența specifică *3.2 Explicarea contribuției sfinților martiri și a Sfinților Împărați Constantin și Elena la dezvoltarea Bisericii Creștine* poate fi rezumată în principiu la ideea de *mărturie* prin exemplul propriei vieți și la importanța pe care pot să o aibă unele acțiuni ale noastre care se răsfrâng și asupra semenilor.

La sfârșitul clasei a VI-a elevii vor fi capabili *să prezinte modul de pregătire al credincioșilor pentru trăirea sărbătorilor creștine (3.3)* și să îl aplice în propria viață duhovnicească prin împăcarea cu semenii și aprofundarea cunoștințelor legate de specificul fiecărei sărbători.

La **clasa a VII-a** avem prezente două competențe specifice:

3.1 Prezentarea structurii și a importanței Sfintei Scripturi și a Sfintei Tradiții

3.2 Explicarea rolului și a importanței participării conștiente și active a credincioșilor la rugăciunile Bisericii

Formarea primei competențe specifice, *3.1 Prezentarea structurii și a importanței Sfintei Scripturi și a Sfintei Tradiții* are ca scop final încorporarea în ansamblul personalității a următoarelor valori: *Dezvoltarea respectului față de cele sfinte, asumarea*

propriei identităţi religioase şi *interesul pentru aprofundarea cunoştinţelor religioase în vederea permanentei deveniri spirituale.* La nivelul clasei a VII-a este suficientă prezentarea generală a structurii Sfintei Scripturi şi explicarea principalelor evenimente şi personaje din Vechiul Testament şi Noul Testament.

În cazul *Sfintei Tradiţii* este necesară accentuarea diferenţierii corecte a acesteia de tradiţiile populare prin prezentarea criteriilor adevăratei credinţe: să fi fost crezută *întotdeauna* în Biserică, *pretutindeni* şi *de către toţi* (consemnată de către toţi părinţii şi scriitorii bisericeşti la fel).

Venind ca un element de continuitate al primei competenţe, cea de a doua competenţă specifică este următoarea: *(3.2) Explicarea rolului şi a importanţei participării conştiente şi active a credincioşilor la rugăciunile Bisericii.* În această etapă a preadolescenţei este un moment prielnic de a familiariza elevii cu utilizarea Bibliei ca sursă de studiu, în special cu Noul Testament, provocându-i în a găsi singuri lecturile corespunzătoare slujbelor bisericeşti la care participă (ne referim la lectura Apostolului şi a pericopelor Evanghelice în principal). Tot o formă activă de implicare poate fi împreună-cântarea omofonă sau corală în cadrul Sfintei Liturghii dar şi a principalelor cântări de la Vecernie (*Lumină lină, Acum slobozeşte*).

Competenţa generală 3 (Manifestarea valorilor şi a cunoştinţelor religioase în propriile atitudini şi comportamente) are propuse pentru **clasa a VIII-a** trei competenţe specifice:

3.1 Prezentarea formelor de artă religioasă existente în Biserica Ortodoxă

3.2 Explicarea importanţei întemeierii mitropoliilor şi a Patriarhiei Române pentru păstrarea fiinţei şi unităţii naţionale

3.3 Explicarea mesajului pildelor Mântuitorului

Competenţa *3.1, prezentarea formelor de artă religioasă existente în Biserica Ortodoxă*, în această modalitate de exprimare, are o formulare nepotrivită, raportată la competenţa generală care o include (Manifestarea valorilor şi a cunoştinţelor religioase în propriile atitudini şi comportamente). Termenul de *prezentare* indică oarecum o detaşare, o exteriorizare a acestor forme de artă religioasă faţă de persoana elevului. Cred că mai potrivit ar fi utilizarea unor termeni de activizare (*asumare, implicare, participare*), prin care elevului să îi fie indicată necesitatea înmulţirii talantului cu care este înzestrat (auz muzical, voce bună, talent la pictură, sculptură ş.a.).

Arta religioasă comportă şi o dimensiune didactică întrucât „acompaniază" ideile de ordin dogmatic, facilitează transmiterea unui mesaj, contribuie la generarea şi fixarea unei credinţe[16].

De asemenea este necesară o educare valorică a esteticului din sfera religioasă astfel încât să se poată face o diferenţiere clară între arta autentică şi cea atinsă de kitsch (a se vedea şi a se evita exemplele ceasurilor de plastic cu icoane, puse pe iconostas, „icoanele" chinezeşti care se schimbă în funcţie de unghiul din care sunt privite, cruci din plastic iluminate cu leduri, carpete cu *Cina cea de Taină*, pseudo-vitraliile cu folie autocolantă aplciată pe geamuri ş.a).

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[16] C. Cucoş, *Educaţia religioasă. Repere teoretice şi metodice*, p. 177.

O altă problemă legată de arta religioasă este reprezentată de lipsa cunoaşterii propriului specific confesional. Am întâlnit un caz în care o familie de credincioşi care muncea în Portugalia a adus ca donaţie pentru biserica din sat o statuetă (nu tocmai ieftină) a Maicii Domnului de la Fatima, preotul fiind pus în ingrata situaţie de a refuza. Totuşi, pentru a nu ofensa familia, după explciaţiile de rigoare, statueta a fost „redirecţionată" către o biserică catolică din acelaşi judeţ. Situaţii asemănătoare se întâlnesc în comunităţile în care cultul greco-catolic a avut o pondere importantă, acolo existând o opoziţie puternică din partea celor mai în vârstă legată de înlocuirea icoanelor cu specific catolic (Maica Domnului cu inima rănită). În acelaşi context există comunităţi ortodoxe care, în Postul Mare, săvârşesc în continuare *Calea crucii*, şi, comparabil, participă în număr mult mai mic la Liturghia Darurilor mai înainte sfinţite.

Nu trebuie neglijată educaţia muzicală religioasă, aceasta necesitând o atenţie sporită îndeosebi în alegerea repertoriului. Acesta a suferit în ultimii ani o influenţă negativă, de multe ori textele anumitor *pricesne* fiind departe de adevărul dogmatic ortodox iar liniile melodice fiind puternic influenţate de folclor. Nu cred că exagerez dacă numesc acest fenomen ca fiind o „manelizare" duhovnicească.

Competenţa specifică 3.2, explicarea importanţei întemeierii mitropoliilor şi a Patriarhiei Române pentru păstrarea fiinţei şi unităţii naţionale are ca scop cunoaşterea raporturilor şi realităţilor istorice dintre Biserică şi Stat şi a importanţei acestora în menţinerea dreptei credinţe în decursul istoriei. Chiar dacă nu are legătură cu ţara noastră, recomand o incursiune istorică mai adâncă, până la acea „simfonie bizantină" a relaţiilor dintre Biserică şi Stat dar şi prezentarea destrămării acestora cum ar fi în cazul Statului Francez. Ca idee principală referitoare la acest raport trebuie reţinut faptul că Biserica este locul unde veşnicia încorporează timpul acestui veac, rolul ei fiind acela de a sfinţi istoria, de a-şi continua misiunea eshatologică a răscumpărării omului pentru veşnicie.

Competenţei specifice 3.3, explicarea mesajului pildelor Mântuitorului îi aduc aceleaşi remarci ca şi în cazul competenţei 3.1, *explicarea* pildelor având prea puţină legătură cu *manifestarea* în propria viaţă a învăţăturilor desprinse din ele.

Concluzii

În cadrul analizei *Competenţei generale 3: Manifestarea valorilor şi a cunoştinţelor religioase în propriile atitudini şi comportamente*, competenţă propusă spre formare elevilor de gimnaziu prin programa şcolară de religie pentru clasele a V-a-a VIII-a, s-a încercat aducerea câtorva sugestii de ordin psihopedagogic şi metodic, raportate la capacitatea psihică, intelectuală şi morală dată de vârsta elevilor, la fiecare conţinut de predare (lecţie). Pe lângă munca de la clasă, recomandăm profesorilor de religie să se implice alături de preoţii parohi de care aparţine unitatea de învăţământ în desfăşurarea proiectelor-concurs misionar-filantropice iniţiate de Patriarhia Română prin Sectorul Teologic-Educaţional, astfel încât, prin continuarea actualelor proiecte şi căutarea de noi idei de implicare şi activizare a copiilor şi a tinerilor noştri, prin întărirea de pe acum a sentimentului de apartenenţă la comunitatea eclesială a celor mai mici şi mai tineri, să consolidăm viitoarele „ziduri vii" puse pe temelia Hristos. Prin aceasta putem arăta – cu riscul

"The manifestation of values and religious knowledge in the own attitudes and behaviours: orientative directions of missionar-educational praxis in the process of teaching religion for gymnasium," *Astra Salvensis,* VI (2018), no. 12, p. 299-308 de a repeta ideea – că nu „investiția în beton" de care este acuzată Biserica reprezintă esențialul misiunii ei, ci zidirea sufletească.

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Pedagogical Management as the Theory and Practice of Management of Educational Process: Case Study of Kazakhstan

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Abstract. *The article deals with the concept of pedagogical management practice in Kazakhstan, the content of which is aimed at developing a culture of management activity in the field of education. From the position of management of educational systems and processes, pedagogical management is a branch of pedagogy, the subject of which is the issues of the organization of management in the sphere of education and in educational and upbringing institutions. Pedagogical management includes the following levels: management of the pedagogical collective; management of the activities of the teacher; management of student activities. The main tasks of pedagogical management are setting goals and objectives; process planning; resource support of the process; ensuring high motivation of participants; control and coordination of the process; analysis of results. Management in the field of education and upbringing has such specific features as direct and personally included interaction with all subjects of the educational process; the need for differentiation and individualization of educational services; the dependence of the functioning of the organization on the behavior of consumers; the complexity of determining the quality parameters; the need to have perfect skills in working with consumers, and others. The role of the head of an educational institution acting as a leader is shown, and leadership is indicated that is necessary for the head of an educational institution in order for his organization to be considered successful (technical, human, educational, symbolic, cultural leadership). To successfully ensure a holistic educational process, the leader must skillfully combine in him and his work various types of leadership, carry the experience of a multifaceted construction of educational reality as a medium for the full formation of the personality of the trainees and the effective work of the pedagogical collective.*

Keywords: pedagogical management, educational systems, management of the educational process, management in education, types of leadership.

Introduction

In the modern world, pedagogical activity goes beyond the boundaries of educational institutions. It acquires an active social status and purposefully implements the tasks of raising the educational level of managers and managers aimed at improving the performance of municipal and state employees.

Traditional in science was the opinion that the basis of management effectiveness in state and municipal authorities is the personal and practical experience of the manager, the official. At the same time, the current needs of society dictate new conditions for the qualitative characteristics of managerial activities, the main goal of which is the implementation of high humanitarian standards of life and the achievement of socially significant results.

The theory of pedagogical management is recognized as one of the ways of forming a culture of management by modern researchers. It is a set of principles, methods, organizational forms and technological methods for managing pedagogical systems of training employees aimed at increasing the effectiveness of their professional activities and developing personal qualities[1]. Of particular

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[1] V. P. Simonov, *Pedagogicheskii menedzhment. Nou-khau v obrazovanii [Pedagogical Management. An Educational Know-how]: a textbook. Moscow,* Vysshee obrazovanie Publ. Iurait-Izdat Publ., 2009.

importance in pedagogical management is the art of communicating with people, special management skills and the ability to organize.

Today the concept of "pedagogical management" can be viewed and interpreted as a new social phenomenon as an organization for the upbringing, development, training and formation of the administrative competence of government officials in the system of state and municipal management.

The needs of modern social life require the search for new forms of activity, new areas of work, such as pedagogical management of professional activity, as well as pedagogical management in the system of state and municipal authorities. In addition, officials, municipal employees, managers, working daily in contact with other people, should develop their didactic skills and improve their personal potential.

As the experience of the development of leading organizations and corporations shows, the formation of effective management within the framework of applying the theory and practice of pedagogical management makes it possible to orient the educational potential of officials not only to assimilate universal knowledge, skills and skills, but also to develop an individual who can creatively apply the acquired knowledge in practical activities, improve their professional culture.

The concept of "management" in pedagogy began to be used relatively recently. Management is the ability to achieve the tasks set, using labor, intellect and motives of people's behavior. However, the Russian word "management" does not convey all shades of what the word "management" means[2]. Management is also a function, a type of activity, the content of which is the management of subordinates within the organization; management is also a field of knowledge that helps to implement the management function; management is a way, a manner of communication with people, power and skill in building relationships, a special kind of skills and administrative skills[3].

Under the pedagogical management in the general sense of the understand the process of organizing human, material, financial resources to achieve certain goals. Management in pedagogy is management (planning, regulation, and control), management of pedagogical production, and its organization. It is also a combination of methods, forms, controls to achieve the goals.

Pedagogical management as a science of management of educational systems and processes is a branch of pedagogy, the subject of which is issues of organization of management in the sphere of education and in educational and educational institutions. The sources of management and management of educational systems are modern achievements of management science, legislation, practice of school organization, management experience in the field of education,

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[2] M. H. Mescon, M. Albert, F. Khedouri, *Osnovy menedzhmenta [Management]*, Moscow, Delo Publ., 1997.

[3] V. A. Sitarov, A. I. and Smirnov, *Kul'tura predprinimatel'stva: teoriia i praktika [The Culture of Entrepreneurship: Theory and Practice],* Moscow, Vologda, Poligrafist Publ., 2006.

Gulzhan ISATAYEVA, Sholpan ARZYMBETOVA, Gulmira DAIYRBEKOVA,
Nurkassim SHEGENBAYEV, Aidaikyz BAIBATSHAYEVA

historical heritage, etc. Being a branch of pedagogy and relying on its achievements, pedagogical management as theory and practice is related to a number of other sciences: general management theory, economics, social psychology, physiology, school hygiene, etc.

Material & methods

The task of managing educational systems as a sphere of competence of pedagogical management includes a whole set of various activities that are aimed at ensuring the effective and sustainable functioning of the educational process in the conditions of modern educational and educational institutions. Among them, organizational, methodical, didactic, educational, personnel, planning, financial, supply, information, image, monitoring and monitoring are all the most noteworthy. All this set of cases and activities is the direct content of the activity and the phenomenology of the educational reality that develops in a coherent and orderly process thanks to a specially built management, namely pedagogical management.

The structure of pedagogical management includes the following levels: 1) management of the pedagogical collective; 2) management of the activity of the teacher; 3) management of student activities.

Pedagogical reality is a set of hierarchically linked vertically and horizontally systems (the system is a collection of elements between which certain relationships appear). For example, the didactic system is a part of the general pedagogical system that we isolate and regard as relatively independent in order to better understand the processes taking place in it[4].

The systematic nature of pedagogical processes corresponds to the systemic nature of pedagogical management in basic dimensions.

Vertically, the following systems and their corresponding levels of management are distinguished: the state system of education and upbringing in general (the level of public management); regional educational and upbringing systems (level of regional management); regional (district) networks of educational institutions (regional and regional level of management); educational institutions and their corresponding level of management; units of educational institutions and the corresponding level of management.

Horizontally, the following levels of skilled management are noted: training sessions; independent out-of-class work; professionalism of the teacher, etc.

Separately, the management of pedagogical projects is highlighted. Pedagogical projects are relatively isolated areas (parts) of activities performed for a specific purpose. So, at the school or university level the following pedagogical projects can be: research of teachers; scientific research of students; training sessions; various educational activities; publishing projects; construction projects; exchanges of students and teachers; examination sessions; conducting a vacation; entertainment activities.

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[4] V. P. Bespal'ko, *Slagaemye pedagogicheskoi tekhnologii [The Components of the Pedagogical Technology],* Moscow, Pedagogika Publ., 1989.

Among the essential and permanent components of pedagogical systems the following are distinguished:

- Purpose (meaning) of the functioning of the system. The main goal - the formation of a free, responsible and creative person, ready for life in modern conditions;

- content filling processes and subprocesses;

- organization (forms and methods) of the process;

- Motivation (motivation) of participants in pedagogical processes to achieve high results;

- products (results) of the functioning of the system. The control of their quantity and quality is important.

As components of pedagogical management, researchers define the following components:

- an educational component that presupposes the organization of the process of education and upbringing in its interrelation with the principles, methods, means and forms of management of the educational process;

- a motivational component that ensures the setting of the goals of individual participants in the joint labor process;

- a cognitive component that reflects the interpretation of pedagogical knowledge as methods of developing corporate thinking;

- an activity component used in the framework of the use of scientific pedagogical approaches, educational concepts and the human factor;

- the creative component, according to which pedagogical activity is based on the creative nature of work, setting goals and developing ways to achieve them;

- information (conative) component, which defines information as a subject of pedagogical activity;

- integrative component, through which the implementation of the management function of educational activities is carried out by setting goals and ways to achieve them, developed jointly with the subjects of the educational process.

Results

It is obvious that the leading role in pedagogical management as an everyday practice is given to the head of the educational institution, namely, the philosophy and motivation of the leadership, on the basis of which he organizes his activities. Therefore, the head of an educational institution should be the leader in his organization. Turning to the experience of managing educational institutions, it is possible to distinguish five types of leadership necessary for the head of an educational institution in order for his organization to be considered successful.

Technical leadership: the leader is successful and recognized in planning, organization, coordination, and budgeting, training schedule. He is well versed in the economic problems of the school.

Gulzhan ISATAYEVA, Sholpan ARZYMBETOVA, Gulmira DAIYRBEKOVA,
Nurkassim SHEGENBAYEV, Aidaikyz BAIBATSHAYEVA

Human leadership: the leader is in good contact with people, can support and manage conflicts. It influences the formation of moral principles and moral values, promotes the development of creativity.

Educational leadership presupposes the success of the leader in diagnosing the problems of the school and teachers, assisting in the assessment of teachers (both teachers and subject teachers). The educational leader is successful in drawing up the curriculum and in structuring the training program. He can participate in the training of school teachers.

Symbolic leadership: the leader becomes a symbol of an educational institution, that is, a school (or lyceum, college, university) many know not by name, but by the name of the leader. He presides at ceremonies and meetings, knows by name the staff and students, attends classes and does school rounds. The pedagogical team and students immediately understand what their leader values, which gives them a sense of confidence and purposefulness in their actions. They feel their involvement in the affairs of the school, and their interest grows.

Cultural leadership: the leader in such a school is a kind of "high priest"; he is the main carrier and keeper of the culture of the school, its traditions and symbols. He supports the climate, fundamental ideas and common tasks, monitors the transfer of traditions and culture to beginners. People start to believe in school as an ideological system, they understand that they are members of a strong culture, and this gives them a sense of their own importance and a sense of the importance of their work, which serves as an excellent stimulus for them.

To successfully ensure a holistic educational process, the leader must skillfully combine in him and his work various types of leadership, carry the experience of a multifaceted construction of educational reality as a medium for the full formation of the personality of the trainees and the effective work of the pedagogical collective.

Results

The transition from an industrial to an informational (postindustrial) society increasingly determines the key role of knowledge for all areas of human life. Education becomes the sphere of social life, the quality of which becomes the most important factor for the success of not only the individual, but the whole society. A well-known expert in the field of qualimetry AI. Subetto argues that: in the "new ontology of man and society of the 21st century, the precondition for the sustainability of development is the law of advanced development of human quality, the quality of social intelligence and the quality of educational systems in society"[5].

As a consequence, the importance of defining strategic guidelines in the development of the entire education system and its individual institutions is

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[5] A. I. Subetto, *Kvalimetrija cheloveka i obrazovanija: genezis, stanovlenie, razvitie, problemy i perspektivy: Materialy HI simpoziuma «Kvalimetrija v obrazovanii: metodologija, metodika i praktika»*, Moscow, Issled. centr problem kachestva podgotovki specialistov, 2006.

growing at the present time. The essence of strategic management is to answer three important questions:

- In what position is the enterprise currently located?
- In what position would it want to be in a few years?
- In what way to achieve the desired position?

To answer the first question, managers need to understand well not only the current situation in which the enterprise is located, but also the features of the system, of which the enterprise is a component. This requires a strategic vision, an understanding of the prospects for the development of the relevant sphere of social life. For this reason, management in any sphere and in the educational system in particular, should be based on the basic legal documents containing information of a forward-looking (prospective) nature.

These normative legal acts can be classified according to many signs - in terms of scope, subject, issuing them, etc. According to the legal force, legal documents can be divided into 2 groups:

1) laws - acts that have the highest legal force,
2) by-laws are acts based on laws and not contradictory to them.

The first group of documents regulating educational activities and management includes the Constitution of the Republic of Kazakhstan and the Law of the Republic of Kazakhstan "On Education" in 2007. The second - a more extensive group - is represented, for example, by such documents as the State Program for the Development of Education of the Republic of Kazakhstan for 2011-2020. Concept of 12-year secondary education of the Republic of Kazakhstan, the Concept of continuous pedagogical education of the Republic of Kazakhstan, approved by the Government of the RK Typical rules for the activities of educational organizations, implementation boiling educational programs and others.

The National report on the state and development of education in the Republic of Kazakhstan (2008) noted that "at the present stage of the development of education, it is particularly important to achieve high quality of educational services for the population. The most developed countries, having fulfilled one of the Millennium Development Goals - achieving universal primary education, adopted by the Declaration of the Summit of Heads of State in New York in 2000, are actively improving their education systems towards higher quality"[6].

As is known, the criteria for the quality of education of the population are used along with the characteristics of people's health, their longevity and the GDP per capita for intercountry measurements of various integral indicators. One of the most famous among them is the Human Development Index, which is a standard tool for a comparative analysis of the living standards of different countries and regions.

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[6] B.K. Damitov, N.T. Ermekov, O.I. Mozhaeva, *Nacional'nyj doklad o sostojanii i razvitii obrazovanija v Respublike Kazahstan (kratkaja versija),* Astana, 2008.

Gulzhan ISATAYEVA, Sholpan ARZYMBETOVA, Gulmira DAIYRBEKOVA, Nurkassim SHEGENBAYEV, Aidaikyz BAIBATSHAYEVA

Education of the population is determined on the basis of two parameters - literacy of the adult population and coverage of the population with basic levels of education (primary, secondary and higher). As noted in the National Report on the Status and Development of Education in the Republic of Kazakhstan (2008), over the past 12 years, as a result of the increase in the Human Development Index (HDI), Kazakhstan has advanced 20 positions up in the corresponding ranking of countries and in 2007 ranked 73rd, all the CIS countries, except for Belarus and Russia[6].

The intensity, breadth and dynamism of reforms in the educational system of the Republic of Kazakhstan testifies that considerable attention is paid to the improvement of this sphere. The long-term development strategy "Kazakhstan-2030" adopted in 1997 contains seven basic priorities for the development of the state, including those related to this area of social life:

1. National security.

2. Internal political stability and consolidation of society.

3. Economic growth, based on an open economy with a high level of foreign investment and domestic savings.

4. Health, education and well-being of citizens of Kazakhstan.

5. Infrastructure, especially transport and communications.

6. Professional government.

What is meant by the widely used term "education system"? The education system is characterized in the Law of the Republic of Kazakhstan "On Education" in 2007 as a set of interacting:

1) state compulsory education standards and educational curricula that ensure the continuity of education levels;

2) educational organizations, regardless of the forms of ownership, types and types that implement educational programs;

3) education management bodies and relevant infrastructure, including scientific and educational support organizations that monitor the quality of education.

Chapter 2 "Management of the education system" of the Law of the Republic of Kazakhstan "On Education" (2007) contains in its articles a description of the functions of the Government of the Republic of Kazakhstan, the competence of the authorized body in the field of education, competences of local representative and executive bodies in the field of education State regulation in the field of education, as stated in the law "On Education", is aimed at creating conditions that ensure the implementation of constitutional rights to education, and ensuring the high quality of education services provided by educational organizations (Chapter 8, Article 54).

In recent years, reforms have been associated with the introduction of a holistic system of innovation, covering different levels and directions of education. To these levels, which presuppose the continuity and continuity of educational curricula, the Law of the Republic of Kazakhstan "On Education" includes:

1) preschool education and training;

2) primary education;

3) basic secondary education;

4) secondary education (general secondary education, technical and vocational education);

5) post-secondary education;

6) higher education;

7) postgraduate education.

The need to ensure children's access to quality pre-school education, to harmonize the content of the system of preschool education and training in accordance with the modernization of the entire education system was determined by the fact that the network of preschool institutions began to change not only quantitatively but also qualitatively. Along with the traditional kindergartens, kindergartens, nursery schools, kindergartens and schools have been established, which enable the child to get an initial general education within their walls. Pre-school groups and classes from 5 to 6 years are opened in general secondary schools, which also creates conditions for the implementation of the principle of continuity between these levels of education, coordination of their activities.

In schools, the introduction of profile training was realized, which is understood as the process of differentiation and individualization of education, the organization of the educational process, taking into account the interests, inclinations and abilities of students[7] [1]. This pedagogical system and the form of the organization of the educational process are also aimed at creating conditions for the vocational guidance of students, their preparation for mastering vocational education programs. Due to this, the goals of overcoming the limitations of the knowledge paradigm, forming the basic competencies of students, creating the possibility of designing and implementing individual educational paths, ensuring students' access to quality education, continuity of the levels of general secondary and higher vocational education must be achieved.

The task of joining the Republic of Kazakhstan in the number of 50 competitive countries of the world determined the orientation towards certain international standards of general secondary education, which are designed for a 12-year school. As a result, in the Kazakhstani educational space, preparations for the transition to a school providing this duration of children's education are being actively implemented. The structural-content model of 12-year education, the necessary normative documents have been developed, and a number of schools in Kazakhstan are actively conducting an experiment to introduce this model.

Currently, a monitoring system for secondary education is being developed, which is expected to be strictly centralized. In this system, the Ministry of Education and Science of the Republic of Kazakhstan is called upon to play the role of a guarantor of the quality of educational services provided to consumers.

Significant changes are typical for the professional education of the Republic of Kazakhstan, all its levels. The shortage of specialists with secondary vocational education predetermined the modernization of the model of technical

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[7] *Ob obrazovanii: zakon Respubliki Kazahstan ot 27 ijulja 2007 g.*

Gulzhan ISATAYEVA, Sholpan ARZYMBETOVA, Gulmira DAIYRBEKOVA,
Nurkassim SHEGENBAYEV, Aidaikyz BAIBATSHAYEVA

and vocational education. These changes also took place in the system, structure, content of higher education, in educational technologies, and in the categories of university statuses. In[8] it was emphasized that "one of the important results of reforming higher education is a network of diverse universities - universities, academies, institutes, branches, foreign universities and universities created by joint efforts of Kazakhstan and other states, and the development of a network of non-state universities. All this undoubtedly contributes to the development of the market of educational services to create a competitive environment. Together, the necessary critical mass is formed, capable of ensuring the progressive development of the higher education system and its fusion with the world educational space. "

Thus, the need to bring it into line with the market economy and the entry of the education system into the world educational space are among the basic guidelines for the reforms of higher professional education, the higher school of the RK could not stay away from the global transformations taking place in the world. Thus, for example, the World Declaration on Higher Education for the Eighth (Paris, October 9, 1998)[9] states that "higher education, whose history has been several centuries, has convincingly demonstrated its viability and its ability to change, to promote change and progress in society. The scale and pace of change are such that society is increasingly based on knowledge, so that higher education and research are now emerging as essential components of the cultural, socio-economic and co-sustainable development of individuals, communities and nations. In this regard, before the higher education itself, grandiose tasks arise that require radical transformation and renewal ... so that our society, which is now experiencing a deep crisis, could go beyond purely economic considerations and perceive deeper aspects of morality and spirituality.".

The requirements imposed on the modern education system have led to Kazakhstan's entry into the space of the Bologna process. In accordance with the principles of the Bologna Declaration, a multi-level structure of higher and postgraduate education has been implemented in higher educational institutions of the Republic of Kazakhstan since 2004: bachelor's - master's degree - doctoral studies (PhD).

Entry into the European zone of higher education should ensure the formation and strengthening of the intellectual, cultural, social and scientific and technical potential of the country, increasing the prestige of Kazakhstan's education in the world, the mobility of students and teachers, etc. Due to the fact that an important organizing component of the functioning of the European education system are loans , Kazakhstani universities also switched to the credit system of education, assuming an increase in the role of the learner himself, creating for the possibility to build flexible individual educational trajectory

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[8] U D. Serikbaeva, *Pravlenie podgotovkoj specialistov v uslovijah rynka: teorija, metodologija, praktika,* Almaty, 2007.
[9] Mihaleva E. P. Menedzhment: konspekt lekcij / E.P.Mihaleva // http://lib.rus.ec/b/204641/read, accessed 12. 04. 2018.

The Bologna Process as a process of convergence and harmonization of educational systems also leads to the need to promote European cooperation and to ensure the quality of education with the aim of developing comparable criteria and methodologies. There is a transition from quality control to quality management, which causes the development of a ramified system of internal and external evaluation, expanding both the parameters, procedures and technologies used, and the circle of subjects of this evaluation. The expansion of international cooperation in the field of monitoring the quality of education has affected not only the system of higher professional education, but also the educational institutions of general secondary education, primarily in relation to such comparative studies of real achievements of students, such as PISA, TIMSS, etc.

The participation of international organizations in reforming the system of higher education in Kazakhstan undoubtedly has a different character. If such organizations as the Asian Development Bank and the World Bank worked within the framework of agreements concluded with the Government in coordinated directions, other organizations (Soros Foundation-Kazakhstan, USAID) implemented their own programs. Financing the development of educational programs in Kazakhstan, such organizations as the European Commission (TACIS, TEMPUS), the German Academic Exchange Program (DAAD), the American Council for Cooperation in Education and Language Studies (ACSELS), the International Exchange Program (IREX), etc. Simultaneously, the universities of Kazakhstan established productive ties with foreign universities to improve the educational process, including the development of methodological support for the credit system of education, research activities, etc. No less intensive was cooperation in the field of related processes with the modernization of management processes, especially such as educational and institutional accreditation, certification of internal quality management systems, etc.

Improving the education system is impossible without a clear understanding of the importance of its productive interaction with consumers of educational services and their categorical differentiation (trainees, their parents, employers, society and the state). This is especially important for universities that are the "locomotives" of reforms. "In the conditions when the education system faces the need to adequately respond to the demands of an innovative market economy, the question of partnership of the higher education system with employers becomes particularly important. To date, partnerships have not yet been formalized in the relevant system, have not settled. Episodic meetings at fairs of graduate specialists, agreements on cooperation between universities and enterprises are of an initiative-private nature and, as a rule; do not have a significant impact on the policy of reforms as a whole. Unfortunately, employers are suspended from solving the problems of development of higher education. There are, as it were, two parallel worlds - the university system of education and the sphere of labor and employment.

This creates a lot of problems both educational and social properties, the correct solution of which is possible in the dialogue. Much attention is paid to the

Gulzhan ISATAYEVA, Sholpan ARZYMBETOVA, Gulmira DAIYRBEKOVA,
Nurkassim SHEGENBAYEV, Aidaikyz BAIBATSHAYEVA

development of teachers, whose organization will undergo both quantitative and qualitative transformations. In the long term, the time for retraining of teachers will increase to 3 months, and the list of educational institutions on the basis of which qualification will be upgraded will play a key role - the National Center for the Advanced Training of Teachers and Nazarbayev Intellectual Schools should play a key role.

The functions of regional institutes of advanced training and retraining of educators will change somewhat. In recent years, significant steps have been taken to update the content of education at all levels of education, which was embodied in the development and implementation of new state compulsory education standards. The introduction of educational standards was due in due time to the need to set unified mandatory standards (minimum requirements) in the educational space, characterized by a variety of types of educational institutions, including state and non-governmental (private). The introduction of standards as normative documents allowed to regulate the processes of democratization of the school, not allowing anarchy, the transition of positive changes to its opposite, made it possible to ensure the observance of the rights of all consumers of educational services.

Innovative changes are also taking place in the technological provision of the education system, and computer technology, multimedia, are becoming increasingly widespread. The use of innovative educational technologies, including information and communication technologies, changes the nature and content of the activities of participants in the educational process, influences the features of their interaction.

Particularly dramatically changes the activities of the student and teacher, the organization of the educational process in distance education, whose share has recently increased significantly, especially in higher professional education.

New approaches in the organization of the educational process, in the improvement of the content of education have led to the need to change also the criteria for assessing the quality of education, the methods and technologies used for assessment, etc.

An analysis of the dynamics of the development of the educational system of the Republic of Kazakhstan makes it possible to chronologically structure the traversed path. In the project initiated by the Asian Development Bank with regard to higher education, the following periodization has been developed:

The first stage (1991-1993) - the formation of the regulatory and legal framework for the education system in Kazakhstan - is characterized by the adoption of the Law of the Republic of Kazakhstan "On Education" (1992) and the Law on Higher Education (1993). These laws laid down the basis of democratization in the management of education and openness, especially the university system.

The second stage (1993-1995) is a conceptual revision of the content of education at all its levels, including higher education. The legislative basis was the Decrees of the President of the Republic of Kazakhstan "On Amendments and Additions to Certain Legislative Acts of the Republic of Kazakhstan on Education"

(August 30, 1995), "On Amendments and Additions to Some Legislative Acts" (October 5, 1995). This stage differs, in our opinion, in the strengthening of the centralization of the management of education and the increase of state control.

The third stage (1996-1997) is a conceptual update of the content of education and the beginning of the implementation of long-term state programs. This includes the implementation of measures to decentralize the management and financing of the education system, diversify the types of educational institutions and their forms of ownership. The basis is the Decree of the President of the Republic of Kazakhstan "On Amendments and Additions to Some Legislative Acts of the Republic of Kazakhstan on Education" (January 27, 1996).

The fourth stage (1998-2007) is the consolidation of the changes that have occurred in the sphere of education, fixing and laying the foundations for strategic development of education, including higher education. The Laws of the RK "On Education" (1999), the State Program "Education" (2000) and the State Program "Development of Education in the Republic of Kazakhstan for 2005-2010" (2004) were adopted. A new Law "On Education" was adopted (July 27, 2007). The process of implementing international agreements that facilitate the entry of the university system into the world educational space, including the Lisbon Convention, has begun. Sorbonne and Bologna declarations. Higher education institutions transfer to the training of students in credit technology and the realization of higher education with the assignment of an academic bachelor's degree, as well as the preparation of masters, doctors of philosophy (PhD) and doctors on the profile.

The quality management of education becomes an integral structural element of the education system, its individual steps, and also a factor in its successful functioning in "real time" and forecasting the main directions of its development in the foreseeable future.

Currently, the main directions for improving the education system of the Republic of Kazakhstan are reflected in the State Program for the Development of Education in the Republic of Kazakhstan in 2011-20.

In this program, the main goal is to increase the competitiveness of education, the development of human capital by ensuring the availability of quality education for sustainable economic growth. Among the program objectives are:

- Improvement of the financing system aimed at ensuring equal access to educational services;

- increasing the prestige of the teacher's profession;

- Formation of the state-public system of education management;

- the formation in intellectual schools of an intellectual, physically and spiritually developed citizen of the Republic of Kazakhstan, the satisfaction of his need for education, ensuring success in a rapidly changing world, the development of competitive human capital for the economic well-being of the country;

- modernization of the system of technical and vocational education (hereinafter - TVE) in accordance with the requests of the society and industrial-

Gulzhan ISATAYEVA, Sholpan ARZYMBETOVA, Gulmira DAIYRBEKOVA,
Nurkassim SHEGENBAYEV, Aidaikyz BAIBATSHAYEVA

innovative development of the economy, integration into the world educational space;

- Achievement of a high level of quality of higher education, satisfying the needs of the labor market, the tasks of industrial and innovative development of the country, the individual and corresponding to the best world practices in the field of education;

- ensuring the functioning of the lifelong learning system;

- formation of active citizenship, social responsibility, patriotism, high moral and leadership qualities among young people, etc.

These program objectives led to the formulation of a number of tasks, in particular:

- ensuring integration into the European Higher Education Area;

- ensuring the integration of education, science and production, creating conditions for the commercialization of intellectual property products and technologies. Preparation of highly qualified scientific and scientific-pedagogical staff;

- creation of conditions for lifelong learning, education for all;

- the implementation of a set of measures for patriotic education and the formation of civic engagement, social responsibility and a mechanism for revealing the potential of young people;

- Improvement of management in education, including the introduction of corporate governance principles;

- formation of a system of public-private partnership in education (hereinafter - PPP);

- improving the monitoring system for the development of education, including the creation of national educational statistics, taking into account international requirements, etc.

Conclusions

A comparative analysis of the initial and final results of the rowers' competitive activity on kayaks and canoes of high qualification states that in the process of research the most significant changes occurred in the experimental group of physical and mental fitness. As a result of the pedagogical experiment, a significant improvement in all indicators of the physical and mental fitness of the athletes of the experimental group was obtained.

The obtained data were characterized by the optimal degree of nervous and emotional arousal in the oarsman, the upswing of strength, energy and activity was felt, he had a kind of inspiration, while in the oarsmen of the control group the preparedness remained approximately at the initial level. As a result of the experiment in the experimental group, rowers showed more stable signs of prelaunch status and they were assigned to the combat readiness group. In the control group, no special changes were observed. The decrease in the rank of the paddlers of the control group revealed a worsening of the result in relation to the athletes of the experimental group. This confirmed the increase in the ranks of the athletes of the experimental group. The obtained data

confirmed the positive influence of the developed technique. The confident knowledge of the trainers of the knowledge of the importance of the correct formation of the method of motor activity ensured the increased interest of oarsmen in the need for self-knowledge and self-improvement.

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**The Brisk Financing of Education: University Education and State
Matching Funds Programs in International Comparison**

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Abstract. *This paper presents recent developments in the field of university-wide promotional and state matching funds programs. The international comparison shows that above all, such institutions are successful in fundraising, have well-resourced fundraising departments and receive their donations primarily from alumni and other individuals. Government matching funds programs are an effective tool for building fundraising departments and increasing donations. The analysis of successful fundraising and matching funds programs shows the following conclusions for Germany: universities need state capacity to fundraise departments build. Likewise, government matching funds must not only fund donations for scholarships but also for research and teaching. We therefore suggest integrating the Kazakhstan into a holistic matching funds program.*

Keywords: higher education finance, voluntary giving to higher education, government matched funding schemes, initiative of excellence, fundraising expenditures, public private partnership, Germany scholarship, United States, Great Britain, Kazakhstan.

Introduction

Rarely has the topic of university funding played such an important role for students and university employees in Kazakhstan as in the past ten years. State-level performance-based resource allocation systems, tuition fees, the Higher Education Pact 2020, the Bolashak program and, most importantly, the Excellence Initiative have created financial instruments - and most have been abolished in the case of tuition fees - that were completely unthinkable just a few years ago. The Excellence Initiative in particular is considered a paradigm shift in the field of university funding in Kazakhstan. In this occasion very important to learn German Excellence Initiative funding program. Several countries have adopted similar funding programs based on the German Excellence Initiative, so that the Excellence Initiative can already be described as a German export hit[1].

In fact, the three funding lines (Graduate Schools, Cluster of Excellence, and Future Concepts) of the Excellence Initiative have given the selected universities additional income in the millions. In the first phase of the Excellence Initiative from 2006 to 2017, the selected higher education institutions were able to receive about one million euros for graduate schools and 6.5 million euros annually for excellence clusters. The federal and state governments have increased funding from 1.9 billion euros in the first phase to 2.7 billion euros for the second phase until 2023.

These are very impressive numbers. Even more impressive would be these numbers, if the universities could raise these sums of their own power. Hardly

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[1] U. Teichler, "Recent changes of financing higher education in Germany and their intended and unintended consequences," in *International Journal of Educational Development*, LVIII (2018), p. 37-46.

noticed in the German public universities in other OECD countries have also been able to increase their revenues significantly. Thus, in the academic year 2016/2017, 40 British universities had run donation campaigns with target amounts in the millions. The targeted total of all 40 donation campaigns: 4.26 billion pounds. Although 2.25 billion pounds accounted for the campaigns of Oxford and Cambridge. However, even eliminating these two universities results in average campaign goals of £ 52.3 million per university[2]. Translated to Kazakhstan, these numbers mean that 38 Kazakhstan universities would be able to finance each of them in about two excellence clusters from their own resources. In 2017, raising such large donations would definitely be impossible. In a period of 15 years, however, such revenues would also be possible in Kazakhstan if the corresponding structural conditions are created.

At this point, apples and pears should not be compared. However, there are significant differences in the quality of the additional income. The Excellence Initiative in Germany raises the question of sustainability: how should the new jobs created under the Excellence Initiative be financed on a long-term basis, without saving funding for the Excellence Initiative elsewhere in higher education funding? Will there be a long-term shift in funds, with a few higher education institutions earning a net additional income while the mass of universities will have less money available? At present the possibility is examined to lift the cooperation prohibition between federation and countries in the area of university funding. This is also the case with regard to the long-term promotion of current excellence colleges.

Donation income, on the other hand, is a very sustainable additional income, as donors make more and more donations over time. It is therefore likely that UK universities will launch new fundraising campaigns in ten to fifteen years, many times more than the current target levels.

It should not be forgotten that British universities have only begun systematic fundraising in the last 15 years. King's College London, for example, set up a fundraising office in 1991 with the goal of raising £ 124,000 in donations within a year. In 1993, King's College established its Annual Fund. Between 1997 and 2016, King's College London carried out its first Chapter campaign with a donation target of £ 44 million. In November 2010, King's College London announced the beginning of the public phase of its second capital campaign. The goal: 500 million pounds of donations by the year 2025. The donations will be used primarily for the three research areas cancer, neuroscience and mental health as well as leadership and society[3]. If King's College London starts the third donation campaign in ten or fifteen years, it will most likely be worth billions of dollars.

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[22] Pavel V. Ovseiko, M. Buchan Alastair, "Medical workforce education and training: A failed decentralisation attempt to reform organisation, financing, and planning in England. *Health Policy*, CIX (2015), no. 12, p. 1545-1549.

[3] S. Marginson, "Global trends in higher education financing: The United Kingdom," *International Journal of Educational Development*, LVIII (2018), p. 26-36.

Gulzhan ISATAYEVA, Umirali TURYSKULOV, Zhuparkul AUELBEKOVA,
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Material & methods

We argue in this discussion paper that in the medium term Kazakhstan universities can also make significant donations if two conditions are met. First, they must have well-resourced fundraising departments. Second, they need state start-up funding in the form of state capacity and subsidies for matching funds[4].

The following discussion paper is divided into two parts. The second chapter gives a brief overview of the most important international fundraising developments, with particular emphasis on the US and the UK, as the data base is very good for these two countries. Here, the situation in Kazakhstan is classified in the international context. There matching funds programs were used to increase high donation income again. In the other countries presented, matching funds programs were used to build up fundraising structures and donor cultures in the first place. Therefore, the experiences in these countries, which have only started in the past 15 years with university funding, make it possible to draw valuable conclusions about the topic of university-wide donations in Kazakhstan.

Results

The following section gives a brief overview of selected observations in the field of university-wide distress in international comparison. Particularly interesting is a look at large donations of over 50 million US dollars, so-called "mega spenders". Large donations in the tens of millions are also unrepresentative for the United States and Great Britain. It should not give the impression that only universities in the US and the United Kingdom can make large donations. It's worth taking a look at the $ 50 million or more worth of college donations documented by the Chronicle of Higher Education since 1967, which is not an exhaustive list. For a long time, such high mega spenders outside the US were considered impossible. However, since 2004, 12 non-US universities have received individual donations of $ 50 million or more.

Figure 1: Mega donors outside North America[5]

College	Sponsor	amount of donation and time the grant commitment
Vedanta University (India) :	Anil Agarwal Foundation	1 Milliarde US-Dollar, 2006
National Taiwan University	Terry Gou	454,5 Millionen US-Dollar, 2007
Jacobs University	Bremen Jacobs-Stiftung	200 Millionen Euro, 2006
Technische Hochschule Karlsruhe	Josefine und Hans-Werner Hector	200 Millionen Euro, 2008
Nanyang Technological University Singapore	Lee Foundation	117 Millionen US-Dollar 2011

[4] Zh. Saparkyzy, G. Isatayeva, Z. Kozhabekova, A. Zhakesheva, G., Koptayeva, G. Agabekova, Sh. Agabekova, "The Formation and Development of Cognitive Activity of Students in the Learning Process, *International Journal Environmental and Science Education*, XI (2016), no. 18, p. 12235-12244.

[5] C. Jennings, "Collective choice and individual action: Education policy and social mobility in England," in *European Journal of Political Economy,* XL (2015), no. B, p. 288-297.

University of Oxford	Leonard Blavatnik	117 Millionen US-Dollar, 2007
Ludwig-MaximiliansUniversität	München Zygmunt Solorz-Zak	100 Millionen Euro, 2008
Johannes-Gutenberg Universität	Mainz Boehringer-Ingelheim-Stiftung	100 Millionen Euro, 2009
Technion-Israel Institute of Technology	Alfred E. Mann	100 Millionen US-Dollar, 2004
Universität Freiburg (Schweiz)	Adolphe Merkle Stiftung	90 Millionen US-Dollar, 2007
University of Cambridge	Rose und Steve Edwards	58,7 Millionen US-Dollar, 2008
Hebrew University of Jerusalem	Edmond J. Safra Philanthropic Foundation	50 Millionen US-Dollar, 2009
University of Oxford	Michael Moritz und Harriet Heyman	50 Millionen US-Dollar, 2008

Another factor is the professionalization of university funding, as well as alumni support, marketing and public relations in an international comparison. It is worth taking a look at the development of the Council for Advancement and Support to Education (CASE), which represents the professional association of employees in the areas of university-based education and alumni. In 1991 CASE had just 120 institutional members outside North America.

In 2015, the number had increased significantly, as the following Table 2 shows evolution of the number of members of CASE in 2015.

Table 2 shows evolution of the number of members of CASE in 2015[6]

Region	Colleges (institutional members)	People
Latin America	27	329
Asia-Pacific	145	1598
Europe	323	4010
Germany	11	60
Region	colleges (institutional members)	people
Latin America	27	329
Asia-Pacific	145	1598
Europe	323	4010
Germany	11	60

Investments in the areas of fundraising and alumni care often pay off only after years. For that reason, failures at universities in Kazakhstan will only become apparent in a few years' time if higher education institutions in other industrialized countries have massively increased their donations. The areas of fundraising and alumni care must therefore be taken seriously by universities and Kazakhstan education policy in order to enable investment in these areas. The following chapter therefore examines the significance and costs of fundraising structures[7].

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[6] G. Lakshmi, "Gekko and black swans: Finance theory in UK undergraduate curricula," in *Critical Perspectives on Accounting,* LII (2018), p. 35-47.

[7] G: Isatayeva, D. Kulanova, A. Sadykbekova, N. Umbitaliyev, A. Kupesheva, A. Zhuparova, "Innovation Development in Kazakhstan," in *Revista Espaios*, XXXVIII (2017), no. 46, p. 38.

Gulzhan ISATAYEVA, Umirali TURYSKULOV, Zhuparkul AUELBEKOVA,
Sandugash KALDYKOZOVA, Ziliha MIYATBEKOVA, Kyzdarkul
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USA

In February 2015, the Council for Aid to Education again published donations from US universities. In total, US universities raised $ 28 billion in donations in the 2014 fiscal year. The ten universities that are most successful in university-wide education are the elite universities in the USA. The trend continues to show high revenues, even though revenues have been declining since the 2006 financial year due to the ongoing financial and economic crisis[8].

Table 3: US universities with the highest donations (in millions of US dollars)

College	2015	2014
Stanford University	709.42	598.89
Harvard University	639.15	596.96
Yale University	580.33	380.90
Massachusetts Institute of Technology	534.34	307.18
Columbia University	495.56	402.36
Johns Hopkins University	485.41	427.59
University of Pennsylvania	437.72	381.59
University of California Los Angele	415.03	340.41
University of California San Francisco	409.45	268.90
University of Southern California	402.41	426.02

Table 4. Origin of donation income by funding groups

Support group	Amount (in Billion USD)	Percentage
Foundations	8.68	28.6%
Alumni	7.8	25.70%
Other individuals (non-alumni)	5.65	18.60%
Company	5,02	16,60%
Other organizations	2.85	9.40%
Religious Institutions	0.31	1.00%

Donations from alumni and other individuals accounted for over 47 percent of donations. It is interesting to note that only 9.8 percent of the achievable alumni in the US donate at all[9]. Especially in Kazakhstan it is often said that most alumni like to donate money to their universities. The donation figures are clear: the mass of alumni donates nothing. As the composition of the donation income shows, relatively low donation rates among alumni are no reason not to ask them for donations, as alumni make up the second most important funding group right after foundations. It must be remembered that wealthy individuals often make donations to universities through their own foundations. The actual meaning of private persons is therefore higher than the overview at first sight reveals. For

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[8] M. Shahbaz, M. Naeem, M. Ahad, I. Tahir, "Is natural resource abundance a stimulus for financial development in the USA?," in *Resources Policy*, LV (2018), p. 223-232.

[9] A. Besana, A. Esposito, "Economics and Marketing of USA Universities," in *Procedia Economics and Finance*, XIV (2014), p. 68-77.

Kazakhstan universities, it is also interesting to see that companies with a share of 16.6 percent are just in fourth place. Similar numbers apply to Great Britain, as we will explain later.

Table 5. Average donations of state universities in the USA (in millions of US dollars)

University type	2009	2010	2011
Research / Doctoral	65,136	68,467	72,806
Master`s	5,153	5,169	5,661
Baccalaureate	4.094	3.765	3.56
Specialized	46,220	52,780	62,571
Associate's	1,233	1,192	1.17

Table 5 shows that colleges that conduct research account for many times the donation income of higher education institutions, which predominantly teach only. There are several reasons for this: Research universities are generally much larger than pure teacher training colleges. Certain natural and life science subjects are taught only at research universities. Research universities therefore have a much larger budget and can maintain larger fundraising departments than pure teaching colleges. They can also make donations for both research and teaching purposes. When designing funding programs for donations to universities, therefore, the type of higher education institution must also be taken into account. This is particularly important for Kazakhstan, where there is a tradition of large research universities and smaller, specialized universities of applied sciences.

A look at the fundraising costs also shows the difference between research-oriented and teaching-oriented universities:

Table 6: Donation income and fundraising costs by university type

University Type	Average number of full-time higher education graduates per university	Average Higher Education Expenditure per University (in millions of dollars)	Average donation income per university (in million US dollars)	Share of costs in donations	Expenditure related to higher education in relation to total expenditure of higher education institutions
Research / Doctoral	120	14,044	87,242	16%	1.7%
Master's	29	3,154	7,045	45%	2,4%
Bachelor	30	3,228	12,143	27%	4,4%
Specialist	42	5,850	49,284	12%	3.5%
Associate's	9	1,076	1,742	62%	1.3%

It is also interesting to look at the relationship between the amount of the endowment and the donations raised:

Figure 7. Relationship between foundation assets, full-time positions and donation income

Amount of the endowment	Number of full-time positions (per university)	Average donations (per university) (in millions of US dollars)	Donations per full-time employee (in millions of US dollars)

1-5 billion dollar	174	206.4	1.18
$ 55-99 million	32	11.13	0.37
Less than $ 10 million	10	1.57	0.23

The table shows that the widespread assumption in Germany that university funding is "begging" does not apply. Not need is the deciding factor, but the resources available. Or to put it bluntly: The universities that donations need the least, get the highest donations.

Almost 71 percent of expenditure was spent on personnel costs (CAE 2011). In order to be able to successfully run university high school, higher education institutions must have appropriate resources available.

United Kingdom

Since the academic year 2006/2007, the Ross Group and the Council for Advancement and Support of Education (CASE) have been conducting a representative survey of UK universities on behalf of the UK government. The so-called Ross-CASE Survey is particularly interesting for our purposes, as it not only collects the donation income, but also information on fundraising staff and costs. According to the RossCASE Survey, the participating UK universities have received the following donations since 2011/2012:

Figure 8. Donations at UK universities (million pounds)

2011/2012	2012/2013	2013/2014	2014/2015	2015/2016
548	675	564	608	693

The Ross CASE survey is particularly valuable as it has categorized the universities according to their affiliation to their interest groups. The strongest research institutions - and thus financially strongest - 20 British universities have organized themselves in the so-called "Russell Group". The following universities, which also do research but do not attract as much research funding as the "Russell Group" colleges and thus have less financial resources available, have organized themselves in the so-called "1994 Group". The members of the University Alliance Group are universities that are primarily involved in teaching and therefore lack the financial resources of the other two groups[10].

Figure 9. Donations and Fundraising Structures by University Type in academic year 2015/2016

Representation of interests of the universities (number of registered colleges)	Russell Group (20)	1994 Group (19)	University Alliance Group (22)	Other colleges (66)
Total donation income, (million	488	64	15	115

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[10] E. Beddewela, C. Warin, F. Hesselden, A. Coslet, "Embedding responsible management education – Staff, student and institutional perspectives", in *The International Journal of Management Education*, XV (2017), no. 2, p. 263-279.

pounds)				
Donations per university (million pounds)	24.4 (including Oxford and Cambridge)	3.36	0.68	1.74
Total fundraising expenditures by universities (million pounds)	45	9	4	16
Average fundraising expenditures per university (in millions of pounds)	2.25	0.47	0.18	0.24
Average cost in relation to donations	15%	21%	47%	24%
Total number of employees in the field of fundraising	633	149	58	231
Average number of employees per high school	31.6	7.8	2.6	3.5

It has to be remembered that these revenues came during the biggest economic crisis in Britain since World War II. The Government of Wales has set up a Matching Funds program of £10 million to run from 2009 to 2013.

In the academic year 2015-2016, the share of donations in the overall budgets of the universities averaged 2 percent, and in 2013-2014 it was 2.3 percent. Oxford and Cambridge together accounted for 44.2 percent of the total donation income in the 2015/2016 academic year. In the academic year 2008/2009 it was even 51 percent. Another 24 percent of the donations were made by the other member universities of the so-called Russell Group, the association of the top 20 universities in the UK[11].

In the academic year 2015/2016, 1.18 of the available alumni donated to their universities. In the academic year 2013/2014, there were 1.14 percent of the achievable alumni. Only nine universities had a donation rate of over four percent among alumni.

Table 10. Donation rates among the achievable alumni of British universities (in percent)

2011/2012	2012/2013	2013/2014	2014/2015	2015/2016
1.06	1.16	1.14	1.8	1.14

However, between 2013 and 2015, alumni donated 79 to 81 percent of the total number of donations to higher education institutions (Ireland et al .: 5). Therefore, German universities should also seek out contact with their alumni, involve them in university development, ask for donations after an appropriate time, and not be distracted by low donation rates. Therefore, German universities

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[11] A. Um, J. Feather," Education for information professionals in the UK," in *The International Information & Library Review*, XXXIX (2017), p. 260-268.

Gulzhan ISATAYEVA, Umirali TURYSKULOV, Zhuparkul AUELBEKOVA,
Sandugash KALDYKOZOVA, Ziliha MIYATBEKOVA, Kyzdarkul
KASENOVA

should invest primarily in the care of their alumni instead of hoping for donations from the economy.

In total, in the 2015/2016 academic year, UK universities had 1101 full-time fundraising employees and a further 496 full-time alumni employees. This results in an average of 5.5 employees in the area of fundraising and three employees in the field of alumni per university for the academic year 2015/2016. In the academic year 2012/2013 there were still 913 full-time positions in the field of fundraising and 412 full-time positions in the field of alumni. It is also interesting to note that university fundraising expenditures increased from £ 49 million in the academic year 2006/2007 to £ 76 million in the academic year 2015/2016.

Table 11. Development of fundraising and alumni expenditures (in million pounds)

Issues	2011/2012	2013/2014	2015/2016
Fundraising	49	66	76
Alumni (including alumni magazines)	22	27	33
Total expenditure	71	93	99

In order to maintain the independence of higher education institutions, grants at universities are only considered as donations if the donor has no say in the choice of the recipient. Sponsors may only assume an exclusively advisory role.

These numbers are evidence of the so-called "pipeline effect" as fundraising departments reach a greater number of alumni and other potential funders over time, and in turn, donate higher amounts over time. Conversely, this also means that universities that do not systematically fundraise have a major disadvantage in the long run. That's why higher education institutions should invest in fundraising departments sooner rather than later.

The share of fundraising expenditures in total UK institutions has ranged between 0.2 percent and 0.3 percent since 2011, depending on the university group. This share of fundraising expenditures in the total expenditures of the universities is therefore negligible.

Conclusions

This survey on university-based education reveals four findings that must also be taken into account for German universities:

(1) The more financially a higher education institution, the higher the donation income.

(2) The larger the fundraising departments, the higher the donation income.

(3) The less financially the higher education institution, the higher the fundraising expenditures.

(4) Donation income increases massively over time.

In addition, when compared to the US, another factor becomes apparent: a fraction of higher education registers the majority of revenue. In the United Kingdom, Oxford and Cambridge accounted for about 45 percent of total donation income in recent years. A further 25 percent of the donation

income goes to the remaining 17 registered member universities of the Russell Group. This means that almost 70 percent of all donations received are from 19 universities. In the US, the 20 most successful universities account for nearly 25 percent of donations.

Two factors explain this high donation income. On the one hand, the most successful universities, as already mentioned, have the largest fundraising departments. On the other hand, the most successful colleges in fundraising are the most selective universities, where the selection of students - and therefore also alumni and parents - is done de facto according to economic criteria. Despite all the performance rhetoric, elite universities in the US and Great Britain, the students are predominantly from wealthy families who hold key positions in business and politics after graduating. It is empirically proven that the most selective universities also record the highest donations. It just makes a difference whether there are thousands of millionaires and public figures in an alumni bank, or just a few.

This also makes it clear that the factor donation culture is not a deciding factor in itself, but the success of university funding soberly depends on two structural reasons: the economic composition of the students and the size of the fundraising departments.

The UK case shows that supposed fundraising cultures can change quickly. In 2001, the London School of Economics announced the start of its £ 100 million donation campaign, a hitherto unimaginable sum for a UK college.

The campaign was successfully completed at the end of 2007. Today, several universities have capital campaigns with much higher target totals, including the University of Aberdeen (150 million pounds), Imperial College (207 million pounds), University College London (300 million pounds), University of Edinburgh (350 million pounds), King s College London (500 million pounds), the University of Cambridge (1 billion pounds) and Oxford (1.25 billion pounds). Further data on university funding in international comparison can be found in the subchapters to Hong Kong, New Zealand, Norway and Wales. There are only a few systematic data collections on the fundraising revenues of German universities. 44 universities participated in a survey commissioned by the German University Association and the Bank für Sozialwirtschaft in 2009. The study showed that 40 percent of the surveyed universities had no systematic fundraising activities or nascent fundraising structures. Half of the surveyed universities were able to record donations of at least 300,000 euros.

About 50 percent of the donations come from companies. Only one college had more than five fundraising employees, while 19 percent of the universities surveyed had less than one employee in fundraising. Half of the salaried employees were employed on fixed-term contracts, usually for two to four years. Almost all universities participating in the survey assessed the future importance of university-wide promotional services as increasing. It can be

Gulzhan ISATAYEVA, Umirali TURYSKULOV, Zhuparkul AUELBEKOVA,
Sandugash KALDYKOZOVA, Ziliha MIYATBEKOVA, Kyzdarkul
KASENOVA

assumed that the universities that did not participate in the survey have no fundraising activities.

An evaluation commissioned by the Berlin Chamber of Deputies found that, according to this analysis, all state-owned universities in Berlin had raised donations amounting to 13.2 million euros in 2006 (one-off donations, endowed professorships, foundations).

Of this amount, the universities of applied sciences and colleges of art account for only € 225,000. Between 2000 and 2006, Berlin's universities received 41 million euros in donations, and universities and colleges of higher education received 760,000 euros (evaluation report 2007).

A study by Petra Giebisch of the Center for Higher Education Development (CHE) was able to evaluate data from 78 universities for the research period 2004-2006. According to the CHE Study, in 2006 the 78 universities surveyed received an average of 2.5 million euros in donations and sponsorship. Only 30 universities gave the origin of the revenue. Companies represented by far the largest funding group. According to the CHE study, only two colleges had more than five fundraising employees. The majority of the universities surveyed had one to two employees.

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Learning Methods for Supporting Professional Development of Young People: the Contribution of Teachers and Parents

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Abstract. *Children and adolescents develop optimally when their most important socialization contexts work together constructively. This study examines the extent to which in the area of vocational guidance, in addition to the support provided individually by parents and teachers, the explicit inclusion of parents by teachers also has a positive effect on the career choice of young people. 127 young people from seventh to ninth grade school classes were questioned by questionnaires on how they see themselves supported by their parents and teachers in the process of choosing a career and to what extent their teachers include parents in school career orientation. The adolescents also reported on their current occupation-related exploration and planning behavior as well as their occupation-related self-efficacy. It turned out that the adolescents explored more, planned better and were more self-sufficient when they felt supported by their parents and teachers and their parents were included in the teachings.*

Keywords: Adolescents' career preparation, collaboration of teachers and parents

Introduction

Young people are intensively concerned with the question of which occupation they want to take. Addressing this issue takes place in a longer-term process characterized by various activities of the adolescents. Above all, the search for information about oneself and about the professional world (exploration), one's own safety to handle this process adequately (self-efficacy) and the planning of the process (job-related planning) are important. The above-mentioned aspects help young people, at the end of their schooldays, to decide on a post-school education that suits their interests and abilities as well as the possibilities of their attainable environment[1]. However, the search for and processing of this job-related information is highly demanding given the diversity of training opportunities. Not all young people are therefore able to explore appropriately or consistently pursue their professional goals[2].

Various studies have shown that parental support significantly contributes to young people successfully completing the process of vocational orientation[3]. Teachers, too, encourage a discussion of their professional future if they are perceived by their students as being supportive and interested in their future. However, support services provided by parents and the school in this process have

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[1] Christopher P. Cerasoli, Jessica M. Nicklin, Michael T. Ford, "Intrinsic Motivation and Extrinsic Incentives Jointly Predict Performance: A 40-Year Meta-Analysis," in *Psychological Bulletin*, CXL (2014), no. 4, p. 980-1008

[2] P. Hart, "The reality of relationships with young people in caring professions: A qualitative approach to professional boundaries rooted in virtue ethics," in *Children and Youth Services Review*, LXXXIII (2017), p. 248-254.

[3] C. Callahan, "Promoting second-order historical domain knowledge through recursive and collaborative professional development," in *The Journal of Social Studies Research*, VIIL (2018), no. 3, p. 287-297.

so far mostly been considered separately[4]. Moreover, the potential added value of cooperation between both socialization bodies[5], which are so central to young people, has not yet been examined in terms of career orientation. Our contribution seeks to close this gap, building on the "theory of ecological socialization" by Ungar[6]. Bronfenbrenner points out that the cooperation of development contexts is particularly conducive to individual development processes. A study of regular high school students examines how it helps young people when teachers and parents work together on career guidance issues.

Parental home and school as central development contexts

1 Development of adolescents in their social environment Ungar[6] describes the development of adolescents as a result of a constant confrontation of the individual with his direct and indirect environment. He assumes that the successful development of a person is dependent on the support and assistance of different areas of life and is particularly encouraged if positive links exist between the areas of life (eg parents and teachers). Concretely referring to the contexts[7] parental home and school different studies show that in the sense of Ungar[6] a close co-operation results positive consequences for the children. Children and adolescents then provide school services commensurate with their cognitive abilities, taking school contents seriously, developing a positive attitude toward school learning and the institution of school as a whole and increasing their satisfaction in the classroom.

2 Relationship between home and school

In principle, parents and teachers are willing to work together in everyday school life and also consider cooperation to be important in general. , However, lack of agreement and expectation and perception differences between parents and teachers are often complained. If there is a need for direct contact, a) counseling by teachers is often unsatisfactory for parents, b) parents' initiatives are partly interpreted by teachers as interference and c) encounters from both sides as a whole rare and short. Issenberg[8], after analyzing several studies, highlights several

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[4] Kimberly G. Harmon, Jonathan A. Drezner, Matthew Gammons, "American Medical Society for Sports Medicine position statement: concussion in sport," in *British Journal of Sports Medicine*, IIIL (2013), no. 1, p. 15-26.

[5] L. Roberts, Young, Long S. J. H., G. Hewitt, G.F. Moore, "Sexual health outcomes for young people in state care: Cross-sectional analysis of a national survey and views of social care professionals in Wales," in *Children and Youth Services Review*, LXXXXIX (2018), p. 281-288.

[6] M. Ungar, "The differential impact of social services on young people's resilience," in *Child Abuse & Neglect*, LXXVIII (2018), p. 4-12

[7] T. Botagariev, S. Kubieva, N. Mambetov, G. Zherkechbaeva, Z. Suleimenova, Y. Zhetimekov, A., Gabdullin, Zh. Azamatova, "Determining Factors and Ways to Improve Physical Education for the First and Second Year Female Students," in *Astra Salvensis,* VI (2018), no. 11, p. 517-530.

[8] S. B. Issenberg, W. C. McGaghie, E R. etrusa, ER. "Features and uses of high-fidelity medical simulations that lead to effective learning: a BEME systematic review," in *Medical Teacher*, XXVII (2005), no. 1, p. 10-28.

reasons for teachers' reluctance to involve parents more in their work[9]. The restraint results mainly from the fact that the teachers feared that the inclusion of parents would lead to their interference in their own tasks[10]. Furthermore, the teachers often do not know to what extent parents are interested in working together and how they are involved in the families' educational needs. All in all, the present research shows that in many schools the cooperation between the school and the parents is not very conscious and therefore it is experienced as unsatisfactory for most participants. Both parents and teachers want more contact and support from the other side.

Material & methods

Sample The present study is part of an intervention project with the aim of actively involving parents in school career orientation. Regular teachers were trained to design two evenings on the topic of "preparation and follow-up of the internship" in such a way that adolescents could prepare the internship individually with their parents, undertake targeted planning activities and systematically reflect on their internship experience. This project was aimed especially at pupils of mainstream schools in Thuringia and their parents. In this way, teachers' reports from their own practice as well as the results of their own qualitative preliminary studies have taken into account that parents of regular high school students often do not take part in events within the context of school career orientation. Therefore, school efforts in this area are not taken up within the family.

Adolescents were asked before starting (about 2 weeks) and after the end (about 1 week) of the measure, how they perceive the commitment of teachers and parents for their career orientation and how active they themselves are currently in the process of vocational orientation, they were also asked to what extent they perceive their teachers' efforts to engage parents in matters of school career orientation.

The results reported here are based on the questionnaire data of the adolescents at the first measurement point that took place before the intervention. 127 young people took part in the survey. Of these, 52% were female, on average, the adolescents were 14.8 years old (SD = 1.16) and attended seventh, eighth, and ninth grades of mainstream Thuringian schools. The survey took place between February and April 2016.

Teacher-related support was recorded using a specially developed tool. The original scale focuses on two aspects of school culture that address an orderly learning environment and learning supportive orientations and social relationships. In the present study, the original items were reworded from the perspective of vocational orientation. The modified scale has been shortened by one item. The reliability of the now six-item scale (for example, "our teachers also take care of

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[9] I. Smanov, A. Boranbayeva, K. Berkimbayev, K Arymbayeva, K. Azhibekov, "Approaches to Online Learning: a Study of the Factors affecting Teachers in a Fully Online Faculty," in *Astra Salvensis,* VI (2018), no. 11, p. 631-640.

[10] O. Budzinskaya, "Competitiveness of Russian Education in the World Educational Environment," in *Astra Salvensis,* VI (2018), no. 11, p. 517-530

when a student has problems with their career choices") was at an alpha of .90. Inclusion of parents in school activities of vocational orientation through initiative of the teachers. In order to cover the parents' involvement in school activities of vocational orientation, the scale "cooperation of parents and mathematics teachers" was adapted. The original scale covers the promotion of self-determined forms of learning in mathematics lessons, supported by parents and teachers. The items were redrafted in such a way that now the focus was on the cooperation between parents and teachers on the professional development of the adolescents. The reliability of the modified seven-item scale (e.g., "Our teacher / teacher encouraged my parents to think about choosing a career with me") is very good with an alpha of .88.

Results

Before taking a closer look at the importance of social support for the young people's vocational orientation process, briefly comment on the mean values of the scales considered in the study in Table 1.

Table 1: Mean and standard deviations of the scales included in the study

	M	SD
Exploration	2.9	.65
Planning	2.9	.53
Self-efficacy	2.9	.51
Occupational support for parents	3.2	.65
Vocational support for teachers	2.7	.78
Parental involvement by teachers	2.6	.72

Overall, the mean scores, which are empirically above the theoretical mean scores of 2.5, reflect that the majority of adolescents receive the support they receive from parents and teachers, and the willingness of their teachers to include parents in school career guidance, as tend to rate rather high. It also shows that the majority of the young people themselves actively explored, deliberately proceeded with the planning of their career choices and experienced themselves as relatively self-effective. However, the standard deviations of the scales make it clear that the adolescents differ considerably in the perception of their own activities and social support. Separate analyzes, which are not reported here, show that the surveyed male and female adolescents were very similar in their assessments.

Link between parent and teacher support and youth development

In order to assess the extent to which support from parents and teachers and parenting by teachers in the field of Vocational Orientation was helpful for young people's employment development, bivariate correlations were calculated. Table 2 shows the results in overview.

Table 2: Bivariate relationships between parent and teacher support and youth work-related activities (n = 213)

1	2	3	4	5	6
1. Exploration	-				
2. Planning	.43 ***	-			
3. Self-efficacy	.37 ***	.45 ***	-		

4. Parental support .	31 ***	.28 ***	.45***	-	
5. Teacher support	.25 ***	.29 ***	.48 ***	.25 ***	-

Note: *** p <.001.

It is in line with our expectations that adolescents, who perceived their parents as supportive, also explored intensively, planned their career choice more systematically and experienced themselves as more self-effective. The same applies to the support of the teachers. Conversely, this also means that adolescents who felt less supported by parents and teachers also pushed their career choices less intensively. In addition, the correlation coefficients reflect that the support of teachers and parents perceived by the youths is significant but not very large. This indicates that the help of both major socialization partners was largely independent for the adolescents.

Importance of parent involvement in school career orientation

Educational Young Personnel Instructors to determine to what extent the fact that teachers include parents in school career guidance is beneficial beyond the already known positive links between parent and teacher support and youth career guidance, regression analyzes were carried out. Separate exploration, planning activities and self-efficacy were included in these as criteria. Predictors were parent support (step 1), teacher support (step 2), and teacher involvement (step 3). These were successively included in the regression to understand changes in the predictive power of each predictor by the addition of the other as well as in the enlightened variance. Table 3 shows the results for the exploration behavior of the adolescents. First, in the second step of the regression analysis it becomes clear that the joint consideration of the two support sources can explain more variance in the exploration behavior of the adolescents than if the parents are regarded as the sole source of support (step 1). This point to the above-described independent positive effect of the two educational partners for the vocational orientation of young people. Step 3 answers the question to what extent the involvement of parents in school-based vocational orientation by teachers is an additional benefit for young people. As expected, the inclusion of parents further elucidates further variance in the exploration behavior of the adolescents. In other words, the adolescents also benefited from the fact that, in addition to the support of their parents and teachers, their teachers actively endeavored to explicitly involve parents in school-related careers. The fact that in the third step the effect of teacher support no longer becomes statistically significant is due to the fact that teacher support and parent involvement by teachers are closely related (r = .51 ***). This could indicate that teachers who supported their students also had a greater tendency to involve parents in school for the benefit of their children.

The results of the regression analysis for the systematic planning of the young again show the largely independently perceived positive support by teachers and parents. The fact that teachers involve parents in school career orientation is also positively associated with the systematic planning of adolescents. However, teacher support and parent involvement are hardly independently associated with more active planning of adolescents. The positive effect of parent involvement on

the systematic planning of adolescents appears to be largely due to the fact that teacher support promoted systematic planning and was closely linked to parental involvement. Overall, in the model, which takes into account both parent and teacher support as well as parent involvement, no more variance of the youthful planning behavior is explained.

Regarding the self-efficacy of the adolescents, a similar picture emerges with regard to systematic planning (see Table 3).

Table 3: Importance of Teacher / Parent Support and Parental Inclusion for Adolescent Occupational Self-Efficiency - Correlations, Beta Weights and Enlightened Variance (n = 205)

	self-efficacy				
	r	B	SE	B	Beta Change in R^2
1st step Occupational support of the parents	.43 ***	.33	.05	.43 ***	.18
2nd step Occupational support of the parents Occupational support of theTeachers	.43 *** .47 **	.26 .26	.05 .04	.34 *** .39 ***	.32
3rd step Occupational support of the parents Occupational support of the Teachers parent involvement	.43 *** .47 *** .40 ***	.23 .22 .08	.05 .04 .05	.31 *** .33 *** .12 .33	.33

Note: ** p <.01, *** p <.001.

First of all, it is noticeable that with 33%, a relatively large proportion of the differences between the young people surveyed in their occupation-related self-efficacy can be explained by taking into account the questions of parent and teacher support as well as parent involvement. The positive relationship of parent involvement with the self-efficacy of adolescents appears to be due to the fact that teacher support is also positively related to self-efficacy and at the same time closely related to parental involvement. Overall, this does not explain the variance of youthful self-efficacy in the overall model.

Conclusions

The aim of the present study was to investigate the role of home and school in tackling the key development task for young people to engage in future employment. On the one hand, based on earlier studies, it was considered what each socialization instance individually contributes to the support of important components of the career choice of young people. On the other hand, following developmental psychological considerations on the importance of the interaction of socialization contexts for the individual development of adolescents, it was examined how it is particularly helpful for the vocational orientation of young people when they experience that their parents are in school activities for vocational orientation be involved. This involvement was operationalized as a teacher-initiated exchange with parents about current school career orientation

activities. With regard to a cooperation process that is much more complex and more reciprocal, this is only a partial aspect. However, this reflects a scholastic reality in which work with parents is defined as the task of teachers, but which is perceived to a great extent by teachers.

Overall, these differential findings suggest that future research in the field of youth career guidance may help to capture both parental and teacher support in understanding youthful career orientation processes and providing starting points for the optimal advancement of adolescents. In addition, it seems expedient for the theoretical understanding of school support in the career orientation process, for the education and training of teachers but also to obtain systematic starting points for the stimulation of cooperation between parents and school, the teacher-initiated involvement of parents stronger to take a look.

"Learning Methods for Supporting Professional Development of Young People: the Contribution of Teachers and Parents," *Astra Salvensis,* VI (2018), no. 12, p. 335-341

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Family Education in Russia: Current State and Trends

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Abstract. *In the Law "On Education in the Russian Federation," adopted in 2012, family status was proclaimed as an alternative. Actualization of this status in practice required philosophical, economic, sociological and psychological analysis. A sufficient number of theoretical papers have emerged, on the basis of which it is possible to form a generalized idea of what family education is, what its position is, and whether it can be considered as an alternative to general school education. Of interest to the authors, these issues were analyzed in the context of comparative approach and resulted in two determinative conclusions of the prospect of family education. The first is that today family education cannot be fully considered as an alternative to the general one, since it has a weak methodological base, and its state is determined by the subjective approach to organization. The second is that for development of family education it is necessary to solve two big problems: a) to build a system of pedagogical parent education; b) to create an appropriate ecosphere in order to support family education/training.*

Keywords: family education, pedagogical technologies, trainee, pedagogical parent education, ecosphere of education.

Introduction

The switch to the VI techno-economic paradigm, which means a new industrial revolution based on digitalization and nanotechnology, required a significant increase in attention to the development of human capital. It is human capital and its development that becomes the determining factors in the globalization of competition. Accordingly, those areas of human life, within which human capital is earned in the first place must be competitive. That is education in all its forms. The transformation of education taking place in the world is dictated by globalization on the one hand, and within the framework of this transformation, humanistic traditions are revived on the other hand.

Today, comprehensive school far from always meets the needs of children and parents. "We invented and immortalized the teaching model, and the followers of this system turn people into inconspicuous and standard human beings. Fortunately, many rethink the concept of education and use homeschooling, start out-of-school education and break the school one"- these just words belong to the Brazilian innovator Gustavo Tanaka[1]. The family is increasingly recognized as the real subject of educational interaction. Family schools, family clubs and centers, Montessori schools, Waldorf schools and private schools – these are far from a complete list of those organizational forms in which there is a real "separation" of the learning process from the state educational system, and in fact – separation of education from the state. In a recent interview, Russian Minister of Education O. Vasilieva confirmed the growing importance of alternative education and the existence of an appropriate legal framework for its regulation. "All of our schools that have accreditation work strictly within the legal framework," she said. "We

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[1] G. Tanaka, *There is Something extraordinary happening in the world.* 2017. Available at: https://medium.com/the-global-future-of-work/there-is-something-   extraordinary-happening-10492495c715, accessed 08. 01. 2018.

have a clear legal system in which each school should operate. Yes, we have a variant part in education, which is allowed according to the law. However, there must be a program as the basic"[2]. Ruslan Tkachenko, deputy chairperson of the public organization "Moscow City Parent's Committee" testifies that today there are at least one hundred thousand children who study outside the school in Russia[3].

The purpose of this article is to analyze the state of family education in modern Russia and assess the prospects for its development.

Theoretical comprehension of family education as a social phenomenon is traditionally represented by the works of Ivan Illich and John Gatto[4,5], which are devoted to the idea of eliminating the monopoly of schools for teaching. A powerful wave of literary and scientific research that followed the beginning of the third millennium[6] allowed to develop a primary set of principles for family education, as well as to formulate the contradictions and shortcomings of this educational technology, new for the educational system of Russia.

Methods and materials

According to the Law "On Education in the Russian Federation", the first teachers for the child are parents, and the family is the institution of primary socialization. Following the family, the next institution of socialization is pre-school educational institutions – pre-Ks: nurseries and kindergartens. Pre-Ks have a very specific function in relation to the family. Since pre-Kscan directly transfer neither scientific nor pedagogical knowledge to the family, their main function is either

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[2] L. Zaripova, R. Temnikova, *"The basic content of students should be the same throughout the country": the Minister of Education O. Vasilieva in an interview with RT.* 2017. Available at: https://russia.rt.com/Russia/article/434027-ministr-obrazovaniya-vasiltva-intervyu, accessed 28. 09. 2017.

[3] G. Koveshnikova, *Interview with Ruslan Tkachenko. Family education is a reality that cannot be ignored.* Higher Education Discovery. International open electronic journal. Available at: http://www.akvobr.ru/gemeinoe_obrazovanie.html. Available at: http://www.akvobr.ru/gemeinoe_obrazovanie.html, accessed 28. 09. 2018. Cf. Saule Zhakipbekova, Raifa Dyussembinova, Gulmira Demesheva, Gulmira Mailybaeva, Kuralay Tuleuzhanova, "Formation of teacher readiness to work with disabled children," in *Astra Salvensis,* V (2017), no. 10, . 263.

[4] I. Illich, *Exemption from schools. Proportionality and the modern world.* Moscow, Prosveshcheniye, 2006. Cf. Dana Shayakhmetova, Aigul Baituova, Kazyna, Bekbenbetova, Dosbol Isla, Saule Yerzhanova, "The development of teacher's multicultural competence in the context of modern higher education," in *Astra Salvensis,* V (2017), no. 10, p. 279-295.

[5] J. Gatto, "*The Marionette Factory". Confession of the school teacher.* Moscow, Genezis, 2006.

[6] In this regard, it is sufficient to mention the journal "Family Education" (http://gemeynoe.com/) and the website about home education in Russia and around the world: (http://freedu.ru/modx/). One of the classical images of the concepts of school family education is the work of E.F. Akulova in the journal "Pedagogical Sciences", №1 (3) for 2015, Available at: http://ucom.ru/doc/no.2015.01.041.pdf. One can also refer to the work of M.M. Epstein. Alternative education. Saint Petersburg, Obrazovatel'nyye proyekty, Shkol'nayaliga, 2013, 108 p. Of particular interest is the monograph of Yashina M.N., BelousovK.Yu. Family education in Russia: history, theory and practice. Monograph. Publishing house "VND", 2016. Cf. Adriana Denisa Manea, Ciprian Baciu, "Family Interrelations Caused by the Technical-scientific Revolution," in *Astra Salvensis,* V (2017), no. 9. p. 103-110.

correction of the pedagogical position of the parents, or indirect formation of 'pedagogical reflection' in them. O.A.Zvereva and T.V.Krotova defined 'pedagogical reflection' as "... the ability of parents to analyze their own educational activities, critically evaluate it, find the reasons for their pedagogical mistakes, ineffectiveness of the methods used, choose methods of influence on the child that are adequate to its characteristics in a particular situation"[7].

For its "educational" history, humankind not only created a vast ecosphere of education, but also formed a number of educational technologies. Some of them still meet the goals and meanings of modern education. N.G. Miloradova singled out ten main technologies in this volume: from structuralist theories, studying from Pythagoras to the personality-oriented approach, of which so much is being written now[8]. In this series, the most interesting for us are those to which Professor N.G. Miloradova refers as "pedocentric" and "existential". The meaning of the first is to create a feedback school with the trainee (I. Pestalozzi, F. Farmer, K. Ushinsky, M. Montessori, J. Decroly, S. Shatsky, etc.). The meaning of the second (S. Kierkegaard, M. Buber, N. Pirogov, A. Rivin, G. Lozanov, V. Dyachenko, etc.) is to create a dialogue educational situation in which educational activity is realized based on the personal existential experience of the trainee and training. Both in the first and second educational construct a very significant role is functionally assigned to the family as a collective teacher. The meaning of the pedagogical activity of the "collective teacher" is to create an ecosphere of educational interaction and an "educational-family" mentality corresponding to this ecosphere.

However, recently (from the beginning of the XXI century) the process of Russia's entry into the global educational system generates many negative phenomena for the Russian family mentality. Noting this trend as one of the defining factors for the qualification of the modern status of the Russian family, O. Vereshchagin writes that today "family is either portrayed directly or indirectly by officials as a place where there is no love, no normal relations, no warmth"[9]. However, this is on the one hand. On the other hand, in a recent report, the World Bank has long declared a global schooling crisis. Crisis phenomena are clearly observed in the Russian school, too. "Studies show that in Russia, parents of children among the well-to-do section of society, especially in Moscow and large cities, are beginning to take care of the child's education before entering school," notes Dmitry Loginov, a senior researcher at the Institute of Social Analysis and Forecasting of the Russian Academy of National Economy and Public Administration. In the capital, he stresses, there is another problem: "first-graders

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[7]O.L. Zvereva, T.V. Krotova. *Teacher-parent communication in a pre-school educational institution*. Moscow, TC Sphere, 2005.

[8] *PSYERA. Humanitarian portal*, 2016. Available at: http://psyera.ru/4302/koncepcii-obrazovaniya, accessed 28. 09. 2017.

[9] O. Vereshchagin, "The implementation of deduction, or How family is killed before our eyes", in *Evidence,* VII (2016), no. 86, p. 14-15. Cf. Almaz R. Gapsalamov, Ibatullin Rinat R., Kaviev Airat F., "Features of estimating the effectiveness of implementation of labor actions in the system of secondary vocational education," in *Astra Salvensis,* V (2017), no. 10. p. 329-338.

are retrained, they are not interested in the standard school curriculum – as a result they are "bored" and do not receive the skills of lifelong education. For most parents in Russia, the "official norm" is higher education; the minimum is secondary vocational education..., at school children do some extra work– the closer to the exams, the more." This is evidenced by the fourth wave of monitoring processes that result from the reform of the secondary school[10].

This disposition, stating the differences in the vectors of development of state educational and pedagogic practices and family mentality, is only the pinnacle of the emerging schisms between the family, the state and the school. The discrepancies become even bigger if we take into account the prospects for the development of virtual forms of educational interactions and new learning technologies[11,12]. It is remote education that allows many families to solve educational problems to the full extent.

Arthur Kluseand Mikolai Firley, researchers who reported on digital technologies and their impact on social processes at the World Economic Forum in Davos, argue that "These processes, on the whole, will continue to grow. As a result, the hierarchical model is usually suppressed and replaced by horizontal structures among directors, leaders from different sectors, researchers and representatives of civil society. The hierarchy fails in the digital age because it is slow and bureaucratic, whereas the new world is constantly changing and requires immediate answers... In today's world, power is not achieved by expanding new territories or areas of influence but by expanding networks and connections"[13]. Family education is an innovative educational technology that is created exactly by "expanding networks and connections".

The technical and organizational issues of family education are quite clearly spelled out in the Letter of the Ministry of Education and Science No. HT-1139/08 dated 15.11.2013 "On the Organization of Homeschooling". Parents (or legal representatives) were proclaimed as the main subjects of educational interaction along with schools and children. However, in this triangle, functional responsibility in full is now placed on the parents, not on the school, as with long-standing homeschooling, from which "historically" family education has grown. The text of this document sets out the defining principles of family education. They include the priority of the family; individual interests; preservation and strengthening of interest in learning; skills of independent search and assimilation of information. As the main technology, an individual training plan with

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[10] E.M. Avraamova, D.M. Loginov, "New Trends in School Education Development. Based on the Annual Monitoring Research Conducted by the Center of Economy of Continuous Education of the Presidential Academy of National Economy and Public Administration (RANEPA)," in *Educational Studies,* IV (2012), p. 163-185.

[11] I. G. Borisenko, S. I. Chernykh, *Virtualization of the domestic educational space. Monograph*, Krasnoyarsk, Publishing house of SFU, 2016.

[12] S.I. Chernykh, V.I. Parshikov, "Innovative Education in Russia," in *International Journal of Economics and Financial Issues,* XV (2016), no. 6, p. 239-242.

[13] A. Kluz , M. Firley, *How to be leader in the digital age. 2017*. Available at: https://www.weforum. org/agenda/2016/05/how-to-be-a-leader-in-the-digital-age, accessed 27. 09. 2017.

intermediate and final attestations was advertised. The family was entitled to determine the educational algorithm and the responsibility for its provision.

In 2017, interest in family education was due not only to distrust of the school, but also to the growth in the number of incomplete families and the growth of children in need of inclusive education. In Russia, incomplete family is a small social group, which consists of one parent and a child who has not reached adulthood. The high level of divorce, the large number of extramarital affairs, the growing number of problems with domestic violence, as well as the "demographic pitfall" of the second half of the 20th century caused the growth of single-parent families at the turn of the 20-21 century. Igor Beloborodov, the head of the working group on protection of the family and traditional family values of the Public Council under the Commissioner for Children's Rights, confirms this trend: "From 1996 to 2012, the share of single-parent families increased from 13% to 30%... The majority of incomplete families are mothers with children (94%). By divorce, we are world leaders. Today every fifth child in the country is born out of wedlock. In addition, the system of social support for families is such that many women do not knowingly register with their child's fathers in the registry office: the status of "single mother" helps to get more help from the state"[14]. For single-parent families, psychologists state two risks: the risk of falling below the poverty line and the risk of an "inclusive child". In this case, inclusion is determined not only by physical or psychological deviations, but also by criminally deviant behavior. These families need to be trained outside the school in various forms[15].

Special statistics of family education, as well as analysis of its development in the Russian Federation, is practically not carried out, since the percentage ratio of "families" and "statists" does not affect the overall prospects for the development of educational interactions (100,000 out of 14 million). Nevertheless, in the Ministry of Education of the Novosibirsk region the author was reported that in 2014-2015 86 family educated children were officially registered. In 2015-2016 yearsthis number increased to 104. Statistics of 2016/2017 showed a further increase to 110 children[16]. In the first book on family education, published by Pavel Parfentiev in 2011, the problem of complementarity between state and non-state education was posed. This was done on the basis of existing educational practices[17]. Since 2008, the website "Freedom in Education" (www.freedu.ru) has been working, which has multiplied the number of like-minded people in recent years to 2 million people. This site is created for the exchange of experience between Russian (and multi-) language families around the world who practice home (and in the Russian Federation – family) education. Over the years, it became clear that the main achievements of the new pedagogical, parental and educational movement

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[14] D. Zavgorodnyaya, *Father Frost, give us independent confident men*, Komsomol'skaya Pravda, 2017, p. 12.

[15] *Indicators of education: 2016. Statistical collections of the Higher School of Economics*. Available at: https://www.hse.ru/primaryclata/io2016, accessed 27. 09. 2017.

[16] The accounting and control of this statistics is carried out by the relevant departments in the district administrations.

[17] P. Parfentiev, *Without school. Legal guide to family education and external studies*. Moscow, Resurs, 2017.

were not the direct opposition to the state (traditional) school, but the formation of an alternative school based on the principles of humanistic pedagogy. These principles supplementing the principles of "Writing...", and combined into a certain compendium can be defined as:

- orientation to free choice and consideration of individual and personal interests and opportunities of the child;

- mentoring and support instead of coercion and control;

- acceptance of any child;

- focus on preserving individuality, identifying needs, and helping to develop[18].

Results and discussion

The decade of the development of family education has made it possible to record the following as its undeniable advantages (selected from blogs and systematized by O. Turkina): a healthy sleep (lessons without shifts); physical health (street-home, – minimization of stresses); daily routine (a regime that suits the child, not the school and parents); academic schedule (limited only by the annual final test; day, week and month by mutual agreement plus the absence of estimates); freedom of movement (no school walls and period bells, no school assemblies and meetings); security (first and foremost a house, not a street); difficulties of perception and interaction with the teacher and with the classmates are removed; saving (freedom to spend not only time, but also money)[19].

If we consider family education extensively (as a form of getting education outside an educational organization), then it can include "home education", and "homeschooling", and "learning by individual curriculum", and "self-education" and other. The very "family education" is teaching in a "pure form", and considering it as a "pedagogical" interaction for the purpose of transferring knowledge does not correspond to its essence. This is confirmed even by a superficial analysis of the principles given above. The main value of family education is that in the process of family education, upbringing becomes as valuable as learning (knowledge transfer). In conditions of uncertainty and social risks, into which the individual enters after three years of "home life", pedagogical education inevitably transcends the school one. Today the diversity of pedagogical technologies of various substantive and organizational forms not only elude analyzing, but also is incalculable. However, the quantity does not always correspond to the required quality of education, let alone the quality of education and readiness for socialization. Former educator Julia Litvinenko from Novosibirsk tells why she does not take her daughter to a regular school. "The main reason is

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[18]I. Shulinin, *Magazine "Family education" on the diversity of alternatives*. 2016. Available at: http://polavkam.ru/article/1424-zhurnal-semeynoe-obrazovanie-o-raznoobrazii-alternativ, accessed 27. 09. 2017. Cf. Ionela Camelia Lazea, "Coordinates of Early Education in Family," in *Astra Salvensis,* V (2017), no. 9, p. 125.

[19] O. Turkina, *Eight undeniable advantages of home teaching*. 2016. Available at: https://www.freedu.ru/modx/vosem-neosporimyix-preimushestv-domashnego-obuchenia, accessed 27. 09. 2017.

that on leaving school, a person is not defined. That is, a person has basic knowledge, but to live a successful and happy life it is not enough. There is no such teamwork in the school in practice. Oratory skills and the ability to deliver a speech at the blackboard, basically, should develop. Nevertheless, there may be scoffers, no support – it is not grafted. Planning, setting goals, how to achieve it. Elemental financial literacy is nothing"[20]. This is a private opinion. Nevertheless, it outlines the very real problems of pedagogical and philosophical reflection in the discourse of the organization of educational interactions.

Only two points are clearly outlined in the philosophical and pedagogical reflection: the standardization of education (both preschool and school) justifies itself far from completely. This is the first. The second is rejection of the "industrial" scheme of vertical educational interaction in conditions of uncertainty and risks requires new, extracurricular educational resources that meet the potentialities of the technological breakthrough that occurred in recent years, and which clearly requires a transition to an individual educational trajectory. If one follows the hypothesis of Ron Adner and Rahul Kapoor about the development of any new technology (in the family education with respect to the classical school it should be treated just like that), its ecosystem affects it, then several variants of their "coexistence" are possible: "creative destruction"; "healthy coexistence"; "the illusion of stability"; "healthy stability"[21]. Ron Adner and Rahul Kapur include technology itself, services and standards, regulatory requirements, human capital in the ecosystem as components. New technology, especially educational, cannot be considered in isolation from the ecosystem. Consequently, not only the technologies themselves enter into competition, but also their ecosystems. Therefore, when assessing the prospects of new technologies, the first thing is that one must answer questions about the readiness of the ecosphere of a new technology for "aggression". The second thing is what the new technology gives to the consumer (in our case the learner). At the World Economic Forum, in the framework of the discussion of the fourth industrial revolution, skills that will be in demand in 2020 were presented. They were determined by the students themselves, who compiled the table, combining the ten most sought-after of the one hundred available in the list. This list included a complex multilevel solution of problems; critical thinking; creativity in a broad sense; the ability to manage people; interaction with people; emotional intellect; formation of own opinion and decision-making; customer-oriented; ability to negotiate; cognitive flexibility. Commenting on this list, a specialist in self-development Larysa Parfentieva in her book "100 Ways to Change Life" put emphasis very accurately: one half of the skills, in her opinion, are related to the ability to communicate with people (to negotiate and manage them, understand and serve them) and the other half - to the abilities of the brain (the ability to quickly think, see the essence, correctly "get" and

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[20]A. Bogdanova, *No school bell in the head*. Available at: https://news.ngs.ru/articles/5035021, accessed 12. 09. 2017.

[21] R. Adner, R. Kapoor, *A nightmare of the innovator*. 2016. Available at: http://hbr-russia.ru/innovatsii/technologii/a19171, accessed 27. 09. 2017.

interpret the meaning, come up with solutions to problems, generate new ideas and projects[22].

Thus, the answer to the question whether the "classical school" can give all this is very controversial. The answer to the question whether alternative educational forms can give all this also remains very debatable. There remains a lapidary residue in the form of a judgment: everyone chooses what is more advantageous for him or her in his or her position.

Who is "better" and "more profitable" with family education, if it is regarded as "extracurricular"? Refer to RuslanTkachenko, deputy chairperson of the public organization "Moscow City Parent Committee". He believes that extracurricular education is beneficial for large families; families with disabled children; families where parents are disabled; low-income families with many children who cannot afford to pay the "component" of the school process. Also, extracurricular education is beneficial for parents and children, who are clearly distinguished from their "circle" in terms of abilities and opportunities, including financial and psychological[23]. However, today the national educational policy is built in such a way that a differentiated approach to learning is not available to everyone. In addition, this comes into conflict with the demand for universal secondary education as a legislative one. The development of private schools does not remove this contradiction, but only partially compensates it. That is why family education can become a social alternative in solving this problem far from completely. First of all, it is determined by the economic component. Parents are forced to work in order to pay for the education/attendance of a child in educational institutions. Homework today is an extreme measure for most parents. Wealthy parents prefer "extramural studies". Extramural studies are organized in such a way that children study abroad, but perform assignments and take examinations in Russia.

Most often, the following are the weak points of family education: a low threshold of socialization, since the family is not the whole "external environment", leaving this environment, children demonstrate a weak level of adaptability and readiness for communication and a very low level of pedagogical competence of parents engaged in family education. In various blogs of the practice of family education, this enumeration is expanded, concretizing these weaknesses. As an example, we give the opinion of Marina Rubanovich, whose daughter studied at home from 2nd to 5th grade. The reasons for the transfer to family education were traditional – dissatisfaction with the gymnasium and relocation to another country.

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[22] L. Parfentieva. *56 out of 100: 10 professional skills that will be in demand in 2020*. Available at: https://blog.mann-ivanov-ferber.ru/2016/07/15/56-iz-100-10-professionalnye-navy-kov-kotorye-budut-vostrebovany-v-2020-gody/. More details in the book *"100 ways to change life"*. Available at: http://www.mann-ivanov-berber.ru/books/100-sposobov-izmenit-zhezn/, accessed 12. 09. 2017. Cf. Cf. Ionela Camelia Lazea, "Coordinates of Early Education in Family," in *Astra Salvensis,* V (2017), no. 9, p. 125.

[23] G. Koveshnikova, *Interview with Ruslan Tkachenko. Family education is a reality that cannot be ignored.* Higher Education Discovery. International open electronic journal. Available at: http://www.akvobr.ru/gemeinoe_obrazovanie.html, accessed 12. 03. 2017.

Despite the fact that Marina herself is a teacher, she objectively assesses her readiness and competence in family education practices. According to Marina, the disadvantages of home schooling are as follows.

- The illusion of success, since "mother (like me) cannot qualitatively give knowledge absolutely on all subjects [school subjects]. I could not cope with some subjects, although I was a perfectionist and prepared for lessons full day";

- Selective attention to subjects. "My daughter has a talent for languages. We focused on them. In general, we focused only on the interesting things... However, in real life everything can change... So now I believe that you need to study absolutely every school subject";

- "Too greenhouse situation... Having gone to the 5th form in school, my daughter spent a monstrous year of adaptation...", although the school is innovative and the girl is an excellent pupil;

- "Lack of opportunity to realize their leadership abilities...". Absence of children "society" equal in status interferes with the realization of natural inclinations and potential opportunities are not formed and are not sufficiently disclosed;

- "The ability to behave in public...". This is the same communication, which was mentioned above. Stresses received and experienced "outside" felt and overcome otherwise, and "shyness can greatly interfere";

- Gender issues in the conditions of the current early socialization and "virtual escapism" is becoming more urgent. "Learn to communicate with the opposite gender... And nobody's canceled school love";

- The breadth and versatility of the choice "outside" is much greater. "Sitting at home, my daughter would never be interested in dancing and German, but she became interested in school";

- "A huge work of parents... I used to breathe down my daughter's neck like the most ordinary schoolteacher... used to inspire for 6-8 hours a day... For a calm and peace-loving mother, it's always difficult to force and to fight. A teacher is an authority, they rarely argue with him or her"[24]. In addition, Paul Krishner and his team described three popular myths in the sphere of education that have a direct relationship to the technology of "family education". "The first myth is that the current generation of students (that is, the generation of digital aboriginals) can learn with the help of new media. Therefore, the "old" methods and means of teaching for this generation no longer function. The second myth is based on the widely held belief that each person has his or her own learning style. Therefore, education should be maximally individualized: students should have personalized training programs that correspond to their preferences. Finally, the third myth says: it is necessary to expand the opportunities for self-education of students, to allow them to decide what to learn and in what regime"[25,26].

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[24]   M. Rubanovich, *Homeschooling traps and pitfalls*. 2017. Available at: http://semeynoe.com/magazine/personal/podvodnye-kamni-homeschooling/
[25]*Children and gadgets: what to do for parents and teachers*. 2017. Available at: https://newtonew.com/school/multitasking-studying, accessed 12. 07. 2017.

In our opinion, these are sufficiently strong and objective arguments that make family education unacceptable for the overwhelming number of families – "individuals". It was these circumstances that forced the supporters of family education to unite into "educational collectives" in the form of "family schools" with tutors (among whom there are many teachers – former and present); centers for the support of family education, which use pedagogical techniques such as orgdialogist or suggestopedia; family education clubs, to which children go (as opposed to family schools) two or three times a week, etc.

Conclusions

The current state of family education in Russia raises more questions than answers. The merits of this form of organizing educational interaction are limited by its obvious shortcomings. However, the industrial revolution, which is developing under the conditions of the switch to the VI techno-economic paradigm, urgently requires the change in the organizational forms of education towards its plasticity, manufacturability and efficiency. This, in turn, requires a change in the architecture of the educational system, the activation and emergence of new subjects of educational interaction. There is also no doubt that the didactics of educational interaction is changing, which is increasingly acquiring a peer-to-peer horizontal character. Not fully manifested consequences of dynamically developing virtual education accentuate the importance of such a subject of education, which has already been determined as the family (even legislatively). Yet, the educational function of the family as a subject of educational interaction dominates the function of learning. However, the emerging "collectivization" of family education in the future can become a real alternative to the state school. This process can be especially significant when concluding a "union" between private schools and collective forms of family education. Educational management and education policy, which are based on manual vertical management, and humanistic pedagogy, which is based on other principles of interaction, must be "arranged" as equal systems. Their interaction in the future can transform the architecture of both regional and global educational system.

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[26] This publication is based on the study conducted by the doctor of medicine, neuropsychiatrist and the head of training programs at European business schools Theo Compernolle *"Brain Chains: Discover your brain, to unleash its full potential in a hyperconnected, multitasking world"* (Alpina Publisher, 2015). Available at: http://www.alpinabook.ru/catalog/PopularPsyhologypersonalEffectiveness/2416781/, accessed 12. 07. 2017.

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Basic Principles of the Maintenance of Economic Education of School Students

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Abstract. *The account of etnoregional features is the content of economic education of the students of the professional technical schools. There is a definition of "economical education of pupils" and main principles of economic education content in the article. Main accent is the principle of power regional peculiarity account in process of forming economical culture of pupils.*

Keywords: economical culture; economical education; economical upbringing; content of education; etnoregional features.

Introduction

In a number of messages of the President of the country N. A. Nazarbayev as priority problems of education formation of economic culture of younger generation is especially allocated to the people of Kazakhstan and documents of the government of the Republic of Kazakhstan. In strategy "Kazakhstan – 2050", the political doctrine of Nur Otan party the President of the Republic of Kazakhstan N. A. Nazarbayev defined the main vector of work – a task of entry into the 30 most developed countries: "Our total debt – to make the country the powerful, prospering state"[1].

Transition of society to market economy, change of the economic relations in the country, expansion of economic opportunities of citizens caused need of basic changes in the organization, the contents and a technique of economic education as the idea that economic knowledge does productive activity of people in any sphere became conventional.

The role and responsibility of the vocational school urged to provide formation of new economic thinking of pupils increases in these conditions. In this process education possesses the leading role as this or that level of culture of the person is result of education and training.

The analysis of essence of the concept "economic education" undertaken by us gives to us the grounds to find possible and obligatory an orientation of economic education on formation of economic culture of school students as one of the main qualities.

After E.V. Ankundinova we understand development of economic culture of pupils through assimilation of economic knowledge, skills as economic

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[1] N. Nazarbayev, "Strategy "Kazakhstan – 2050" and the political doctrine "Nur Otan. Creating the future": the comprehensive program of leadership of Nur Otan party", in *Kazakhstanskaya Pravda,* CCIIIC (2013), p. 1-3. Cf. Talgat Akimzhanov, Ramazan Tleukhan, Baurzhan Smatlayev, Solidat Kairzhanova, Aygul Irubayeva, "Theoretical And Legal Basis To Conception Of Organized Crime In Modern Conditions," in *Astra Salvensis,* V (2017), no. 10, p. 67.

education by them, development of elements of scientific economic thinking and rational behavior in various situations, education of the person of culture conceiving of economic categories.[2]

The sense of economic education is that pupils have to seize standards of behavior (competent approach) which will help with future labor life to show efficiency, the thrift, enterprise and many other qualities necessary in modern conditions.

In the research we defined economic education as purposeful process and result of assimilation by pupils of bases of economic knowledge, mastering economic skills, process and result of formation of qualities of the competitive personality in the conditions of market economy.

Updating of the maintenance of economic education at professional schools of Kazakhstan is interconnected with need of its development on the basis of revival of language, national values and identity of culture, traditions, customs of the Kazakh people, the accounting of features of economic development of the republic.

Relevance of the accounting of ethnoregional features in the course of economic training of pupils is caused by a number of socially significant factors. Among them – a humanization, humanitarization, training process democratization; need of the accounting of social and economic features of the republic and its regions, cultural historical values, traditions of the Kazakh people when forming the maintenance of economic education, etc.

Disclosure of huge potential opportunities of the personality in many respects depends on the accounting of these factors.

"Teaching and educational process – the process covering training, education and development of children. Training in any subject in the course of which at pupils personal qualities are formed, is a component whole. As national features have impact on teaching and educational process, they are inherent in training in each subject. If national features can have impact on processes and the phenomena of public life, it is possible to claim that national features of teaching and educational process in general and training in a subject have essential impact on spiritual development of children, on teaching practice[3]

When forming the maintenance of economic education of the studying senior classes andeducational and methodical ensuring this process, we relied on the well-known didactic principles: scientific character, systematicity, sequence, communication of the theory with practice, etc., and also we were guided by the principle of the accounting of ethnoregional features of Kazakhstan.

At the same time, it is necessary to refer to the principles defining formation of economic culture of pupils as personal quality in the course of economic education:

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[2] E. Ankudinova. *Education of economic culture of pupils: manual,* Komsomolsk-on-Amur, 2005.

[3] K. Uteeva. *Methodical conditions of the accounting of national features in training in mathematics at elementary Kazakh school*, Almaty, Scientific research, Pedagogical sciences, 1994, p. 82.

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– principle of compliance of the maintenance of economic education to ethnoregional features. This principle assumes possibility of use in educational process of educational potential of the environment (the native land, school, a family), traditions of national pedagogics, regional specifics. The specified institutes thus have to be simply objects of studying by children lessons, but, and besides, active subjects of educational process;

– the principle of the bringing-up training which assumes its ethical orientation and formation of the moral maintenance of the economic relations relying on ethnic and universal values to avoid criminalization of economy and the economic relations;

– the principle of an applied orientation of training, that is focus on formation in unity of knowledge and abilities, consciousness and behavior, display of opportunities of application of the gained knowledge in practice. Set of knowledge of the main economic events, laws and regularities – fundamental are also essential a component of economic culture, however knowledge of the person, and ability to comprehend economic events, to learn them is more demanded presently not simply, acquiring and correlating the economic theory to reality, building the economic activity on this basis.

In this regard, we developed the training program on economy for comprehensive schools, having included in it an ethnoregional component.

The fragment from the training program at the rate "Bases of Economic Knowledge" with "ethnoregional block" is presented in table 1.

Table 1. The training program on economy taking into account ethnoregional features of Kazakhstan

№ No.	Name of sections and subjects of	Content of economic knowledge	Ethnoregional features	The number of hours
1	2	3	4	5
1	Consumer	Consumer, his behavior, sources of the income, savings, budget of a family, choice, expenses, consumer credit, insurance.	"Consumer basket" of Kazakhstan, feature of consumer crediting in Kazakhstan. Family economy.	6
2	Production and work	The economy purposes, need of production of goods and services for the population, production and material benefits, the spiritual sphere, production factors, economic resources a manpower, types of work, labor productivity, a salary,	Proverbs and sayings about work; types of economic work of the Kazakh people.	12

		division of labor.		
3	Natural resources.	The nature, need for the nature, influence of the person and society on the nature, influence of the nature on society, on health of the person, the nation, the maintenance of property on natural resources, NTP and the nature, need of conservation, environmentally friendly technologies, environmental management optimization	Natural resources of Kazakhstan, comparison with other countries of the world, oil and metals of Kazakhstan, ecology of Kazakhstan, ecologically adverse areas – Aral, Families, etc., use of innovative methods in production for the purpose of decrease in harm to the nature, use of intensive methods of development of economy of Kazakhstan.	6
4	Business entrepreneurship	Reasons of emergence of business, types of business, main forms of the organization of business, businessman-businessman, business: its contents and forms.	Policy of support of business in RK, rational use of work, the earth and the capital in business, the joint-stock company and associations in RK, the individual enterprises. Practical work: "Business in our city". "Spirituality and business".	5
5	Market economy	Definition and characteristic of market economy, types of the markets, essence of the competition, essence of monopoly, perfect, monopolistic competition, oligopoly and monopoly, competition and state, state regulation of market economy, means of overcoming of monopoly, types of the markets.	Market economy in RK, market mechanisms in RK, state regulation of market economy in Kazakhstan, types of the RK markets, Laws RK "About the Competition and Restriction of Monopolistic Activity" of 19.01. 2001 and "About natural monopolies" of 09.07.1998. Examples of firms - monopolists in Kazakhstan.	10
6	Monetary system	Exchange and emergence of money, definition of money, as universal	Emergence of money for territories of Kazakhstan, role of money in	7

		commodity equivalent, currencies, a goods measure of value, money and trade, history of emergence of money, bank notes, cash and non-cash money, trade without money, monetary checks, a role of money in national economy, money and the price.	commodity turnover of the country, a role of money in pricing, the first national currency of Kazakhstan, electronic money in Kazakhstan, the cash and clearing settlement in RK economy.	
7	International economic relations	Forms of the international economic relations: international trade, foreign investments, credit and monetary relations.	Kazakhstan – a historical piece GSW (Great Silk Way). Export and import of Kazakhstan, contribution of foreign investors to economy of Kazakhstan, international credit system.	7
"Business and bases of business"				
8	Economic system in the conditions of the market	Economy and its structure. Microeconomics and macroeconomic, the main subjects of economic processes, marketing, its functions, the purpose, strategy and tactics, management of marketing, the analysis of market opportunities, advertizing and its types, management and its functions, the organization of structure of management, the manager and his role at the enterprise.	The problems studied macro - and microeconomics, subjects of economy of Kazakhstan, marketing policy of the enterprises of Kazakhstan, the analysis of a market situation of Kazakhstan. Economic development of SKR at the present stage. Lesson conference.	13

All system of classes in this program can conditionally be divided into three blocks. Subjects No. 1-3 which studying promotes accumulation at pupils of knowledge in the field of economy, to development of abilities to solve educational economic problems belong to the first block of occupations; this aspect causes development of a cognitive component of economic culture; also on these occupations pupils learn to prove the point of view on economic problems, to

analyze and generalize educational and real economic situations that allows to develop a practical component of economic culture.

The second block includes subjects No. 4-6 on which offer pupils the business games modeling real economic situations, for example:

Business game "Family in the World of Economy".

Business game "We Open the Firm".

Business game "Profitable Production".

These occupations promote development cognitive components of economic culture through formation of various types of economic culture through formation of various types of economic behavior and systematization of the gained economic knowledge[4].

The modern understanding of education differs from those representations by which were guided in the recent past. The considerable attention is paid to the characteristic of economy of Kazakhstan. The modern statistical data giving ideas of an actual state and tendencies of development of economy of our country of the last decade are provided in all considered subjects. Each subject is followed by logical schemes, drawings, tables which will help to fix the studied material or to expand it a little.

Thus, economic education of pupils is considered by us as educating and developing process. The content of education is defined by the following structural components:

1) Qualities of the personality, in variation to a subject aspect of activity (orientation of the personality, skill to communicate, informative, labor, economic, etc. qualities);

2) The experience of subject activity differentiated by the principle the expert theory (knowledge and abilities);

3) The experience of the personality differentiated on a creative sign (reproductive and creative activity).

The social and economic situation which has developed in the country, resulted in need of an education system work purposes transformation as a whole, contents and the organizations, processes proceeding in it and the structure, and also technologies of educational-upbringing process in educational institutions.

One of the real solutions of school children economic culture formation tasks set for school is use of innovative technologies in educational process, in particular, organization of module technology.

As the main idea of our research was economic culture formation taking into account ethno regional features, economic education of school children in the course of out-of-class work was carried out according to the Program of out-of-

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[4] A. Dosbenbetova, A. Aygaziyeva. *The accounting of ethnoregional features of Kazakhstan in the course of economic education of school students: methodical grant*, Shymkent, 2009, p. 56; Viktoriya Andreevna Boldyreva, Farid Djamaletdinovich Yambyshev, "Marketing services of the Kazan Federal University in chemical education," in *Astra Salvensis,* V (2017), no. 10, p. 339-346.

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class work offered by us "In the economy world" on the basis of modular technology[5].

In table 2 fragments of modules of educational work for pupils of 5-11 classes for one academic year are offered.

Table 2. Module technology of out-of-class work on formation of economic culture of school children

5-7 forms	8-9 forms	10-11 forms	Carrying out time
1	2	3	4
Module 1. Economic folklore			
National proverbs and sayings, riddles, etc. with the economic contents	Oral national tasks th the economic ntents	National signs, phenological supervision	September
Module 2. Work as welfare source			
Labor activity types of Kazakh people	National crafts, corative –applied arts	Traditions, ceremonies connected with economic life of people	October
Module 3. Great Silk way			
The cities on the Great Silk way	Development of trade lations in Ancient azakhstan	Development of trade economic relations of the Republic of Kazakhstan with foreign countries	November
Module 4. From life of great people			
Ideas of economic education in works of thinkers of the past (Al-Farabi, Balasaguni, etc.)	Problems of moral onomic education in the orks of Ch.Valikhanov, Kunanbayev and Altynsarin	Questions of the economic relations in the works of A.Baytursynov, Sh.Kudayberdiyev, N. Turekulov and etc.	December
Module 5. Economy of our city			
Market economy	Business in our city	Tourism development	January
Module 6. Region economy			
Natural resources of the South Kazakhstan area.	Cotton is the South azakhstan white gold	The South Kazakhstan is the zone of free economic development	February
Module 7. Economy of Kazakhstan			
Industrial cities of Kazakhstan	Fair taxes	Development of small and medium business in Kazakhstan	March
Module 8. Computer games on economy			
"Business course"	"Enterprise"	"Corporation"	April
Module 9. Professions which we choose			
Whom do I want to become?	Professions necessary the modern world	Professiogramma	May

During skilled and experimental work approbation of the program of out-of-class actions developed by us "In the economy world" on module technology taking into account ethno regional features was carried out. Teachers of experimental schools constantly sought for realization of this condition. Let's dwell upon technology of realization of each module of this program in the course of the organization of out-of-class work at experimental school.

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[5] A. Dosbenbetova, U. Esim, A. Izbaskhanova. *The Program of out-of-class work "In the economy world" on module technology: methodical grant,* Shymkent, 2009, p. 57. Cf. Adel A. Daryakin, Aliya A. Ahmadullina "Economic and mathematical modeling and forecasting of key performance indicators of pjsc "sberbank," in *Astra Salvensis,* V (2017), no. 10, p. 387-397.

When studying *the first module* class teachers used the most valuable heritage of national pedagogics containing in oral poetic creativity of the people – in proverbs and sayings, in words - edifications, counting rhymes, riddles, in oral tasks and tongue twisters.

Teachers also organized lighting tournaments on knowledge of national proverbs and sayings with the economic contents. Realization of *the second module* was directed on assimilation by pupils of the following important idea: work – the main value, a source of welfare of the people. For example, when studying Economic Folklore module the teacher can offer pupils a task "The price knows a market" which decides logically or a method of an arithmetic progression. When studying *the third module* "Great Silk Way" by teachers such organizational forms, as the story, game travel, conference, school fair, etc. were used. When studying *the fourth module* teachers stopped on history of development of ideas of economic education in works of Kazakh thinkers and teachers-educators. Realization of this module took place in a form of ethical conversations, works with primary sources, oral magazines, conferences. In the prolog of *the fifth module* pupils repeated the definition of "business" familiar to them on discipline of "A basis of economic knowledge". In dialogue part, pupils share on three groups:

I - "Akku", II - "Parasat", III - "Demeu" also carry out system of tasks:

1 – Firm presentation. 2 – Advertizing. 3 – Objects of the business organization.

Pupils give a general characteristic of the business organization form, analyze pluses and minuses, note their main distinctions, features of the organization and functioning.

When studying the subject "Business in Our City" meetings with lawyers who in a form available to children explained procedure of the enterprise registration were organized. On this module pupils independently carry out creative tasks: develop projects on the subjects "Cotton is the South Kazakhstan White Gold", "Tourism Development in the Southern Kazakhstan Area". In the course of studying of *the sixth module* "Region Economy" in the first part of "Dialogue" pupils get acquainted with natural resources and the enterprises for raw materials processing, types of industrial production, branches of agriculture of the South Kazakhstan area.

On class hours on «Natural resources» module subjects (7, 8 f.), "The South Kazakhstan is the zone of free economic development" (9 f.) pupils work over the essay " Cotton is the South Kazakhstan White Gold", using periodicals materials. *The seventh module* "Economy of Kazakhstan" is presented by subjects: "The industrial cities of Kazakhstan" (7 f.) "Taxes" (8 f.), "Development of small and medium business in Kazakhstan" (9 f). By preparation of class hours on these subjects it was recommended to use special economic literature and periodicals materials[6]. Realization of this module was carried out through interactive methods:

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[6] *Social and economic development of the South Kazakhstan area*, Ch. Editor B. Sh.Shaymanov, Shymkent, Management of Statistics of the SKR, 2007, p. 177; G. Sarmanbetova, G. Momynaliyev. *Industrial cities of Kazakhstan*, Almaty, Publishing house "Aruna", 2003, p. 11; Linar R. Yusupov, Dmitry N.

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trainings, discussions, collective dialogue, games travel. *The eighth module* was directed on use of computer technology in economic education of school children. Teachers of informatics prepared and introduced programs of computer games. So, in particular, at children computer business games of the Business course series used a great interest: "Enterprise", "Corporation", "Corporation plus"[7]. In the course of realization of *the ninth module* "Professions Which We Choose" the main accent became on that economic and social wellbeing of citizens depends on level of their economic culture. So, for pupils of the 7th classes it was offered to write the composition on a subject: "Whom do I want to become?". By means of consultation of the teacher the pupil analyzes the specific features, having estimated the main requirements to those professions which cause in it interest, makes the self-education plan "My career". The personal professional plan is an idea of the pupil of the future professional activity, career. Knowledge of conditions of concrete work, the demands made by it to the worker is thus very important. Therefore for pupils of the 9th classes it was offered professiogramma. It represents the objective description of the major characteristics of a profession: content of work; means of labor; object of work; working conditions; work and rest mode; medical contraindications; requirements to psychophysical features of the personality; ways of receiving profession; characteristic of educational institutions; conditions of receipt and prospect of professional growth[8] [9, page 110].

Conclusions

As a result of purposeful teaching and educational work pupils have to acquire social experience of the moral and economic relations:

a) knowledge and practical application of the main economic concepts and laws; b) ideas of moral and economic values in national pedagogics of Kazakhs and in works of great Kazakh thinkers of the past; c) to represent a vector of economic development of the city, the region, the country; d) critically to estimate the new and old directions in economic systems; e) it is correct to estimate existence at itself economically significant qualities; e) to predict the professional future.

Demyanov, "Technological process modeling for castings according to specified parameters of output production quality based on production-frame model of knowledge representation," in *Astra Salvensis,* V (2017), no. 10, p. 408-415.

[7] V. Kudinov. *Economic education of senior classes in the information sphere of school*, Cand.of Ped. Sciences thesis, M., 2005, p.87.

[8] E. Klimov. *How to choose a profession*, M., Prosveschenie, 1984.

"Basic Principles of the Maintenance of Economic Education of School Students," *Astra Salvensis,* VI (2018), no. 12, p. 353-361

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The Content-Structure Model of Students' Artistic Self-Development Through the Use of Information and Communications Technology

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Abstract. *The economic and political changes that take place in the society, the integration processes deepening day by day, the growing business competition in the labor market are making the requirements to pre-graduates much stricter. Therefore, there is a growing need to train well-educated, intelligent, creative, highly qualified specialists who are well-versed in information technology and aware of the latest scientific novelties. The aim of our investigation is to form a structure-content model of students' artistic self-development based on their use of information and communications technology, theoretical and methodological substantiation of its implementation, identification of practical methods. The scientific novelty of research: the theoretical platforms, contents, and methods were identified, which will make artistic self-development of students through their use of information and communications technology more efficient. As a result, the content-structure model was developed, the indicators and marks were determined, and its genuineness was verified experimentally. The experiment was conducted at Abai Kazakh National Pedagogical University. The pedagogic experiment involved 280 students. The practical importance of the research: we can use the content-structure model of artistic self-development of the trained students using the information and communications technology in the integrated pedagogical process.*

Keywords: student, information and communications technology, artistic self-development, content-structure model.

Introduction

The fact that the society becomes information-based is expediting our country's involvement in global information-related processes. Nowadays, it is impossible for a person to be mobile, successful in something, take independent decisions without mastering information technology. Information and communications technology saves time, facilitates obtaining information and remote learning. In this regard, the use of information in all aspects of human activities, mainly pedagogical, is increasing rapidly.

"The Content-Structure Model of Students' Artistic Self-Development
Through the Use of Information and Communications Technology," *Astra
Salvensis,* VI (2018), no. 12, p. 363-383

The fact that common people still do not use information and communications technology to a full extent has been largely discussed and reflected in numerous publications lately. In this connection, we can see that introducing information and communications technology in the education system has objective as well as subjective pretexts. The objective reasons are high criteria set for education, the significance of utilizing new technology, and the modernization of the education system as a whole. As for subjective reasons, contemporary students and teachers are more peculiar. They are pragmatists, aim at reaching a result quickly. It is conspicuous that information technology is an indispensable tool in this regard.

Information has become a strategic resource that identifies the development level of a country and establishment of information culture, that is processing and transferring information is deemed to be an essential condition of civilized development.

The pioneers who initiated the ideas of developing the information society as one of the rules of general development of the civilization were such scholars as D. Bell and V. Inozemtsev[1], E. Toffler and H. Toffler[2], Y. Masuda[3], etc.

The main trends, contents of knowledge computerization, psychological-pedagogical bases of utilizing it, training of school as well as university teachers to use information and communications technology were addressed in the publications by G.K. Nurghalieva[4], S.S. Kunanbayeva[5], B.B. Baimuhanova and I.J. Yesenghabylov[6], E. Medeuov and B. Bekzatov[7], D.M. Jusibalieva[8], etc.

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[1] D. Bell, V. Inozemtsev, *The epoch of dissociation*, Moscow, Center for Investigation of Post-Industrial Community, 2007. Cf. Dmitrii V. Enygin, Nataliia Iu. Fominykh, Anastasiia V. Bubenchikova, Joseba Inaki Arregi-Orue, Rakhila Aubakirova, "To the Definition of the Notion „Multicultural Educational Environment," in *Astra Salvensis,* VI (2018), no. 11, p. p. 601.

[2] E. Toffler, H. Toffler, *Revolutionary Wealth*, Moscow, AST, 2007.

[3] Y. Masuda, *The Information Society as Postindustrial Society*, Washington, World Future Soc, 1999.

[4] G.K. Nurgalieva, *Pedagogical technologies of computerization of education*, Almaty, Alem, 2002.

[5] S.S. Kunanbayeva, *Formation of information-education environment in the university education*, Almaty, RCIP, 2006.

[6] B.B. Baimukhanov, I.J. Yesenghabylov, "Utilization of information and communications technology in education", in *The Scientific Magazine of the Ministry of Science and Education "Ult Taglymy"*, I (2012), pp. 226-229. Yulia N. Ebzeeva, Irina S. Karabulatova, Dmitry A. Nakisbaev,"The Problems of Transformation of the Personal Identity in a Modern Migrant," in *Astra Salvensis,* VI (2018), no. 11, p.729.

[7] E. Medeuov, B. Bekzatov, "Advancement of computerization of education processes at the high school", in *High School of Kazakhstan*, IV-V (2001), p. 38-40.

[8] D.M. Jusubalieva, *Theoretical bases of establishment of information culture of students in the context of remote education*, Doctoral thesis, Almaty, 1997.

Altynbek K. MOSHKALOV, Bagdat M. BAIMUKHANBETOV,
Aigerim M. BAIKULOVA, Almas K. ANARBAYEV, Abilkasim Z.
IBRAYEV

Despite the variety of the above-mentioned research works, it has been identified that the problem of using information and communications technology by students for their creative self-development has never been addressed in a separate research.

In the course of scrutinizing academic and theoretical references on the subject matter, the following has been identified:

There is a high demand for highly qualified, dynamic, and confident specialists capable of developing themselves, involving themselves in creative art. Hence, students need to self-develop; however, the conditions provided for that are poor.

We found out that there were controversies between the prevailing practice of providing students with knowledge, qualification, and skills at universities and the necessity to build an information environment, which would intensify their self-education and self-development.

The mentioned controversies urged us to determine the theoretical and methodological basics of artistic self-development of an individual, determine didactical approaches, and develop a model of such an approach.

Materials and methods

Research methods

The methods used include: the theoretical method (modelling a scientific forecast of research); the empirical method (analyzing creative works of students; questionnaires (author's questionnaire); conversation; observation, analysis, and summary of the experiments for establishing artistic activities of students while using information technology); mathematical and statistical processing of the results obtained in the course of the research.

Experimental base of the research

280 students studying in the Physics and Mathematics and Pedagogy and Psychology Faculties of the Abai Kazakh National Pedagogical University took part in the research.

Stages of investigation

The research consisted of three stages:

– First, we determined the topic of research work and provided theoretical analyses of philosophical, pedagogical, psychological, scientific-technical publications related to the subject matter of research. Besides, we determined the scientific apparatus of the research and prepared experimental materials pertaining to the subject matter.

– To investigate theoretical matters, we made a structural model of the students' artistic self-development based on the use of information and communications technology; prepared a special course program was prepared; conducted experimental works.

– Finally, we analyzed the results achieved in the course of the experiment.

Results

Structure and content of the model

Developing professional as well as personal qualities of students was set as the strategic objective of the structural model of students' artistic self-development through the use of information and communications technology.

As a matter of fact, the main goal of the contemporary education system is to prepare competitive specialists. Artistic pedagogy was selected as the conceptual basis of our model; its methodological basics were defined.

As it is depicted in the model, to achieve the research objective, everything, including the purpose of research, identification of platforms for solving issues, contents, methodological approaches, forms of organization of teaching, assessing and achieving the final result, was arranged in close interconnection.

The education process, according to psychologists, should be directed at developing the individual and his abilities. Therefore, we defined the content components of students' artistic self-development in the structure-content model of artistic self-development through the use of information and communications technology.

The content components were studied in three vectors: *the theoretical component; the technological component; and the result component.*

1. The theoretical component was implemented through the content of a special course composed of three sections, prepared during the study. They are: introduction to the theory of the individual; the ICT tool of self-development.

2. The psychological aspects of an individual and his self-development in the technological component, the capacity of information and communications technology were studied.

3. The result component included monitoring the students' artistic self-development.

Information and communications technology was designated as the tool of implementing the above-mentioned components. Enhancement of the level of students' artistic self-development was selected as the final

Altynbek K. MOSHKALOV, Bagdat M. BAIMUKHANBETOV,
Aigerim M. BAIKULOVA, Almas K. ANARBAYEV, Abilkasim Z.
IBRAYEV

result (Figure 1).
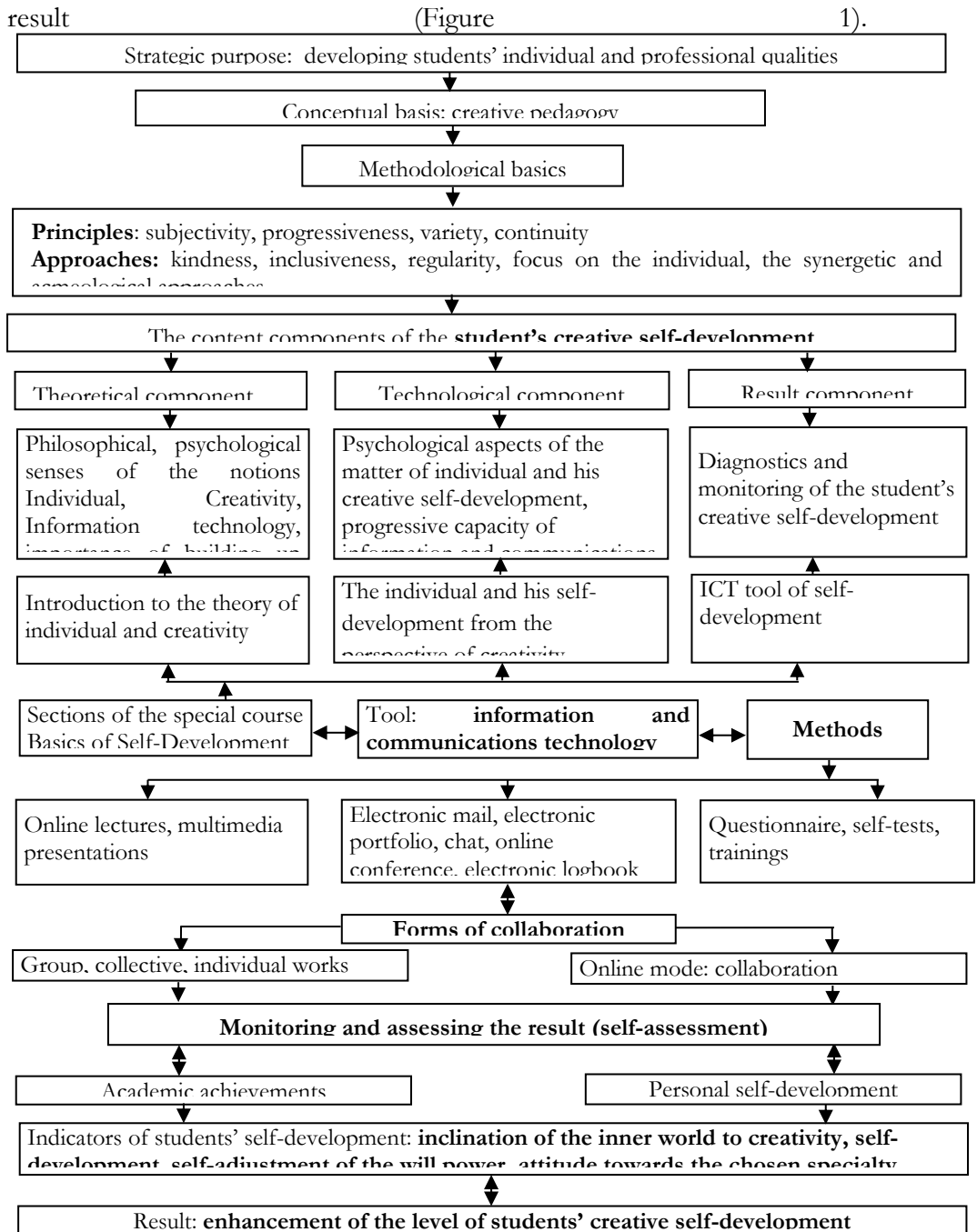
Figure 1. The structure-content model of students' artistic self-development based on their use of information and communications technology

The self-development of students while using the elaborated model was defined by the below indices and dimensions. The components, indicators, and dimensions of students' artistic self-development determined

in the course of investigating the issue of concern of our research facilitate the research result assessment and their argumentation substantiation.

Our research consists of 6 measurements and 9 indicators, consistent with motivational, content, and action components (Table 1).

Table 1. Students' self-creative development of components, performance criteria.

Components	Dimensions	Indicators
1	2	3
Motivational	- Attempts to develop their skills through information and communications technology - Interest in computer-aided and mathematical modeling	- Information and communications technology to the innovative activities - Information systems, modeling, computer simulation on motivation - Search for applying multimedia technology
Content	- Theoretical knowledge of the students' "personality", "development", "self-development" - Knowledge of the theoretical basic principles of information and communications technology - Ability to use ICT for self-education	- Theoretical knowledge of the students' "personality and its development", "creativity" - Information and communications technology competence - Availability of information and communications technology
Action	- Ability to accumulate new knowledge by using information and communications technology	- Ability to act based on information technology - Self-development through ICT - Formation of the fondness for the chosen profession

The above-mentioned conclusions related to students' artistic self-development through their use of information and communications technology were taken as the guidance during the practical experimental work.

Stages of the model implementation

The experimental works were implemented as per the below scheme (Figure 2).
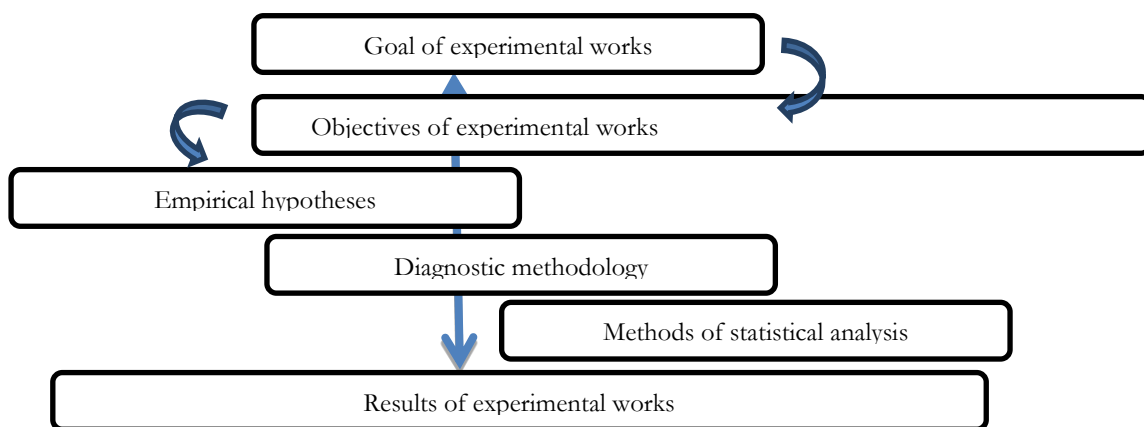
Figure 2. Scheme of conducting experimental works

Altynbek K. MOSHKALOV, Bagdat M. BAIMUKHANBETOV,
Aigerim M. BAIKULOVA, Almas K. ANARBAYEV, Abilkasim Z.
IBRAYEV

Identifying stage

The aim of the experiment is to determine the level of students' knowledge and ways of self-development in higher education institutions using information and communication technology in the educational process.

This section contains the process and results of the revealing experiment. The objectives of the revealing experiment are as follows:

– To identify the exact state of students' self-development, creativity prior to the experiment, the influence of information technology on their development, their relevance to the students' future specialty.

The following methods were chosen to achieve the set objectives:

- General knowledge about information and communications technology.
- Diagnostics of implementing the need for self-development.
- Assessment of the capabilities of self-development.

Prior to the questionnaire, we divided the students selected for the experiment into two groups. They are the observing group and the identifying group. Both observing and identifying groups took part in the first questionnaire equally.

Alongside with defining the students' awareness of information and communications technology, the diagnostics of implementing the need for self-development was performed, and the students were surveyed to assess their capabilities of self-development in the form of questionnaires. Those questionnaires let us define the level of the students' self-development based on their use of information and communications technology in the education process.

140 students participated in the authors' questionnaire *General Knowledge of Information and Communications Technology,* in which students of the Physics and Mathematics Faculty took part (hereinafter in figures, it is referred to as PMF). The questionnaire included 15 questions, and each question had three answer options. The answers were evaluated by levels 1, 2, 3. For example, 14–17 points mean a "very low" awareness level of information and communications technology of the student, while 40–42 points mean "the highest" level.

We deem their answer, which is read as "information and communications technology broadens my horizons", implies "information and communications technology helps me get to know myself better."

Those who think that information and communications technology has an impact on boosting the education quality at universities…

Those who are satisfied with the quality of using information and communications technology in the education process... Do you have access to pedagogical information online at your university? Are you satisfied with the quality of using information and communications technology during

classes by teachers? Are you computer-savvy? Do you use ready-made electronic products (e-encyclopedias, e-guide books, e-dictionaries, e-books, etc.)? Is it better to read conventional books rather than electronic ones?

Out of 140 students who participated in the questionnaire *General Knowledge about Information and Communications Technology,* 70 students were in the observing group while the remaining 70 students took part in the *experimental group.* Of the observing group, 6% showed the "average," 16% "slightly higher than average," 37% "higher than average," 31% "high," and 10% "very high" levels. As for the experimental group, 7% demonstrated the "average," 14% "slightly higher than average," 40% "higher than average," 28% "high," 11% "very high" levels. The diagram in Figure 3 illustrates those figures.

140 students of the Pedagogy and Psychology Faculty participated in the questionnaire *General Knowledge about Information and Communications Technology* (hereinafter, in figures referred to as PPF). Of them, 70 were in the *observing group* whereas the other 70 were in the *experimental group.* Out of the observing group, 38% showed the "average," 11% "slightly higher than average," 25% "higher than average," 21% "high," 5% "very high" level. Of the experimental group, 33% showed the "average," 19% "slightly higher than average," 25% "higher than average," 17% "high," and 6% "very high" level. The diagram in Figure 4 illustrates those figures.
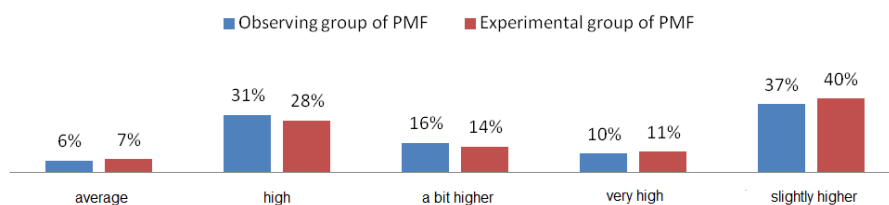
Figure 3. Figures defining the level of general knowledge of students of the Physics-Mathematics Faculty during the educating experiment.
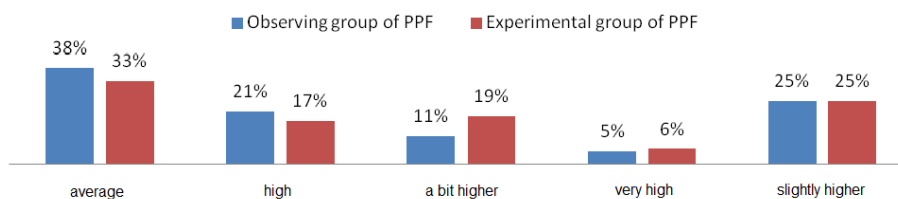
Figure 4. Figures defining the level of general knowledge by students of the Pedagogy and Psychology Faculty during the educating experiment.

Comparing results of the mentioned two faculties, we found that the students of the Physics and Mathematics Faculty had a better general knowledge of information and communications technology than the students of the Psychology and Pedagogy Faculty. We think it is because of

Altynbek K. MOSHKALOV, Bagdat M. BAIMUKHANBETOV,
Aigerim M. BAIKULOVA, Almas K. ANARBAYEV, Abilkasim Z.
IBRAYEV

more presence of information technologies and other special disciplines in the Physics and Mathematics Faculty.

The next questionnaire is called Diagnostics of Implementing the Need for Self-Development. The questionnaire consists of 16 questions. If a student scores in the questionnaire 55 and more points, it shows his activeness to self-develop, 36 to 54 points certify that his self-development system is not established, 15 to 35 points show that his self-development stage stopped.

Out of 140 students of the Physics and Mathematics Faculty who participated in the questionnaire *General Knowledge about Information and Communications Technology,* 70 students were in the observing group, while the remaining 70 students took part as the *experimental group.* Of the *observing group, 46%* showed their pro-activeness to self-development, 54% showed that their self-development system is not yet formed. As for the *experimental group*, 49% of them showed their pro-activeness to self-development, 51% showed that their self-development system is not yet formed. The diagram in Figure 5 illustrates those figures.
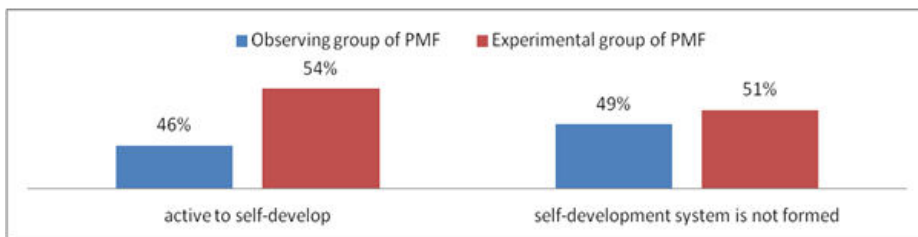
Figure 5. Figures defining level of implementation of the need of students of the Physics and Mathematics faculty for self-development during the educating experiment.

Out of 140 students of the Pedagogy and Psychology Faculty who participated in the questionnaire *Diagnostics of Implementation of the Need for Self-Development,* 70 students were in the observing group, while the remaining 70 students took part as the *experimental group.* Out of the *observing group,* 56% showed their pro-activeness to self-development, 44% showed that their self-development system is not yet formed. As for the *experimental group*, 58% of them showed their pro-activeness to self-development, 42% showed that their self-development system is not yet formed. The diagram in Figure 6 illustrates those figures.
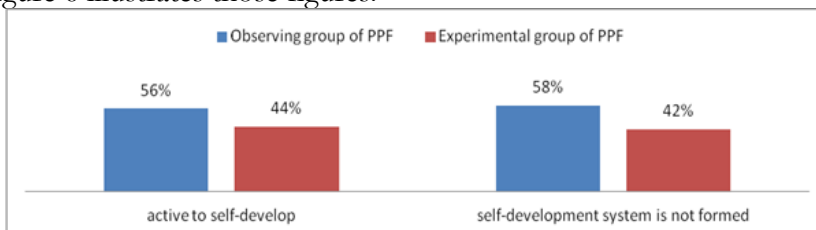
Figure 6. Figures defining the level of implementation of the need of students of the Pedagogy and Psychology Faculty for self-development during the controlling and educating experiment.

The questionnaire results showed that the pro-activeness of students of the faculty "Pedagogy and psychology" to self-develop is high.

The next questionnaire is aimed at identifying the levels of "assessing the capacity of self-development." This questionnaire consists of 18 questions. If a student gains 18-25 points upon completion of the questionnaire, it certifies that he acquires a "very low" level, 51-54 correspond to "the highest level."

The results of the students of the Physics and Mathematics Faculty in the questionnaire *Assessing the Capacity of Self-Development* are as follows: out of 140 students, 70 took part as the observing group, while the remaining 70 took part as the *experimental group.* Out of the observing group, 18% showed a "low" level, 25% "higher than average," 20% "high," 37% "average" level. Of the experimental group, 20% showed a "low" level, 20% "higher than average," 18% "high," 42% "average" level. The diagram in Figure 7 illustrates those figures.
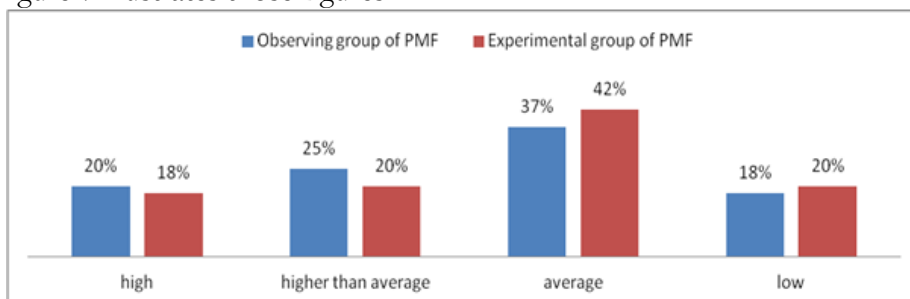
Figure 7. Figures defining the assessment of the self-development capacity of students of the Physics and Mathematics Faculty during the educating experiment.

Out of 140 students of the Pedagogy and Psychology Faculty who participated in the questionnaire *Assessing Self-Development Capacity,* 70 students were in the observing group, while the remaining 70 students took part as the *experimental group.* Out of the observing group, 15% showed the "low," 30% "higher than average," 25% "high," 30% "average" levels. Of the experimental group, 20% showed the "low," 20% "higher than average," 18% "high," 42% "average" levels. The results are illustrated in the diagram below.
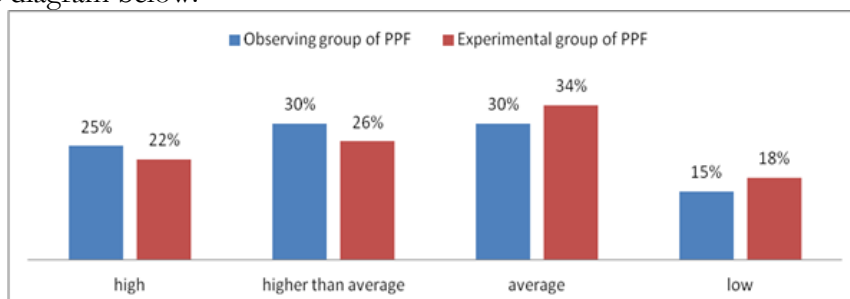
Figure 8. Figures defining the assessment of the self-development capacity of students of the Pedagogy and Psychology Faculty during the educating experiment.

Altynbek K. MOSHKALOV, Bagdat M. BAIMUKHANBETOV,
Aigerim M. BAIKULOVA, Almas K. ANARBAYEV, Abilkasim Z.
IBRAYEV

As it is illustrated in the figures, the self-development abilities of students of the two faculties are average, judging by the results of all questionnaires.

The results of the educating experiment show that the general idea of students of both faculties about "self-development" and "creativity" is miniscule, their level of acquiring mechanisms of self-development is low, and their skills to assess their abilities is not adequately formed. It brought up the need to give the students a theoretical knowledge and cement their knowledge with practical activities. In the next section of the article, we expounded the activities performed during the forming stage of the experimental work and provided the results.

Formation stage

The model efficiency was verified based on the educating experiment. The educating experiment had the following objectives:

- complement the theoretical knowledge required for students' artistic self-development;

- use all the capacity of information and communications technology during education process at universities;

- prepare suggestions after summing up the educating experiment results.

The special course program on the Basics of Self-Development topic was elaborated in the course of the educating experiment and tested. *The course purpose:* Create conditions for students to acquire mechanisms of artistic self-development by using information technology.

The content of the *Basics of Self-Development* course is made up of the theoretical and applicable parts as given below:

Theoretical contents:

– theories of personality and creativity;
– significance and meaning of building up a personality;
– essence of self-development and its components;
– use of ICT in education.

Applied part of the course:

– information technology, standard software, special software, demonstration of the use of software tools' capacity to accomplish different level tasks of the specialty;
– electronic mail, electronic portfolio;
– substantiation of the ICT capacity to boost the education quality (electronic textbooks, interactive board, independent works of students).

As a result of teaching the prepared Basics of Self-Development course, they will acquire:

– theoretical notion of matters like students' self-development and individuality through information technology, "constituent parts

of the self-development system," "position of information and communications technology in the education system and students' potential in self-development";

- knowledge about names and importance of the main computer components, their functions and interconnection;
- skills of preparing and using demonstrative materials (graphics, demo slides, video clips, animations, interactive tasks) with the help of computer environment;
- competence in using internet, establishing business ties via electronic mail;
- skills of using widely spread information transferring tools to store teaching data; multimedia materials.

This course training program is based on the didactic principles of the formation of information culture and the need to establish a close link between the teaching tools, the content of teaching, and the importance of teaching the future course of professional activity of students.

The thematic content of the Basics of Self-Development course are as follows: 1) The notion of "person". 2) Psychology of the personality. Personality and its development. 3) The notion of "self-development". 4) Self-development units (self-awareness, self-discipline, self-actualization, self-improvement, self-education, self-understanding, self-governance, and self-assessment). 5) Creativity of a person's self-development. Concepts of the Creative Theory. 7) Training service organization using information and communication technology. 8) The role of information and communication technology in the education system. 9) Information and communication technology: students' potential of self-development. 10) Creating an electronic portfolio as a means of students' self-development. 11) Multimedia presentation as a means of students' self-development. 12) E-mail as a means of students' self-development. 13) Computer diagnostics of students' self-development.

During the course, all information and communication technology methods were applied to meet all contemporary requirements.

The first, second, and third parts of the program were explained in the form of online lectures, sharing, and forums on topics such as Personality Psychology, Personality and its Development. These methods have greatly contributed to the development of students' managerial skills, emotions, speech culture, knotting, and solicitation.

The self-development concept of the course program, self-development units (self- awareness, self-assessment, etc.) were used in the fourth and fifth topics, methods of critical thinking, reflection, self-regulation, correction, development of fondness for the profession.

The sixth topic of the program was the use of electronic textbooks, such as Organization of Information and Communications Technology Training". Electronic textbooks are educational, control, modeling, testing,

etc. sets of programs, based on computer technology, covering the main scientific content of the subject. An electronic textbook provides more effective features than common textbooks. The use of electronic textbooks in any lesson not only increases the cognitive activity of students, but also creates a system of logical thinking and creativity. The main purpose of e-learning is continuous and complete monitoring of the learning process, as well as the development of information search skills and the benefits of this method to students: self-learning through distance learning, enhancing cognitive activity, improving the quality of education, and achievement of functional literacy.

The seventh topic of the course program was a teleconference on the Role of Information and Communications Technology in the Education System topic. The newsgroup, called on the Internet and distributed to different computers, is called the Teleconference. The work in the teleconference mode is organized with Server, the specialized software. It is launched by either sending the News – Read News command from the Internet Explorer window or clicking the News button. The teleconference software in Windows XP is Internet News, and in Windows XP is Outlook Explorer. For example, depending on the same topic, a dispatched information group arrives at the server and distributes it to "nearby" servers. This is how they spread information. For this reason, the data sent from one server to the whole world quickly disappears. It can be read and answered, as well as organized for a discussion.

Teleconferencing is very helpful in establishing relationships and sharing international culture using logical thinking, goals, objectives, and the ability to formulate the subject and scientific views.

The eighth subject of the Information and Communications Technology: Student's Potential of Self-Development program was used in electronic journals. Students were asked to create electronic psychological and pedagogical journals. They familiarized themselves with magazine sections, topics, interviewers, and summarized materials in magazines. The work interested the students greatly. The method allows developing the critical thinking of students, learning creative ways to work and search independently, creating a talent.

The method of creating an electronic portfolio on the ninth topic of the Creating an Electronic Portfolio: the Means of Students' Self-Development course program was used. The main purpose of the electronic portfolio is to analyze the professional growth of students, their professional outcomes and achievements. At the same time, the students' self-education, education, creativity, and accumulation of results in their own knowledge were encouraged. The overall portfolio can also be viewed as students' personal documents. Implementation of the electronic portfolio method has helped each student monitor the individual path of their professional development, demonstrate fully the results of his/her

education, share valuable experience, help future professional skills and increase the student's performance. In addition, creating an electronic portfolio helps students develop their interest, critical thinking, reasoning, decision-making, analysis, and compilation, thus improving the quality of knowledge and self-regulation.

The tenth topic of the course program is Multimedia Presentation as a Tool for Student's Self-Development, which is used in the practice of multimedia presentations. Multimedia presentations provide the opportunity to adapt flexibly to the modern requirements, taking into account students' needs and learning specifics. Properly and correctly used multimedia tutorials make it much easier for students to learn the subject content. The use of multimedia technology makes it possible to point out the capabilities of the training software, including slideshow presentation, enhance the teaching efficiency. Also, the method of multimedia presentations greatly contributes to the development of students' creative thinking, design-based self-education, self-improvement, and depth of thinking.

E-mail communication was used for the eleventh element of the E-mail as the Student's Self-Development Tool course. E-mail is one of the most frequently used features of the Internet. Every day millions of messages worldwide are sent and received. Anyone who has access to the Internet can send and receive messages that are known as e-mail.

At present, e-mail is widely used in everyday life and educational process. It is a communication tool that allows at least two subscribers to share information. The most significant feature of email is its speed. E-mail speed is the same as the speed of a phone, but it does not have to be the same for both parties at the same time. E-mail can contain text, graphic information, sounds, software, etc. as well as information types.

The e-mail system consists of three parts:
- the user agent allows each customer to read and create new information;
- the send agent delivers data from one computer to another;
- the send agent moves data into the recipient's mailbox.

This method develops creativity based on students' interaction, communication skills through communication, (dialogue) literacy, information exchange, and joint projects.

The twelfth program, Computer Diagnostics of the Student's Self-Development, was used for chat, website development and use.

The Internet Chat application is an online chat with real-time chat rooms. Conversations typically interact with the keyboard on their computers, and after a few seconds the interlocutors will be shown on the monitor, and they will be able to chat in the same way.

Altynbek K. MOSHKALOV, Bagdat M. BAIMUKHANBETOV,
Aigerim M. BAIKULOVA, Almas K. ANARBAYEV, Abilkasim Z.
IBRAYEV

Website is a small model of the world. While in the past, a website was created by a single person, the webmaster, nowadays several websites are created.

Internet technology develops in the following directions:
• Web technology
• Website creation economics
• Web design and web marketing
• Human resources and more

Website development consists of several stages:
• Planning
• Development of elements
• Program
• Testing
• Publication
• Advertising
• Control

By creating chats and websites, students can contribute to the development of autonomy, ideas, research culture, and innovation.

All the opportunities of the information and communication technology have been fully utilized in its implementation. In particular, lectures and workshops on the use of electronic textbooks, multimedia presentations.

Lecture is an organizational form of teaching, which is a regular part of the lecturer's report on verbal lessons. It is mostly used in traditional teaching. Opponents of traditional lectures at a university point to the vulnerabilities of this teaching method. Basically, lectures adapt to other people's attitudes, which affects the students' individual work, not all students perceive the lecturer's material. At present, this is one of the most popular views.

We used lecture information in our practical work. For this purpose, an electronic textbook containing all topics was used.

This program, the function of which is implementation of the structure-content model of the student's self-development through the use of information and communications technology, is needed during training students at universities, for performing different activities by using information technologies during the education process:

−provide students with the theoretical knowledge about new information technology, their purposes, principles, forms of teaching and learning under the conditions of computerization of education, methods of teaching;

−establish pedagogical knowledge and competence in teaching and using information technology;

–facilitate the establishment of creative activities like progressiveness (developing students' creativeness, their researching skills).

Control stage

Upon the educating experiment completion, additional diagnostics were performed to the students of the concerned faculties. The final part of the program was a questionnaire of students of the Physics and Mathematics faculty, as well as Pedagogy and Psychology faculty. The following scores were obtained as a result of the questionnaire. Particularly, the following questionnaires were answered once again: Students' General Knowledge on Information and Communications Technology, Diagnostics of Self-Development and Future Professional Level, Diagnostics of the Fulfillment of the Need for Self-Development, Diagnostics for Assessing Self-Development Capabilities, Self-Expression Ability of a Person. Their results accounted for the result of the experiment.

The overall results of the work performed in the Physics and Mathematics, Pedagogy and Psychology faculties is shown in Figure 9.
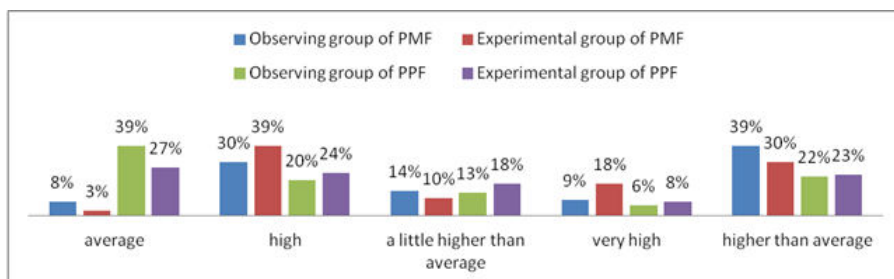
Figure 9. Results of the educating experiment at the Physics and Mathematics, Pedagogy and Psychology faculties.

It is obvious that the result of students of the Physics and Mathematics, Pedagogy and Psychology faculties is higher than the result of the questionnaire before the course. It demonstrates the usefulness of the *Basics of Self-Development* course for the students.

The next questionnaire is a methodology called *Diagnostics of Implementation of the Need for Self-Development.* The questionnaire consists of 16 questions. If the gained score is 55 or more, it shows the pro-activeness to self-development, a score between 36 and 54 certifies that the self-development system has not been established, while a score from 15 to 35 evidences that the self-development stage has stopped.

The general experiment conducted to the students who answered the questionnaire Diagnostics of Implementation of the Need for Self-Development, provided in the Physics and Mathematics, Pedagogy and Psychology faculties, is illustrated by Figure 10 below.
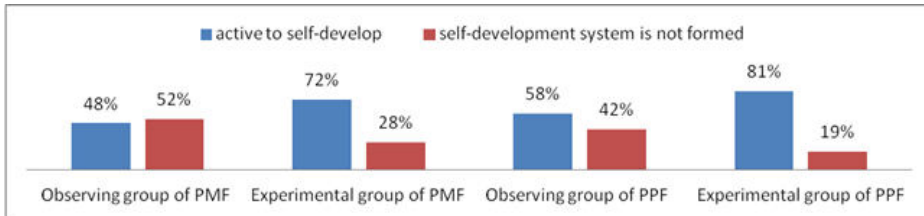
Figure 10. Results and indices of defining the implementation of the need of students of the Physics and Mathematics, Pedagogy and Psychology faculties for self-development in the course of the educating experiment.

We can notice that the knowledge of the students of the Physics and Mathematics, Psychology and Pedagogy faculties in that sphere has advanced, if we compare the two mentioned results.

Out of the two faculties, 140 students took part in this questionnaire as well; their score is shown below. *Of the observing group,* the level of 16% was "low," 24% "higher than average," 21% "high," 39% "average." As for the *experimental group*, the level of 13% was "low," 28% "higher than average," 24% "high," 35% "average." They are shown in the below diagram.
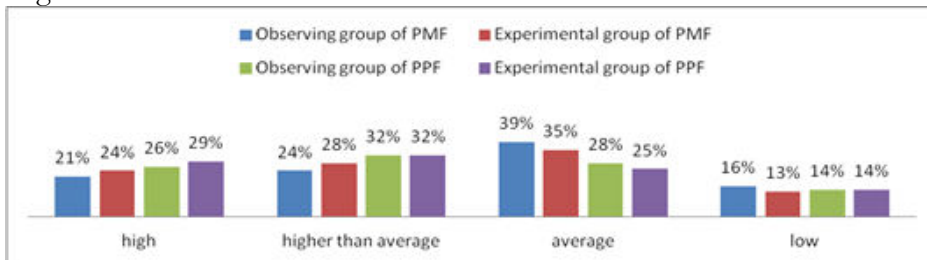
Figure 11. The diagram showing the indicators, which define the assessment of self-development abilities of students of the Physics and Mathematics, Pedagogy and Psychology faculties during the educating experiment.

After completion of the *Basics of Self-Development* course, the scores of students of the Physics and Mathematics, Pedagogy and Psychology faculties gained in the educating experiment were summed up as follows (Figures 12, 13).

As is demonstrated in figures, the capabilities of the two faculties to self-develop increased according to the results of the questionnaire. These indicators demonstrate the efficiency of the mentioned course work.

During the course, the indicators of student's self-development levels were determined practically and verified. The levels of students' self-development were assigned according to the credit system of education. Pre-experimental and post-experimental levels of students' self-development were compared, and the effectiveness of the Basics of Self-Development course was identified. As the outcome of the practical experiment shows in the table and diagram, the number of students whose formation level was low reduced from 41.3% down to 11%, and for students with the average level from 43% to 34.7%, while for students who reached a high level, it increased from 24% to 46%.

PMF; EC; 54% PPF; EC; 58% PMF PPF PMF; EK; 46% PPF; EK; 42%
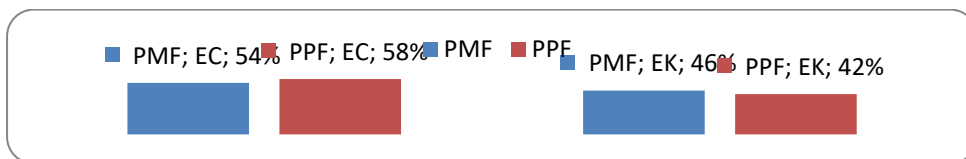
Figure 12. Average scores of students of the Physics and Mathematics, Pedagogy and Psychology faculties before and after the general course.

PMF; EC; 54% PPF; EC; 38% PMF PPF PMF; EK; 60% PPF; EK; 62%
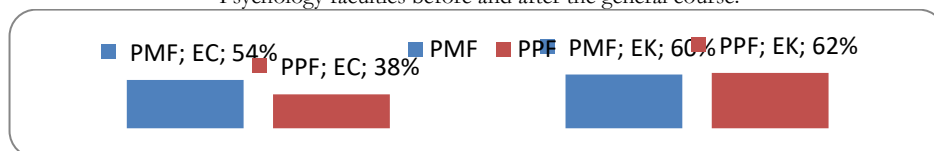
Figure 13. High scores of students of the Physics and Mathematics, Pedagogy and Psychology faculties before and after the general course.

In addition, the result attained by the faculty students participating in surveys, such as the General Knowledge about Information Technology, *Diagnostics of Implementation of the Need for Self-Development*, Assessment of Capacity of Self-Development, has increased.

A comparison of the results of the experiment work and purpose of the research proved the correctness of suggested principles and hypotheses.

According to this, the following conclusions were made:

−A self-creative student based on the use of information and communication technology, first of all, masters the theoretical basics of self-development, theory and practice of creative activity, their role in human development, the origins of human creativity and ways and mechanisms of their further development, obtains the knowledge of the essence of self-concept and their combinations; understands the laws of information processes; organizes the search and selection of information necessary to solve a particular problem; has the skills of completeness, sufficiency, appraisal, presentation, processing, etc.; has the knowledge of the basics of computer literacy; understands that computers, information technology, etc. are the key to solving the most pressing problems in human life, and identifies their advantages and drawbacks; is able to apply his knowledge in practice, professional activity, solve any issues, etc., acquires skills and qualifications.

−The practical experimental work program of students' self-development with the use of information and communication technology by students of higher education institutions has shown that they have the potential to solve the tasks they are facing.

−The wide use of the following types of electronic teaching aids, multimedia, Internet technology within special courses develops students' managerial abilities, emotional background, speech culture, logic, logical thinking, purposefulness, forms their scientific views, relations, ensures an exchange of international culture, self-education through the fulfillment of

creative thinking; distance learning improves the quality of education to improve the current activity, develops functional literacy, critical thinking, creative, self-learning ways to search, gifted, talented, self-expression, such as aesthetic taste, promotes the formation of positive qualities, enhancing the self-creative development of the personality;

– As a result of organizing the special course content to meet the professional needs of future professionals, the attitude of students to the teaching profession has changed and increased their love.

All the above-mentioned qualities are intrinsic to a person who develops himself from the standpoint of creativity. It means that the goals set before the research have been achieved.

Discussion

With the view of the scaling up consumption and use of information and communications technology and long-term assurance of the country's competitive position, we are tasked to expedite implementing information and communications technology in the education system. Currently, the combined, that is to say, traditional and electronic learning is being tested. According to international research[9], it is predicted that the combined education system will prevail in future.

Particularly, the American sociologist D. Bell and V. Inozemtsev[10] put forth the idea of forming a post-industrial state in book "The coming of post-industrial society: A venture of social forecasting," published in 1973. We can also mention, in this connection, the theses of the American futurists E. Toffler and H. Toffler[11] Japanese sociologist and futurist Y. Masuda[12].

In general, the term "Information technology" emerged in science in 1940-1950's, in the early XX century, American didacticians associated it with such concepts as "instruction media," "teaching machines," programmed instruction.

The process of computerizing the knowledge, its main directions, and future aim at systematizing objectives, contents, principles and psychological-pedagogical basics of training future specialists to provide them with information and communications technology and establish a system of education quality assessment. For example, the scholar

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[9] J. Watson, *Nursing: The Philosophy and Science of Caring*, Boulder, University Press of Colorado, 2008.

[10] D. Bell, V. Inozemtsev, *The epoch of dissociation*, Moscow, Center for Investigation of Post-Industrial Community, 2007; Olga Budzinskaya, "Competitiveness of Russian Education in the World Educational Environment," in *Astra Salvensis,* VI (2018), no. 11, p. 565.

[11] E. Toffler, H. Toffler, *Revolutionary Wealth*, Moscow, AST, 2007.

[12] Y. Masuda, *The Information Society as Postindustrial Society*, Washington, World Future Soc, 1999.

"The Content-Structure Model of Students' Artistic Self-Development
Through the Use of Information and Communications Technology," *Astra
Salvensis,* VI (2018), no. 12, p. 363-383

E.Y. Bidaibekov[13] shared his viewpoint in this regard, "Information technology is a unit of technical equipment and methods integrated in a technological streak, which ensures activities like gathering, storing, processing, issuing, and disseminating information through the use of information resources".

K.M. Berkinbayev and B.D. Sydyqov[14] expressed their viewpoints in their publications. They said, "Information technology is a unit of technical equipment and methods integrated in a technological streak which ensures activities like gathering, storing, processing, issuing, and disseminating information through the use of information resources," while "computerization of the society is a socioeconomic and scientific-technical process organized to facilitate the exercising of rights of citizens, governmental bodies and organizations, NGO's, satisfy their demand for information through establishing and using various information resources. The mentioned opinions emphasize the importance of using ICT and developing individuals.

S.M. Kenesbayev[15], concluding that "Computerization of education is a process of using information and communications technology in the theory and practice of education at maximum and utilizing it so as to be able to implement psychological, pedagogical goals of education and teaching," investigating the pedagogical basics of training future teachers to use information technology in higher pedagogical knowledge teaching, theoretically substantiating the readiness of a future teacher to use new information technology in education, proposed the concept "teacher's readiness" for using new information technology and several levels of readiness for pedagogical duties.

D.M. Jusibalieva[16] explained in her research devoted to theoretical basics of establishing an IT culture of students in distance learning as follows: "…student's IT culture is a component of a contemporary specialist's model, person's integrated education".

The researcher A.B. Medeshova[17] proposed pedagogy and methodology of primary education, elective course programs on pedagogy, psychology, physics, and informatics, and emphasized the need to provide

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[13] E.Y. Bidaibekov, "Matters of training future teachers in computerization sphere", in *Pedagogy and Psychology*, III-IV (2012), p. 221-231.
[14] K.M. Berkinbayev, B.D. Sydyqov, "Pedagogical technology of teaching informatics disciplines", in *School of Kazakhstan*, XI (2006), p. 33-35.
[15]S.M. Kenesbayev, *Pedagogical basics of training future teachers to be able to use new information technologies*, Doctoral abstract thesis, Turkistan, 2006.
[16] D.M. Jusubalieva, "Application of remote education technologies at the university: problems and prospective", in *Periodical of Ablai Khan Kazakh University of International Relations and World Languages: "Pedagogical Sciences" ser.*, I (2012), p. 16-20.
[17] A.B. Medeshova, *Pedagogical conditions of development of studying skills through information technologies*, Ph.D thesis, Atyrau, 2006.

electronic textbooks based on information technology and a methodology to use them efficiently. N.G. Daumov[18] showed ways to develop researching skills through internet for students, A.H. Qasymov[19] proposed to establish an information culture of college students through content-wise integration of courses.

L.P. Abisheva[20] (2007) scrutinized the theoretical basics of individualizing the studying activities of university students by means of computers and revealed the didactical capacities. She suggested the software that individualizes students' studying activities by means of computers and multi-level as well as multi-variant tasking system.

Having analyzed works of the above-mentioned scholars, we have been convinced in pursuing an absolutely new line of research.

Conclusion

In our research, we have analyzed scientific works, developed and tested a structure-content model, which will make students' artistic self-development through the use of information and communications technology more efficient.

Our research, dedicated to students' artistic self-development through their use of information and communications technology, embraced the theoretical, methodological, technological aspects. The obtained results have proven the correctness of samples motivating students' artistic self-development through their use of information and communications technology.

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[18] N.G. Daumov, *Developing researching activities of students in the process of the education computerization*, Ph.D thesis, Almaty, 2003.

[19] A.H. Qasymov, *Pedagogical conditions of integrating knowledge of college students through new information technologie*, Ph.D thesis, Atyrau, 2007.

[20] L.P. Abisheva, *Individualization of studying activities of university students by means of computers*, Ph.D thesis, Turkistan, 2007.

Galina Aleksandrovna SHIGANOVA, Irina Sovetovna
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The Concept of "Knowledge" / "Cognition" in Russian Paremia: the Experience of Structural Semantic Representation[*]

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Abstract. *Paremia can be successfully applied virtually to any situation due to its metaphorical nature. The researcher discovers a different attitude, a different system of values and a hierarchy of cultural dominants, when he transcends his own cultural space. As you know, the meaning of paresmanship can be realized depending on the situation of communication in a direct and figurative (figurative, allegorical, metaphorical) sense. The portable meaning of paremia makes it possible to comprehend and experience phenomena of one kind in terms of phenomena of a different kind. This is how analogous possibilities of human thinking manifest themselves, which help to compare the characteristic phenomena with other, more known, more accessible phenomena for observation. Often, the paremia is used in a specific situation, but does not mean its individual elements, but puts the entire situation in touch with some general and well-known pattern that it expresses in a figurative sense. Since the low-level terminal slots reflect individual moments of a person's perception of a particular situation, then there are possible different ways of using the paremias in the semantic sense. The authors show the specificity of the concept of "knowledge" / "cognition" in Russian paremias. This makes it possible to understand the Russian interpretation of the philosophical category of the cognizability of the world.*

Keywords: folklore unit, phraseological unit, paremia, linguoculturology, concept, "knowledge" / "cognition", logeme, axiological parameters.

Introduction

The Paremika is a mirror of the consciousness and self-consciousness of the people, an expression of the value orientations of the nation. Each proverb is a fact of ethnic and national identity. Language is a unique code of folk wisdom, its ideas about the world and itself. Following the philosophers, linguistics tries to return to the origins of human life and recreate the naive picture of the world through language. According to observations of scientists, the creation of ancient

systems is based on the principle of anthropocentrism, that is, the person himself is the measure of everything, which is included in the "world space" in his worldview. Comparative research shows the different role of this consciousness in the world outlook and attitude of the person in different cultures. [1] The social world of a person begins with a relationship with other people who surround it. This is primarily relatives and neighbors, with whom a special relationship develops, as well as guests coming to the house. These relations become the basis for the creation of normative codes of conduct and the formation of moral norms of society. All phenomena that somehow participate in the formation of the human, material and spiritual world, receive verbal expression in the language. Everything that is important in the human world is of some value, receives lexical marking, which we have considered as a conceptual representation of the value representations of the people.

Researches of scientists confirm that paremias in a concise form reflect the real knowledge of the person of the pre-written society about the world. [2] The generality of the content of the pares is explained by the unity of their logical content, the nature of the relations that they transmit between things and phenomena of real life, for paremias are, by the definition of G.L. Perymakov, "signs of vital or logical situations". [3]

Modern cognitive scientists study value concepts of the people on folklore texts, as they are the result of human understanding of the world and self-perception, they are handed over to people's traditions and aspirations, and here the mythological consciousness is also focused. The most "frozen" genres of folklore, in which the entire value system is reflected, are proverbs and sayings.

Paremias reflect the naive everyday life picture of the knowledge of the world and provide a moral and moral assessment of situations and human types regarding acts of cognition, creation of knowledge and self-awareness. The proverb is a linguocultural unit, therefore, it can be defined both from the positions of the anthropocentric research paradigm, and from the point of view of the traditional system-grammatical methodology.

Materials and Methods

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[1] A. P. Babushkin, "Concepts of different types in lexicon and phraseology and a technique of their identification," in *Methodological problems of cognitive linguistics*, I (2001), p. 52-57. Saule Abdrakhmanovna Nurpeissova, Bakyt Aituovna Arinova, Valeriya Vladimirovna Gumenyuk, Ainur Kerimkulovna Kenebayeva, Alpysbay Jumagalievich Kelemeshev, Bakyt Aubakirova, Nadezhda Kozyukova, Zhanar Zhilkybayeva, "Didactiv Innovative Learning Technology by the „Knowledge→Capital" Method," in *Astra Salvensis,* VI (2018), no.11, p. 653-655.

[2] Yu. S. Stepanov Constants, *Dictionary of Russian culture. Experience of research*, Moscow, "Academic Project", 2001.

[3] G. L. Permyakov, "About linguistic aspect of proverbs and sayings," in *Proverbium*, XI (1968), p. 276-285. Cf. Elena V. Lapina, Ljudmila A. Obukhova, Vladimir N. Mezinov, Valentina V. Gladkikh, Olga A. Popova, "Social and Humanistic Values of Teachers in the Supplementary Vocational Training System (on the Example of Voronezh Oblast)," in *Astra Salvensis,* VI (2018), no. 11, p. 577-600.

Galina Aleksandrovna SHIGANOVA, Irina Sovetovna KARABULATOVA, Anna Valeryevna SVIRIDOVA, Lyudmila Pavlovna YUZDOVA

Foreign cognitive linguists recognize the importance of empirical data for a consistent explanation of the links between language and cognition. Increasingly, the need to build a linguistic theory on observing the use of language, on experimental tests confirming its correctness, and on the general knowledge of cognitive function is emphasized. We also recognize the fundamental importance of obtaining linguistic data for analysis from discourse.

The formation of modern cognitive linguistics is associated with the works of both domestic and foreign scientists (M. Birvish, A. Vezhbitskaya, T. van Dijk, R. Jakendoff, J. Lakoff, R. Langaker, M. Minsky, C. Fillmore, A. Chenki). Within the framework of domestic cognitive linguistics, five directions have developed: culturological (Sandra Jukić, Y.S. Stepanov), linguocultural (S.G. Vorkachev, V.I. Karasik, G.G. Slyshkin, G.V. Tokarev), logical (N.D. Arutyunova, R.I. Pavilionis), semantic-cognitive (A.P. Babushkin, N.N. Boldyrev, G.V. Bykova, E.S. Kubryakova, E.V. Lukashevich, Z.D. Popova, H.Pfandl, E.V. Rakhilina, Joanna Szerszunowicz) and the philosophical-semiotic (A.V. Kravchenko, V.M.Mokijenko, Mira Krajnc Ivič).

We extracted Russian proverbs by the method of continuous sampling from the Dictionary of Russian proverbs and sayings. Dictionary of V.I. Dal "Proverbs of the Russian people" only in the heading "Doctrine - Science" contains 298 units. In terms of the number of proverbs, this rubric surpasses many, which makes it possible to draw a conclusion about the intellectual strength of the Russian people, its desire to learn and master the world.

Discussion

Paremias reflect the naive everyday life picture of the knowledge of the world and provide a moral and moral assessment of situations and human types regarding acts of cognition, creation of knowledge and self-awareness.[4] The proverb is a linguocultural unit, therefore, it can be defined both from the positions of the anthropocentric research paradigm, and from the point of view of the traditional system-grammatical methodology. Known is the theory of N.M. Shansky on the reckoning of folklore units, namely proverbs, to the phraseological level of the language, which were classified into a group of phraseological expressions of a communicative nature: "Among the phraseological expressions, two groups should be distinguished: phraseological expressions of a communicative nature and phraseological expressions of a nominative nature. The Phraseological expressions of the first type are predicative phrases equal to the sentence. They are always a whole statement, they express this or that judgment ".[5]

Thus, the folklore unit of the sentence structure is placed on a strictly defined linguistic level due to the properties of reproducibility in the finished form,

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[4] G. Bashlyar, *Selected: Poetics of space*, Moscow, ROSSPEN, 2004, p. 164 -165.
[5] N. M. Shansky, *Lexicology of the modern Russian language: textbook [text]*, Moscow, Education, 1972, p. 204.

the stability or constancy of the component composition, the abstractness of the value formed in a certain social environment on a figurative derivational basis.[6]

he traditional linguistic and cultural understanding of the proverb is the following: "... a short, rhythmically organized, stable in speech, figurative folk saying. Being used in the meaning of the figurative - according to the principle of analogy to its literal sense ("What you sow, you will reap"), the proverb contains the aphoristically condensed expression of any facet of popular experience; the subject of the utterance is considered in the light of the generally recognized truth expressed by the proverb. The compositional structure of the proposition in the proverb (usually two-term), often reinforced by rhythm, rhyme, assonance and alliteration, coincides with the syntactic one. "[7]

The comprehension of reality in Russian paremias is carried out through cultural codes. The cultural code is information encoded in a certain form, which allows to identify the culture. There are several cultural codes that produce an understanding of reality within the framework of various schemes: an animistic (gestalt-plant), biomorphic (gestalt-animal), anthropomorphic (gestalt-human), fetish (gestalt-object), actional (gestalt-action). [8] For example, an active cultural code produces quasi-stereotypes reflecting certain types of activity.[9] One of the main actions by which the learning activity takes place is walking: the scientist leads, the unlearned one goes, science does not go to the forest. This reflects the understanding of learning as a process that requires constant search, some physical expenses. There may be associations with the road of life.

We can deduce from the above definition two structural levels of the proverb - cognitive and cultural. The cognitive level is universal. The cultural level contains both universal and national worldview. The cognitive level is parametrized by the characteristics of memory, the accumulation of information in it, the mechanisms of cognition, the preservation of knowledge by the linguistic system, and also the perception of language as a means of expressing the awareness of the ambivalence of everything.

According to L.B. Savenkova, "the concept presentation in its expression, from the language position, can not be limited solely to lexical ... level. Its realization is multifaceted ... Paremia should be given an important place in the creation of the semantics of cultural concepts belonging to whole ethnoses, because they contain not a chamber, but a common for all (or a significant number) carriers of a particular language of knowledge ". [10] According to the scientist, the concept is represented by 1730 paremia about knowledge, mind, truth,

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[6] Yu. M. Lotman, B. A. Uspensky, *Myth-name-culture*, Sankt Petersburg, Semiosphere, p. 530.

[7] L. B. Savenkova, *Russian paremiology: lingvoculturological aspects*, Rostov-on-Don, Publishing house of the Rostov University, 2002, p. 291.

[8] W. Kohler, *Gestalt psychology: An introduction to new concepts in modern psychology*, New York, New American Library, 1947.

[9] Russian character: is there a Russian "cultural code"? 06.01.2016 [Electronic resource]: http://z-news.xyz/russian-character-is-there-a-russian-cultural-code/, accessed 24. 04. 2018.

[10] L. B. Savenkova, *Russian paremiology: lingvoculturological aspects*, *p. 127*.

education and self-realization. Thus, it can be said that the concept of "knowledge" / "cognition" is national, having axiological characteristics.

The value approach in identifying concepts in paresmies should prevail because "the systematization of paremias in accordance with the reflection in them of individual concepts can not be free of shortcomings, for in some cases one can find in one paremia a connection not with one but with several concepts simultaneously.[11] So, multi-concept in paremia is an objective linguistic cultural reality, which prompts the need to identify axiological parameters. In this regard, for the description of the concept, paremias from the dictionary V.I. Dal were selected; is a not only from the heading "Learning is a science", but also from the "Literacy", "Man", "God is faith", "Faithfulness is the message", "Work is a craft", etc. It follows that the essence of the concept "knowledge / cognition" is important on the scale of values in the minds of the Russian nation.

Results

This concept presents itself in the following aspects, which in the future will be nominated by the term "microconcept":

1. Getting book knowledge. The ability of a person to him;

2. Teaching (education) and the age of a person;

3. Teacher, master;

4. Teaching and corporal punishment;

5. Attitude towards a scientist, a knowledgeable and experienced person; the use of science;

6. Mental abilities, efforts and experience in work or craft;

7. Knowledge and responsibility;

8. Relativity, incompleteness of knowledge (experience);

9. Ability, skill, agility, savvy in craft;

10. Knowledge of human and divine providence;

11. Getting knowledge through different types of sensory perception;

12. Cognition through experience; unknowability, the mystery of life and death, the unknown fate;

13. Knowledge (science, teaching, craft) and human well-being (wealth);

14. Scientific knowledge and productive work;

15. Knowledge, experience, wit about specific life and professional situations.

The most frequent characteristics are the infinity of knowledge and the benefits of knowledge for both the individual and society. Let us illustrate the foregoing microconcepts with proverbs, which will allow us to identify certain logemes (the term of L.B Savenkova), which reveal the place of this or that entity on the national scale of values. The concept of "value" is used on the basis of the theoretical propositions of L. Lossky, J.P. Kozelsky, M.A. Kisel, P.S. Gurevich,

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[11] M. Slockhower, *Mythopoesis: Mythic Patterns in the Literary Classics*, New York, Wayne State University Press, 1970, p. 363.

V.A. Blumkin and others, in which attention is focused on the educational, ideological functions of proverbs.

Logem 1 is derived from proverbs that verbalize microconcept 1 (see above):

- A person who receives knowledge overcomes various hardships, difficulties (Those who want to know a lot need to sleep a little, go to science - tolerate the flour.). In the same microconcept, one more logem is allocated:

The person receiving the knowledge must have the appropriate abilities (Learning to read and write, and learned to sing and dance.) Who is up to the skin and who is in the storehouse. What is not behind the skin (skin), to the skin? Science is not beer, you can not get it into your mouth.).

Logem 2 - Age-old learning is late and useless - is derived from the proverbial content: Young learn early, old-late. With the devil grew, and the whip is not a bit. Did not teach across the shop, but stretched out all the way - you will not learn. Married to learn - the time has gone.

Logem 3 - It is necessary to have the knowledge and ability to teach others - is embodied in proverbs: By the master's skill to know. Everyone takes up education, but not all of them learns. Teach others - you will understand. It is wise to teach that which we do not know. From the clever you will learn, from the stupid you will forget. Do not teach (ignorant) in the priests do not put. Who knows more, and books in hand.

Logem 4 - In training, corporal punishment is necessary, but not for people incapable of teaching, useless - expressed in proverbs: The tree is dumb, and teaches you how to teach. The whip is not flour, science is ahead Even if you whip a whip behind your back, then you will not get that knowledge into the pupil's head. It is a lot of science, yes it is not crossed.

Logem 5 - A scientist, a knowledgeable person is worthy of respect, his advice is cherished - presented in proverbs: A scientist (intelligent) leads, and an unlearned one goes. Science is more faithful than gold bail. Not the gods burn pots (all the same people). Learned to teach only to spoil.

Logem 6 - Science (knowledge, literacy, craft) feeds a person, helps him survive, benefits society, the state - manifested in proverbs: Who reads a lot, it does not disappear. More literate, less fools. God's will stands light, people live by science. Do not twist and bite. Learning to read - always come in handy. You are a make dress and again a porous sewn, then you will lose track of time.

Logem 7 - Knowledge, experience, mental activity are valued above simple skills - expressed by a large number of proverbs: Master alone, ten pods. The beast is not poisoned by dogs, by departure. Not a race wolf beat, a ruse. From one tree an icon and a shovel. Not that expensive, that is red gold, but expensive, what kind of skill. Not by force they fight, by skill. Do not pay for the awl - for the rule. Do not work the road - skill. It's not hard to do, it's hard to conceive.

Logem 8 - Who knows more, he is responsible - verbalized in individual proverbs: Who knows more, so much is asked. Who knows more, he sleeps less.

Galina Aleksandrovna SHIGANOVA, Irina Sovetovna KARABULATOVA, Anna Valeryevna SVIRIDOVA, Lyudmila Pavlovna YUZDOVA

Logem 9 - In any case you need a knowledgeable, intelligent (or masterful) person - implemented by a large number of proverbs: From a baked egg of a live chicken will sit. I covered one cap with two. He makes a rope from the sand. He will pass through the eggs, not a single one will crush. He floats without the help of water meetings. A good cook on the lump of a louse beats, and the tongue of a plate rubs. His business is like a goose.

Logem 10 - The world is known through direct perception of the senses - is expressed by proverbs: Eyeglasses can not be heard. The deaf is half of salvation, does not hear the lawless. Then two ears to listen more. Well-fed eyes in the world do not. Pace of hearing is a vision. His eye is a diamond (or a lookout). And the oblique eye sees far away. To the blind man all the kopecks. Even then, I'm not blind, if I groped for the oven. The deaf and the dumb have nothing to talk about. The deaf person will not hear, so he will guess. Ears are the grace of God, tongue is a curse. A deaf person feels a lot, but a blind man sees a lot.

Logem 11 - Objects of reality are known through personal experience - represented by proverbs: Without taste, you will not guess. Not taking force, you do not recognize strength. On the wort of beer you do not know (guess). Do not fumble, you can not cook.

Logem 12 - Destiny, life, vicissitudes of fate, death is unknowable by a person - they contain proverbs: Let's see how we eat together with each other. Let's go and see if we are sitting well. I do not remember how I was baptized, but how I was born, I completely forgot. You will not steal (you will not guess) where you will drown. The water is dark in the air. God knows who is eating like lunch. God knows what is in the cat: and the one who knows and who carries the cat.

Logem 13 - Knowledge does not always bring prosperity and wealth to a person - manifests itself in the following units: Now there are many literate and very few well-fed. The rich - the money they teach, and the poor - those books torment. Gift is not literate, but gingerbread cooks are written. We are simple people, we eat gingerbread cookies thick. We are illiterate people, we eat gingerbread cookies unwritten.

Logem 14 - The labor of the farmer is more important than the literacy work - is realized only in two proverbs: The feather of the plow is lighter. Gramotey is not a plowman (not an employee).

Logem 15 is derived from a few proverbs, united by the thought "Do not Teach the Scientist": Do not teach to dance, I myself was buffoon. The scientist is to teach - only to spoil. Do not teach the fish to swim - teach the Astrakhan fish to plast. To the driver - a cheek on the cheek. Do not teach the lame to hobble. Do not teach the stove, do not show grease.

Despite the multilayeredness and inconsistency of the interpretation field of this concept, which indicates its national importance, one can see the axiological constant - teaching, science, educated people in the minds of the people receive a positive evaluation: Teaching - beauty, and lack of knowledge - dryness. Learning is light and ignorance is darkness. A red bird is a feather, but a man is learned. A hundred hands in a good head. Learn to the good, so bad in your mind will not go.

The most extensive is the micro-concept with the notion of knowledge as a craft, profession, experience and intelligence related to the execution of a case: The lay master to know. A good tailor with a stock sews. Everyone will dance, but not like buffoons. Wedge hanging - the skill to show. It's a good book, yes the tellers are bad. This science was not given to him. This is due to the fact that in them the Russian people's consciousness fixed and abstracted the information necessary for the survival of both the individual and the nation as a whole. From the above list of pares, value orientations are revealed: the desire to master knowledge and skills, to professional experience, skill, literacy, skill in craft. Proverbs not only logically represent knowledge about the realities of life, but also express attitudes toward them through the prism of ethical, religious ideals that have evolved in the worldview of a nation.

The symbol of excellent skill is dancing: do not teach to dance, I myself buffoon, everyone will dance, but not like buffoons. To represent the writer, the scene of agricultural work is used: the land is white, the seeds are black: five plow, two plow, one manages (the person writing). Thus, agricultural labor, which is very important for the peasant, is compared with intellectual labor, training, and the latter is given a positive evaluation. Mastering any science, knowledge in the proverbs and sayings of the Russian people is indicated by the scene of buying or eating, that is, the acquisition of an item for a long time. One can say that once acquired knowledge remains with man forever: the dog ate, only the tail choked; not to eat you this science; in a smart conversation to be - mind to buy; Thomas will not buy his mind, he will sell his own. Fetish cultural code assumes the conceptualization of such parameters as the mind, science. Mental activity of man - the concept of abstract, compared with specific objects. This approach makes it possible to identify more clearly and clearly the properties of an incomprehensible, abstract phenomenon: kindness is empty without a mind, science is not beer, you can not inject it into your mouth. Mind and science are represented as objects, liquids filling a cavity.

The level of abstraction of the meaning of paremia is higher than the abstraction level of the derivation base semantics. Indeed, most proverbs include in their structure the nouns of concrete semantics, which name the object of labor and cognition, the instrument of labor, products and its results, animals, persons by occupation, as well as verbs denoting active physical and cognitive actions: field, , iron, gold, hammer, spindle, awl, soh, fish, hare, cow, wolf, carpenter, shwitch, catcher, painter, blacksmith, plowman, shooter, beater, tailor, bread, pies, yeast, tortillas, flour, boots, canvas, bast shoes, rifle, beat, dance, rub, know, teach, hack, hold, write, oven, fire, sew, walk, to forge, to get along, covered, call, knock down, to plow, to do formation, etc.

The study of the realization of the conceptosphere is one of the most essential links in mastering the language and enhancing the cultural communication of man. Correct and appropriate use of this or that unit gives speech a unique originality, expressiveness and accuracy, making it emotionally-colored and original. Acquaintance with the units of the language and their translation makes it possible

to understand the mentality, way of life and culture of the Russian people, and, of course, to master and learn Russian in perfection.

Conclusion

Undoubtedly, the absolute majority of proverbs appeared in professional discourse, in the crafts environment, that is, it was specifically situational, possessed analytical value. Over time, the semantic structure of the paremias lost its connection with the derivational base, acquiring abstractness, went beyond the discourses that circulated in everyday, peasant, handicraft and other professional spheres. The core of the proverbial meaning was the social and ethical connotation, which pointed to the ideal, norm or anti-ideals that had developed in the national consciousness. Each proverb represents a certain scenario or a live picture, the consequence of which is instruction, evaluation, rule; at the same time, paremia tend to be laconic in the structure of the sentences in which the implication occurred.

As can be seen from the examples, the segment containing an alternative is reduced and removes a pronounced positive appraisal; segment specifying, concretizing; segment, describing the effect and content of the first part of the sentence, that is, segments that reduce the rate of acquisition of abstract semantics by paremia, as well as perception and memorization, are reduced.

Not without reason, one can draw a conclusion about the constitutive function of negation (in the semantic plane of expression) of the concept in the interpretation field of the paremic. As a part of proverbs, in particular, the private meaning of negation is realized - the opposition of essences, processes, qualities, phenomena, situations, some of which are interpreted as an ideal, a pattern of behavior, others as negative. The constancy of the existence of opposites within the framework of one entity is realized with the help of antonymic pairs - linguistic and discourse, which are frequency verbalizers of the conceptual values of the concept.

Thus, the paralements reflect national attitudes, a description of the main gestalt and scenarios is given. Proverbs contain a scale of values and priorities that are characteristic of a given linguistic and cultural community. In the ordinary consciousness of native speakers, the school is associated with a good and useful work, study - with hard work. Russian proverbs and sayings contain the main settings, frames and scripts of the "knowledge" / "cognition", reflecting the understanding of the need for instruction; they contain a characteristic of the subjects of the pedagogical process: the teacher, the student. There are also negative connotations of the concept "knowledge" / "cognition" (for example, when comparing with agriculture). The Russian person tries to comprehend the learning process by comparing it with closer and more comprehensible handicraft or field work.

"The Concept of "Knowledge" / "Cognition" in Russian Paremia: the Experience of Structural Semantic Representation," *Astra Salvensis,* VI (2018), no. 12, p. 385-393

Theology and Religion

Inocent-Mária V. SZANISZLÓ OP

Christlich Geprägte Menschliche Handlung als Basis für die Soziale Lehre der Kirche

Christian Embossed Human Action as a Basis for the Social Doctrine of the Church

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Abstract. *The question of the place of the social doctrine of the Church between the systematic theological sciences is very important for the precise definition of the sources and the scientific treatment of the subject. In the search for answers to this question we try to go out of the science of human deeds called Moral Theology and its practical application in society with the meaning "the leadership of the Christian attitude" (SRS, 41). In the matter of moral act, St. John Paul II reminds us that the relation of human freedom and the law of God (whose expression is conscience) is characterized by human action. Many theologians (VS, 75), even if they do not follow the earthly goal in a utilitarian and pragmatic manner, but do not solve the action properly, because they do not understand enough the object of moral act (finis operis). These underestimate the fact that the will is to take part in the concrete act of his choice and that these acts are prerequisites for the moral quality of the object and its orientation toward the goal. This fact is also noticed by the German moralist Anselm Günthör. He criticizes the thinking of the other moralists (Böckle, Schüller and Gründel), according to these are only in direct relation to acts of God which are always evil in themselves. Helmut Weber tries to reconnect both sides. In his theological personalism he defends that support and development are the most important in orality. The first goal of Moral Theology is not to slow down or bury the talents, but to use them boldly and multiply them. The very first role of moral act is that the good and valuable in the world is multiplying and growing. Finally, Weber wants to answer the question of how we should begin, so that ethics is about the concrete, and shows that his theory helps more when we refer to natural law, love, or human dignity.*

Keywords: *Moral act, Freedom, Law of God, Natural Law, Human dignity.*

Enzyklika des Hl. Johannes Paul II. *Veritatis splendor*[1] weist auf das sittliche Handeln folgendermaßen hin: die Beziehung der menschlichen Freiheit zum Gottesgesetz (dessen Äußerung ist das Gewissen) wird durch das menschliche Handeln charakterisiert. Das Handeln ist Äußerung von Gutem und Bösem im Menschen, und qualifiziert den Menschen in seinem inneren Dasein. Das menschliche Handeln ist *sittlich*, da es nicht nur äußere Auswirkung hat, sondern eine Änderung im Inneren des handelnden Menschen hervorruft (das innere geistliche Profil). Der Mensch macht durch seine guten Taten die Welt um sich nicht vollkommener, aber sein eigenes Ich wohl, und umgekehrt. Die Sittlichkeit des Handelns wird durch das moralisch natürliche Gesetz bestimmt, das eigentlich das Gesetz des wahrhaft Guten ist und jedes Wesen zu seinem eigenen Ziel führt. Dieses Gesetz wird durch den eigenen Verstand, bzw. im Licht der Offenbarung (Gottesgesetz) erkannt. Das Handeln ist dann sittlich gut, wenn der freie Willen des Menschen mit dem wahren Gut des Menschen übereinstimmen und dadurch Äußerung seiner gutwilligen Orientierung auf das Endziel ist, auf Gott selber. Nur solches Handeln, das nicht im Widerspruch mit dem Guten ist, kann der Weg des

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[1] Hl. Johannes Paul II., *Enzyklika Veritatis Splendor,* http://w2.vatican.va/content/john-paul-ii/de/encyclicals/documents/hf_jp-ii_enc_06081993_veritatis-splendor.html*,* p. 71, accessed 12. 04. 2018.

Lebens sein. Handeln ist nicht nur in dem Falle gut, wenn es ein gutes Ziel anstrebt, bzw. aus einem guten Motiv heraus folgt, sondern, wenn es mit dem echten Gut der Person im Einklang und auf das endliche Ziel orientiert ist[2]. Wenn das Objekt der Handlung nicht im Einklang mit dem endlichen Ziel und dem Guten des Menschen ist, kann das Handeln nicht sittlich gut sein (in Christus sind wir zum neuen Geschöpf geworden, das Licht seines Bildes soll in unserem Inneren leuchten[3]). Das Leben des Christen hat im Ganzen teleologische Prägung – da es auf das höchste Gut des Menschen ausgerichtet ist, auf Gott. Das hat aber keine subjektive Prägung, es ist nicht von der Absicht des Handelnden abhängig, sondern es setzt voraus, dass es durch die Erfüllung der Gebote gewährt ist.

Für den hl. Thomas gültig war: wahrhaftig sein heißt *sein*. Bei ihm muss die Suche nach Wahrheit mit der Realität eindeutig korrespondieren. Diese Realität ist für ihn Gott und der Glaube in Gott (Splendor veritatis).[4]

Manches Handeln richtet sich auf die Übereinstimmung des Handelns mit dem voraus genommen Ziel und den Werten, die realisiert werden sollen. *Kriterium der Sittlichkeit* ist hier durch die Beurteilung vom Prämoralen? Gut mit dem entsprechenden prämoralen (also sittlich undifferenzierten) Werten. Richtig ist hier also so ein Handeln, das zur Minimalisierung des Bösen und zum Maximum des erreichbaren Guten führt.

Viele Theologen, obwohl sie nicht nur utilitaristisch und pragmatisch das irdische Ziel verfolgen, beurteilen sie das Handeln nicht richtig, denn sie verstehen nicht genügend das Objekt des sittlichen Handelns (*finis operis*).[5] Sie unterschätzen nämlich die Tatsache, dass der Wille an konkreten Wahlakten auch beteiligt werden muss und dass diese Aktivitäten eben die Voraussetzung für das sittliche Gut des Handelns und für die Ausrichtung auf das Ziel sind. Andere lassen sich von der Theorie der Freiheit inspirieren, die mit dem Verhältnis der Wahrheit und des Guten nicht rechnet: dabei ist der Wille gar keinen Normen unterstellt, aber er ist für die Folgen seines Handelns verantwortlich. Teleologismus und Konsequenzialismus (strebend nach der Formulierung der Normen für bestimmte Wahrheiten und konkrete Handelsweisen nur durch Aufzählen von Folgerungen, die nach Ausübung der Entscheidung zu erwarten sind), Proporzionalismus (durch das Vergleichen der Werte und Beobachten des Guten widmet seine Aufmerksamkeit dem untersuchten Verhältnis von guten und schlechten Auswirkungen, wobei betrachtet wird, ob das Gute „größer" und oder das Böse „kleiner" in der Situation herauszukommen vermag) anerkennen zwar, dass die moralischen Werte mit Vernunft und Offenbarung entdeckt sind, aber alle drei finden es unmöglich festzustellen, dass manche konkrete Handelsweisen durch eine universelle Norm verboten werden könnten , die in allen Kulturen gelten könnte. Solche Freiheit des Willens aber, die den Gottesgeboten und dem natürlichen

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[2] *Ibidem,* p. 72.

[3] *Ibidem,* p. 73.

[4] Inocent-Mária V. Szaniszló OP, "Denken des hl. Thomas von Aquin als eine gute basis für gerechte Sozialpolitik," in *Astra Salvensis,* IV (2016), no. 7, p. 14.

[5] Hl. Johannes Paul II., *Enzyklika Veritatis Splendor,* p. 75.

Gesetz widerspricht, kann nicht entschuldigt werden. Die Liebe zu Gott und dem Mitmenschen sind unumgänglich mit der Einhaltung der Gebote verbunden[6].

Eine Erwägung von Auswirkungen der Handlungen ist unzulänglich als Methode zur Beurteilung des Handelns, ob die Entscheidung für dieses Handeln an sich richtig oder falsch war. Die vorhersehbaren Folgen gehören nämlich zu den Modalitäten, die das Handeln zwar sittlich korrigieren (als eine Möglichkeit, einen Fall) doch seinen Charakter (Art) nicht wandeln können. Bei der Unvorhersehbarkeit gilt: Wie können die Fakten, die vernebelt bleiben, zum entscheidenden Kriterium unseres Handels werden?

Johannes Paul II. äußerte sich übereinstimmend mit dem hl. Thomas Aquinas, dass der Moralcharakter des menschlichen Handels vor allem so vom (mit dem freien Willen) gewählten Objekt abhängt, wie es von der Perspektive der handelnden Person wahrgenommen wurde[7]. Das Objekt der Willensakte ist das freiwillige Handeln. Insofern es mit der Vernunftordnung übereinstimmt, ist es Ursache der Güte des Willens, macht es uns sittlich vollkommener und hilft uns, unser letztes Ziel im vollkommen Guten, der ursprünglichen Liebe, zu erkennen[8]. Objekt ist hier kein physisches Ereignis, das eine bestimmte Änderung in der äußeren Welt hervorruft, sondern es ist das unmittelbare Ziel einer freien Wahl, die den Willensakt der handelnden Person den sittlichen Charakter erteilt[9]. Der Grund, warum die gute Absicht nicht genügt, liegt darin, dass das Handeln von seinem Objekt abhängt, also davon, ob es auf Gott gerichtet werden kann, oder nicht, und so die Vollkommenheit der menschlichen Person bewirkt. Die innere Teleologie des menschlichen Handelns besteht darin, dass die Akten, die bereits aus ihrer eigenen Natur auf Gott gerichtet werden können, sind dann ebenso noch aktuell durch die Liebe zum Willen Gottes? Liebe vom Willen auf Gott orientiert[10].

Johannes Paul II. lehnt die Meinung ab, dass es unmöglich ist, bestimmte Handlungen nur ihrem Objekt nach als sittlich schlecht zu bewerten. Die Vertreter dieser Behauptung fordern, damit man vor allem die Absicht des Handelnden, die vorhersehbaren Folgen auf alle betroffenen Personen berücksichtigt. Der Papst betont, dass das vorrangige und entscheidende Element für das moralische Urteil das Objekt der menschlichen Handlung ist, das darüber entscheidet, ob sie auf das Gute und auf das letzte Ziel gerichtet werden kann[11]. Ob es wirklich so ist, erkennt die Vernunft im Sein des Menschen, in seinen natürlichen Neigungen, in der inneren Finalität seiner Triebkräfte, die ständig auch eine geistige Dimension

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[6] *Ibidem,* p. 76.

[7] Hl. Thomas von Aquin, *Summa Theologicae*, I-II, q. 18, a.6.

[8] Hl. Johannes Paul II., *Enzyklika Veritatis Splendor,* 78.

[9] Johannes Paul II. zitiert *Katechizmus der Katholischen Kirche* (siehe: http://www.vatican.va/archive/DEU0035/_INDEX.HTM, § 1761, accessed 12. 04. 2018), dass es »konkrete Verhaltensweisen, die zu wählen immer falsch ist, weil ihre Wahl die Ungeordnetheit des Willens einschließt, das heißt ein sittliches Übel«, siehe Albert Beneš OP, *Principy křesťanské morálky,* Praha, Krystal, 1997, p. 47.

[10] Johannes Paul II. zitiert den hl. Alfons von Ligurien: „Es genügt nicht, gute Werke zu tun, sie müssen gutgetan werden. Damit unsere Werke gut und vollkommen sind, müssen wir sie mit dem klaren Ziel tun, dass sie Gott gefallen.", *Ibidem,* p. S. 47.

[11] Hl. Johannes Paul II., *Enzyklika Veritatis Splendor,* 79.

haben: Genau das sind die Inhalte des Naturgesetzes, sie bilden die Gesamtheit der Güter für die menschliche Person, die sich in den Dienst des Guten der Person stellen, des eigenen Guts und der Vollendung. Diese Güter sind vom Dekalog geschützt, der nach dem hl. Thomas das ganze Naturgesetz enthält. Die Vernunft bezeugt, dass es Handlungen gibt, die in sich sittlich schlecht sind - unabhängig von der Absicht und den Umständen[12]. Hl. Johannes Paul II. sagt: „Was zum Leben selbst in Gegensatz steht, wie jede Art von Mord, Völkermord, Abtreibung, Euthanasie und auch der freiwillige Selbstmord; was immer die Unantastbarkeit der menschlichen Person verletzt, wie Verstümmelung, körperliche oder seelische Folter und der Versuch, psychischen Zwang auszuüben; was immer die menschliche Würde angreift, wie unmenschliche Lebensbedingungen, willkürliche Verhaftung, Verschleppung, Sklaverei, Prostitution, Mädchenhandel und Handel mit Jugendlichen, sodann auch unwürdige Arbeitsbedingungen, bei denen der Arbeiter als bloßes Erwerbsmittel und nicht als freie und verantwortliche Person behandelt wird."[13]. Die gute Absicht und Umstände können das Böse vermindern, nicht aber aufheben. Das Böse kann nicht zum wahrhaften Gut des Menschen führen. Die Lehre vom Objekt als Quelle der Sittlichkeit ist authentischer Ausdruck der biblischen Moral, der Gebote, der Liebe und der Tugenden[14]. Die sittliche Qualität des Tuns hängt von der Treue zu den Geboten ab, die der Ausdruck von Gehorsam und Liebe ist. Ohne diese rationale Bestimmung der sittlichen Qualität des Handelns wäre es nicht möglich, objektive sittliche Ordnung zu bejahen, und keine bestimmte Norm festzulegen, die ausnahmslos verpflichtend wäre.

Günthörs Kritik der teleologischen Konfrontierung des Guten

Günthör kritisiert das Denken von den deutschen Moralisten Böckle, Schüller und Gründel, derer Meinung nach in der direkten Beziehung zu Gott nur die Handlungen sind, die an sich selbst immer schlecht sind (Hass gegen Gott, Glaubensverleumdung)[15]. Das ist durch ihre Natur bereits verboten, es ist in seinem Wesen immer übel. In den zwischenmenschlichen Beziehungen und bei der Benutzung von irdischen Wirklichkeiten gibt es keine Übeltaten an sich. Es gibt auch hier ständig verbindende Grundhaltungen (Liebe, Hilfsbereitschaft, Dankbarkeit) und dagegen zu sündigen ist immer schlecht, diese lassen doch ihre konkrete Verwirklichung offen. Über die sittliche Qualität einer Tat entscheidet nicht nur die Tat an sich, sondern auch ihre Folgen (teleologische Begründung von Normen). Es geht also darum, ob die Tat mit ihren Folgerungen einen größeren

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[12] Siehe Hl. Schrift: 1 Kor 6,9-10.

[13] Siehe *Dokumente des II. vatikanischen Konzil: Pastorale Konstitution Gaudium et Spes über die Kirche in der Welt von heute* (GS), 27 (http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_ge.html, accessed 12. 03. 2018); vergl. Hl. Johannes Paul II., *Enzyklika Veritatis Splendor,* http://w2.vatican.va/content/john-paul-ii/de/encyclicals/documents/hf_jp-ii_enc_06081993_veritatis-splendor.html*, p. 80, accessed 02. 02. 2018.

[14] *Ibidem,* p. 82.

[15] Anselm Günthör, OSB, *Morálna teológia* I/b. Trnava, SSV, 1994, p. 78-85.

Wert bringt und Gutes auswirkt. Das geschieht durch das Vergleichen von Werten und Gutem. Da das irdische Gut nicht absolut ist, kann kein Wert in allen Fällen seinen Vorrang prätendieren, dass seine Vernachlässigung an sich übel sei. Solch eine Handlung ist verboten (unsittlich), die in ihren Folgerungen das eigene Ich oder den Nächsten bei gewisser Entwicklung behindert. Es geht also um das Verbot aufgrund der Konfrontierung. So zu handeln, damit es zu weniger Wertvollen führt (und zu menschlich weniger Gutem), darf man nicht, im Gegenteil man so muss handeln, damit in dem gegebenen Wert etwas mehr und Gutes geschaffen wird[16].

Dadurch wird die Lehre von der Existenz der Handlungen, die in den menschlichen Beziehungen an sich übel sind, falsch. Denn gewisse Ziele, bzw. mit dieser Handlung zusammenhängende Objekte, die eben die Handlung ausmachen (direkter Mord eines Unschuldigen) sind eigentlich an sich nicht immer unsittlich und machen die Tat an sich noch nicht immer übel. Ebenso wäre auch die Lehre falsch, dass es nicht erlaubt sei, die edelsten Ziele durch eine Handlung zu erreichen, die an sich schlecht ist[17].

Günthörs Gegenargumente sind:

- man kann keine Moraltheologie aufgrund der Verallgemeinerung von Konfliktfällen aufbauen und aufgrund der Folgerungen von ungerechten Folgen. Das Ziel der Handlung ist klar.

- Sittlichkeit der Handlung wird nicht nach der äußeren Auswirkung beurteilt (Folgen, die schließlich zum Erfolg führen wie bei *Utilitarismus*), sonst wird sie zweitrangig (weil die sittliche Qualität des Menschen wird nicht von sich selbst abgeleitet). Die Folgen der Tat hängen oft von den Tatsachen ab, die der Mensch nicht beherrscht. Die wirkliche Sittlichkeit beruht vom Wesen her (schon gar nicht ausschließlich) nicht im Aufzählen von Folgen der Handlungen, sondern in **der Entscheidung** für die Handlung und in der Handlung selbst[18]. Nicht die Folgen bestimmen, was sittlich ist, sondern in erster Linie die handelnde Person mit der von Gott geschenkten Pflicht zu wollen und zu handeln.

- *Teleologismus* findet das Üble an den Taten nur in Bezug auf Gott und auf dem Gebiet des irdischen geht es um neutrale Handlungen, in Bezug auf den Wert

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[16] Seiner Meinung nach ist es in bestimmten Fällen richtig, sogar nötig das unschuldige Lebewesen (Kind im Schoß der Mutter) zu töten, damit die Mutter für die lebenden Kinder gerettet wird. Man soll eine wahre Lüge benutzen, wenn man dadurch den Unschuldigen vor dem Tod, bzw. viele Personen vor dem großen Schaden retten kann. Die Sittlichkeit des Handelns folgert hier nicht aus dem Handeln selbst, sondern aus den Folgen in konkreten Situationen. Das heißt, bei den Moraltugenden gibt es kein richtig oder falsch ohne Rücksicht auf die Folgerungen. Es gibt also keine Taten die an sich schlecht sein könnten (kein Mord an dem Unschuldigen, keine direkte Lüge in jedem Fall und ausnahmslos), siehe *Ibidem,* p. 79.

[17] Dadurch auch die Lüge, direkter Mord an einem Unschuldigen, direkte Abtreibung, Gebrauch von Antikonzeption wären nur an sich nicht unsittlich. Wenn durch diese Taten wichtigere Werte gesichert würden, könnte man sogar darüber nicht mehr als von unsittlichen sprechen, siehe *Ibidem,* p. 80.

[18] Genau beim Handeln hat der Mensch sich selber zur Verfügung und seine Beziehung zu Gott und dem Mitmenschen, siehe *Ibidem,* p. 82.

(gut, bzw. schlecht sind sie nur nach ihren Folgen). Es wäre demnach hier auf Erden also nichts verboten. Das widerspricht der Offenbarung[19] und trennt radikal das Heilige vom sittlich Guten. Solche Relativisierung macht den absoluten Charakter des sittlich Guten illusorisch.

- hier der Zweck segnet die Mittel. Obwohl die Autoren der Theorie keine schlechten Mittel sehen, die gesegnet wären[20].

Diese Theorie sieht so aus, als ob sie alle Konflikte mit unbeschränkter Macht des Menschen lösen könnte. Der Mensch hat aber seine, vom Gott zu seinem Heil, gegebenen Grenzen, die die Unverletztheit des Wertes von menschlichem Leben schützen. Und Günthör sagt, dass schließlich dadurch kommt es genau zur Trennung von der Tradition.

Das Gute der Person als Kriterium von der Moraltheologie (der Webers teleologische Personalismus).

Als philosophische Disziplin hat Ethik ihren Anfang in der Frage der Sophisten, ob das Gute und die Gerechtigkeit durch sich selbst legitim sind, deshalb können sie dann als Maßstab bei der Beurteilung der menschlichen Handlung dienen, oder ob sie in der Gültigkeit nur durch die Kraft der menschlichen Abgrenzung getreten waren.[21]

Nach Weber handelt es sich bei der Konfrontierung des Guten um das Problem der normativen Ethik des Menschen in der Beziehung zu den Nächsten.[22] Das Kriterium der Moral und der Maßstab des sittlich Richtigen und Guten sucht Weber im Menschen selber, näher darin, was ihn am meisten auszeichnet, also in seinem Dasein als Person. Bei ihm ist das Gute der Person der letzte Grund zur Unterscheidung des Guten vom Schlechten, d.h. auch der letzte Hinweis, wie es möglich ist, den sittlichen Anspruch zu erkennen und zu begründen (wie ein sittliches Postulat zu erkennen und zu begründen sei). Bei der Formulierung „das Gute der Person" folgt es für Weber: in der Moraltheologie geht es vor allem und

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[19] Günthör schreibt, dass die zehn Gebote Gottes bedingungslos und unzertrennbar die Treu mit dem ehrlichen Benehmen zu Mitmenschen verbindet. Das Recht des Menschen auf Leben, seine Ehre und Eigentum wurzelt bei Gott. Die Verbindung an Gott und das ethische Gebot, das zum Respekt gegenüber den Grundrechten des anderen verbindet, sind miteinander tief verbunden, siehe *Ibidem,* p. 83.

[20] Die Antikonzeption würde nach der Einordnung beurteilt: egoistische Wonne, gegen die Liebe, von der sittlichen Sicht also ginge es nur um eine milde Folgerung. Wenn es erlaubt ist im Schoße der Mutter das Kind zu töten, um sie zu retten, dann dürfte auch sie, wenn sie einmal zu alt wird, also im Wege steht, getötet werden, siehe *Ibidem,* p. 85.

[21] Inocent-Mária V. Szaniszló OP, "Die ethik des Seins oder was für ein Mensch sollte zum Objekt der Ethik, Philosophie und der Theologie werden? Die Suche nach den Zusammenhängen der Anthropologie und der Ethik beim hl. Thomas von Aquin und den modernen Theorien über den Menschen als die Herausforderung für die soziale Arbeit," in *Astra Salvensis,* III (2015) Suplement no. 1 – "New approaches in Contemporary Theology,", p. 207.

[22] Der Menschen wünscht den anderen Gutes und liebt sie und das findet dann Widerhall „im Gut der Person", siehe Helmut Weber, *Všeobecná morální teologie*, Praha, Zvon-Vyšehrad. 1998, p. 150. Bis jetzt hatte man gedacht, dass es auf Irrtum kein Recht gibt, jetzt ist man zum Denken gekommen, das aus der Person hervorgeht. Er war in seiner Würde verletzt, denn es wird ihm das Recht auf Glaubensfreiheit verweigert, *Ibidem,* p. 153.

in erster Linie um die Unterstützung und Entwicklung. Der erste und eigentliche Sinn dessen ist nicht das Bremsen, bzw. das Begraben von Talenten, sondern der Mut und das Wachsen damit. Als erste Aufgabe der sittlichen Handlung ist es, dass das Gute und Wertvolle in der Welt sich vermehrt und wächst[23].

Bei der Würde der menschlichen Person haben auch die Konzilsdokumente (*Dignitatis humanae*) absichtlich die menschliche Person im Blick (personale Sicht) anstatt des Sachlichen.[24] Es geht also um das Verständnis der Sittlichkeit vom Blick der Person, um den Weg von der Natur zur Person[25]. Das personalistische Denken ist auch beim Papst Johannes Paul II sichtbar. Webers personal-teleologisches Denken folgert aus den Voraussetzungen:

- was handeln oder nicht kommt aus dem Guten der menschlichen Person, also was ihr wirklich guttut.

- was falsch oder gut ist, folgert aus der Wirkung auf die Person, also was ihre Entwicklung ermöglicht.

- der Mensch steht nicht als der erste in Focus. Gott ist das Maß des Guten, nicht der Mensch. Er ist nur der Mittelpunkt und die Krönung der Schöpfung[26]. Das Gute für den Menschen soll nicht in der Konkurrenz, sondern in der Übereinstimmung mit Gottes Gesetzen sein. Es geht hier eigentlich auch um das Anerkennen des für den Menschen nötigen Wertes der Natur.

- Kein Kollektiv, kein künftiger Mensch, sondern die Person-das Individuum hier und jetzt ist das Objekt des Guten (kein Totalitarismus, keine Aufopferung für die größere Einheit). Das Einzelwesen soll die Möglichkeit und Erlaubnis haben, zu tun, was ihm in seinem Menschsein weiterführt und es soll ihm keine Bürde aufgetragen werden, unter die es menschlich fallen würde.

- Die Person ist doch nie nur isoliertes Einzelwesen (kein asoziales Individuum). Das Gute des Individuums hängt mehr davon ab, ob es das Gute und das Üble des Nächsten sieht. Die Entwicklung des Menschen als der Person ist in dem Maße möglich, wie er von sich selbst heraustritt und zu lieben vermag. Niemand darf belastet und benachteiligt werden, so dass er zum gewöhnlichen Material oder Zweck wird.

- Der Mensch und die Person ist dasselbe, wenn es bei der Person um einen Menschen geht, der offen gegenüber dem Anderen ist. Solche menschliche Moral erreicht seinen Endcharakter durch ihre Zuwendung zum personalen Blick (an die Person), also zum Bevorzugen des personalen Moments dem Kriterium der Natur[27].

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[23] *Ibidem,* p. 164-165.

[24] *Dokument des II. Vatikanischen Konzil: Konstitution DIGNITATIS HUMANAE über die Religionsfreiheit. Das Recht der Person und der Gemeinschaft auf Gesellschaftliche und bürgerliche Freiheit in religiösen Belangen*, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651207_dignitatis-humanae_ge.html, accessed 12. 03. 2018.

[25] Helmut Weber, *Všeobecná morální teologie*, p. 154.

[26] Siehe *Dokumente des II. vatikanischen Konzil: Pastorale Konstitution Gaudium et Spes über die Kirche in der Welt von heute* (GS), p. 12.

[27] Helmut Weber, *Všeobecná morální teologie*, p. 151.

Die Person ist dann nicht der Mensch in seiner Subjektivität, getrennt von seiner menschlichen Natur und das Naturgesetz. Deshalb benutzt Weber absichtlich den teleologischen Gedanken (die Frage der Folgerungen). Die wesentlichen Risse der Person (mit Rücksicht auf den weltanschaulichen Blick) ist: Kreativität; auf Gottesbild geschaffen; Gleichheit mit Allen; Zusammengehörigkeit; Existenzbedrohung der Person und Bedürfnis nach Erlösung; Fähigkeit zu leiden.

Das Gute der Person (für jedes Individuum) beruht auf den zwei Fragen:

- was macht das Leben des Menschen zum menschlichen und was ist nötig zur Führung einer Menschenexistenz, was seine ständige Entwicklung ermöglicht und was diese Entwicklung nicht verhindert (Nahrung und Wohnen; in Frieden und Freiheit leben ohne durch Verhungerung bedroht zu werden; gesellschaftliche Anerkennung, ohne abgelehnt und verachtet zu werden; Möglichkeit zu glauben, vertrauen, hoffen und lieben; Wert der Gesundheit)?

- und die Frage der Menschenrechte, die aus einem Kriterium der Moral des Menschen hervorgehen und die auch auf einer bestimmten wirtschaftlichen und kulturellen Entwicklung beruhen (Glaubensfreiheit, Gewissensfreiheit, Recht an Dienstleistungen, Bildung, Eheschließung, ärztliche Fürsorge)[28]. Hierher gehört auch klar die Weltanschauung (unterschiedliche Weltansichten), Glauben (unterschiedliche Ansichten des Menschen und die Transzendenz), auch die Bewertung der Gesundheit (denn ein Mensch, der nur auf diese Welt orientiert ist, versteht das Gute anders, als der mit dem Glauben an eine andere Welt).

Konklusion

Zum Schluss möchte ich bedeuten, dass Webers personalistische Teleologie oder der teleologischer Personalismus, als Lösung bei der Bestimmung von Zielen der Handlungen versucht und beantwortet die Fragen nach der Begründung der Sittlichkeit. Er will also eine Antwort auf die Frage finden wie man anfangen müsste, damit es in der Ethik zum Konkreten kommt, und er ist überzeugt, dass die Theorie mehr hilft, wenn man sich auf die Natur, Liebe bzw. auf die menschliche Würde beruft mehr als auf das Ziel ohne Brücken, die dazu führen könnte[29].

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[28] Das kirchliche Dokument "Botschaft über Menschenrechte und Versöhnung" zum Abschluss von der Bischofssynode in Rom aus 1974 (siehe Herder Korrespondenz 28, 1974, S.624f) definiert: Recht auf Leben, Nahrung, sozial-ökonomische, politisch-kulturelle Rechte und das Recht auf die Glaubensfreiheit (ähnlich der Rundschreiben Hl. Johannes XXIII., *Enzyklika Pacem in terris* 1963: http://w2.vatican.va/content/john-xxiii/de/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem.html, p. 11-27, accessed 12. 01. 2018), siehe: Helmut Weber, *Všeobecná morální teologie*, p. 161. Skoblik dazu behauptet, dass als Folgerung der Niederschlagung Deutschlands nach dem II. Weltkrieg es zum Niederschlag des kontinentalen gegenüber dem britischen, inselhaften Denkens kam (Totalität durch Demokratie gewechselt, geregelte Kriegswirtschaft gegen die Marktwirtschaft getauscht, empirische Wissenschaften bekamen vor den spekulativen Vorrang, Induktion vor der Deduktion). Er fügt zu, dass die Philosophie der Menschenrechte, die eben zur Zeit des Kriegs wichtig war, ging eher aus der Erfahrung als aus den Ideen heraus, siehe Jiří Skoblík, *Přehled křesťanské etiky*, Praha, Karolinum,1997, p. 74.
[29] Helmut Weber, *Všeobecná morální teologie*, p. 163-171.

In der Moraltheologie wird wichtig die Anerkennung von Werten und Haltungen (bei der Hierarchie der Werte ist „welcher" und „warum" wichtig, wenn auch die Hierarchie selbst nicht leicht zu bestimmen ist[30]). Der endliche Grund ist hier nicht zu begründen (Axiom), nur die Stellung und Entscheidung, woraus dann die Konsequenz für die Person und ihr Gut folgt (die sog. *Deontologischen Ergänzung* – Lüge bleibt immer Lüge, wenn sie auch das Leben retten würde – der Wert der Handlung wird von inneren Strukturen abgeleitet ohne Rücksicht auf die Folgen).

Die Folgen weisen auf das objektive Moment, aber die Frage nach der Person enthält subjektives Element. Teleologischer Personalismus Webers strebt also nach Mitte und Gleichgewicht. Deswegen auch die Empfindsamkeit (Mitgefühl), weil das Einzelwesen wird in seiner Einmaligkeit gesehen. Davon entsteht dann die positive Orientierung des sittlichen Handelns auf das Tun und die Entfaltung (den Fortschritt) des Guten (das Gute anstatt Natürlichem, bzw. der Menschenwürde)[31].

Wenn es um der Begriff Gute geht wird hier sehr wichtig was in der christlichen Ethik das Gute ist und worum es sich dabei handelt. Wir können mit Weber uns einigen, dass das Gute wird durch den Glauben ausgelegt; das Erkennen der Folgen des Gutes als Erfahrung der Heiligen Schrift und die Lösung aus der Schrift zeigt; das Glauben lernt uns an die Gnade Gottes und das Wissen, dass uns Gott beim wahren Erkennen hilft, das uns die Gnade Gottes schützt, und der Heilige Geist ermöglicht, die Folgen zu erkennen (hier ist Offenheit für das Gebet wichtig); dass Gott ständig handelt und schließlich dass der Anspruch auf die absolute Pflicht an sich ist ohne Gott nicht erklärbar, aber da muss der Mensch die Realität erkennen, die über ihn hinausgeht.

Die Frage, nach dem Platz der sozialen Lehre der Kirche zwischen den systematischen theologischen Wissenschaften, ist sehr wichtig für die präzise Definierung der Quellen und davon ausgehende wissenschaftlicher Bearbeitung des Faches. Deswegen sind wir bei der Suche nach Antwort auf diese Frage versuchten von der Wissenschaft über die menschlichen Taten, die Moraltheologie heißt, und ihre praktische Applikation in der Gesellschaft mit dem Sinn „die Führung der christlichen Haltung"[32] von der Kritik des Hl. Johannes Paul II. auszugegangen, Günthörs Stellung zum Konfrontierung der Guten gezeigt haben und Webers Teleologisches Personalismus als eine mögliche Lösung analysiert haben.

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[30] Hl. Thomas von Aquin sagt, dass für den hungernden Menschen ist es vorerst wichtig, seine Grundbedürfnisse zu sichern, dann erst ihm zu predigen (Hl. Thomas von Aquin, *Summa theologicae* II-II, q.32, a.3, siehe Helmut Weber, *Všeobecná morální teologie*, p. 169, Notiz 246).

[31] Anstatt die Vollendung meines eigenen Wesens zu beobachten, bemühe ich mich um ständig mehr Gutes in der Welt. Also die Aufgabe der Sittlichkeit ist es nicht, das „Status quo" zu erhalten (das Einhalten der Ordnung des Daseins – wenn auch Hl. Thomas von Aquin nach Aristoteles das Sein als an sich entstehendes versteht), wie es bei der „Natur und Würdigkeit" des Menschen scheint, siehe *Ibidem,* p. 165 (besonders Fußn. 241).

[32] Hl. Johannes Paul II., *Enzyklika Sollicitudo Rei Socialis*, http://w2.vatican.va/content/john-paul-ii/de/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis.html , p. 41, accessed 02. 01. 2018.

"Christian Embossed Human Action as a Basis for the Social Doctrine of the Church," *Astra Salvensis,* VI (2018), no. 12, p. 397-405

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Koinonia in Bilateral Dialogues
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Abstract. The present study gives an outline on how bilateral dialogues have used the notion of koinonia in relation to ecclesiology with a view to full visible Eucharistic fellowship. It is not so much an inquiry on the relation between modern communion ecclesiology, on the one hand, and scriptural and patristic visions of ecclesial unity, on the other. However, this comparison remains an important factor in the development of the present study. Its main purpose is to see which were the starting points and the conclusions of the bilateral dialogues in relation to koinonia and how close have churches come in the process of building consensus around the notion.

Keywords: Koinonia, Bialateral Dialogues, Ecclesial Unity, Eucharist.

Ecclesial unity has always been a Christian focus, but the form in which this attention was expressed varied greatly. There is an impression that ecclesiology is a modern theological field not previously explored. The reality is, however, a bit more nuanced. It is true that in the first centuries Church unity, being lived by all Christians, did not required an extensive doctrinal definition. It was enough to declare that there is *one*, *holy*, *catholic* and *apostolic* Church. Why should one ponder upon a thing that came naturally to all? Yet, it is also apparent that, from its beginnings, Christianity worked to maintain its ecclesial cohesion. From the Apostolic age on, schismatic teachings had to be confronted by the communities and by the whole Church. In other words, throughout Church history, unity required testimony and dialogue, self-denial and martyrdom. It may be said that, because of the context in which the churches find themselves nowadays, the ecclesiological discourse moved from the acknowledgement of what prevents unity, to the recognition of what can bring it.

In today's ecumenical context, the attempt to describe the unity of the Church in a way that would suit both the local identity and the universal cohesion, brought bilateral and multilateral dialogues to a communion ecclesiology[1]. However, the connotations of the concept have become, at a certain level, ambiguous. It is difficult to see what exactly does communion ecclesiology and *koinonia* imply for all ecumenical partners. In this respect, coming closer to an answer pushes one to ask: *How has 'koinonia' and its related concept of 'communion' been developed to date in ecumenical dialogues, and where might they be strengthened in understanding?* Many of the recent ecumenical agreements and convergence documents define unity by appealing to the biblical notion of *koinonia*. The ecumenical success of this ecclesiological approach is due to the notion itself.

1. Koinonia, a flexible concept

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[1] In the present study "communion-ecclesiology" and "koinonia-ecclesiology" are consider synonymous. Theologians have hinted that the usage of the two notions should be nuances. This, however, lies outside the scope of the following study. For a presentation of the problem cf Mark Edward Chapman, *Unity as Koinonia: the Ecclesiology of the Faith and Order Movement, 1927-1993 (dissertation),* vol. 1, Washington D.C., 1996, p. 1-6.

Koinonia has a frequent occurrence in the New Testament – it appears over sixty four times[2], and has a high semantic flexibility[3]. Analysing the scriptural corpus, the vast majority of scholars have highlighted particularly the relational side of the concept[4]. Thus, communion has the meaning of: **a.** partaking in a thing (*1 Tim* 5: 22; *Mt* 23: 30-31; 1 Co 1: 9; *2 Ptr* 1: 4; *Ef* 3: 6; 2: 19), **b.** partaking in the life, sufferings and ministry of Christ (*2 Co* 1: 7; *1 Ptr* 5: 1; *Ga*2: 9), **c.** partaking in the mission of the Church (Rm 12: 13; 15: 26; *2 Co* 8: 23; *Flp* 4: 14-15; *Evr* 10: 23, 33; 13: 16; *Ga* 6: 6), **d.** following a moral code that differentiates one from the world (*2 In* 2; *Ap* 18: 4), **e.** being gifted by the Spirit (*FA* 2: 42; 4: 42), respectively **f.** staying in unity and continuity with the Apostolic teachings and life (*FA* 2: 42). All of the connotations mentioned by scholars hint (**1**) an activity and (**2**) a transformation imposed by it. The text from *1 Co* 10: 16-17 adds to the ecclesiological relevance of the term. The passage speaks about a communion that is beyond a covenant or a participation; it talks about an incorporation in Christ.

If the scriptural association between *ekklesia* and *koinonia* can be contested by scholars[5], the ecclesiological relevance of the notion is recommended, secondly, by its patristic incidence[6]. Significant theologians, including Jean-Marie-Roger Tillard and John D. Zizioulas, have proved this extensively in their works[7]. Saint Irenaeus of Lyon, to give only one example, describes the Church as a communion with Christ, in the Spirit[8].

2. Methodology

The present study gives an outline on how bilateral dialogues have used the notion of *koinonia* in relation to ecclesiology with a view to full visible Eucharistic

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[2] John Reuman, "Koinonia in Scripture: A Survey of Biblical Texts," in Thomas F. Best, Ghunter Gassmann (eds.), *On the Way to Fuller Koinonia: Official Report of the Fifth World Conference on Faith and Order*, Geneva, World Council of Churches, 1994, p. 38-69.

[3] For a comparison between the meaning of communion in the Holy Scriptures and in the Greco-Roman world cf. John. Y. Campbell, "Koinonia and its cognates in the New Testament", in *Journal of Biblical Literature*, LI (1932), no. 4, p. 352-380. For a more systematic perspective cf. Jack Suggs, "Koinonia in the New Testament", in *Mid-Stream. An Ecumenical Journal*, vol. 23 (1984), no. 4 (October), p. 351-362. Cf. also Betty Hane Lillie, "Koinonia in the New Testament: Integral Dynamic of the Christian Life", in *Proceedings: Eastern Great Lakes and Midwest Biblical Societies*, XXVIII (2008), p. 55-66.

[4] Cf. Jefrey Kloha, "Koinonia and Life Together in the New Testament", in: *Concordia Journal*, vol. 38 (2012), no. 1, p. 23-32 and Thomas A. Rand, "A Call to Koinonia: A Rhetorical Analysis of Galatians 5: 25-6:10", in *Proceedings: Eastern Great Lakes and Midwest Biblical Societies*, XV (1995), p. 79-92.

[5] Cf. in comparison J. Kloha, "Koinonia and Life Together in the New Testament," p. 30-31 and "Philip Kariatlis, "Affirming Koinonia ecclesiology: An Orthodox Perspective", in *Phronema*, XXXVIII (2012), no. 1 ,p. 23-32.

[6] Cf. Nicholas Lossky (ed.) et. al., *Dictionary of the Ecumenical Movement*, Geneva, WCC Publications, 2002, p. 646-652.

[7] Cf. Jean-Marie-Roger Tillard, *Flesh of the Church, Flesh of Christ: At the Source of the Ecclesiology of Communion*, Minnesota, The Liturgical Press, 2001. John D. Zizioulas, *Eucharist, Bishop, Church: The Unity of the Church in the Divine Eucharist and the Bishop During the First Three Centuries*, Brookline, Holy Cross Orthodox Press, 2001.

[8] Cf. Eric Osborn, *Irenaeus of Lyons*, Cambridge, Cambridge University Press, 2003, p. 123-126.

fellowship. For methodological reasons the study was focused on three bilateral dialogues: the Lutheran-Catholic, the Anglican-Catholic and the Eastern Orthodox-Catholic dialogues. The grounds for such a choice are both historical and theological. From a historical standpoint, these were the first official bilateral discussions to use the notion in recent times and because of them *koinonia* came to be taken up by other contemporary dialogues. The use of the concept was not directed towards convincing *the other*, but played a role in the life of each partner in dialogue. From a theological perspective, the three dialogues give an overview of what communion is and may become in the future.

3. *Koinonia* in Ecumenical Bilateral Dialogues

There is a tendency among Christian confessions to describe themselves as "communion" [9]. The importance of this transformation can be related to the frequency in which the notion occurs in bilateral dialogues. In recent years, regardless of the purpose of the theological debate or of the agreements the commissions came to, the concept of *koinonia* was implied. But, exactly because the term has been so widely used, it has also gained in ambiguity. It has become difficult to separate what is transitional and what is transversal, what is contextual and what can play a role in the wider ecclesiological debate. Moreover, the span of meanings generated by constant reinterpretations is not balanced by an equal acceptance of these connotations in Orthodox and Reformation theologies, for example. If the Church can be depicted as a communion, the term must show dogmatic precision. This calls for a reverse process, as one must start from the usage of *koinonia* in bilateral conversations in order to find out what it may mean for the ecclesiological self-understanding of the communions in dialogue.

4. The Lutheran – Roman-Catholic dialogue

At the international level, the first connection between *koinonia* and Church unity was made by the Catholic-Lutheran dialogue [10]. This dialogue, initiated in

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[9] From where a vast majority of churches previously focused on defining themselves in terms of local separated congregations, today there is a tendency to understand the church in terms of a wider, universal, perspective. A good example is the Lutheran World Federation. Since its foundation in 1947, the necessity of clarifying the relation between local communities became stringent. Slowly, in the Lutheran ecclesiological debate an antithesis between the local and universal dimensions of the Church came at surface (1963 – Helsinki, 1973 – Dar-es-Salaam, 1977 – Evian). Finally, at the 1990 Curitiba assembly, the Lutheran Federation defined itself as a "communion of churches", highlighting the universal dimension of the Church – Cf. Kjel Nordstokke, "The ecclesiological self-understanding of the Lutheran Federation: from association to communion of Churches," in *Ecumenical Review*, VIL (1992), no. 4, p. 478-490. See also: Viggo Mortensen (coord.) et. al., *From Federation to Communion: The History of the Lutheran World Federation*, Minneapolis, Fortress Press, 1997, p. 216-245. It is, however, important to mention that the Lutheran ecclesiology does not require an *organic unity*, but a *reconciled diversity*.

[10] Yves Congar, *Diversity and Communion*, London, SCM Press, 2012, p. 49-52, considers *koinonia* to be an intrinsic notion in the bilateral conversations between the Orthodox and the Old Catholics from the 19th century. However, the emergence of the concept, as we know it today, depends of the Malta Report from 1972.

1967, has gone through four phases so far – it is now in the fifth stage[11] – and has produced a series of documents with a significant impact upon ecumenical theology[12]. At first, communion played a secondary role and was used in describing the Eucharistic gathering of the community. The 1972 *Malta Report* briefly affirmed that the Eucharistic fellowship is a sign of ecclesial unity[13]. Using this subtle construction, the commission seemed to give little value to *koinonia*, since they distinguished it from Church unity in itself. In other words, the text gives the sense that the Eucharist is related to Church's cohesion, without determining it.

Things took a shift in 1978, when the second document was released. Christology remained central in defining communion, yet a Trinitarian orientation and a practical relevance were considered as well. Thus, the 1978 agreement starts by affirming Christ's redemptive sacrifice, through which humanity is brought into the intimacy of God[14]. Jesus's kenotic act is continued in the service of the Church, where, by receiving the Eucharist, the faithful lives a closeness to Christ that is "akin to the communion of the Son with the Father."[15] The parallel between the kinship humans have with Christ and the Son has with the Father, shows a great progress in *koinonia* ecclesiology, because it recognizes Jesus as the Way towards human transformation and Church's communion[16]. Seen from a different angle, the

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[11] *From Conflict to Communion. Lutheran-Catholic Common Commemoration of the Reformation in 2017,* Leipzing, Evangelische Verlagsanstalt, 2013, is the only document published so far in this fifth stage of dialogue.

[12] The first phase of the dialogue, between 1967 and 1972, was highlighted by the Malta Report from 1972: *The Gospel and the Church*. The second stage of the conversation, from 1973 to 1984, came to a wide consensus on more than one problem through: 1978 – *The Eucharist*, 1980 – *All Under One Christ*, 1980 – *Ways to Community*, 1981 –*The Ministry in the Church*, 1983 – *Martin Luther – Witness to Christ* and 1984 –*Facing Unity – Models, Forms and Phases of Catholic-Lutheran Fellowship*. The third period of the dialogue, 1986-1993, furthers the ecclesiological debates on the *Church and Justification* – 1993, while the fourth stage, 1995-2006, after affirming the existence of a differentiated consensus between the two traditions (*Joint Declaration on the Doctrine of Justification* -1999), considered the relation between apostolicity and the Church (*The Apostolicity of the Church* – 2006). From 2011 onwards, the conversation is focused on the understanding and recognition of baptism.

[13] *Report of the Joint Lutheran-Roman Catholic Study Commission on "The Gospel and the Church" (Malta Report),* § 68-72 – in Harding Meyer, Lukas Vischer (eds.), *Growth in Agreement I. Reports and Agreed Statements of Ecumenical Conversations on a World Level. 1972-1982*, Geneva, World Council of Churches, 2007, p. 184-185: "68. Fellowship in Eucharistic celebration is an essential sign of church unity.41 Therefore, striving for altar fellowship is central for all those who seek the unity of the church [...] 71. Although there are considerable differences of opinion on this matter [the fellowship in Eucharist, subl. ns.] in the Catholic Church it is pointed out on Catholic side that there is no exclusive identity between the one church of Christ and the Roman Catholic Church. This one church of Christ is actualized in an analogous manner also in other churches. That also means that the unity of the Roman Catholic Church is not perfect but that it strives toward the perfect unity of the church. In this sense the eucharistic celebration in the Catholic church also suffers from imperfection. It will become the perfect sign of the unity of the church only when all those who through baptism have been invited in principle to the table of the Lord and are able in reality to partake."

[14] *Final Report of the Joint Roman Catholic-Lutheran Commission*, 1978, § 6 p. 193.

[15] *Ibidem,* § 19, p. 197.

[16] This brought the dialogue closer to the Christological understanding of the Holy Fathers. See, for example, Saint Basil the Great, *On the Holy Spirit 8, 18* (PG 32, col. 100 BC).

text works a transition from God's *oikonomia* – Christ gives Himself for the life of the world; to God's *theologia*. This movement from *oikonomia* to *theologia* is interesting[17], especially because it is doubled by a transition from the personal level of encountering Jesus, to a communitarian one[18]. If in 1972 ecclesial unity was indicated by chalice fellowship, in 1978 it refers to *perichoresis* and is set up as a communion[19].

1980 marked a third enlargement of *koinonia* theology in the Catholic-Lutheran discussions. *Ways to community* used the concept to describe the ecclesial realities of the two traditions. The text portrayed Church's cohesion as a result of shared responsibility[20] and, consequently, the dynamic aspect of communion was stressed. In other words, the gift of *koinonia* could grow in evidence due to human efforts[21]. It was on this double foundation, the unity already given in the Spirit and the work to multiply it that a precision *ad extra* was gained. Thus, the document states that Church communion is characterized by joint service in preaching the word, in celebration and in diaconal activities[22]. This observation connected the Church's visibility in mission to its inner unity. Not without sense, the same report speaks about degrees of communion and levels of unity[23], as a statement to the world of the Church's essence.

The 1984 agreement: *Facing Unity – Models, Forms and Phases of Catholic-Lutheran Fellowship*, made a decisive step towards adopting *koinonia* ecclesiology. Especially two things are noticeable. On the one hand, the Lutheran theologians reassessed the mystery of the Church in light of unity in faith, Eucharistic fellowship and episcope[24]. Here, the effort to overcome the Church-Gospel antithesis was evident and communion was presented as a harmony between the word and the institutional aspects of the Church. Unfortunately, the language of the text introduced the idea that the Church is an instrument[25] and this potentially

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[17] It is interesting to see in comparison the text of this dialogue with the Pentecostal-Catholic dialogue from 1989: *Perspectives on Koinonia*. The same connections seem to be put forward in both documents.

[18] *Final Report of the Joint Roman Catholic-Lutheran Commission*, 1978, § 26-28, p. 198.

[19] *Ibidem,* § 72-73, p. 210.

[20] *Ways to community, 1980*, § 56-58, in H. Meyer, L. Vischer (eds.), *Growth in Agreement I...*, p. 226.

[21] *Ibidem,* § 76, p. 231.

[22] *Ibidem,* § 61-72,p. 227-230.

[23] *Ibidem,* § 54, p. 225: "In such an open growing together we can and should set our eyes on *intermediate goals* and keep on re-examining the methods of advance. By moving in this way from an incomplete to a more and more complete communion, we shall be able to take account of a wide variety of different historical, theological and regional situations." For the Orthodox standpoint the idea of deficient communion will remain ambiguous and problematic.

[24] *Facing Unity – Models, Forms and Phases of Catholic-Lutheran Fellowship*, 1984, § 49 – in Jefrey Gros (ed.) et. al., *Growth in Agreement II. Reports and Agreed Statements of Ecumenical Conversations on a World Level. 1982-1998*, Geneva, World Council of Churches, 2000, p. 453-454.

[25] *Facing Unity – Models, Forms and Phases of Catholic-Lutheran Fellowship.*, § 85, p. 464: "At the same time it becomes clear why on the Catholic side one speaks today of the church as the «sacrament».The Lutheran tradition is not yet very familiar with this though, and it is often inclined to criticize it. But its intention should be acceptable for Lutherans: as the body of Christ and «koinonia» of the Holy Spirit, the church is the sign and instrument of God's grace, an instrument that of itself can do nothing. The church lives by the word as it lives by the sacraments and at the

diminished the reception of the dialogue in the ecumenical landscape. On the other hand, the Catholic theologians rethought the significance of local structures, declaring that in its nature the Church is a *koinonia* of local communities[26], which live their indivisibility in conciliarity[27]. The impact this document had must be correlated with the bishops' synod from the following year (1985), which declared that communion ecclesiology was inspired by Vatican II. However, due to its ambiguities and since it tried to move from "an overall agreement to an agreement on the whole"[28], the 1984 document was not often considered by other traditions.

Koinonia played again a key role in the document *Church and Justification* signed by Catholics and Lutherans in 1993. Besides synthesizing prior reflections on communion, the report developed new insights. For instance, it puts forward the idea that the unity of the Church is rooted in the Trinitarian *perichoresis*, and that the Holy Spirit creates both types of communion[29]. The joint Catholic-Lutheran Commission had not insisted on how the Holy Spirit sustains the ecclesial *koinonia*, but it recognized its veracity in the preaching act, in baptism and in the Eucharist[30]. Therefore, a particular tension between the already present communion and its final fulfilment in the Spirit became obvious. The gift of faith empowers the entire community and each person to a hopeful expectation of the *eschaton*. *Koinonia* was understood, here, as 'part of the already', and 'not yet' dialectic[31]. In the same document, communion takes place in the world in concrete contexts[32] and at different levels[33].

During the Catholic-Lutheran conversation period, the meaning of *koinonia* was constantly enriched. If in the beginnings the notion hinted at a horizontal unity proven by Eucharistic fellowship, eventually it came to denote a vertical unity as well. Not only that in Christ the community lives its unity, but in Him it shares in the life of the Trinity[34]. In the same time, *koinonia* received after 1980 a

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same time stands in their service." Cf. Andre Birmele, *La communion ecclésiale. Progrès œcuméniques et enjeux méthodologiques*, Paris, Les Edition Du Cerf, 2000, p. 21-22. Making the Church an instrument meant creating a new antithesis between the Church – as Body of Christ and the Church – as servant of the Word.

[26] *Facing Unity – Models, Forms and Phases of Catholic-Lutheran Fellowship,* § 5-6, p. 445. The text highlights: "6.This view of church unity as communion (communion) goes back to the early days of Christianity. It is determinative for the early church as well as for the life and ecclesiology of the Orthodox churches. In recent times it has been particularly stressed in Catholic ecclesiology."

[27] *Facing Unity – Models, Forms and Phases of Catholic-Lutheran Fellowship*, § 124, p. 471.

[28] A. Birmele, La *communion ecclésiale,* p. 19: "Le dialogue devait essayer de passer d'un ensemble de consensus a un consensus d'ensemble."

[29] Cf. in comparison *Church and Justification*, 1993, § 41, 49, 61, 63 and 116 – in J. Gros, (ed.) et. al., *Growth in Agreement II*, p. 497, 499, 502 and 512.

[30] *Church and Justification*, § 66, p. 503.

[31] Cf. in comparison *Church and Justification*, 1993, § 42 and 292,p. 497 and 553.

[32] *Ibidem,* , § 79, p. 506.

[33] The effort of the Roman Catholic theologians to identify different ways of ministerial communion, which would facilitated the dialogue with the Reformation Churches, is noticeable. The document states that through the bishop a communion between communities is realised, while the priests live in a collegial communion. Cf. *Ibidem,* § 92-93, p. 508-509. The 2006 text that deals with the apostolicity in the Church will use the same theological pattern.

[34] *Ibidem*, § 63, p. 502.

pnematological nuance, forasmuch as the Holy Spirit is called agent and forwarder of it. By assuming these principles of thought, the documents subsequent to 1980 highlighted the practical and visible dimensions of *koinonia*.

5. The Anglican – Roman Catholic dialogue

The Anglican – Roman Catholic dialogue is the second bilateral conversation that addressed prominently communion ecclesiology[35]. The *Final Report* of ARCIC I stated that, in drafting all documents from 1967-1981, it became clear that the notion of *koinonia* was indispensable[36]. However, the term did not appear in the 1971 document: *Eucharistic Doctrine*[37], and was employed only from the 1973 agreement, when it was linked with ministry and Eucharist[38]. From 1976 until 1981, communion was frequently brought into discussion to stress the role of authority in reaching unity[39]. Given the similarities between the two traditions, the joint commission emphasized the relation between the bishop, jurisdiction and *koinonia*; searching to balance the importance of local communities, evident in Church's conciliarity, with that of universality, which is supported by primacy. *Authority in the Church II* affirmed that the papal primacy is a sign and instrument of communion[40], while the preceding documents spoke about the Church as being God's sign and instrument. The connection between the Church and primacy remain rather unclear, yet essential for *koinonia* ecclesiology.

It is with the 1990 document: *Church as Communion*, that communion theology comes to its fullness. Not only that the text framed a link between the four Nicene-Constantinopolitan marks of the Church and *koinonia*, but it showed clarity in defining the notion. Maybe because the commission was not interested in

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[35] The dialogue was initiated in 1967 and has gone through three phases so far. The first ARCIC I (Anglican Roman Catholic International Commission), produced the following documents: 1971 – *Eucharistic Doctrine*, 1979 – *Eucharistic Doctrine: Elucidation*, 1973 – *Ministry and Ordination*, 1979 – *Ministry and Ordination: elucidation*, 1976 – *Authority in the Church I*, 1981 – *Authority in the Church: Elucidation*, 1981 – *Authority in the Church II*, and ended with a *Final Report* in 1981. The second stage, ARCIC II, begun in 1982 and created: 1986 – *Salvation and the Church*, 1990 – *Church as Communion*, 1993 – *Life in Christ: Morals, Communion and the Church*, 1998 – *The Gift of Authority: Authority in the Church III* and 2004 – *Mary: Grace and Hope in Christ*. The third phase of conversation started from 2011. Alongside these documents, a second commission IARCUM (International Anglican-Roman Catholic Commission for Unity and Mission) has worked on implementing the ARCIC agreements and produced a series of reports.

[36] *Final Report*, 1981, p. 62-63.

[37] The document makes short references to Eucharist fellowship. Cf. *Eucharistic Doctrine*, 1971, § 3 and 10, p. 69 and 71.

[38] Cf. *Ministry and Ordination*, 1973, § 3, 7, 10, 12 and 16, p. 79, 81 and 82-83.

[39] Cf. in comparison *Authority in the Church I*, § 5-10, 21-24; *Authority in the Church: Elucidation*, § 8; *Authority in the Church II*, § 11, 15, 17, 26-27, p. 91-93, 96-97; 103; 108-110 and 113.

[40] *Authority in the Church II*, 1981, § 11,p. 108-109: "Jus divinum in this context need not be taken to imply that the universal primacy as a permanent institution was directly founded by Jesus during his life on earth. Neither does the term mean that the universal primate is a 'source of the Church' as if Christ's salvation had to be channeled through him. Rather, he is to be the sign of the visible koinonia God wills for the Church and an instrument through which unity in diversity is realized. It is to a universal primate thus envisaged within the collegiality of the bishops and the koinonia of the whole Church that the qualification jure divino can be applied."

solving a particular division, *Church as Communion* draws into such an important convergence. Based on biblical images of the Church, communion had four characteristics in the 1990 agreement. (1) First, *koinonia* was transcendent. Paraphrasing the text's logic, because God initiates and sustains the Church's communion[41], unity will always send to the Trinitarian mystery. This means that before creating communion, the Church receives it. It is in creation's solidarity[42] and in Christ's self-giving love that this gift of unity becomes easy to recognise[43]. (2) The second specificity of *koinonia* hinted towards Church's responsibility. Thus, even though unity was given in Christ, it requires personal and communal labour to be made visible in the world. The Church must respond to the sin of divisions[44] by a humble search of reconciliation[45]. This second principle, of constituting communion by searching for it, has an original dimension. On the one hand, the uniqueness of every community affirms itself in pursuing communion, while, on the other hand, the power of communion reveals itself in the different communities[46]. (3) Though present in previous documents, the 1990 dialogue gives greater weight to the sacramental aspect of *koinonia*[47]. As in the precedent documents, *Church as Communion* invokes the nature of unity as connected with Baptism and Eucharist[48]. (4) According to the Dublin agreement, the fourth characteristic of *koinonia* is its relation with apostolic succession and apostolic faith[49].

Building on the 1990 report, in 1993 the dialogue was able to take a step forward and focused on the ethical aspect of communion. The report *Life in Christ: Morals, Communion and the Church* is a unique ecumenical text to this day. If other agreements were preoccupied with describing the path towards full communion, this one was interested in how communities in communion have to act[50]. Church's *koinonia* was delineated here from an eschatological stance.

The concept of communion therefore strongly influenced the Anglican-Roman Catholic conversations. Unlike the Lutheran-Roman Catholic dialogue, ARCIC started from accepting authority as an expression of *koinonia* and, from there on, it tried to display the road towards ecclesial unity. Seen in comparison, the

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[41] *Church as Communion*, 1990, § 6 and 22, p. 330 and 334.

[42] *Ibidem,* p. 331.

[43] *Ibidem,* § 23, p. 334.

[44] The language sends to the ecumenical work (1948 – *Man's Disorder and God's design*) and to the ideas of *Faith and Order.* Cf., as an example, *Unity of the Church – Unity of Mankind, 1973*, in Gunther Gassman, *Documentary History of Faith and Order 1963-1993*, "Faith and Order Paper," no. 159, Geneva, WCC Publications, 1993, p. 137-143.

[45] Cf. in comparison *Church as Communion*, § 1-4 and 19-24, 43, p. 329-330 and 333-334, 338.

[46] Communion is shaped here as a process. It is comparable with the construction of personal identity. See the remarks made by Paul Avis, *Reshaping Ecumenical Theology. The Church Made Whole?*, London, T&T Clark International, 2010, p. 144-148.

[47] On this aspect cf. Lorelei F. Fuchs, *Koinonia and the Quest for an Ecumenical Ecclesiology: From Foundations through Dialogue to Symbolic Competence for Communionality*, Cambridge, Grand Rapids, 2008, p. 314.

[48] The document from 1990 depends, here, on *Salvation and the Church – 1986*.

[49] Cf. *Church as Communion.*, 1990, § 33, p. 336.

[50] For an overview of the document cf. P. Avis, *Reshaping Ecumenical Theology,* p. 169-182.

two bilateral conversations are like two sides of the same coin. They are indispensable for understanding what *koinonia* stands for in the West[51]. The interdependence between the Word, liturgy and *diakonia* or the relation of God's *oikonomia* and ministerial responsibility have remained themes that stir a lot of interest. Of course, many suggestions made by LARCIC must be considered in-depth and some questions remain without an answer.

6. The Eastern Orthodox – Roman-Catholic dialogue

While the Orthodox Church has used communion ecclesiology in abundance in bilateral dialogues[52], the most original image of this notion is given by its conversation with the Roman-Catholic Church[53]. The 1982 agreement: *The Mystery of the Church and of the Eucharist in the light of the Mystery of the Holy Trinity*, catches in essence of all later developments on the theme. The text described *koinonia* using four marks.

Firstly, communion is pnematological. The unity of the Church meant, for the joint commission, partaking in the life of the Holy Trinity[54] by the personal gift of the Spirit[55]. Recalling a patristic doxology – *in the Spirit, through Christ, to the Father*[56], the Trinitarian *oikonomia* was not constricted to encountering the Holy Spirit and pointed towards a mobility. Therefore, in its conclusion, the text supported *koinonia*'s primacy over the community[57]. Strictly speaking, each community joins the communion that precedes it and, for this reason, the Church is in an ever-lasting *epiclesis*[58].

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[51] However, for a more comprehensive picture two other dialogues would be worth considering. The first one, Pentecostal-Catholic, started in 1972 and came to speak in 1989 about *Perspectives on Koinonia*. The text from 1989 presents communion as a participation of the faithful in the life of the Trinity (§ 29, 70) and highlights the role of the community (Catholics), respectively of the person (Pentecostals) in creating ecclesial unity (§ 33). It is important to note the difference between the way one comes to such a *koinonia*. The Pentecostal will say that faith alone is enough, while Catholics will stress the necessity of Baptism (§ 49-50), in Jefrey Gros (ed.) et. al., *Growth in Agreement II,* p. 735-752. The second conversation, between the Disciples of Christ and the Roman-Catholics, was initiated in 1977. In 1992 a document called *The Church as a Communion in Christ* was agreed upon. Among other things, this text links communion to the new creation and to revelation in Christ (§ 21-24) – in *Ibidem,* p. 391.

[52] The conversation with the Anglicans is an example in this sense – see the agreements from Moscow (1973) and Dublin (1984). A second example is the dialogue with the Old Catholic – especially the text on unity in the Church from 1987. Cf. Viorel Ioniţă, "The Vision of Unity in the multilateral dialogues and bilateral dialogues of the Orthodox Churches and other churches", in: *Studii Teologice*, 3rd series, III (2008), p. 7-59.

[53] The conversation was initiated in 1980 and produced the following documents: 1980 –*Mystery of the Church and of Eucharist in the light of the Mystery of the Holy Trinity*, 1987 – *Faith, Sacraments and Unity of the Church*, 1988 –*The Sacrament of Order in the Sacramental Structure of the Church*, 1993 – *Uniatism: Method of Union of the Past, and the Present Search for Full Communion* and 2007 – *Ecclesiological and canonical consequences of the sacramental nature of the Church. Ecclesial Communion, Conciliarity and Authority.*

[54] Cf. *Mystery of the Church and of Eucharist in the light of the Mystery of the Holy Trinity*, 1982, § I, 1, p. 652.

[55] *Mystery of the Church and of Eucharist in the light of the Mystery of the Holy Trinity,* § I,6,p. 653-654.

[56] *Ibidem,* § I,3-5, p. 654.

[57] *Ibidem,* § II,1,p. 654-655.

[58] *Ibidem,* § I,5c, p. 653.

Secondly, *koinonia* is a Eucharistic event. In the words of the document: "[…] the eternal life which God has given to the world in the event of Christ, his eternal Son, is contained in «earthen vessels». […] the Eucharist exists as the sacrament of Christ himself."[59] This overlapping between the sacrifice of the Cross and the liturgical sacrifice, makes a great deal for Church's unity. Not only was the Eucharist juxtaposed with Christ's death and resurrection, but it became, at the same time, the founding sacrifice of ecclesial *koinonia*. A paradoxical aspect of the Church's unity is highlighted here. By the gift of His life, Christ creates the communion of the Church, but, because His sacrifice is not perceived as a past event, Christians attend the constitutive moment of their community.

The last two features of *koinonia* are the *kerygmatic* and *eschatological* aspects[60]. It is worth mentioning the proximity of these two dimensions. In a certain way, their interdependence gives a basis for catholicity, as the Church must unite the entire creation and must turn down any temptation for separation[61]. Moreover, the Church's mission to spread the word of God and her eschatological foundation say something about the mysterious nature of the ecclesial communion. The Church, as the Body of Christ, reflects in the world God's eternity, while God's eternity intersects in the Church the time of the world.

In 2007 the Joint International Commission for the Theological Dialogue between the Roman Catholic Church and the Orthodox Church issued a new document with great impact on communion ecclesiology. *Ecclesiological and Canonical Consequences of the Sacramental Nature of the Church: Ecclesial Communion, Conciliarity, and Authority* was meant to overcome ambiguities of the 1982 document[62] and to develop, in a practical and institutional perspective, *koinonia* ecclesiology[63]. For this reason, the *Ravenna document* focused on presenting the relation between authority and conciliarity in respect to three different levels of ecclesial existence: local, regional and universal. This alone constituted a breakthrough in the Orthodox – Roman-Catholic dialogue[64], because it retrieved the „ecumenical" model of ecclesial organization[65] and set it as *prototype* of Church's institution. By emphasising the

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[59] *Ibidem,* § I,1-2, p. 652.

[60] *Ibidem,* § II,2, p. 655.

[61] *Ibidem,* § III,2-4, p. 657-658.

[62] Regarding the ambiguities of the document *Mystery of the Church and of Eucharist in the light of the Mystery of the Holy Trinity* see: Dumitru Stăniloae, "Le dialogue entre l'Église orthodoxe et l'Église catholique romaine. Le document de la comission mixte de Munich", in *Romanian Orthodox Church*, III (1982), no. 12, p. 48-52.

[63] "Ecclesiological and Canonical Consequences of the Sacrament Nature of the Church: Ecclesial Communion, Conciliarity, and Authority" § 3, in *The Greek Orthodox Theological Review*, LII (2007), no. 1-4, p. 216: "On the basis of these common affirmations of our faith, we must now draw the ecclesiological and canonical consequences which flow from the sacramental nature of the church. Since the Eucharist, in the light of the Trinitarian mystery, constitutes the criterion of ecclesial life as a whole, how do institutional structures visibly reflect the mystery of this *koinonia*!"

[64] Cf. Sorin Şelaru, "La synodalité et l'autorité au niveau régional dans l'Église: de *Lumen Gentium* au *Document de Ravenne*", in *Irénikon,* LXXXVIII (2015), no. 2, p. 181-200.

[65] For a discussion on ecclesial organization in the first millennium see: John Erickson, "Autocephaly and Autonomy", in *St. Vladimir's Theological Quarterly*, LX (2016), no. 1-2, p. 91-110.

regional level of conciliarity the Roman-Catholics came closer to the Eastern Churches, while the emphasis on universal manifestation of the Church brought the Orthodox closer to the Western world[66]. Two things should be noted regarding the usage of *koinonia* in this document.

(1) *Koinonia* is rooted in the life of the Trinity, in Baptism and Eucharist[67]. The Trinitarian foundation of ecclesial communion and the Eucharist expression of Church's unity are concepts belonging to the Munich document, and it comes natural that the Joint Commission starts from these aspects. However, when speaking of ecclesial communion, the document underlines Baptism and explains that all those who received Confirmation are responsible for the mission and life of the Church[68]. Comparing this statement with previous affirmations, it is easy to see the effort made by the Commission to enlarge the sacramental understanding of ecclesial communion. *Koinonia* remains associated with the Eucharist, but it is no longer *reduced* to this particular *mysterion*[69]. The gains of this enlargement should be consider with prudence, as there is still a long way until they become *efficient* in ecumenical dialogues. *Ravenna document* showes this in abundance. The text is ambiguous in the usage of *koinonia* and in the way it describes Church's sacramental nature. While accepting that Baptism brings one in communion with the Church, the text tells little about the ecumenical problems regarding Baptism. At another level, there is much ambiguity concerning what does „bear the conscience of the Church" mean[70]. The text underlines that all members of the communion and all local communities are important for this conscience, but the practical implications are unclear. Furthermore, the documents specify that *only* bishops have a deliberate voice[71] in the Church. Should „bear the conscience of the Church" be understood as an *obligation* to decide *for* the Church – in respect to bishops –, and a *freedom* to acknowledge the synod – in respect to the lay –? This would creat a wide gap between bishops and lay people, strengthening the false impression that a synod rules *over* the communion and not *with* the entire Church.

(2) Ecclesial communion requires both conciliarity and primacy. This seems the core of the whole document, the threefold structure – local, regional and universal – being an extensive affirmation of the interdependence existing between

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Cf. Alexander Schmemann, "Meaningful Storm: Some Reflections on Autocephaly, Tradition and Ecclesiology", in *St. Vladimir's Theological Quarterly*, XV (1971), no. 1-2, p. 3-27.

[66] Kallistos Ware, "The Ravenna Document and the Future of the Orthodox-Catholic Dialogue," in *The Jurist*, LXIX (2009), no. 2, p. 766-786.

[67] *Ecclesiological and Canonical Consequences of the Sacrament Nature of the Church: Ecclesial Communion, Conciliarity, and Authority,* § 6, p. 218.

[68] *Ibidem,* § 20, p. 223-224.

[69] Cf. John Behr, "The Trinitarian Being of the Church", in *St. Vladimir's Theological Quarterly*, IIL (2003), no. 1, p. 67-88

[70] *Ecclesiological and Canonical Consequences of the Sacrament Nature of the Church: Ecclesial Communion, Conciliarity, and Authority,* § 7, p. 218.

[71] *Ibidem,* § 25, p. 226. In comparison see John Behr, *Formarea Teologiei creştine, vol. 1: Drumul spre Niceea*, traducere de Mihail C. Neamţu, Bucureşti, Editura Sophia, 2004, p. 278-279. On the principles of faith unity see: John A. McGuckin, "Eshaton and Kerygma: The Future of the Past in the Present Kairos. The Concept of Living Tradition in Orthodox Theology", în *St. Vladimir's Theological Quarterly*, vol. 42 (1998), nr. 3-4, p. 225-271.

conciliarity and primacy. In some passages the coexistence of these two aspects is presented in a simplified manner that disregards the historical realities and remains theoretical[72]. Not a single reference is made to the parish and to its ecclesial significance[73], to give only one example. What is even more striking is the fact that the document, formulated in order to reach consensus on the problem of primacy and conciliarity, ends with questions that should have been addressed in its corpus[74]. The International Commission for the Theological Dialogue between the Roman Catholic Church and the Orthodox Church worked to overcome these difficulties and published a new document on synodality and primacy in 2016. In the meeting from Chieti, the Commission adopted the text: *Synodality and Primacy During the First Millennium: Towards a Common Understanding in Service to the Unity of the Church*[75]. Unfortunately, although the document brought a significant numbers of clarification regarding the practical experience of communion, it did not solved the problems raised in the *Ravenna statement*.

A Short Conclusion Regarding the Bilateral Dialogues

Seen in comparison, the three dialogues prove how important communion ecclesiology became for bilateral encounters. The Church's unity is described in similar ways by all of these texts. Most of them will affirm a Trinitarian model as a basis for *koinonia*, for example. Yet, something remains fundamentally divergent when these conversations are read thoroughly. It is not solely about what they stress in particular, but about what they imply when using *perichoresis*, Eucharist, mission and so forth. There is a tendency to drop in the texts equivocal statements that bring two traditions closer, but yet create an obstacle elsewhere. How does the findings of the Lutheran-Catholic conversation affect the Orthodox-Catholic discussions, one may ask? When these and many more are taken into account, things tend to become complicated and *koinonia* splits into communions.

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[72] *Ecclesiological and Canonical Consequences of the Sacrament Nature of the Church: Ecclesial Communion, Conciliarity, and Authority,* § 14, p. 221.

[73] This critique was raised by the North American Orthodox-Catholic Theological Consultation, "A Common Response," in *The Greek Orthodox Theological Review*, LIV (2009), no. 1-4, p. 305.

[74] *Ecclesiological and Canonical Consequences of the Sacrament Nature of the Church: Ecclesial Communion, Conciliarity, and Authority,* § 45, p. 232.

[75] "Synodality and Primacy During the First Millennium: Towards a Common Understanding in Service to the Unity of the Church", in *Apulia Theologica*, II (2016), no. 2, p. 301-307.

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The Problem of Women's Ordination in the Modern Anglican-Orthodox Dialogue

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Abstract. *Bilateral dialogues are one of the essential outcomes of the Ecumenical Movement. The Anglican-Orthodox dialogue is a good example of such inter-confessional conversation. It was initiated at the end of the 19th century and came to maturity in the 20th century. Unfortunately, nowadays the modern Anglican-Orthodox dialogue faces some problems. The most problematic issue for the Orthodox Church is the decision of the Anglican Communion to ordination women as priests and bishops. This issue alone raises questions about the future perspectives of Anglican-Orthodox dialogue. The aim of this study is to explain the problems raised by women's ordination for the modern Anglican – Orthodox dialogue. Historical and analytical methods are used for achieving this goal. The research shows that there are no strong theological arguments for or against women's ordination. The differences in understanding some passages of the Scripture, the flexibility of Tradition and the role of gender equality are the main reasons of the controversy. Despite that, both sides decided to continue the dialogue and give a common witness of the Christian faith in the modern world. Conversations about women's ordination raise up the question about 'legitimate diversity' of practices in Churches which seek full communion. I think the Churches will discuss this question in the future meetings of the international Anglican-Orthodox dialogue.*

Keywords: women's ordination, the Anglican Church, the Orthodox Church, the Lambeth Conferences, dialogue.

The Anglican-Orthodox dialogue and its historical development

The first attempt to start a theological dialogue between the Church of England and the Orthodox Church can be traced to the 17th century.[1] In the 19th century the relations between the two Churches developed and some Anglican clerics began seeking a closer contact with the Eastern Orthodox Church.[2] In 1864, Anglicans and Orthodox founded the Eastern Churches Association, which also continues its work nowadays.[3]

In the 20th century, the Anglican-Orthodox dialogue remained important for the Churches, despite all difficulties related to the First World War and to the political changes in Russia. The Ecumenical Movement gave fresh perspectives to the conversation. Representatives of both Churches had meetings on the conferences of *Faith and Order* or *Life and Work* that gave a basis for some Orthodox Churches (Constantinople, Jerusalem, Cyprus) to consider recognizing the Anglican ordination.[4] In 1948, both Churches were among the founders of the WCC. Because representative of the two Churches were working together in the WCC, it came natural for the Anglicans and for the Orthodox to establish an

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[1] Hudh Wybrew, "Anglican-Orthodox and Anglican-Roman Catholic Theological Dialogue", in *Theoforum* XXXIV (2008), no. 2, p. 217.

[2] Bryn Geffert, *Eastern Orthodox and Anglicans: diplomacy, theology, and the politics of interwar ecumenism*, Notre Dame, Ind. University of Notre Dame Press, 2010, p. 11.

[3] Official web-site of Anglican and Eastern Churches Association, https://www.aeca.org.uk/index.html, accessed 07. 12. 2017.

[4] Vassiliki El. Stathokosta, "Relations between the Orthodox and the Anglicans in the Twentieth Century: A Reason to Consider the Present and the Future of the Theological Dialogue," in *Ecclesiology*, VIII (2012), no. 3, p. 360.

official international bi-lateral dialogue. This dialogue brought several agreed statements.

In 1973, the special organization 'The Anglican-Orthodox Joint Doctrinal Discussions (A-OJDD)' had the first meeting in Oxford.[5] The discussions that started in 1973 were summarised by the Moscow Agreed Statement and used thereafter in the conversation. The Statement was a result of previous conversations and brought a convergence in problems related to Scripture and Tradition, to the role of Councils and in the problem of Filioque.[6] After coming to an agreement on these topics, the Dublin Agreed Statement (1984) dealt with questions about the mystery of the Church.[7]

However, the progress made in dialogue faces now new challenges. In 1993, the General Synod of the Church of England opened the possibility for women to be ordained.[8] As a result, in the Cyprus Agreed Statement (2006) the Orthodox participants declared their strong disagreement on this issue.[9] Nevertheless, the Church of England took the decision to introduce the episcopal ordination for women in 2008.[10] This situation in the Church of England gave the reason for an additional question among the Orthodox: "Does the dialogue with the Anglican Church have a perspective?"

The problem of women's ordination

Nowadays, the Church of England has women ordained as deacons, priests and bishops. The implementation process has been very long and is consistent. The decisions of the Lambeth Conferences,[11] which gather each 10 years since 1867, played the main role in this action. Decisions of these Conferences are not mandatory, but they incite member churches of the Anglican Communion to consider them and adopt an ecclesial stance on the local level.[12] That is why, I am going to examine the decisions of the Lambeth Conferences about women's

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[5] The International Commission for the Anglican - Orthodox Theological Dialogue: http://www.anglicancommunion.org/relationships/ecumenical-dialogues/orthodox.aspx, accessed 07. 12. 2017.

[6] Peter-Ben Smit, "Traditions in Dialogue: A Comparison of the Concept of Tradition in Old Catholic – Anglican, Orthodox – Anglican and Orthodox – Old Catholic Dialogue," in *Ecclesiology*, V (2009), no. 2, p. 224.

[7] The Dublin Agreed Statement 1984: http://www.anglicancommunion.org/media/103812/the_dublin_statement.pdf, accessed. 07. 12. 2017.

[8] Hillarion Alfeev, *Relations of the Russian Orthodox Church with the Churches of The Anglican Community: History and Modernity:* http://www.patriarchia.ru/db/text/2552828.html, accessed 28. 10. 2017.

[9] ***, *The Church of the Triune God: The Cyprus Agreed Statement of the International Commission for Anglican – Orthodox Theological Dialogue,* London, The Anglican Communion Office, 2006, p. 87.

[10] *Relations of the Russian Orthodox Church with the Churches of The Anglican Community: History and Modernity.*

[11] Paul Avis, "Anglican Ecclesiology," in Gerard Mannion and Lewis S. Mudge (eds.), *The Routledge companion to the Christian Church*, New York, Routledge, 2008, p. 211.

[12] Andrey Posternak, "Church ministry of women in the Anglican Church according to the Lambeth Conferences," in *Herald of MSHU,* III (2013), p. 73.

ordination. Then I will look into the decisions of the General Synod of the Church of England and their theological background.

Since the middle of the 19th century, the Anglican Church accepted women to the order of deacons. However, the deaconess were doing only social and mission work, so very soon the question of their ecclesiastical status was raised. Nevertheless, the answer was ambiguous. "In 1920, the Lambeth Conference declared that deaconesses were in the holy orders; in 1930, it declared they were not."[13] During the Second World War in Hong Kong, the local bishop ordained the first woman as a priest.[14] It was done as an exception, but also created a precedent. Later events, especially the women movement, lead to a modification of the 1968 Lambeth Conference's agenda and questions on women's ordination were considered.[15] This Conference took three main decisions: it allowed women associations inside the Church;[16] it recommended that the deaconesses should be ordained by prayers and by laying on of hands;[17] and it recognized, that "the theological arguments as at present presented for and against the ordination of women to the priesthood are inconclusive."[18] The 38 resolution suggested that women's involvement in the Church life should be encouraged and the deaconess should even be allowed to distribute the Holy Communion.[19] Actually, this decision gave women the right to do some liturgical ministry.

After 10 years, the question of women priesthood was raised again. The next Lambeth Conference, in 1978, went further and adopted three important decisions. First, the recognition of the deaconess and of their liturgical role became mandatory.[20] Then, a second resolution described the division among the Anglican Communion in the question of women's ordination as priest. Some provinces had already ordained women as priests, because (§1) "there are either no fundamental or no theological objections to the ordination of women to the historic threefold ministry of the Church."[21] Others were still against this practice. However, the participants asked both sides to keep unity and mutual respect (§6). The Conference also recognized that this decision could create troubles in the dialogues with the Roman-Catholic Church and with the Orthodox Churches (§7). Nevertheless, the participants insisted in continuing the dialogues and explained the

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[13] Jane Shaw, "The ordination of Anglican women: Challenging tradition," in *Preachers, prophets & heretics: Anglican women's ministry*, edited by Elaine Lindsay & Janet Scarfe, Sydney, NewSouth Publ., 2012, p. 16.

[14] Andrey Posternak, "Church ministry of women in the Anglican Church according to the Lambeth Conferences," p. 76.

[15] Jane Shaw, "The ordination of Anglican women: Challenging tradition," p. 21.

[16] Resolution 30, "Fellowships for Church Women," The Lambeth Conference 1968, (access 12.12.17), http://www.anglicancommunion.org/resources/document-library/lambeth-conference/1968/resolution-30-the-ministry-fellowships-for-church-women?subject=Women

[17] Resolution 32, "The Diaconate," The Lambeth Conference 1968: http://www.anglicancommunion.org/resources/document-library/lambeth-conference/1968/resolution-32-the-ministry-the-diaconate?subject=Women, accessed 12. 12. 2017.

[18] Resolution 34, *Ibidem*.

[19] Resolution 38, *Ibidem*.

[20] Resolution 20, *Ibidem*.

[21] Resolution 21, *Ibidem*.

differences in the practice of women's ordination as a diversity that does not affect the unity of faith. The question about episcopal ordination of women was left open. The 22 resolution suggested that such ordinations should not be made, prior to a consultation of the entire episcopate.[22]

The Anglican Church took a step forward in 1988. The first resolution (§1) of the Lambeth Conference recognized the right of each province to ordain women as bishops.[23] The mutual respect and the importance of remaining in full communion were emphasized again (§2). The Archbishop of Canterbury with other prelates created a special commission charged with solving any dispute that should emerge between provinces with a different point of view on the problem of women's ordination (§3).

Therefore, the decisions of the Lambeth Conference opened the possibility for women's ordination in the Anglican Church. Nevertheless, the Church of England did not immediately ordain women. The first woman was ordained as deacon only in 1987 and the first time one was ordained as priest was in 1994.[24] Debates about the ordination of women to the episcopate were very long and difficult. In November 2012, the General Synod voted against women bishops,[25] but in July of 2014 the Synod gave, "its final approval for women to become bishops in the Church of England."[26]

Thus, the Church of England has ordained women in all clerical orders. The quick evolution made in this topic raises questions on the basis for such radical changes. Among the Orthodox it is common to see in these changes a victory of feminism and of the secular society.[27] Are there theological arguments for the ordination of women as priests and bishops?

In 1993, the Ecclesiastical Committee of the Church of England summarized the arguments 'pro and contra.' The document gave the following arguments for female priesthood:

The nub of the case advanced in favour of women priests is that women will enrich the priesthood, and that without women the priesthood is incomplete.

[22] Resolution 22, "Women in the Episcopate," The Lambeth Conference 1978: http://www.anglicancommunion.org/resources/document-library/lambeth-conference/1978/resolution-22-women-in-the-episcopate?subject=Women, accessed 12. 12. 2017.

[23] Resolution 1, "The ordination or consecration of women to the episcopate," The Lambeth Conference 1988: http://www.anglicancommunion.org/resources/document-library/lambeth-conference/1988/resolution-1-the-ordination-or-consecration-of-women-to-the-episcopate?subject=Women, accessed 12. 12. 2017.

[24] Jane Shaw, "The ordination of Anglican women: Challenging tradition," p. 26.

[25] Jerome Taylor, "Church of England General Synod votes against women bishops despite late plea from next Archbishop of Canterbury: http://www.independent.co.uk/news/uk/home-news/church-of-england-general-synod-votes-against-women-bishops-despite-late-plea-from-next-archbishop-8335671.html, accessed 13. 12. 2017.

[26] "Church of England to have women bishops," The Church of England official web-site: https://www.churchofengland.org/more/media-centre/news/church-england-have-women-bishops, accessed 12. 12. 2017.

[27] Andrey Posternak, "Church ministry of women in the Anglican Church according to the Lambeth Conferences," p. 81.

Women will bring distinct gifts to the priestly ministry, and their inclusion within it will ensure that it fully reflects the richness and diversity of humanity created in the image of God.[28]

From this quotation, it is clear that the two main arguments used for women's ordination are based on the interpretation of Scripture. These arguments are (1) the priesthood of all believers, which includes all members of Church, despite sex differences (1 Peter 2:9) and (2) the unity of mankind, because all human beings are created in the image of God (Gen. 1:26). Arguments against women ordination into priesthood can be formulated in these key points:[29]

• Representative – the priest represents Christ, who was incarnated in male sex;

• The Apostles did not ordain women as presbyters, therefore women's ordination breaks apostolic continuity;

• Some Scripture passages emphasize different roles of men and women in the Church;

• The Church of England can have problems in its ecumenical dialogues with the Roman Catholic and the Orthodox Churches.

The Committee mentioned both categories of arguments, because not every parish had agreed with the Synod resolution about women's ordination. In 1999, 7% of all parishes still kept only men as priests.[30] In 2004, the House of Bishops published the report about the inclusion of women into the Episcopate, where also theological reasons for and against the ordination of female bishops were explained.[31] Again, most of the arguments presented highlighted the different possibilities in interpreting the Scripture and assuming the Tradition. In the words of Henry McAdoo , "the heart of the question here is not the authority of Scripture but the right way to interpret and apply it."[32]

The report presents ,also, the reasons for which the Synod accepted to ordain women as bishops :[33]

• Consecration of women to the priesthood from 1992 opened the possibility for women to became bishops;

• Despite all disagreements, there are sufficient arguments for ordaining women as bishops;

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[28] Ecclesiastical Committee, *Priests (Ordination of Women) Measure and the Ordination of Women (Financial Provisions) Measure, 203rd and 204th Reports*, 27 July 1993, HC 895 1992-93, paragr. 9 – 16.

[29] Ecclesiastical Committee, Priests (Ordination of Women) *Measure and the Ordination of Women (Financial Provisions) Measure, 203rd and 204th Reports,* 27 July 1993, HC 895 1992-93, paragraph. 9 – 16.

[30] Ian Jones, "Earrings behind the Altar? Anglican Expectations of the Ordination of Women as Priests", *Dutch Review of Church History* LXXXIII (20029, p. 462.

[31] The House of Bishops of the General Synod of the Church of England, *Women Bishops in the Church of England? GS 1557*, London, Church House Publishing, 2004, p. 137.

[32] Henry McAdoo, *Anglicans and Tradition and Ordination of Women,* Norwich, Canterbury Press, 1997, 105.

[33] *The House of Bishops of the General Synod of the Church of England,* p. 193 – 199.

- Since 1994 women were providing priesthood ministry successfully, so it will be unjust to preserve them from participation in the episcopal ministry;

- Episcopal ordination will break the discrimination of women clergy 'as second class';

- A positive decision will break the discrimination of women in the witnessing to the Gospel;

- The Lambeth Conference 1988 gave the permission for women to become bishops;

- Despite some problems in ecumenical dialogue with the Roman Catholic Church and with the Orthodox Churches, the decision to ordain women to the episcopate will give positive impact for relations with the Methodist Church and with the Lutheran Churches.

From this presentation it is clear that the theological arguments for women's ordination did not play a major role. Nevertheless, as the Synod had predicted, this decision became especially problematic in the dialogue with the Orthodox Church. What does the Orthodox Church think about the possibility of women's ordination?

First, there is no general canonical decision adopted by a Pan-Orthodox Council on this issue. The problem of women's ordination came to the Orthodox theological field through ecumenical conversations. However, for a very long time it was understood as a specific Western problem.[34] Orthodox Churches in Eastern Europe did not consider this issue important. In 1976, the Synod of the Russian Orthodox Church in Moscow declared that, "We see no grounds for objecting to any solution to this question in confessions where the priesthood is not recognized as a sacrament and where, consequently, from the point of view of Orthodoxy, there is no sacramental priesthood."[35]

The Orthodox theologians, which had been involved in ecumenical discussions, were the first to seek a more complex answer to the question of women's ordination. In 1963, at the *Faith and Order Commission* in Montreal, two Orthodox theologians presented papers on this matter. The papers explained why the Orthodox refuse to ordain women as priests and bishops.[36] One of the theologians, archimandrite George Khodre, made a new point to the debate in relation to the natural distinction between sexes.[37] Later, in 1976, the WCC and the Patriarchate of Romania initiated an Orthodox conference in Agapia monastery about 'The role of Orthodox Women in Church and Society.'[38] The conference brought together more than fifty Orthodox women from different Orthodox

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[34] Elisabeth Behr-Sigel, Kallistos Ware, *The Ordination of Women in the Orthodox Church,* Geneva, WCC Publications, 2000, p. 12.

[35] Hillarion Alfeev, *Relations of the Russian Orthodox Church with the Churches of The Anglican Community: History and Modernity.*

[36] Elisabeth Behr-Sigel, Kallistos Ware, *The Ordination of Women in the Orthodox Church,* p. 13.

[37] *Ibidem,* p. 15.

[38] Katarina Karkala-Zorba, "The Ordination of Women from an Orthodox Perspective," in *Women and ordination in the Christian churches: international perspectives*, edited by Ian Jones, Kirsty Thorpe and Janet Wootton, London, T&T Clark, 2008, p. 58.

Churches, besides bishops and other theologians. This gathering proclaimed the necessity for further theological investigations on the issue. Moreover, participants proposed the restoration of the female diaconate in the Orthodox Church, because this order is not in contradiction with the Church's Tradition.[39]

In the beginning of 1980s, the Orthodox interest on the Western debate concerning women's ordination increased. Of the many papers published by Orthodox on this topic, a special mention should be given to the book "Women and the Priesthood", published in 1983.[40] I want to emphasize two works from this collection of articles on women's ordination. The first of them is sign by bishop Kallistos Ware and is called "Man, Woman and the Priesthood of Christ"[41]. In the article, Kallistos Ware explains several reasons against the ordination of women. Most of them concerned the arguments relate to Scripture interpretation, Tradition and patristic evidence, diversity of gifts and the 'iconic' role of the priest. The author also distinguished between universal ministry and sacramental ministry. Ware's article became the first systematic work, where all the arguments against women's ordination were shown. The second article that should be mentioned is entitle "On the Male Character of Christian Priesthood"[42] and was written by Father Thomas Hopko. The main argument Fr. Hopko emphasized is the ontological difference between man and woman, based on the direct and symbolic relations between Adam and the Word of God, respectively Eve and the Spirit of God.

In 1988, the Orthodox bishops, priests, lay men and women gathered in Rhodes, Greece, for an Interorthodox Symposium.[43] The participants discussed two major issues: the place of the women in the Church and the question of women's ordination. The Symposium distinguished the two kinds of priesthood and presented a summary of all the arguments on "the impossibility of ordination of women to the special priesthood."[44] Most of the evidence against women's ordination concern the Tradition of the Church and were summarized as follows:[45]

- Jesus Christ did not select women to the Apostles circle;
- Theotokos did not exercise the sacramental priesthood, even though she was the Mother of God;
- The Apostles never ordained any woman to the priesthood;
- The Pauline teaching about the place of women in the Church could be interpreted as an argument against women's ordination.

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[39] Elisabeth Behr-Sigel, *The Ministry of Women in the Church,* New York, St Vladimir's Seminary Press, 1999, p. 163.

[40] Kallistos Ware, "Man, Woman and the Priesthood of Christ," in *Women and the Priesthood*, edited by Thomas Hopko, New York, St Vladimir's Seminary Press, 1983, p. 9-38.

[41] *Ibidem,* p. 9.

[42] Thomas Hopko, "On the Male Character of Christian Priesthood," in *Women and the Priesthood*, edited by Thomas Hopko, New York: St Vladimir's Seminary Press, 1983, p. 97.

[43] Katarina Karkala-Zorba, "The Ordination of Women from an Orthodox Perspective," p. 57.

[44] Conclusions of the Consultation, *The Place of the Woman in the Orthodox Church and the Question of the Ordination of Women*, edited by Rev. Gennadios Limouris, Katerini, Tertios, 1992, p. 25.

[45] *Ibidem.*

Except these arguments, the participants emphasized the necessity of fuller inclusion of women into the liturgical, pastoral, catechetical, missionary and social work. Moreover, they insisted on the revival of the apostolic order of deaconess. Until nowadays, the decisions of this symposium has the highest status for the Orthodox Church.[46] Nevertheless, the implementation of this decisions was very difficult and is still ambiguous.

In 1990s, the discussions about women's ordination became even more vivid. Kallistos Ware, who continue his investigations on the topic, divided all arguments against women's ordination in three categories: Tradition, anthropology and liturgical symbolism.[47] He insisted that all these arguments have theological features. In contrast to him, Elisabeth Behr-Sigel declared that there are no theological arguments against the ordination of women to the priesthood.[48] Other Orthodox theologians – Maria Gwyn McDowell – also criticized the weakness of Kallistos' arguments, using the Eucharistic theology of Zizioulas.[49]

In June 2016, the Pan-Orthodox Council held in Crete ignored the issue of women's ordination, despite the recommendations of the Pre-council consultations.[50] Nevertheless, in November 2016, the Synod of the Alexandrian Patriarchate decided to restore the institution of deaconess[51] and in February 2017 the first deaconesses were ordained by the Patriarch of Alexandria in Kongo DRC.[52] It was the first Orthodox ordination of deaconesses after the 6th century.

In conclusion, it can be said thatthere are no strong theological arguments against women's ordination in the Orthodox Church and there are no strong theological arguments for women's ordination in the Anglican Church. All differences in approaching the issue are based on a different interpretation of the Scripture and on a different attitude in relation to the Tradition. The consecration of women as priest became a problem for the Anglican-Orthodox dialogue after 1992. That is why it was one of the topics considered by the Cyprus Agreement Statement, a document of the International Commission for the Anglican - Orthodox Theological Dialogue that was adopted in 2006.[53]

Perspectives for the future conversation

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[46] Natallia Vasilevich, !Die Stille der Frauen am Heiligen und Großen Konzil," RGOW 11/2016: *Die Orthodoxe Kirche nach dem Konzil,* p. 24.

[47] Elisabeth Behr-Sigel, Kallistos Ware, *The Ordination of Women in the Orthodox Church,* p. 64.

[48] *Ibidem,* p. 29.

[49] Maria Gwyn McDowell, "Seeing Gender: Orthodox Liturgy, Orthodox Personhood, Unorthodox Exclusion," in *Journal of the Society of Christian Ethics*, XXXII (2013), no. 2, p. 87.

[50] Natallia Vasilevich, !Die Stille der Frauen am Heiligen und Großen Konzil," p. 22.

[51] Patriarchate of Alexandria restored the deaconess ministry, http://www.pravoslavie.ru/98812.html, accessed 21. 12. 2017.

[52] Patriarch Theodoros of Alexandria performs first consecration of deaconesses: http://basilica.ro/en/patriarch-theodoros-of-alexandria-performs-first-consecration-of-deaconesses/, accessed 21. 12. 2017.

[53] ***, *The Church of the Triune God: The Cyprus Agreed Statement of the International Commission for Anglican – Orthodox Theological Dialogue,* London, The Anglican Communion Office, 2006.

Section VII of the Cyprus Agreed Statement was dedicated to the issue of women's ordination. First, the document declared that there are no disagreements between the Churches in the question of women's consecration to the diaconate (§20).[54] However, on the problem of ordaining women as priests and bishops, the Church are in disagreement. There are no deep theological divisions in the doctrine under this differences.[55] Participants emphasized in §23 that they believe, "that our respective decisions have been made in fidelity to Scripture and Tradition and in response to the leading of the Holy Spirit."[56] But, the Holy Spirit cannot lead two communities to different conclusions. That is why, both Churches agreed that the Spirit calls them to search the truth with a readiness to question their own certainty.[57]

Anglicans and Orthodox believed that they could find a convergence point by using a theological approach. In order to this, the representative of the Churches considered the Trinitarian relations. They agreed that the Trinitarian language describes the inner personal relations – between the Father and the Son – and does not connect with gender (§28).[58] In addition, they reached consensus and affirmed that the Scripture and the Church Fathers emphasize Christ's incarnation as an event that has effect for the entire human reality and isnot exclusively related to gender(§29 – 33). His saving work and priesthood is integral to his humanity and extend equal to male and female.[59] All of what has been agreed before and the eschatological equality of human beings in the sacraments of Baptism and Eucharist gave the theological ground for Anglicans to ordain women. Moreover, "at the very least … there are no compelling theological reasons against doing so."[60] Therefore, the Anglicans repeated the formulation of the Lambeth Conference, 1978, "There are either no fundamental or no theological objections to the ordination of women to the historic threefold ministry of the Church."[61] The Orthodox participants distinguished the Christian's equality in Christ's priesthood from the ministerial service in the Church. They saw no theological reason for breaking the Tradition of the Church to ordain only man to the sacramental priesthood. In §37 this decision is shortly explained:[62]

- The priest acts in *persona Christi*;
- Issues of justice and equality are not valuable for changing the Church's Tradition;
- Orthodox women have their own ministry;

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[54] *Ibidem,* p. 82.
[55] *Ibidem,* p. 83.
[56] *Ibidem.*
[57] *Ibidem.*
[58] *Ibidem,* p. 84.
[59] *Ibidem,* p. 85.
[60] *Ibidem,* p. 87.
[61] Resolution 21, "Women in the Priesthood," The Lambeth Conference 1978, http://www.anglicancommunion.org/resources/document-library/lambeth-conference/1978/resolution-21-women-in-the-priesthood?subject=Women, accessed 12. 12. 2017.
[62] ***, *The Church of the Triune God,* p. 87.

• The Orthodox think that the pastoral motivation behind women's ordination cannot cover the ecumenical problems it raises.

For the future discussions, the commission chose the following topics: culture and its influence on the Tradition, women's ordination through the theological and canonical view, heresy and its definition. The question of heresy concerned the condemnation of the Montanist practice of women's ordination. If this condemnation did not apply on the practice of women's ordination, both Churches will need clarification for the possibility of both practices of consecration within the Christian communion (§38).

The last paragraph (§39) of this section makes an important point, "We wish in conclusion to affirm our conviction that our theological differences with regard to the ordination of women do not undermine the agreement we have reached in the previous sections of this statement."[63]

Thus, despite the disagreement about the practice of ordination of women to the priesthood, both Churches decided to continue the dialogue. In 2015, the Commission published the Buffalo Agreed Statement, which presents the theological agreements in respect to the anthropological implication of the questions.[64] In 2017, the Archbishop of Canterbury Justin Welby and an Anglican delegation visited the Russian Orthodox Church. During the meeting, Patriarch of Moscow, Cyril, declared that,

"Therefore, in the present difficult time, especially for Western Christians, we in the Russian Church are not ready to break our historical contacts with Western Christians. We strive in an open, honest conversation with each other to find out our positions and, as far as possible, to achieve a common understanding, including those events that are happening in the world today."[65]

Both leaders published a common declaration about the persecution of Christianity in the Middle East.

It is clear that Anglicans and Orthodox decided to continue the international ecumenical dialogue. The issue of women's ordination is still a problem for unity, but both sides realized that there are no strong theological arguments for either of them. Despite the differences, many common theological points were reached. The modern challenges of secularism and Christian discrimination are calling the Churches to work together. Therefore, it is important to look forward for visible unity and have one voice in the world.

Conclusion

The international Anglican-Orthodox dialogue has its own deep history and its own examples of convergence on great theological questions. The issue of

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[63] *Ibidem,* p.89.
[64] ***, *In The Image and Likeness of God: A Hope-Filled Anthropology, The Buffalo Statement Agreed by the International Commission for Anglican-Orthodox Theological Dialogue*, London, The Anglican Communion Office, 2015.
[65] Meeting of Patriarch Cyril with Justin Welby, the Archbishop of Canterbury, http://foto.patriarchia.ru/news/vstrecha-svyateyshego-patriarkha-kirilla-s-arkhiepiskopom-kenterberiyskim-dzhastinom-uelbi/, accessed 12. 12. 2017.

women's ordination became a major problem in these discussions. However, the short investigation of this topic shows that there are no strong theological arguments for and against this practice. The reasons are based on the different interpretations of the Scripture and on the different way we understand Tradition. The question of women's ordination still needs further clarifications. It is clear that both sides decided to continue the dialogue, despite the different opinions about the consecration of women to priesthood and episcopate. It is a problem for the visible unity between Churches, but not for a common Christian witness and dialogue. In my opinion, the conversations raise up the question about the possibility of having different practices, but remaining in communion with each other. Thus, I believe it is for the Churches to discuss what is 'legitimate diversity' in their searching for unity. I think, this will be the topic for the future conversations of the international Anglican-Orthodox dialogue.

Nicolae MUNTEAN

Implicații ale Apostolatului Creștin Reflectate în Activitatea Publică a Domnului Iisus Hristos

Implications of Christian Apostleship Reflected in Public Activity of Christ the Saviour

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Abstract. *This article briefly describes some of the meanings of the Christian Apostleship and the way how they are reflected in the public activity of our Lord Jesus Christ. The way how Son of God have accomplished his mission on the earth must be paradigmatic for all the members of the Church, clergyman lay people, because the work of each Christian missionary is not anything else than the continuation of His mission. Therefore, the ones who want to confess today must assume the way of making mission of his Teacher. He must follow His road and the example of the one on behalf of whom is doing his missionary activity, because this is the only self and efficient way. In a secularised world which goes day by day through an exacerbated anthropocentrism, the mission of the Church to put the men in relationship with God can be realised only through a confession "in Christ way."*

Keywords: authentic mission, culture, servant, missionary, apostleship, Christ the Saviour.

Introducere

Misiunea principală a Bisericii este de a conduce întreaga lume spre Împărăția lui Dumnezeu. Biserica nu este o instituție lumească, cu un scop lumesc, deci orice activitate a Bisericii trebuie să aibă o orientare eshatologică,[1] vizând, de fapt, îndreptarea omului spre Dumnezeu. "Până la a doua venire a Fiului Omului și judecata din urmă, Biserica rămâne în lume pentru a fi lumina lumii și sacramentul Împărăției lui Dumnezeu (Mt.5:14-15; In.1:9). A fi în comuniune cu Hristos Cel răstignit și înviat înseamnă a te angaja în slujba realizării Împărăției lui Dumnezeu și a fi pătruns de iubirea lui Dumnezeu față de lume, iubire care s-a exprimat în propovăduirea Împărăției lui Dumnezeu vameșilor și păcătoșilor și în jertfa Fiului Său Care Și-a dat viața pentru realizarea acestei Împărății."[2]

Astăzi, se observă tot mai mult o creștere a interesului pentru tot ceea ce este "misionar": conferințe misionare, teologie misionară, preoți misionari, călătorii misionare, Biserici misionare, strategii misionare ș.a.m.d., însă, întrebarea care se pune este următoarea: cât de mult a crescut interesul pentru adevărata misiune, așa cum ne-a descoperit-o Domnul Iisus Hristos?

În cele ce urmează, vom privi puțin la modul în care Fiul lui Dumnezeu, Trimisul Tatălui, a propovăduit Evanghelia oamenilor dintr-un anumit timp și loc. Acest mod a fixat o dată pentru totdeauna calea pe care Biserica trebuie să pășească în misiunea ei pe pământ.

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[1] Valer Bel, *Misiunea Bisericii în Lumea Contemporană,* Cluj-Napoca, Editura Renașterea, 2010, p. 117.
[2] *Ibidem*, p. 125.

Misiune prin asumarea culturii sau a modului de a trăi al oamenilor din locul în care dorim să propovăduim Evanghelia

Domnul Iisus Hristos a trăit în mijlocul poporului evreu asumându-şi cultura şi modul de vieţuire al oamenilor printre care a locuit. El a mâncat cu ei, s-a îmbrăcat ca ei, nedeosebindu-se cu nimic de cei mai comuni şi simpli oameni ai timpului şi locului în care a propovăduit Evanghelia.

Aceasta este una dintre implicaţiile majore ale apostolatului creştin, întrucât, orice misionar, atunci când merge într-un anumit loc, trebuie să se identifice pe sine cu locuitorii locului respectiv încât aceştia să-l perceapă ca pe unul dintre ei, nu unul printre ei. Evanghelia nu se poate comunica decât din interior, făcându-te asemenea şi trăind precum cei cărora vrei să le propovăduieşti. În acest sens, "Fiul lui Dumnezeu Şi-a asumat firea umană, a trăit ca om concret, într-un context social şi cultural, în cadrul unui popor concret, devenind Dumnezeu cu noi"[3] şi conducându-ne spre Împărăţia Sa nu din afara, ci din interiorul firii omeneşti.

Ideal ar fi ca, atunci când mergem într-o parohie pentru a predica cuvântul lui Dumnezeu, să ne identificăm, în ceea ce priveşte modul de a trăi, cu majoritatea locuitorilor spaţiului geografic respectiv. Şi aici mă refer chiar şi la preocupările lor! De exemplu, dacă eşti preot într-un anumit sat, este de un real folos să ai şi tu propria gospodărie, propriul teren agricol pe care să-l munceşti, astfel, integrându-te perfect în cultura locului, deoarece, oamenii au nevoie să te perceapă ca pe unul dintre ei.

Adevărul radical al creştinismului, ce îl situează mai presus de toate celelalte religii, este faptul că Dumnezeu a devenit o fiinţă umană, S-a întrupat. Şi nu numai o fiinţă umană în general, ci una Care S-a situat din punct de vedere cultural şi social într-un anumit timp şi loc. El nu a fost Iisus de nicăieri, ci Iisus din Nazaret. Nu există alt Hristos, decât Domnul Iisus. Nu există alt Iisus, în afară de tâmplarul iudeu din Nazaret, Galileea. În toată activitatea Sa publică, Domnul Iisus, împreună cu ucenicii Săi, au fost întotdeauna identificaţi ca Galileeni.[4]

Întruparea Fiului lui Dumnezeu în limba şi în tradiţiile unei ţări trebuie să constituie principala caracteristică a lucrării fiecărui misionar ortodox. Ceea ce s-a întâmplat la pogorârea Duhului Sfânt peste Apostoli (Faptele Apostolilor 2:6-11), când "fiecare a auzit vorbindu-se în propria sa limbă" despre "lucrările minunate ale lui Dumnezeu", rămâne fundamentul tacticii misionare.[5] Fiecare misionar creştin are datoria, după modelul Domnului Iisus Hristos, de a-şi asuma modul de a fi al oamenilor din locul în care doreşte să-şi desfăşoare activitatea misionară.

Misiune prin iubire necondiţionată: includerea celor excluşi

O altă implicaţie a apostolatului creştin reflectată în activitatea publică a Mântuitorului este iubirea necondiţionată. Domnul Iisus, în misiunea Sa

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[3] *Ibidem*, p. 285.
[4] Caleb Rosado, *The Significance Of Galilee To The Mission Of The Church,* 1995, p. 3.
[5] Anastasie Yannoulatos, *Misiune pe urmele lui Hristos,* Sibiu, Editura Andreiana, 2013, p. 55.

pământească, nu s-a sfiit să meargă în întâmpinarea leproşilor, să mănânce la masa colectorilor de taxe, să respecte femeile, să umble cu păcătoşii, să vindece bolnavii ş.a.m.d. El şi-a manifestat iubirea chiar şi pentru soldaţii romani, pentru samarineni şi siro-fenicieni, neexcluzându-i nici măcar pe cei de la marginea societăţii, pe cei săraci. Ba mai mult decât atât, propovăduirea Evangheliei către aceştia a constituit un semn, cu privire la identitatea Sa, dat ucenicilor sfântului Ioan Botezătorul: *"Mergeţi şi spuneţi lui Ioan cele ce aţi văzut şi cele ce aţi auzit: Orbii văd, şchiopii umblă, leproşii se curăţesc, surzii aud, morţii înviază şi săracilor li se binevesteşte"* (Luca 7:22).[6] Cei săraci erau cei neglijaţi, cei care sufereau enorm din cauza discriminării şi a condiţiei lor sociale. Ei erau consideraţi membrele slabe ale societăţii care erau cu adevărat fără nici o apărare, neajutoraţi şi neprotejaţi de nimeni; erau cei nebăgaţi în seamă, a căror cuvânt nu conta nicăieri.[7] Printre multele surprize pe care le-a provocat Iisus a fost şi faptul că S-a identificat pe Sine Însuşi cu oamenii cei mai simpli şi umili. Dintre aceştia Şi-a ales ucenicii şi apostolii, iar în cuvântarea despre Judecata din urmă Se identifică nemijlocit cu cei dispreţuiţi, infirmi, săraci, străini şi aflaţi în nevoi din întreaga lume. *"Întrucât aţi făcut unuia dintre aceşti fraţi mai mici ai Mei, Mie Mi-aţi făcut"* spune El având toate neamurile adunate înaintea Sa (Matei 25:31-46).[8]

Domnul Iisus, prin diferite parabole, a asemănat Împărăţia lui Dumnezeu cu un mare ospăţ la care sunt invitaţi toate categoriile de oameni (Luca 14:15-24; Matei 22:1-14). Ni L-a înfăţişat pe Dumnezeu ca pe un păstor care şi-a lăsat cele nouăzeci şi nouă de oi în siguranţă şi a plecat în căutarea oii pierdute, sau ca pe o femeie care nu s-a lăsat până ce nu şi-a găsit drahma pierdută (Luca 15:1-10).[9] Cu alte cuvinte, Mântuitorul ne-a arătat că braţele Lui sunt deschise pentru oricine doreşte să-L îmbrăţişeze, nefăcând nici o diferenţă sau discriminare.

Astăzi, Biserica este chemată să facă misiune printre toate categoriile de oameni, indiferent de etnie sau statut social. Misionarul creştin are datoria de a se comporta cu aceeaşi dragoste faţă de toţi, tratând cu aceeaşi iubire şi responsabilitate atât pe cerşetor, cât şi pe primar, în comunitatea în care-şi desfăşoară activitatea.

Atitudinea smerită în actul misionar: misiune prin slujire absolută sau adevărata dragoste a misionarului slujitor

Fiul lui Dumnezeu, în activitatea Sa misionară, a avut o atitudine plină de smerenie. El S-a arătat lumii sub chipul unui slujitor Care a venit printre oameni nu ca să fie slujit, ci ca El Însuşi să slujească: *"precum nici Fiul Omului n'a venit să I se slujească, ci El să slujească şi să-Şi dea viaţa răscumpărare pentru mulţi"* (Matei 20:28); iar

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[6] *Turn to the Living God, A Call to Evangelism in Jesus Christ's Way,* A resolution adopted by the 203rd General Assembly (1991) for study and implementation; The Presbyterian Church (U.S.A.), Originally published by The Office of the General Assembly 100 Witherspoon Street Louisville, Kentucky 40202-1396, p. 13.
[7] Barreiro Alvaro, *Basic Ecclesial Communities: The Evangelization of the Poor*, Maryknoll, Orbis Books, 1982, p. 15.
[8] Anastasie Yannoulatos, *Misiune pe urmele lui Hristos,* p. 34.
[9] *Turn to the Living God, A Call to Evangelism in Jesus Christ's Way,* p. 13.

într-o profeţie mesianică este descris ca Cel *"Care pe mulţi îi slujeşte şi ale căror păcate le va purta." (Isaia 53:11)*. Acel *"precum"* din Matei 20:28, indică cât se poate de limpede că slujirea smerită a Fiului Omului pentru beneficiul celorlalţi, trebuie să fie, de asemenea, şi principala motivaţie care ghidează actul misionar al Bisericii.[10]

După concepţia noastră, locul unui conducător este în fruntea comunităţii, înconjurat de gărzi şi slujitori, dând diferite comenzi, dar Domnul Iisus, Conducătorul întregii zidiri, ne-a arătat că cea mai bună cale de urmat pentru orice misionar creştin, conducătorul spiritual al unei anumite comunităţi, este slujirea smerită (Luca 22:25-27). Domnul Iisus le-a reamintit ucenicilor Săi că măreţia demnităţii de conducător constă tocmai în slujirea smerită a celor conduşi. Regii care au stăpânit peste popoare, în general, erau consideraţi oameni extraordinari, fiind numiţi chiar binefăcători. Însă, acestea erau doar simple titluri ce nu aveau nici o aplicabilitate concretă. De fapt, aceşti regi, nu erau altceva decât nişte tirani plini de trufie; se învăluiau în aura bunătăţii şi a dragostei faţă de popor, fără a avea vreo calitate care să le certifice pretenţiile. De acest comportament nociv şi dăunător trebuiau să se ferească ucenicii Domnului. În misiunea lor de conducere a lumii spre Împărăţia lui Dumnezeu, nu le era permis să se comporte într-un asemenea mod defectuos. Domnul Hristos S-a arătat lumii ca slujitor al omului, şi oricine doreşte Să-i urmeze, trebuie să-L imite în slujire. [11]

De asemenea, în Evanghelia după Ioan (Ioan 13:4-17), Iisus ne este prezentat într-o postură mai puţin obişnuită, ba chiar inacceptabilă dacă ne gândim la atitudinea Sfântului Apostol Petru, dar care reflectă aceeaşi atitudine smerită şi aceeaşi dragoste de slujitor, proprii Învăţătorului. Este vorba despre spălarea picioarelor ucenicilor, când Mântuitorul S-a dat pe Sine ca exemplu, arătându-le în mod clar Apostolilor Săi care este atitudinea ce trebuie adoptată în comunităţile creştine.[12] Dacă El, Domnul şi Învăţătorul S-a smerit atât de mult, la fel trebuie să facă şi cei ce Îi vor continua misiunea pe pământ.

Leacul rezolvării crizei care s-a instalat în multe parohii creştine este reflectat în preocuparea de a fi mult mai atenţi la nevoile şi problemele reale ale celorlalţi, decât la propriile noastre interese.[13] Am putea spune chiar că acest cuvânt "ceilalţi", cu toate implicaţiile lui, reprezintă cheia succesului pentru toate activităţile misionare. La aceasta se referă, până la urmă, atitudinea smerită în actul misionar şi misiunea prin slujire absolută sau adevărata dragoste a misionarului slujitor.

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[10] William Hendriksen, & Kistemaker S. J., *New Testament commentary : Exposition of the Gospel According to Matthew*, Accompanying biblical text is author's translation, vol. 9, "New Testament Commentary," Grand Rapids, Baker Book House, , 2001, p. 749.

[11] William MacDonald & A. Farstad, *Believer's Bible Commentary: Old and New Testaments*, Nashville: Thomas Nelson, 1997.

[12] Lawrence O. Richards, *The Bible readers companion* (electronic ed.), Wheaton Victor Books, 1991, p. 690.

[13] William MacDonald & A, Farstad, *Believer's Bible Commentary: Old and New Testaments,* Nashville, Thomas Nelson, 1997.

Misiune prin grija faţă de bolnavi

Vindecarea bolnavilor a fost un element important, în misiunea Fiului lui Dumnezeu pe pământ de proclamare a Evangheliei Împărăţiei. Domnul Iisus a vindecat şi a ordonat ucenicilor să facă acelaşi lucru pentru a face cunoscută prezenţa Împărăţiei lui Dumnezeu în mijlocul lumii (Matei 10:8; Luca 9:2; 10:9). De asemenea, vindecarea bolnavilor a fost una dintre caracteristicile dominante ale răspândirii Evangheliei în timpul primelor secole ale existenţei Bisericii.[14] Rezumând concluziile sale cu privire la misiunea de îngrijire a bolnavilor în Biserica primară, Adolf von Harnack a remarcat: "Religia creştină şi îngrijirea bolnavilor au parcurs un drum lung împreună în cursul istoriei; ca urmare, ele sunt acum inseparabile…Influenţa şi viitorul Bisericii depind de grija ei pentru cei care suferă din punct de vedere spiritual şi fizic."[15]

În toată activitatea Sa misionară printre oameni, Domnul Iisus nu a contenit să împletească propovăduirea Evangheliei cu grija faţă de bolnavi. Ne spune Sfântul Evanghelist Matei că: *"…a străbătut Iisus toată Galileea, învăţând în sinagogile lor şi propovăduind Evanghelia împărăţiei şi tămăduind toată boala şi toată neputinţa în popor. Şi s-a dus vestea despre El în toată Siria, şi aduceau la El pe toţi cei ce se aflau în suferinţe, fiind cuprinşi de multe feluri de boli şi de chinuri, pe demonizaţi, pe lunatici, pe slăbănogi, şi El îi vindeca" (Matei 4:23-24).* Domnul Iisus Hristos nu putea să le întoarcă spatele celor care veneau la El cu diferite probleme de sănătate, nici nu putea fi mulţumit prin a le spune că dincolo, în Împărăţia Cerurilor, nu vor mai avea de îndurat asemenea poveri. O problemă urgentă necesita un ajutor urgent.[16]

Deci, putem limpede sesiza că lucrarea Mântuitorului nu s-a limitat doar la actul propovăduirii Evangheliei. El a vindecat şi orice boală şi orice neputinţă în popor, ceea ce a autentificat într-adevăr faptul că Domnul Hristos era Cel mult aşteptat, întrucât cuvintele Sale erau susţinute de semne incontestabile.[17]

De altfel, putem observa că, propovăduirea Evangheliei şi vindecarea celor bolnavi, luate împreună, a reprezentat şi principala componentă a misiunii încredinţate de Domnul Iisus Hristos propriilor Săi ucenici (Matei 10:7-8).

Biserica Ortodoxă, de-a lungul timpului, a dus mai departe misiunea Domnului Iisus, nelimitându-se doar la propovăduirea Evangheliei, ci manifestându-şi în mod concret şi grija faţă de cei aflaţi în orice fel de suferinţă, pentru că "încă din primele veacuri ale creştinismului, a pus în practică Evanghelia iubirii milostive a lui Hristos pentru cei bolnavi, iar începând cu secolul al IV-lea şi până astăzi, s-a îngrijit de înfiinţarea multor infirmerii, farmacii şi spitale. Slujitorii

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[14] Christoffer H. Grundmann, "Mission and Healing in Historical Perspective," in *International Bulletin of Missionary Research,* XXXII (1967), no. 4, p. 185.

[15] Adolf von Harnack, "Medicinisches aus der ältesten Kirchengeschichte," in *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur* VIII (1892), no. 4, p. 147.

[16] Theodore Gerald Soares, *Jesus' Work in Galilee: His Healing Ministry, The Biblical World,* Chicago, The University of Chicago Press, 1910, p. 118.

[17] Louis A. Barbieri, Jr., Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary, *The Bible knowledge commentary : An exposition of the scriptures,* vol. 2, Wheaton, IL, Victor Books, 1983-1985, p. 28.

Bisericii înțelegând Evanghelia milostivirii lui Hristos au îndemnat întotdeauna pe oameni, prin cuvânt și faptă, să cerceteze pe cei bolnavi și să-i ajute, după puterile lor. Grija permanentă față de cei aflați în grele suferințe a însemnat o mare responsabilitate a Bisericii, care a înțeles că fără fapte de milostenie, învățătura Mântuitorului Hristos despre iubirea față de aproapele rămâne doar o teorie frumoasă."[18]

Cu toate acestea, nu trebuie să uităm că scopul principal al misiunii Bisericii nu este neapărat vindecarea bolnavilor, ci întoarcerea celor păcătoși și mijlocirea comuniunii cu Dumnezeu prin propovăduirea Evangheliei, întrucât, am putea spune că vindecarea celor bolnavi este doar un mijloc de autentificare a propovăduirii. Într-un pasaj foarte interesant (Luca 10:17-20) ne este relatat cum ucenicii I-au povestit Mântuitorului succesul înregistrat în misiunea pe care au avut-o. Răspunsul lui Iisus este elocvent în acest sens: *"Iată, v-am dat putere să călcați peste șerpi și peste scorpii, și peste toată puterea vrăjmașului, și nimic nu vă va vătăma. Dar nu vă bucurați de aceasta, că duhurile vi se pleacă, ci vă bucurați că numele voastre sunt scrise în ceruri."* (Luca 10:19-20). Mântuitorul nu a pus atât de mare preț pe faptele miraculoase, cât pe faptul că numele lor erau scrise în ceruri. Minunile sunt dovezi ale măreției puterii spirituale, ne revelează cine este Domnul Iisus cu adevărat, ne fac capabili să înțelegem compasiunea Mântuitorului pentru toate slăbiciunile omenești, ne arată bunătatea lui Dumnezeu, dar dincolo de toate acestea, scopul lor este să mijlocească omului comuniunea cu Dumnezeu prin nașterea credinței în El. Nu trebuie să uităm niciodată că dintre toate minunile, cea mai mare este Însăși Persoana Domnului Iisus Hristos,[19] Care S-a revelat omului ca omul să se mântuiască.

Misiune cu ajutorul rugăciunii și a postului

Rugăciunea a ocupat un loc important în viața și în învățăturile lui Iisus Hristos. El a fost, în mod categoric, un om de rugăciune, rugându-se frecvent în privat și în public, ocazional petrecând nopți întregi în comuniune cu Tatăl Său ceresc, ceea ce a făcut din misiunea Sa o lucrare cu adevărat mântuitoare, arătând totodată, în acest mod, celor care-L vor urma, unde se găsește sursa puterii în actul misionar (Matei 17:21; Marcu 9:29).

Înainte de a ieși la lucrarea de propovăduire a Evangheliei, Domnul Iisus S-a retras în pustie, "dus fiind de Duhul" (Matei 4:1), unde a petrecut în post și cu siguranță că și în rugăciune timp de patruzeci de zile. Putem observa cum și înainte de pogorârea Sfântului Duh peste Apostoli, deci înainte de întemeierea și începutul misiunii Bisericii, Sfinții Apostoli au petrecut și ei în rugăciune (Faptele Apostolilor 1:14). Mai mult, postul de patruzeci de zile a fost practicat și în Vechiul Testament, atât de Moise (Ieșire 34:28), înainte de a primi tablele legii și a face cunoscute poruncile lui Dumnezeu poporului iudeu, cât și de Ilie (3 Regi 19:8), înainte de a se

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[18] Daniel Ciobotea, *Îngrijirea bolnavilor – slujire a lui Hristos Cel suferind în oamenii bolnavi,* http://basilica.ro/ingrijirea-bolnavilor-slujire-a-lui-hristos-cel-suferind-in-oamenii-bolnavi/, accesat, 22. 09. 2018.

[19] Theodore Gerald Soares, *Jesus' Work in Galilee: His Healing Ministry, The Biblical World,* p. 123.

întâlni cu Dumnezeu pe muntele Horeb şi a primi o misiune specială de la El. Concluzia celor menţionate mai sus este următoarea: înainte de a primi o misiune de la Dumnezeu şi de a o pune în practică este de neapărată trebuinţă practicarea postului şi a rugăciunii.

Cu toate acestea, trebuie să menţionăm faptul că, rugăciunea şi postul nu trebuie practicate doar înainte de începerea unei activităţi misionare, ci, ele trebuie practicate pe întreg parcursul desfăşurării misiunii respective. În acest sens, putem limpede observa cum Însuşi Mântuitorul S-a rugat în multe momente importante din activitatea Sa pe pământ. De exemplu, El se ruga înainte de a propovădui Evanghelia prin satele şi cetăţile prin care nu mai propovăduise înainte (Marcu 1:35-38); S-a rugat înainte de a-l învia pe Lazăr (Ioan 11:41-43); înainte de a-Şi alege Apostolii (Luca 6:12-13); înainte de umblarea pe mare (Matei, 14:23); înainte de înmulţirea pâinilor şi a peştilor (Matei, 14:19; 15:36); înainte de vindecarea unui surdo-mut (Marcu, 7:34) şi înainte de multe alte situaţii de genul acesta. Nu trebuie să uităm nici rugăciunea lui Iisus pentru Sine, pentru Apostoli şi pentru toţi credincioşii (Ioan, 17), rugăciunea din Ghetsimani (Matei 26:36–44; Marcu 14:22–40; Luca 22:39–46), rugăciunea de pe Cruce (Matei 27:46; Marcu 15:34; Luca 23:34; 23:46), ş.a.m.d.[20]

În Faptele Apostolilor şi în Epistole, vedem că Biserica apostolică dă curs învăţăturii Domnului Hristos despre rugăciune. Într-o atmosferă de rugăciune s-a născut însăşi Biserica (Faptele Apostolilor 1:14, comp. 2:1) şi în toată istoria sa, rugăciunea a continuat să fie respiraţia sa vitală şi aerul său nativ (Fapte 2:42; 3:1; 6:4-6). Epistolele abundă în referinţe cu privire la practica rugăciunii. Cele pauline, în special, conţin aluzii frecvente la practica particulară a Sfântului Apostol Pavel (Romani 1:9, Efeseni 1:16, Filipeni 1:9, 1 Tesaloniceni 1:2, etc.) şi multe îndemnuri adresate cititorilor săi de a cultiva obiceiul de a se ruga (Romani 12:12, Efeseni 6:18, Filipeni 4: 6, 1 Tesaloniceni 5:17, etc.).[21]

Au fost foarte multe situaţii în care membrii Bisericii primare s-au rugat pentru ca Dumnezeu să vină în ajutorul răspândirii Evangheliei la toate neamurile. Rugăciunea a ocupat un loc de cinste, atât în activitatea misionară a Domnului Iisus Hristos, cât şi în cea a Bisericii apostolice. Prin urmare, trebuie să afirmăm cu tărie, că rugăciunea şi postul vin în ajutorul misiunii, făcând-o eficientă şi plină de putere.

Astăzi, toţi membrii Bisericii sunt chemaţi să participe la lucrarea de transmitere a credinţei cu ajutorul şi prin puterea rugăciunii dublată de practica postului. Prin rugăciune şi post putem menţine legătura de comuniune cu Dumnezeu, ca din interiorul acestei comuniuni să vestim lumii bunătăţile Celui ce ne-a chemat din întuneric, la lumina Sa cea minunată (1 Petru 2:9). Rugăciunea este calea prin care toţi membrii Bisericii pot deveni misionari autentici, plini de har şi de adevăr.

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[20] Orr, J., M.A., D.D., *The International standard Bible encyclopedia : 1915 edition* (J. Orr, Ed.). Albany, OR, Ages Software, 1999.

[21] *Ibidem.*

Implicarea tuturor creştinilor în activităţile misionare. Misiune cu ajutorul celorlalţi

Domnul Iisus Hristos, în lucrarea Sa misionară pe pământ, a fost ajutat şi de anumite persoane pe care El Însuşi le-a ales şi le-a trimis să propovăduiască Evanghelia Împărăţiei lui Dumnezeu. În acest sens, ne amintim de trimiterea celor doisprezece, cărora El le-a dat putere asupra duhurilor necurate (Marcu 6:7-13; Matei 10:1, 5-15; Luca 9:1-6) şi de trimiterea celor şaptezeci (şi doi) de ucenici (Luca 10:1-16), cărora le-a spus cu multă autoritate: *"Cel ce vă ascultă pe voi pe Mine Mă ascultă, şi cel ce se leapădă de voi se leapădă de Mine; iar cine se leapădă de Mine se leapădă de Cel ce M-a trimis pe Mine" (Luca 10:16).* Puterea de a face minuni, pe care Domnul Iisus o dădea ucenicilor Săi, avea scopul de a autentifica mărturia pe care ei o dădeau.[22] Ideea este că Domnul Iisus Hristos nu a făcut şi nici nu va face misiune de Unul singur: *"…iată Eu cu voi sunt în toate zilele, până la sfârşitul veacului. Amin" (Matei 28:20).* El a trimis anumite persoane pentru a face cât mai cunoscută propria Sa lucrare şi propovăduire, întrucât cei trimişi vorbeau şi lucrau în numele Lui. Misiunea ucenicilor, ca participare la misiunea Fiului, constă în acte şi cuvinte, care sunt acte şi cuvinte ale lui Dumnezeu (cf. Ioan 14:10-13; Luca 10:16).[23]

Biserica este conştientă de necesitatea formării laicilor ca misionari activi, întrucât sunt locuri şi situaţii în care unui preot slujitor nu îi este permis să propovăduiască, de aceea, rolul lor este extrem de important. Biserica, cu toate mădularele ei, nu trebuie să se afle într-o stare pasivă în ceea ce priveşte mărturisirea credinţei în mijlocul lumii. Pe de o parte, ea primeşte învăţătura, jertfa şi conducerea Domnului Iisus Hristos, iar pe de altă parte, are datoria de a răspunde în mod liber şi pozitiv, în puterea Duhului Sfânt, învăţând, jertfindu-se şi conducând, participând astfel la întreita slujire a Domnului Iisus. Acesta este sensul preoţiei împărăteşti a credincioşilor chemaţi să vestească alături de episcopi şi preoţi, bunătăţile lui Hristos (1 Petru 2:8-11; 1 Ioan 2:20).[24] "După Sfinţii Părinţi, omul este în acelaşi timp împărat, prooroc şi preot ca şi Hristos: împărat, în virtutea stăpânirii lui peste patimi; preot din cauza autojertfirii; prooroc, ca un iniţiat în tainele dumnezeieşti."[25] În virtutea participării la preoţia lui Hristos, toţi creştinii sunt preoţi şi jertfe în Biserică, toţi sunt învăţători şi călăuzitori spre mântuire ai lor şi ai altor credincioşi apropiaţi sau ai altor oameni.[26]

Astăzi, când lumea a ajuns de la teocentrism la antropocentrism, Biserica este chemată prin toţi membrii ei, să-l desprindă pe omul contemporan din ghearele ucigătoare ale propriei autonomii şi libertăţi greşit înţelese, şi să-l pună în legătură

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[22]John D. Grassmick, Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary, *The Bible knowledge commentary : An exposition of the scriptures,* p. 127.

[23] Francis Grob, *Envoi,* în *Dictionaire aecumenique de missiologie,* Paris, Ed. du Cerf, Paris, p. 108.

[24] Dumitru Stăniloae, *Teologia Dogmatică Ortodoxă,* vol. 2, ediţia a II –a, Bucureşti, Ed. Institutului Biblic şi de Misiune Ortodoxă, 2010, p. 229-236.

[25] Paul Evdokimov, *Holiness in the Orthodox Tradition,* în vol. Man's concern with holiness Holder & Staughton, 1978, p. 131.

[26] Dumitru Stăniloae, *Teologia Dogmatică Ortodoxă,* vol. 2, p. 155.

cu Dumnezeu Cel viu şi personal, sursa adevăratei vieţi şi libertăţi. Biserica nu se poate situa niciodată în afara lumii, întrucât, pentru lume a fost întemeiată. Creştinii sunt sarea şi lumina lumii (Matei 5:13-14), de aceea ei au datoria şi dreptul de a veni în ajutorul membrilor preoţiei sacramentale. Însuşi Mântuitorul, afirma într-un mod categoric: *"Oricine va mărturisi pentru Mine înaintea oamenilor, mărturisi-voi şi Eu pentru el înaintea Tatălui Meu, Care este în ceruri. Iar de cel ce se va lepăda de Mine înaintea oamenilor şi Eu Mă voi lepăda de el înaintea Tatălui Meu, Care este în ceruri"* (Matei 10:32-33). Cu alte cuvinte, putem limpede observa că "oricine" se referă la orice credincios care şi-a asumat credinţa.

Chiar dacă Apostolii au fost trimişi în mod special de către Mântuitorul (Matei 28:18-19; Marcu 16:15-16, Faptele Apostolilor 1:8; 2:41) pentru îndeplinirea misiunii creştine (vezi şi Faptele Apostolilor 6:4), totuşi, nu trebuie să uităm că ei au fost ajutaţi în această lucrare şi de către diaconi (Faptele Apostolilor 6:7-9; 7:11-59; 8,5,40), dar şi de către credincioşi laici, bărbaţi şi femei. Cerinţa Mântuitorului de a-L mărturisi în faţa lumii nu se referea numai la Apostoli, ci la toţi creştinii, aceasta devenind temeiul general de predicare a cuvântului şi de către mireni.[27]

Misiune prin transfigurarea completă a vieţii

Domnul Iisus Hristos a propovăduit Evanghelia Împărăţiei lui Dumnezeu nu doar prin cuvânt, ci şi prin propria viaţă. El a trăit ca Om, o viaţă cu adevărat sfântă, lipsită de păcat. Iisus "nu a săvârşit păcate personale, nici acte contrare lui Dumnezeu şi semenilor".[28] Prin comuniunea cu El, Hristos dă putere oricărui creştin să se împotrivească şi să câştige în lupta cu păcatul.

Puterea de atracţie a creştinismului nu stă numai în predicarea unei teorii, care pe alocuri poate deveni extrem de sterilă şi plictisitoare, ci într-o viaţă trăită în Duhul Evangheliei. Domnul Iisus este centrul existenţei noastre nu prin învăţătura Sa luată izolat, ci prin Persoana Sa Care este o mărturie pe viu a învăţăturii Sale. Membrii Bisericii sunt chemaţi să facă misiune prin trăirea unei vieţi de calitate, adică prin sfinţenia vieţii, care nu înseamnă altceva decât practicarea învăţăturilor evanghelice. Aşadar, transfigurarea completă a vieţii umane, prin care ceilalţi sunt atraşi şi îndemnaţi spre schimbare, se realizează numai prin luptă şi efort personal pe de o parte, iar pe de alta, prin harul lui Dumnezeu, la fel cum bine spunea Sfântul Apostol Pavel: *"Dar prin harul lui Dumnezeu sunt ceea ce sunt; şi harul Lui care este în mine n-a fost în zadar, ci m-am ostenit mai mult decât ei toţi. Dar nu eu, ci harul lui Dumnezeu care este cu mine."* (1 Corinteni 15:10).

Oamenii spre care se îndreaptă chemarea Bisericii nu au fost şi nici nu vor fi atraşi de o propovăduire seacă, lipsită de trăire. În acest sens, observăm cum duhovnici simpli, fără prea multă carte, dar care au dobândit puterea Duhului Sfânt prin multă trudă, au devenit centre de atracţie ale mulţimilor care necontenit s-au îndreptat spre ei şi continuă să se îndrepte, chiar şi după moartea lor, spre

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[27] Valer Bel, *Misiunea Bisericii în lumea contemporană,* p. 417.
[28] Dumitru Stăniloae, *Teologia Dogmatică Ortodoxă,* vol. 2, p. 100.

morminte le la care simt ajutorul celor care le-au fost şi continuă să le fie îndrumători.

Omul contemporan este sătul de teorie! Într-o lume în care rostul unui lucru este demonstrat de eficienţa lui concretă, Biserica este chemată de la mărturisirea ei teoretică, spre o mărturisire vie arătată mai ales prin trăirea unei vieţi exemplare a membrilor clerului bisericesc, tocmai pentru a nu ni se potrivi cuvintele mustrătoare ale Domnului Iisus, adresate cărturarilor şi fariseilor: *"Vai vouă, cărturarilor și fariseilor fățarnici! Că voi curățiți partea din afară a paharului și a blidului, iar înăuntru sunt pline de răpire și de lăcomie. Fariseule orb! Curăță întâi partea dinăuntru a paharului și a blidului, ca să fie curată și cea din afară. Vai vouă, cărturarilor și fariseilor fățarnici! Că semănați cu mormintele cele văruite, care pe din afară se arată frumoase, înăuntru însă sunt pline de oase de morți și de toată necurăția."* (Matei 23:25-27).

Aşadar, Domnul Iisus este "Învăţătorul în sensul suprem prin Însăşi Persoana Sa, pentru că din Însăşi Persoana Sa decurge învăţătura Sa, care arată drumul adevărat al omului spre eternitatea desăvârşită a existenţei. El e ca atare Învăţătorul şi învăţătura în persoană, dacă este lumina în persoană. El e Cel ce propovăduieşte şi Cel ce Se propovăduieşte pe Sine. În El Se identifică Subiectul învăţăturii cu obiectul ei."[29]

Concluzie

Activitatea publică a Domnului Iisus Hristos rămâne model demn de urmat pentru Biserica Ortodoxă, care are datoria şi misiunea sfântă de a se implica în problemele lumii contemporane nu oricum, ci la modul lui Hristos.

Nici o strategie misionară nu poate avea forţa de convingere pe care o are o mărturie dată în mijlocul lumii, după modelul Fiului lui Dumnezeu.

Domnul Iisus Hristos a fost trimisul lui Dumnezeu în lume pentru a comunica omului vestea cea bună, Evanghelia Împărăţiei lui Dumnezeu. El a cerut oamenilor să se pocăiască, să părăsească păcatul şi să urmeze virtuţii: *"S-a împlinit vremea și s-a apropiat împărăția lui Dumnezeu. Pocăiți-vă și credeți în Evanghelie" (Marcu 1:15).* El a umblat şi a trăit printre oamenii din timpul Său într-un anume fel, care a făcut posibilă ducerea la bun sfârşit a acţiunii Sale misionare. Acest mod de a fi în lume este un exemplu pentru oricare misionar creştin, de aceea, Sfântul Apostol Ioan spune atât de categoric: *"Cine zice că petrece întru El dator este, precum Acela a umblat, și el așa să umble." (1 Ioan 2:6).* Cu alte cuvinte, misionarul creştin este dator să trăiască în lume la fel cum a trăit şi Domnul Iisus Hristos în timpul misiunii Sale pe pământ. Fiul lui Dumnezeu, prin activitatea Sa publică, stabileşte, astfel, exigenţele misiunii creştine.

Lucrarea oricărui misionar creştin nu este altceva decât continuarea misiunii Fiului lui Dumnezeu: *"Precum M-ai trimis pe Mine în lume, și Eu i-am trimis pe ei în lume" (Ioan 17:18),* a spus El în rugăciunea arhierească, şi de asemenea, după Înviere, a accentuat din nou această caracteristică fundamentală a misiunii creştine, spunându-

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[29] *Ibidem,* p. 120.

le ucenicilor: *"Pace vouă! Precum M-a trimis pe Mine Tatăl, vă trimit şi Eu pe voi" (Ioan 20:21).* Acel "precum" defineşte nu doar conţinutul, ci, de asemenea, şi modul şi metoda lucrării noastre misionare.[30]

Intră în atribuţiile noastre de misionari creştini, ca, în funcţie de posibilităţile pe care le avem, să facem cunoscut mesajul Domnului Iisus Hristos, să continuăm ceea ce El a început, aşa cum a făcut-o El, de aceea, trebuie să fim foarte atenţi ca acţiunile noastre misionare să nu fie superficiale sau simple acţiuni umanitare.

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[30]Anastasie Yannoulatos, *Misiune pe urmele lui Hristos,* p. 58.

Denis MELKOV

Evolution of the Official Position of the Roman Catholic Church towards the Ecumenical Movement According the Results of the Second Vatican Council

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Abstract. *It is common and well-known fact that Holy See always identified itself as one the holy, catholic and apostolic Church. Roman Pontiffs were against ecumenical ideas and strongly condemned the movement which was organized in the beginning of XX-th century and aimed restores Christian unity. However, after the Second Vatican Council official position towards Ecumenical Movement was reversed. Catholic Church opened doors to ecumenism and dialogue. Today Roman Church to take part in whole range of ecumenical initiatives and projects. The Church established special organ for ecumenical affairs – Pontifical Council for Promoting Christian Unity. In this article we will see how these changes were shifted and how theological positions were adapted for the ecumenical contacts.*

Keywords: ecumenism, ecumenical dialogue, Pius XI, Pius XII, ecclesiology-cummunio, communio in sacris, John XXIII, World Council of Churches, Ecumenical Movement, Pontifical Council for Promoting Christian Unity, Second Vatican council.

Introduction

It is well-known that divisions have existed in the Church for several centuries. It was in the 20th century, the century when the world experienced terrible wars, when the existence of the whole of humanity was questioned, that a movement searching for ways of overcoming mutual distrust, forgiveness of injuries and, as a final result, full Christian unity, was born. The Ecumenical Movement was born in a Protestant environment; however, in the second half of the last century, the Catholic Church took the initiative (although not joining the Ecumenical Movement, and acting in parallel with it), and tried to contribute to the restoration of Christian Unity by convening the Second Vatican Council in 1962, a pivotal event not only for the Roman Church, but for the whole world.

Initially, Roman Pontiffs strictly condemned the Ecumenical Movement (Pius XI, Pius XII), but the Second Vatican Council accepted revolutionary documents that a couple of decades ago could not have been considered anything other than "unacceptable"[1]. The Holy See opened its doors to its separated brethren and invited them to a joint dialogue. Over the decades after the Second Vatican Council, Rome invested an enormous amount of effort into establishing contacts and organizing fraternal dialogue, and finding common solutions between the See of Peter and other churches and ecclesial communities.

"The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council" – these words opened one of the general documents adopted at the Council, "Unitatis redintegratio" (UR)[2]. Pope John XXII considered that the issue of Christian unity should be among the principal concerns of the Council. The Council defines the challenge in this question as an intention

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[1] *Mortalium Animos.*

[2] John XXIII, *Unitatis Redintegratio Encyclical letter (later we will quote UR).*

respond to Catholics who "all [...] though in different ways, long for the one visible Church of God, a Church truly universal and set forth into the world that the world may be converted to the Gospel and so be saved, to the glory of God"[3] and for "restoration of unity among all the followers of Christ"[4].

My paper will therefore examine the theological changes in Catholic doctrine that made this opening up to Ecumenism possible. I will begin by presenting the Catholic position before Vatican II, and then analyze the changes which took place especially in UR and "Lumen Gentium" (LG).

The Ecumenical Movement and Pius XI

The Malines Theological Conversations in 1925 were the first, still unofficial, contacts between representatives of the Roman Catholic and Anglican Churches. "Pope Pius XI highly appreciated these Conversations and gave his blessing to continue them and reemphasized their unofficial character"[5]. The negotiators created a new method of dialogue by focusing on the faith and teaching of the churches, leaving aside the historical and political circumstances of their separation. "These high-level theological conversations were designed to clear[the air, to knock down prejudices, to get at the underlying truth of faith, but not to negotiate reunion".[6] The Anglicans represented so called "High Church" for this reason it was possible to saw common points and was it easier found basis for dialogue. After the death of Cardinal Mercier in 1926, Malines Conversations ceased, too.

In 1925 in Stockholm, the Life and Work Conference took place. The organizations at this gathering invited all Christian churches to participate in the events. On behalf of the Holy See and Pope Pius XI himself, the local "Bishop of Seeland and Chrisiana and Upsala sent the response which ascertain[ed] the attitude of the Roman Catholic Church toward co-operation with the Conference, and that the answers received do not warrant further action. No further action was deemed necessary"[7].

An invitation to participate in the Conference of Faith and Order in 1927 in Lausanne, Switzerland had the same result. Initially, the American partners of this Conference strongly believed that Rome would take part in this event, because Catholic theologians were intimately involved in the preparations for this Conference. "The Report of the Lausanne Conference simply records that the official refusal of the invitation was balanced by the personal friendliness and benevolence of Pope".[8] Pope Pius XI had acted according the teaching of the

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[3] *UR,* 1.

[4] *UR,* 1.

[5] John J.Mc Donnel*, The World Council of Churches and the Catholic Church,* New York, Toronto, The Edwin Mellen Press, 1981, p. 129.

[6] *Ibidem,* p.129.

[7] Ruth Rouse and Stephen Charles Neill, *A History of the Ecumenical Movement. Volume 1* 1517-1948, Geneva, World Council of Churches, 1958, p. 681.

[8] *Ibidem,* p. 682.

Roman Catholic Church, that it is the *Una sancta, catholica et apostolica ecclesia Iesu Christi.* "The only one way for other Christians to engage themselves in true unity would be for them to convert to Catholicism".[9]

The enthusiasm of Pius XI became weaker and weaker and the Pope gradually became more conservative. "This letter surprised those within the Catholic Church who were involved in ecumenical discussions and reflection. At the beginning of pontificate Pius XI had a positive and constructive attitude"[10] towards the ecumenical movement. The logical consequence and apogee of this type of thought was the encyclical *Mortalium Animos* "fostering true religious union". It was a brutal condemnation of the Ecumenical Movement. The Encyclical proclaimed that the Roman Catholic Church is the sole Church of Jesus Christ, other churches are separated "erring sons"[11] and the only one way to achieve unity is through reunion with the Catholic Church. "Admonished, therefore, by the consciousness of Our Apostolic office that We should not permit the flock of the Lord to be cheated by dangerous fallacies, We invoke, Venerable Brethren, your zeal in avoiding this evil; for We are confident that by the writings and words of each one of you the people will more easily get to know and understand those principles and arguments which We are about to set forth, and from which Catholics will learn how they are to think and act when there is question of those undertakings which have for their end the union in one body, whatsoever be the manner, of all who call themselves Christians"[12].

It was the first general document to express the official position of the Roman Catholic Church towards the Ecumenical Movement. The Pope "looked at the divisions among protestant theologians; he saw the deep rift between the Protestant positions and Roman-Catholic doctrine"[13]. The Ecumenical Movement for him was "evidence of relativism in doctrine, modernism in theology, and indifferentism in ecclesiology"[14]. According to the Pope's thoughts, only personal conversion back to the "one Church of Christ, from which the original departures had taken place"[15] will be true unity. But this circumstance wasn't totally negative. This approach to ecumenism helped to develop ecumenical theology. The general slogan of the Life and Work Conference "doctrine separates, service unites" made impossible any theological discussion, and as necessary consequence, led to the stagnation of theological thought and the impossibility of seeking true doctrinal unity.

In 1937, the attitude towards to the Ecumenical Movement was changed somehwat. On the eve of the Faith and Order Conference in Edinburgh and Life

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[9] Mark D. Lowery, *Ecumenism: Striving for Unity amid Diversity,* New York, Twenty-Third Publications, 1985, p. 28.

[10] Tomas E. Fitzegerald, *The Ecumenical Movement. An Introductory History,* p. 130.

[11] Pius XI, *Mortalium Animos.*

[12] *Ibidem.*

[13] John J. Mc Donnel*, The World Council of Churches and the Catholic Church,* p. 131.

[14] Frederick M. Bliss, S.M., *Catholic and Ecumenical: History and Hope. Why the Catholic Chucrh is Ecumanical and What She is doing about it,* New York, Rowman & Littlefield Publishers, 2007.

[15] *Ibidem,* 131.

and Work in Oxford, Catholic representatives personally attended it. "A few Roman Catholic scholars collaborated in the widespread preparation for the Oxford Conference"[16]. But nevertheless, in that period of time "individual return" to the Catholic Church was the one way to unity.

Pius XII and the Ecumenical Movement

The pontificate of the pope Pius XII was during one of the most difficult times for mankind, the Second World War. In that time, questions of social and Christian unity became more sharp and painful.

The first positive notes and intentions to ecumenical side sounded in the encyclical *Summi pontificates.* "We pass over in silence the profound impression of heartfelt gratitude made on Us by the good wishes of those who, though not belonging to the visible body of the Catholic Church, have given noble and sincere expression to their appreciation of all that unites them to Us in love for the Person of Christ or in belief in God".[17] "While Pius XII was more positive about the Ecumenical movement, he was still cautious".[18] The one of the good illustration on this fact: "He issued a letter in which he allowed Catholics to take part in dialogue with Protistants, but the sole purpose of such interaction would be to invite those separated back to the one, true fold".[19] In 1943 Pope proclaimed the encyclical *Mystici corporis* (Mystical body). The Roman Pontiff uses the image of the apostle Paul, that Church is the Body of Christ. In this encyclical, in fact, the Roman Catholic Church was proclaimed as the Mystical Body of the Jesus Christ and it was reemphasized that the Roman Pontiff is Vicar of Christ: "… We have seen Our children in Christ, in whatever part of the world they happened to be, one in will and affection, lift up their hearts to the common Father, who, carrying in his own heart the cares and anxieties of all, is guiding the barque of the Catholic Church int he teeth of a raging tempest. This is a testimony to the wonderful union existing among Christians; but it also proves that, as Our paternal love embraces all peoples, whatever their nationality and race, so Catholics the world over, though their countries may have drawn the sword against each other, look to the Vicar of Jesus Christ as to the loving Father of them all, who, with absolute impartiality and incorruptible judgment…".[20]

In the 1948, two Ecumenical Conferences, "Life and Work" and "Faith and Order", founded the World Council of Churches. According to the best traditions of Rome, the Catholic Church refused to participate in the proceedings of the Conference in Amsterdam. One theological explanation for this circumstance is offered by one of the most famous and influential theologians of the 20th century, Yves Congar. If members of the World Council of Churches tried to find so-called

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[16] Ruth Rouse and Stephen Charles Neill, *A History of the Ecumenical Movement. Volume 1,* p. 685.

[17] Pius XII, *Summi pontificates.*

[18] Mark D. Lowery, *Ecumenism: Striving for Unity amid Diversity,* p. 29.

[19] *Ibidem,* p. 30.

[20] Pius XII, *Mystici Coproris,* paragraph 6.

"visible unity" and Church of the Christ always was united by invisible unity, it is absurd to seek unity. "Therefore unity is not something yet achieved, but rather to be recognized; and once recognized, there can be no question but meeting there"[21]. The Amsterdam Assembly received a letter that carefully explained that the reason for the absence of the Catholic observers was "fear of losing prestige".[22]

To sum up the main points made here, the position of the "separated brothers"[23] in the Catholic perception before the Second Vatican Council was more than unsatisfactory. The Catholic Church recognized them as more than non-baptized, but less than true members of the Church[24].

Evolution and Revolution. John XXIII and the Second Vatican Council

At the 28 October 1958, the Patriarch of Venice, Cardinal Roncalli, was elected as a Pope of Rome. At that time it was not obvious that ecumenism was about to face major changes. On January 25th, the Pontiff proclaimed the gathering of the Ecumenical Second Vatican Council.

The general particularity of this situation was that it was the first time when judgment about ecumenism and attitudes towards the Ecumenical Movement (by that time already the World Council of Churches) were produced not just by the will of Pope, but by a conciliar mind with participation by theologians. For this reason we will see exactly theological approaches towards unity of the Church is not just number of personal thoughts of the particular Pontiff.

On June 5, 1960, there was established Pontifical Secretariat for promoting Christian unity as a solution of the theological issues. The head of this Secretariat was Cardinal Augustine Bea and the secretary Cardinal Johannes Willebrands. There are two schemes in "Unitatis Redintegratio" and "Lumen Gentium" that opened the door to ecumenism.

The first version of the Constitution of the Church was (which was prepared by Preparatory Commission in 1962) was not ecumenical. It was a continuation of the previous encyclical *Mystici coporis* and *Humani generis* and again repeated identification of the Church with the Roman Catholic Church[25]. However, most of the theologians and other participants already realized that this way of thinking was old fashioned and that other "separated brothers" will never return under the omophorion of the Bishop of Rome.

According to the opinion of the Rev. Avery Dulles, S.J. [26] there existed five approaches to how to correlate teaching of the Roman-Catholic Church about its identity with the Church of Jesus Christ and how deal with other churches, which

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[21] Yves Congar, *Ecumenism and the Future on the Church*, Chicago, The priority press, 1967, p. 45.

[22] Ruth Rouse and Stephen Charles Neill, *A History of the Ecumenical Movement. Volume 1,* p. 690.

[23] Other christians.

[24] Augustin Cardinal Bea, The unity of Christians. Georfrey Chapman-London 1963, 31.

[25] Pedro S. De Achutegui, S.J, *The Dublin papers on ecumenism. Fourth Congress of Jesuit ecumenists*, Manila, Cardinal Bea studies II. Loyola school of theology Anteneo de Manila University 1972, p. 131.

[26] Rev Avery Robert Dulles, S.J was a cardinal of the Roman Catholic Church, American theologian and professor of the range of American universities.

have pretensions to this divine status. There are: "substantialist, dualist, actualist, eschatologist and secularist"[27]. The substantialist approach means that Church was founded by Jesus Christ, the apostles are His successors, all the orders, doctrines, sacraments, ministries et cetera are divine and directly from Christ. Moreover, the Church is one, catholic, apostolic, and therefore theological discussion and movements to restore Church unity are impossible[28]. Then Cardinal Avery Dulles distinguished two subtype of this approach. The first one is exclusivist, which means that the true Church of Jesus Christ is only the Roman Catholic Church – this has been the traditional position of the Holy See throughout history. The second one is inclusivist – the Roman Catholic Church is fully and truly the Church of Jesus Christ, but other churches have some elements and grace, this is what exactly what we will see in the documents on the Second Vatican Council[29][30].

An extremely important term for ecumenical dialogue, which was developed in the UR and LG, is *communio* in Latin, or *kinonia* in Greek. Originally, this term meant participation in some common business, duties etc. "The sacramental basis of *communio* is the *communio* in the one baptism[31]. *Communio* though baptism presupposes and implies communion in the common faith of the Church another words in the Gospel. Both communion in faith and baptism are the foundation of *communio*". [32] During the negotiations with the Visser Hooft, Cardinal Augustine Bea constantly emphasized, that baptism is a strong basis for dialogue between Christians and "unity of all Christians already exists"[33] through baptism.

The new understanding of the Church we can find in the *Lumen Gentium.* The Church is the "Sacrament in Christ"[34], "Kingdom of Christ"[35], "the holy Church [of] all those who would believe in Christ"[36], "the Church has been seen as a people made one with the unity of the Father, the Son and the Holy Spirit"[37] etc. It is a visible sign of openness for the future negotiations. The character of Church always dialogical. The *communio* ecclesiology is the center on the doctrine of faith of the Second Vatican Council. The Eucharistic theology in the LG proclaims that all who were baptized and take part in the sacraments are in the body of Christ[38]. Then the Constitution offers us an image of the human body and explains that, as

[27] Pedro S. De Achutegui, S.J, *The Dublin papers on ecumenism. Fourth Congress of Jesuit ecumenists,* p. 119.
[28] *Ibidem,* p. 120.
[29] *Ibidem,* p. 121.
[30] About another approaches see more here: *Theological Studies*, 33 (1972), p. 199-234.
[31] Cardinal Walter Kasper, *That They All May be One.The call to unity,* London, New York, Burns and Oates A Continuum Imprint, 2004, p. 55.
[32] 1 Cor. 12.13; Eph. 4.3; Rom. 12.4 ect.
[33] John J. Mc Donnel*, The World Council of Churches and the Catholic Church,* p. 148.
[34] *LG,* 1.
[35] *LG,* 4.
[36] *LG,* 2.
[37] *LG,* 4.
[38] See *LG,* 7.

the body of man has different functions, so the Body of Church has different gifts, charismata and ministries[39].

Another step for the unity undertaken by the Catholic Church was to reinstitute the theology of the local church. "In any community of the altar, under the sacred ministry of the bishop, there is exhibited a symbol of that charity and "unity of the mystical Body, without which there can be no salvation." In these communities, though frequently small and poor, or living in the Diaspora, Christ is present, and in virtue of His presence there is brought together one, holy, catholic and apostolic Church"[40]. "This means that from Eucharistic theology there follows an ecclesiology of the local Churches, which is characteristic for the Second Vatican Council and represents the inner, sacramental reason for the doctrine of collegiality".[41] The consequence of this ecclesiology was to emphasis dignity and importance of all people in the Church, is not only hierarchy, but laymen too.

Vatican II reaffirmed importance of the Collegium of Bishops and of conciliarity. The image was used of the Pope as head of the council of bishop as Peter was the head of apostles.

To sum up, the formula "substitute in" replaced "est", it means that the Roman Catholic Church is truly and fully the Church of Jesus Christ, but it there not a vacuum outside the visible limits of the Roman See, but some ecclesiastical entities exist and in some cases even Churches.

Great debates took place during the discussion of the Decree of the ecumenism. It came down to different to "camps" of bishops. The first one consisted of bishops who still thought in the manner of Counter-Reformation, and ecumenism for them meant calls for reunion with Rome. Other bishops understood that "all truths do not stand on the same level"[42]. An important role was played by non-Catholic observers who were 150 in all. They had an opportunity to express their opinion on different questions.

The Decree of Ecumenism says, that as the Holy Trinity has unity and the same time a diversity of hypostatic, so churches have common points and concurrently particularities. In the third paragraph the document states that disagreements already were known in the early church and a desire to restore unity is obligatory for all Christians. Documents also recognized, that "The brethren divided from us also use many liturgical actions of the Christian religion. These most certainly can truly engender a life of grace in ways that vary according to the condition of each Church or Community. These liturgical actions must be regarded as capable of giving access to the community of salvation"[43], but at the same time the document says, that these actions of communities themselves do not have the fullness of grace and that only the Catholic Church has all the facilities for

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[39] Cf. *LG,* 7.

[40] *LG,* 26.

[41] Pope Benedict XVI, *Joseph Ratzinger in Communio. Volume 1: The unity of the Church,* Grand Rapids, Michigan/ Cambridge, William B. Eeardmans, 2010, p. 67.

[42] Guseppe Alberigo and Joseph A. Komonchak, *History of Vatican II,* Vol. III, Leuven, Peeters, 2000, p. 263.

[43] *UR,* p. 3.

salvation. Then UR claims thatthe "ecumenical movement" consists of all actions that are decreed to achieve reconciliation and restoration of the unity on the Church.

An extremely important circumstance is that UR established a so-called "hierarchy of truth". According this conception not all dogmatic teaching has the same level of value. For instance Trinitarian dogma is the basis of the faith of the Church and it is a common point with the majority of churches, therefore it is provides a possibility for dialogue. Primacy does not such a high level of doctrinal of truth, and disagreement in the dialogue can be admissible. The document stresses, that the grounds and basis for dialogue are common points and it is necessary to pay attention initially to it and then to discuss diversities. The Decree also concentrates attention on the spiritual side of this issue. The conversion of the heart and personal desire should be first of all. UR strictly condemned uniformism as a method of the ecumenical dialogue and proclaimed "unity in diversity".

Conclusion

As a result of the Second Vatican Council, the Roman-Catholic Church opened its door to the cooperation with the other churches. "Catholic theologians became full members of the Commission Faith and Order. In addition, Roman Catholic observers began participating in the Assemblies of the World Council of Churches from 1968"[44]. The Roman Catholic Church began to develop bilateral dialogue with a vast range of churches and movements. One of the most important events in the post-conciliar epoch is the "Joint Declaration on the Doctrine of the justification" signed between Catholic Church and the Lutheran World Federation on October 31, 1999. Recently, theologians from the Catholic side were actively involved in the process of drafting the famous convergence document BEM, etc. There is no space here to describe all the agreements between Roman-Catholic Church and others churches, but we want to stress that these theological conversations were made possible thanks to the Second Vatican Council, which shifted the position of the See of Peter towards reconciliation and restoration of the Christian unity. Already many things have been done, but it will be necessary to do more still. The Council just raised the questions, but a new generation will have to give answers to them.

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[44] Tomas E. Fitzegerald, *The Ecumenical Movement. An Introductory History,* p. 136.

The Role of Religion in the Formation of the Family Values of Youth

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Abstract. *The object of the article is to define the theoretical approach to the conceptual model of empirical study of the influence of religious values of Muslim and Orthodox youth on their attitude to the foundation of family, to determine variables and indicators of this model, to present the results of the sociological research, showing the nature of the influence of religiosity on the values of young people in the conditions of modern Russia. A questionnaire survey was used as a method of empirical research. Based on the analysis of empirical data, the nature of changes in the value paradigm of family and marriage, depending on the degree of religiosity, and the role of internal and external factors of the social environment are shown. The mechanism of their influence is revealed. The significance of religiousness of youth as a factor of formation of attitude to family and marriage is defined, and the probability model of its formation is developed.*

Keywords: religiousness of modern youth, family values, motives and norms of behavior.

Introduction

In the modern world, religion continues to play a crucial role in the development of society, the formation of its value structure, norms of behavior, including the sphere of family and marriage. The attitude of society and, in particular, youth to religion characterize religiosity and those ideological orientations, which are expressed in a complex of religious properties of consciousness, behavior, and relations to reality.

At present, values of young people are changing, which is typical of a moral crisis. This is promoted by the lifestyle of modern society: belittling of the importance of motherhood and fatherhood in comparison with career success leads to the fact that the creation of a family and the birth of a child is not a happy planned stage of people's lives. For young people, religion is one of the tools to overcome the moral crisis. Relying on them, young men form a special system of values where the family and marriage play an important role[1].

The modern young family is experiencing serious problems: it meets even more difficulties in performing its functions (reproductive, recreative, educational, communicative, and regulatory). In such circumstances, the recourse to traditional values (particularly, religious ones) can be a way out of the existing "deadlock", an instrument to address the problem of conflict between family values and the desire of young people to adapt to a modern life that provides a very little room for family and marriage. Under such conditions, scientific monitoring of the problem of the influence of religiosity on the perception of family values by young people is necessary as an initial stage in determining the essence of the problem and identifying the possibilities of solving it.

Literature review

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[1] Gladiola Mrejeru "Aspecte metodologice ale educaţiei religioase la vârsta şcolară mică," in *Astra Salvensis*, V (2017), no. 9, p. 65.

The empirical study of the role of youth religiosity in relation to family and marriage involves the determination of theoretical approaches and a system of concepts that allow to describe and explain the influence of religion, motives, and norms on the formation of youth attitude towards family and marriage based on the results obtained.

Despite all the changes, religion continues to play an important role in the life of states and society. In modern Russia, adepts of a religion can safely live alongside unreligious people and atheists. Despite such diversity, there must be agreement on family values such as marriage, children, and family relations. Throughout the world, religious traditions greatly influence the mentality of a person and subsequently his/her actions. Russia has historically formed two of the most common religious confessions: Orthodoxy and Islam. Moscow is one of the many centers of Russia, where representatives of these confessions interact with each other, share ideas about life values and the place of family in their values system.

Authors of many works show that the modern person has vague representations about religion and the God. It places in question true religiosity of the modern person, even if they consider themselves as adepts of a world religion[2].

At the present stage, family, family relations, and values are considered from different positions - some researchers point to the crisis of the monogamous family (A.I. Antonov, V.M. Medkov, M. Y. Harutyunyan, V.M. Tseluyko, etc.).[3] The other research it from the perspective of natural transformation of social family structures of society, as a response to global social shifts (I.S. Golod, A.G. Vishnevsky, T.A. Gurko,[4] Flavia Samson, Dorina Loredana[5].

A.I. Antonov defines the family as a group of people, bound by joint family activities and connected by bonds of "matrimony – parenthood – kinship" which is a single set of mandatory functions. Therefore, they are carrying out the reproduction of the population and social continuity of family generations, as well as the socialization of new members of society and support for the existence of family members[6].

Two important characteristics of the family should be explained. This is, first of all, the fact that the family is defined as a small social group, so the viability of the family is dependent on the solution of difficulties within the group

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[2] Giussani Luigi *Religious Awareness in Modern Man,* Crossroads Cultural Center http://www.crossroadsnyc.com/files/RelAwareness.pdf, accessed on 20.04.2018.

[3] A.I. Antonov, *Sociology of the family,* Moscow,, 2005; V.M. Tseluyko, *Modern family: socio-psychological and ethical problems,* Volgograd, 2001. A.I. Antonov, *Family microsociology,* Nota-Bene, Moscow, 1998; I. Yu. Shilov, *Family psychology: psychology and pedagogy of the family,* St. Petersburg, 2000.

[4] S.I. Golod, *Family and marriage: historical and sociological analysis,* SPb, 2004, T.A. Gurko, "Transformation of the Family Institute: Statement of the Problem," in *Sociological Research, X* (2005); A.G. Vishnevsky, "Demographic modernization of Russia and its contradictions," in *World of Russia,* IV (2004), p. 16.

[5] Flavia Samson, Dorina Loredana Sofian, "Educaţia religioasă în familia modernă," *Astra Salvensis,* V (2017), no. 9, p. 111.

[6] A. I. Antonov, V. M. Medkov, *Sociology of the family,* Moscow, Moscow State University, 2005, p. 66.

communication. It is communication between family members, power and leadership in the family, conflicts, interaction of the family with the social environment, with grandparent family, etc. The listed phenomena are the basis of social and psychological aspects of the family study as a social system.

The second peculiarity of the family as a small social group is the increased emotionality in relations between the family members with the expression of such feelings as love, affection, as well as hatred, dependence and negativism. The family is the most important factor of the emotional well-being of the person, determining the affective tone of the person's attitude.

Religiosity is the ideological orientation of the individual and the group, expressed in the totality of religious properties of consciousness, behavior, relationships. There is such a concept as the degree of religiosity. It is expressed by the values of following the religious norms, cults, rites, requirements by adepts. Global sociological researches show that more than half of the inhabitants of our planet (59%) consider themselves as religious people. Every fifth inhabitant of the Earth (23%) identified himself as a non-religious man. Only 13% of the respondents considered themselves as atheists[7].

Studying changes of religiosity in the European countries, D. Hervieu-Léger has come to conclusion about the existence of a special phenomenon called "religious modernity". It is the personalized dispersion and, at the same time, the disintegration of religious codes, which supported general certainties among religious communities[8].

The problem of religious affiliation is, first of all, not a theological question of the choice of faith, but a factor of personal identification with a certain religious confession (i.e. an element of identity). Often people make the connection with a certain ethnos, territory, and way of life through religion. "The enlistment of a person to a certain religion, traditionally represented by institutionalized confessions that influenced the historical formation of the Russian society, plays the role of sustainable identification ground, and not pure and simple religious orientation"[9].

Over the past decades, there has been a steady increase in the number of adepts of non-traditional religions or beliefs. According to statistics, young people under the age of 25 years show the most active interest in non-traditional religions. First of all, they are students, as well as scientific and technical, artistic intellectuals. They are the most advanced groups of the Russian societies, which notice the social changes faster than other people and are exposed to these changes[10].

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[7]Global Barometer on Hope and Despair - http://www.wingia.com/en/services/about_the_end_of_year_survey/global_results/7/33/ (accessed: 10.04.2018)

[8] D. Ervier-Leger, "In search of certainty: paradoxes of religiosity in the societies of advanced modernity," in *State, religion, church in Russia and abroad*, XXXIII (2015), no. 1 p. 256.

[9] M. M. Mchedlova, "The role of religion in modern society," in *Sociological research*, XII (2009), p. 79.

[10] O. I. Sgibneva, "The religious situation: the main parameters of the research," *Sociology of religion in the late modern society: materials of the international scientific conference. NIU "BelGU", September 12, 2014*, Belgorod, Publishing house "Belgorod", 2014, p- 89-93.

The penetration of new religious movements to Russia began in the 70s of the last century. There are Oriental religious doctrine, Christian-oriented cults, as well as neo-paganism and interconfessional religious doctrines. These organizations differ in ideological grounds but have a number of commonalities, such as active missionary activity, aggressive commercialization, and the strict hierarchy of management structures[11].

It is difficult to assess the degree of religiosity of the modern Russian society. Based on the ethnic principle of the calculation of religious affiliation, currently, there are 120 million Orthodox Christians, 600 thousand Catholics, more than a million adepts of the Armenian Apostolic Church, 14 million Muslims, 230 thousand Jews and 900 thousand Buddhists. The application of this principle leads to large numbers that do not correspond to reality in the detailed study.

Monitoring studies show that in 1996-2016 the level of religiosity of Moscow youth rose from 50% to 60%, reaching its peak in 2014 (64%)[12].

The least religious group is the youth aged 18-29 years (59%). The students particularly stand out among them (60%)[13].

Thus, despite the apparent decline in the religiousness of the population, a large proportion of Russians considers themselves as the adepts of a particular religion and follows religious rules that can be directed towards strengthening family values.

Methodological framework of research

The purpose of the study was to identify the nature and factors of the formation of religiousness of modern youth in respect of the relationship to family and marriage. The objectives of the study were as follows: First, to determine the nature of the influence of religiosity on the creation of a family in the youth environment, comparing Muslim and Orthodox youth. Secondly, to determine the status of the parameters of the stability of marital relations in terms of subjective evaluation of Orthodox and Muslim youth. Third, to construct a probability model of forming the attitude of modern youth to family and marriage among Muslim and Orthodox youth.

The study was conducted at the Faculty of Sociology of Lomonosov Moscow State University. A survey questionnaire was developed, a study population was formed. The primary source of empirical research was young people between the ages of 17 and 30 who identified themselves as "Muslims" or "Orthodox" (according to their words). The questionnaire contained closed and open questions. Five hundred people were surveyed by the method of personal interview. The study maintained an approximate equality: 240 Muslims and 260 Orthodox. All respondents were divided into two conventional groups: religious (call themselves believers and adhere to cult traditions at

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[11] O. F. Lobazova, "*The study of religiosity in the framework of the integrative approach,"* in *International Scientific and Research Journal*, VIIIL (2016), no. 1-4, p. 76-78.
[12] *Votserkovlennost Orthodox* [Electronic resource] FOM. July 3, 2014. URL: http://fom.ru/TSennosti/11587, accessed on 15. 04. 2018.
[13] D. A. Tikhomirov, "Features of religiosity of Moscow students," in *Monitoring of public opinion: Economic and social changes*, III (2017), p. 177-191.

least once a month); non-religious (which adhere to cult traditions only several times a year) are conventionally religious. The totality of respondents was formed using a method of purposeful sampling using a "snowball". In the course of the survey, we faced the problem of inconsistency of the "religiosity" category. In the case of young people, it is mostly conventional, since strict adherence to religious requirements has been noted for the small part of the respondents. In addition, some of the respondents may be attributed to atheists, whose worldview is greatly influenced by the traditional religious system, prevailing in different areas of their residence.

Findings and discussion

First of all, it was necessary to compare the declared religiosity of youth and their actual behavior. In this regard, we analyzed their relation to the institutionalized religion. That is: what they think of the Institute of God. How often do they communicate with God through prayer? Do they attend religious institutions? Our research began with the definition of the basic element of any religion - the understanding of God.

Among those who consider themselves as Orthodox and Muslims, there is a similar differentiation of ideas about God. Among the Orthodox there are two variants of the answer: sense-making value and psychological support (45% in total). The variant of the answer "element of culture" (21%) was slightly behind. Only 14% of respondents consider God as a moral model, another 11% have not formed their explanations and use the definition of "something supernatural." In the group of Muslims, more than 1/3 indicated that they understand God as sense-making value ("the meaning of life", "the beginning of everything", "the main value of life", etc.). 19% called God an element of culture and tradition. Only 12% consider God as a subject of psychological support. 14% called it "supernatural" (more than in the group of Orthodox). This means that is the indefinite and unexplainable concept for them. Among Muslims, the proportion of those (8%), who consider God as a tool of self-improvement, spiritual and moral development, is two times higher.

In general, faith in God is an important part of realizing reality for young people. It is worth paying attention to a large number of variants of representation of God that are almost equally popular. This can speak of the lack of a unified view of God among young people living in large cities. On the one hand, they are influenced by the traditions of their family, especially the older generation (grandparents), who preserve religious traditions. On the other hand, the development of society, involvement in science and education will inevitably transform religious images into the representation of modern youth. The result is a mixed situation, where religious and atheistic ideas about God are mixed. This is typical for the youth of all faiths, but to a greater extent, for the Orthodox.

To the question of compliance with the requirements of religion, 70% of the Orthodox responded negatively, that is, they do not observe all requirements of religion. Only 8% of respondents believe they are complying with all the precepts of their religion. Among Muslims, 24% are confident that they are complying with all the precepts of Islam. Approximately 43% believe that they do not comply with

all precepts of religion. Formally, we can add to this group those who could not answer (33%). These people have reasonable doubts about this issue. As a result, it turns out that approximately equal number of young people, both Orthodox and Muslim (80-90%), do not strictly comply with all requirements of their religion.

The study of the most significant values for Orthodox and Muslim youth showed a great differentiation of answers – all of the 11 options were chosen. Two groups of vital values prevail among Orthodox and Muslim youth: material well-being and family. If for those who consider themselves Orthodox the priority belongs to the material values (100%), then for the Muslims family is a priority (95%). From other variants of values, Orthodox youth also chose independence, friends, health, justice, and Muslims chose faith and religion, health and friends.

Thus, despite the structural changes in the family, the family itself has not lost its position as a value (a group of the two most important priorities). It only began to compete with the material values. For Muslim youth, the family remains in the first place in the hierarchy of life values, but for the Orthodox, it is already on the second place.

These results show that the inner need of man to live, to develop among family members and under their influence is still a socially and personally significant need. On the other hand, there is a noticeable systemic shift in the value orientations of young people. The younger generation is often not the best, including the matters of orientation towards material values and attitudes to love, family, and children. Consequently, the tendencies of value development, both Orthodox and Muslim youth in the conditions of modern Russia are approximately clear – weakening of family value and growth of material values. The differences lie in the fact that among the Orthodox youth these changes began earlier, than among Muslims (for this reason the processes began later).

The proportion of those who place successful work and professional growth (career) above the family is higher among the Orthodox youth. This was noted for 28% of the Orthodox youth. In the group of Muslim youth, this value was 2.5 times less. These results can be approved by official statistics, which shows the steady increase of the average age of marriage and childbirth for women and men. The average age of birth of the first child in Russia is already 28.7 years (in 2010 it was 25 years), and the average age for marriage is 26.4 years[14].

Among Orthodox youth there is a high proportion of those who do not consider it necessary to marry officially (about 30%), and 15% believe that this may depend on the specific circumstances. For young people who consider themselves Muslims the situation is different: Almost 80% are for official marriage only and 18% are ready to consider additional conditions in decision-making. The proportion of opponents of official marriages in this group is minimal.

Thus, the analysis of the results obtained during the survey showed that the vast majority of young people are going to create a family. It can be argued that

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[14] E. Shcherbakova, "The average age of the mother at birth of the first child increases, but differences in the birth rate are preserved," in Demoscope http://www.demoscope.ru/weekly/2017/0711/barom03.php, accessed in 04. 04. 2018.

many young people at this age are aware of the need to make a life choice, choose a spouse, and believe in the need for marriage. However, they postpone it to the distant perspective and do not consider the official marriage the only possible variant. Probably, the fashionable institute of "civil marriages" plays not the last role in this.

Concerning the ideal age of marriage, Muslim youths were more conservative, since the youngest groups dominated in the answers: 18-20 years and 20-35 years. Whereas among Orthodox Christians the trend towards the later age of marriage is obvious – 33% chose the age of 25-30 years, and more than 20% chose the age over 30 years.

The question of the influence of religion on the choice of marriage partner showed the fundamental differences in the answers. If among the Orthodox youth the religious affiliation of the marriage partner is not of great importance (only 15% are not ready to marry a representative of another religion), then among the Muslims 66% expressed the negative answer, and another 22% willing to think and assess the circumstances.

Most of the respondents would like to find a well-paid job before marriage. In the group of Orthodox youth, 20% would like to find occupational work; another 22% would like to have time to complete education, 15% to receive a profession and to buy a residence. More than 33% of Muslims dream of finding a good job before marriage, the other options composed 15% of Muslims. The following variants are among them: Complete the education, find an occupational work. The other options are: start their business, build a house, travel, have a good rest, etc.

A very similar situation is seen concerning the actions the marriage partner should do before the beginning of family life. It is possible to conclude that among Orthodox and Muslim youth the opinion that before the beginning of family life (marriage) the future spouses should do very much is confirmed. Most of the answers relate to the creation of conditions for good family support in the future: education, work, career, housing, etc. Thus, regardless of religious identity, young people place their marriage in dependence on additional conditions (not only the presence of a suitable partner), first of all, financial. It can be assumed that for these reasons the age of marriage and the birth of children is shifted. As a rule, these actions are postponed to the last moment.

Thus, the analysis of the vital priorities and the dominant values of the Orthodox and Muslim youth pointed to the general similarity. However, for the second group traditional values (including family values) have the greater importance. Religious traditions and opinion of the spiritual dignitary have no influence on family life for 36% of respondents from the group of Orthodox. In the Muslim group, only 7% of young people chose this option.

According to the majority of Muslim youth, religious traditions and opinions of a spiritual dignitary may influence their marriage (34%) and distribution of social roles in the family (32%). Among the Orthodox youth, 2 times fewer respondents the mentioned areas of family life. According to the youth, religious demands and opinions of spiritual authorities can affect the choice of the marriage

partner and the number of children to a lesser extent. The reason is that it is influenced by a complex of factors.

Thus, there were fundamental differences among Orthodox and Muslim youth on this issue. For the latter, religious tradition remains important in many family matters, although not in all of them. For the Orthodox such influence is minimal and remains only in a small number of spheres (conclusion of marriage and social roles in the family).

With respect to the permissible number of marriages (which includes several divorces), the following data were obtained: 55% of Orthodox and 75% of Muslims are convinced that religion allows to marry more than once. Moreover, 37% of Muslims and 26% of Orthodox believe that it allows to marry many times, 45% of Muslims and 32% of Orthodox think that it is possible to marry only several times. It is noteworthy that 40% of young people considering themselves Orthodox think that religion allows to marry only once. The problem of preservation of commitment in marriage is actual. Moreover, in the minds of young people, the longevity of marriage is not connected with commitment, devotion, and sacrifice. Participation in the study of respondents of both sexes and religions, and its results only confirm the assumption that the formation of family values is a complex and multifaceted process, which requires deep understanding, competent organization, interaction between different departments, structures and social institutions.

Most of the Muslim youth (45%) believes that religion defines the distribution of social roles in the family. Only 25% of respondents who identify themselves as Muslims say that religion requires equality. The most widespread opinion was not revealed among the Orthodox - several variants received 25% of answers: equality, a man does not decide. The answer to the question about the impact of religion on the family behavior has shown that Muslim youth try to follow religious norms and values in family life (42%) and rely upon the situation to a lesser extent (32%). In the Orthodox group, almost 80% take decisions in the family, based on the real situation, not according to the requirements of faith.

More than 60% of Muslims think that family happiness is influenced by religion, that is, adherence to all religious norms guarantees family happiness. In particular, some people cited an excerpt from Quran, which seems to say this (the words of the Prophet Muhammad): "Love to parents is from faith, love to a close person is from faith, modesty is from faith, love to the motherland is from faith, to induce to the approved and to forbid censured is from faith, removal of something interfering and harmful to others from a road is also from belief», and this means that all bad in a life and a family comes from unbelief. There is only 1/3 of the optimists in this question among the Orthodox. However, there is a high proportion of those who think that religion, under additional conditions, guarantees happiness in the family.

Conclusion

Thus, the results of the study revealed the ambiguity of the assessment of the influence of religiosity on the family values of youth. There is no doubt that the

influence of religion on the system of young people's perceptions of family and marriage remains. This influence is stronger for the Muslim community. However, even among a group of young people who identify themselves as religious people, the role of religious traditions in the formation of family values is not decisive. Despite the fact that young people classify themselves as representatives of one of the religions and are loyal (understanding) to the important role of religious norms and traditions in family life, they have not formed a full understanding of this phenomenon.

In our view, the main problem of youth, regardless of religious preferences, is that young people do not have a proper understanding of the normal, spiritually healthy family and value system.

It can be assumed that Muslim and Orthodox youth are at different stages of modernization of their worldview. For Muslim youth, there is still a strong influence (often distorted or adapted to new conditions) of religious traditions, particularly in the area of the definition of family values. This is achieved through closer family ties, pressure from the Muslim community, and greater discipline. Religion is not an authoritative institution for Orthodox youth. It only plays the role of cultural identification. Its impact on the life of Modern Orthodox youth is minimal.

As we can see, for both Muslims and Orthodox religion is becoming a more subjective and personal issue, and young people most often adapt it, to a large extent, according to their individual and personal needs. In particular, such situation is observed in the sphere of family relations. In this case, we can talk about the process of reducing the influence of religion on the formation of family values of youth.

"The Role of Religion in the Formation of the Family Values of Youth," *Astra Salvensis,* VI (2018), no. 12, p. 451-459

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Perspective Teologice ale Rugăciunii de Mulțumire din Epistola către Coloseni

Theological perspectives of the eucharistic prayer from the Epistle to Colossians

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Abstract. *St. Apostle Paul writes in the Epistle to Colossians a thanksgiving, characteristic of Pauline's Epistles. This thanksgiving is a story addressed to the recipients of the epistle about the prayers of gratitude that it brings to God for them. In this context, the prayer of gratitude focuses on hope, store up for them in heaven, which, unlike the presentation of the Virtues trilogy of 1 Cor 13.13, becomes the motivation of increasing the faith and love of Christians. The dynamic spread of the Gospel and the lives exchanged as a result of Christ's confession are understood as the work of God's Grace.*
Keywords: Colossians, Thanksgiving, Faith, Love, Hope, Gospel

Introducere

În marea lor majoritate, epistolele Sf. Apostol Pavel încep cu o rugăciune. În *Epistola către Coloseni* există o secțiune extinsă dedicată rugăciunii Apostolului pentru credincioșii creștini în Col 1,3-23. Din perspectivă retorică, această rugăciune poate fi identificată ca *exordium*. În acest caz, funcția acestei rugăciuni ar fi să pregătească inima și mintea destinatarilor epistolei în vederea acceptării îndemnurilor care urmează acestei secțiuni. De asemenea, rolul acesteia este de a introduce temele majore ale părții principale din epistolă.

Structura rugăciunii din *Coloseni* conține patru părți principale: (1) mulțumire (Col 1,3-8) – alcătuită dintr-o singură propoziție în texul grecesc[1]; (2) mijlocire (Col 1,9-12) – comună epistolelor pauline –, care se va încheia, așa cum a început și versetul 3, cu mulțumire[2]. Apoi, rugăciunea, extinsă la afirmații referitoare la mântuirea lui Dumnezeu în Hristos (Col 1,13-14), se constituie într-o introducere la citarea de către Sf. Apostol Pavel a unui (3) imn hristologic (Col 1,15-20)[3]. Concluzia imnului referitoare la lucrarea de împăcare realizată de Dumnezeu în Hristos este (4) aplicată situației credincioșilor coloseni (Col 1,21-

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[1] Vezi N. T. Wright, *The Epistles of Paul to the Colossians and to Philemon: An Introduction and Commentary* (Tyndale New Testament Commentaries), Grand Rapids, Inter-Varsity Press, Leicester; William B. Eerdmans Publishing Company, 1988, p. 48; R. E. Demaris, *The Colossian Controversy: Wisdom in Dispute at Colossae*, JNTSSS 96, Sheffield,1994, Academic Press, p. 41–42; J. Lähnemann, *Der Kolosserbrief*, Gütersloh, Mohn, 1971, p. 60; David M. Hay, *Colossians* (Abingdon New Testament Commentaries), Nashville, Abingdon, 2000, p. 40; Franz Zeilinger, *Der Erstgeborene der Schöpfung: Untersuchungen zur Formalstruktur und Theologie des Kolosserbriefes*, Vienna, Herder, 1974, p. 34–49.

[2] Despre Tradiția Apostolică în *Coloseni*, vezi Paul F. Bradshaw, *Reconstructing Early Christian Worship*, Collegeville, Minnesota, Liturgical Press, 2011; Paul F. Bradshaw, Maxwell E. Johnson and L. Edward Phillips, *The Apostolic Tradition. A Commentary*, Minneapolis, Fortress Press, 2002.

[3] De exemplu, J. Dunn, *The Epistles to the Colossians and Philemon* (NIGTC), Eerdmans, Grand Rapids, Paternoster, Carlisle, 1996, p. 53; Wolter, *Der Brief an die Kolosser. Der Brief an Philemon*, Ökumenischer Taschenbuch-Kommentar zum Neuen Testament 12, Mohn, Gütersloh, 1993, p. 49; U. Luz, "Kolosserbriefe", în *Die Briefe an die Galater, Epheser und Kolosser*, "Das NeueTestament Deutsch" Band, VIII (1998, no. 1, p. 193; Lohse, *Colossians and Philemon*, Fortress, Hermeneia, Philadelphia, 1971, p. 13; A. T. Lincoln,"Colossians," în *New Interpreter's Bible* 11, Abingdon Press, Nashville, 2000, p. 554; J. N. Aletti, *St. Paul, Épitre aux Colossiens,* Études bibliques, Gabalda, Paris, 1993, p. 49.

23)[4]. Această aplicație conține trei teme teologice principale care vor fi dezvoltate în ordine inversă în restul epistolei[5] – din nou un aspect comun structurii epistolelor pauline.[6]

Cu toate că putem observa prezența rugăciunii atât în Col 1,3-8, cât și în 1,9-11, distincția dintre cele două părți este determinată de timpul la care se face referire: în Col 1,3-8, rugăciunea de mulțumire are accentul pe lucrarea lui Dumnezeu față de credincioșii coloseni și răspunsul acestora la harul dumnezeiesc în *trecut*, iar rugăciunea de mijlocire din 1,9-11 se focalizează pe continuarea răspunsului lor în *prezent și viitor*.[7] În rugăciunea din *Coloseni*, Sf. Apostol Pavel urmează tiparul unui model atestat atât în epistolele eleniste, cât și în cele iudaice[8], însă, ceea ce vom sublinia în studiul de față este că, atât structura, cât și conținutul rugăciunii de mulțumire (1,3-8) sunt subordonate scopului teologic pe care autorul îl are în întreaga sa epistolă.

Structura rugăciunii de mulțumire

Practica epistolară elenistă[9] este urmată de Sf. Apostol Pavel prin includerea unei secțiuni de mulțumire (1,3-8) focalizată pe situația destinatarilor,[10] „introducând [astfel] tema principală a epistolei".[11] Dacă această secțiune asigură o privire de ansamblu asupra accentelor teologice ale epistolei, putem identifica teme cum ar fi: „credința… în Hristos Iisus" (1,4) , „nădejdea… pregătită în ceruri" (1,5), „Evanghelia" (1,5) și „iubirea" (1,8).

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[4] D. Moo, *The Letter to the Colossians and Philemon*, The Pillar New Testament Commentary Series, Grand Rapids, Eerdmans, 2008, p. 73.

[5] De exemplu, J. N. Aletti (*Épitre aux Colossiens*, p 39) prezintă o analiză retorică completă într-un cadru epistolar dat: cadrul epistolar – salutarea (1,1-2), *exordium* (1,3-23) cu o *partitio* conclusivă (1,21-23), *probatio* (1,24 – 4,1), *exhortatio* (4,2-6) cu funcție de *peroratio* și reluarea cadrului epistolar – salutarea de încheiere (4,7-18). Pentru o analiză comparativă a structurii discursului retoric identificate de J. N. Aletti, în Coloseni, vezi comentariile lui A. T. Lincoln, "Colossians", pp. 557-600 și Ben Witherington III, *The Letters to Philemon, the Colossians, and the Ephesians: A Socio-Rhetorical Commentary on the Captivity Epistles*, p. 20.

[6] D. Hay, *Colossians*, p. 40.

[7] *Ibidem,* p. 40.

[8] Textul din 2 Mac 1,10-17 este revelator în acest sens: "Cei din Ierusalim și cei din Iudeea, Sfatul bătrânilor și Iuda, către Aristobul, sfetnicul regelui Ptolemeu, care se trage din neamul preoților sfințiți, și către Iudeii din Egipt, salutare și sănătate! De vreme ce Dumnezeu ne-a izbăvit din mari primejdii, neîncetat îi mulțumim (εὐχαριστοῦμεν αὐτῷ), ca Aceluia ce S'a luptat [pentru noi] împotriva regelui; […] 17 Întru toate fie binecuvântat Dumnezeul nostru (κατὰ πάντα εὐλογητὸς ἡμῶν ὁ θεός), Cel ce i-a dat [morții] pe cei necredincioși!"

[9] Vezi *Ibidem, Colossians*, p. 41.

[10] Apostolul Pavel nu amintește explicit erezia pe care o combate în epistolă, însă prin această secțiune de mulțumire, pregătește gradual abordarea. Vezi detalii la J. Gnilka, *Der Kolosserbrief,* HTKNT, Freiburg, Herder, 1980, p. 27.

[11] Vezi detalii despre această perspectivă a temei epistolei identificată în rugăciunea de mulțumire în cartea de referință a lui Paul Schubert, *The Form and Function of the Pauline Thanksgivings*, Berlin, Töpelmann, 1939, p. 180. El conclude că "mărturiile antice atestă o răspândire a mulțumirii introductive în folosirea convențională a epistolelor, atât religioase, cât și non-religioase" (p. 180).

Părerea referitoare la funcţia acestei părţi nu este unanimă între bibliști. Studiile care au insistat pe cercetarea formei epistolare eleniste au pus la îndoială existenţa unei secţiuni de mulţumire tipice în epistole.[12] Chiar dacă a fost sesizată în majoritatea epistolelor eleniste prezenţa „salutărilor călduroase”, lipsa unei note explicite în privinţa mulţumirii, poate dovedi contrariul.[13] În acelaşi timp, ipoteza conform căreia Sf. Apostol Pavel ar fi urmat în alcătuirea rugăciunii o formă epistolară contemporană, poate defocaliza cititorul de la observarea semnificaţiei temei mulţumirii pe care o întâlnim în întreaga epistolă (1,12; 2,6-7; 3,15-17; 4,2)[14], şi nu doar în 1,3-8, respectiv 1,9-11.

Secţiunea rugăciunii de mulţumire (1,3-8) este strâns legată de cea a rugăciunii de mijlocire (1,9-11). Ambele sunt vorbiri indirecte adresate lui Dumnezeu şi în amândouă identificăm teme majore pe care Apostolul le dezvoltă în întreaga epistolă. Tot ca o caracteristică comună celor două secţiuni este şi descrierea faptelor lui Dumnezeu în mijlocul poporului Său. Cu toate acestea, cele două rugăciuni sunt diferite. Rugăciunea de mulţumire este constituită dintr-o singură frază, focalizată pe descrierea modului în care lucrează puterea Evangheliei în credincioşii din Colose, în timp ce rugăciunea de mijlocire subliniază nevoia de a acţiona într-un mod consistent cu înţelegerea Evangheliei care le-a fost împărtăşită. Similarităţile în formă şi conţinut, ale celor două rugăciuni, i-au determinat pe unii bibliști să le considere o singură secţiune.[15] Însă ideile paralele ale celor două rugăciuni, pledează totuşi pentru catalogarea lor ca secţiuni semantice independente.[16]

Deşi rugăciunea de mulţumire este adresată lui Dumnezeu-Tatăl (1,3a-b), nu este eludată focalizarea hristologică (1,3b.4.7c). Fundamentul acestei rugăciuni, aşa cum este exprimat prin participiul cauzal „ἀκούσαντες” – „am auzit”,[17] subliniază „iubirea” şi „credinţa” manifestate în viaţa credincioşilor din Colose.

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[12] Vezi William G. Doty, *Letters in Primitive Christianity*, Fortress, Philadelphia, 1973, pp. 31-33; Klaus Berger, "Apostelbrief und apostolische rede: Zum Formular frühchristlicher Briefe”, în *ZNW,* LXV (1974), p. 219-220.

[13] Un studiu important în această idee este al lui Peter Artz, "The'Epistolary Introductory Thanksgiving' in the Papyri and in Paul”, în *NovT,* XXVI (1994), p. 29-46. Nu suntem de acord cu perspectiva amintită atât de David W. Pao, *Colossians & Philemon*, ZECNT 12, Grand Rapids, Zondervan, 2012, p. 43, cât şi de Jefrey T. Reed, "Are Paul's Thanksgivings 'Epistolary'?", în *JSNT* 61 (1996), pp. 87-99, care combate punctul de vedere al lui Peter Artz, că nu se poate vorbi în nicio epistolă elenistă despre "mulţumirea specifică introducerii epistolare". Câteva epistole conţin o secţiune de mulţumire în care autorul recunoaşte darurile şi calităţile destinatarilor. În acest sens, vezi C. C. Edgar (ed.), *Michigan Papyri*, Ann Arbor, 1931, p. 2798; H. I. Bell (ed.), *A Descriptive Catalogue of the Greek Papyri in the Collection of Wilfred Merton*, London, 1948, vol I, p. 12.

[14] În acest sens este de remarcat studiul lui David W. Pao, "Gospel within the Constraints of an Epistolary Form: Pauline Introductory Thanksgivings and Pual's Theology of Thanksgiving", in Stanley E. Porter and Sean A. Adams (eds.), *Paul and the Ancient Letter Form*, Pauline Studies 6, Brill, Leiden, 2010, p. 101-127.

[15] Jean-Noël Aletti, *Saint Paul Épître aux Colossiens*, pp. 50-53; D. J. Moo, *The Letters to the Colossians and to Philemon*, p. 73-74,80.

[16] Vezi detalii la David W. Pao, *Colossians & Philemon*, p. 44,64-65.

[17] Unele traduceri îl traduc ca participiu temporal.

Spre deosebire de 1 Co 13,13, unde Apostolul foloseşte triada „iubire", „credinţă", „nădejde" – exprimată în termeni paraleli –, în Coloseni, „nădejdea", care este pregătită sfinţilor în ceruri (1,5a), este fundamentul „iubirii" şi „credinţei" prezente în vieţile credincioşilor. Astfel, Apostolul deschide perspectiva accentului referitor la nădejdea eshatologică din restul epistolei (1,23.27; 3,4).

În explicarea „nădejdii", Sf. Apostol Pavel subliniază semnificaţia şi puterea „Evangheliei" (1,5b). Deşi este amintită în text într-o serie de propoziţii subordonate, „Evanghelia" devine punctul focal pentru restul secţiunii rugăciunii de mulţumire.[18] Această „Evanghelie" este descrisă ca un agent activ şi plin de putere care a „ajuns" la coloseni (1,6a) şi aduce „roadă şi creşte" între ei (1,6c), la fel ca în toată lumea (1,6b). Nota conclusivă îl scoate în evidenţă pe Epafras, cel care i-a învăţat pe cei din Colose (1,7) şi care a adus la cunoştinţa lui Sf. Ap. Pavel şi a împreună-slujitorilor săi situaţia bisericii din Colose.

Analiza rugăciunii de mulţumire

Începând cu versetul 3, Sf. Apostol Pavel redă în textul epistolei o rugăciune de mulţumire, caracteristică epistolelor pauline (Rom 1,8; 1 Cor 1,14; Ef 1,6; Flp 1,3; 1 Tes 1,2; 2 Tes 1,3). Rugăciunea este mai degrabă o relatare adresată destinatarilor epistolei despre rugăciunile de mulţumire pe care le aduce lui Dumnezeu pentru ei.[19] Adverbul πάντοτε implică o rugăciune neîncetată, continuă (Ef 5,20; 1 Tes 5,15); un dialog al rugăciunii permanente cu Dumnezeu pentru credincioşii creştini din Colose. Conţinutul rugăciunii (εὐχαριστοῦμεν τῷ θεῷ[20]) este îndreptat spre lauda lui Dumnezeu,[21] Tatăl Domnului Iisus Hristos (πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ[22]). Sf. Apostol Pavel subliniază ideea legământului în care Dumnezeu, ca Tată al poporului Său, Şi-a dorit permanenta trăire a acestuia în ascultare de Legea Sa, poporul fiind definit, în acest context, ca fiu al Său (Deut 32,6; Ieş 4,22 – „Israel este fiul Meu cel întâi-născut"). Chiar dacă întreaga istorie vetero-testamentară ilustrează necredincioşia poporului faţă de Dumnezeu, iubirea Acestuia revelează ascultarea şi împlinirea Legii de către Cel ce este „Fiul iubirii Sale" (Col 1,13), Iisus Hristos. De aceea, sfinţii din Colose, „ascunşi cu Hristos în Dumnezeu" (Col 3,1-4), sunt cei în care harul lui Dumnezeu poate lucra. Acesta este motivul mulţumirii pe care Apostolul o aduce înaintea lui Dumnezeu.

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[18] Vezi detalii la David W. Pao, *Colossians & Philemon*, p. 46.

[19] Forma de plural a verbului, εὐχαριστοῦμεν, sugerează ideea rugăciunii împreună cu colaboratorii săi pentru Biserici.

[20] Articolul τω este *adăugat* în manuscrisele: D* F G ¦ και ℵ A C² D¹ I K L P Ψ 075. 33. 81. 104. 365. 630. 1175. 1505. 1881. 2464 𝔐 lat ¦ Varianta prezentă a textului se găseşte în manuscrisele: 𝔓⁶¹ᵛⁱᵈ B C* 1739 (Nestle-Aland, *Novum Testamentum Graece* (ed. a 28-a), Deutsche Bibelgesellschaft, Stuttgart, 2012, p. 612). Vezi şi NA27, p. 523; Bruce M. Metzger, *A Textual Commentary on The Greek New Testament*, Fourth Revised Edition, Deutsche Bibelgesellschaft & United Bible Societies, 2002, p. 552.

[21] Bibliştii sunt de acord că termenul grecesc folosit de Apostolul Pavel ilustrează modul iudaic de mulţumire, strâns legat de adorare.

[22] Cuvântul Χριστοῦ este *omis* în manuscrisele: B 1739. 1881 vgᵐˢ (NA28, p. 612).

Sf. Apostol Pavel aude (ἀκούσαντες), în relatarea epafrasiană, modalitatea în care a lucrat harul lui Dumnezeu în viaţa colosenilor. În primul rând, el aminteşte credinţa credincioşilor coloseni în Hristos (τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ); în al doilea rând, iubirea lor către toţi sfinţii (τὴν ἀγάπην ἣν ἔχετε[23] εἰς πάντας τοὺς ἁγίους), iar în al treilea rând, nădejdea care le este pregătită în ceruri (τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς). Credinţa lor – la fel cum le aminteşte Sf. Ap. Pavel şi credincioşilor din Roma (Rom 10,17) – a venit în urma auzirii propovăduirii Cuvântului lui Dumnezeu. Dar accentul Apostolului nu este legat de o credinţă cu sens subiectiv, ci, mai degrabă o credinţă dăruită pe care harul Duhului Sfânt o lucrează în inima celor credincioşi. Ea este un răspuns la planul de mântuire al lui Dumnezeu în Hristos; o încredere asumată şi trăită ce caracterizează o relaţie vie cu Hristos. De aceea Apostolul aminteşte faptul că această credinţă este dovedită în iubirea lor pentru toţi sfinţii. Descrierea din Gal 5,22, în care iubirea e definită ca roada Duhului, este asemănătoare cu sublinierea din Coloseni, deoarece atât credinţa cât şi iubirea sunt înţelese ca izvorând din nădejdea pe care Dumnezeu a pregătit-o în ceruri.

Spre deosebire de trilogia virtuţilor din 1 Cor 13,13; 1 Tes 1,3 şi 1 Pt 1,3.5.22, prezenţa prepoziţiei διὰ, face ca nădejdea să devină motivaţia creşterii credinţei şi a iubirii lor. Această nădejde, definită în Tit 2,13 ca „fericita nădejde şi arătarea marelui nostru Dumnezeu şi Mântuitor, Iisus Hristos", motivează trăirea şi atitudinea credincioşilor (1 Tes 4,13-18; 1 In 3,3). În *Epistola către Coloseni*, nădejdea este descrisă în aceeaşi termeni: „Hristos, viaţa voastră, Se va arăta, atunci şi voi împreună cu El vă veţi arăta întru slavă" (Col 3,4).

Faptul că nădejdea este „păstrată în ceruri" pentru cei credincioşi, dovedeşte că este identificată cu „cele de sus", „acolo unde este Hristos şezând de-a dreapta lui Dumnezeu" (Col 3,1).[24] Credincioşii devin părtaşi acestei nădejdi prin taina Sf. Botez, fiind „îngropaţi cu El prin botez", având parte deja, întru El, de înviere prin credinţa în lucrarea lui Dumnezeu Care L-a înviat pe El din morţi" (2,12). Înţelegând această realitate „în Hristos", pe care El Însuşi a săvârşit-o – „v'a făcut vii împreună cu El, iertându-vă toate greşalele" (2,13) –, se poate contura raţiunea pentru care Sf. Ap. Pavel îi mulţumeşte lui Dumnezeu: nu pentru o credinţă incipientă a colosenilor, ci pentru una care, în virtutea nădejdii, este deja în procesul maturizării. Aşa se poate înţelege şi îndemnul din Col 2,7: „întăriţi în credinţă, precum aţi învăţat-o şi aţi prisosit în ea cu mulţumire". Mulţumirea din rugăciunea Sf. Apostol Pavel (1,3) devine la rândul ei model şi îndemn de mulţumire pentru coloseni (2,7).

Sf. Apostol Pavel explică în continuare legătura dintre nădejde şi Evanghelia pe care ei au primit-o: „aţi auzit-o mai dinainte (ἣν προηκούσατε) în

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[23] Cuvintele ἣν ἔχετε sunt *înlocuite* cu την în manuscrisele: D² K L Ψ 630. 1739. 1881 𝔐 ¦ – *omise* în manuscrisul B ¦ Varianta prezentă a textului se găseşte în manuscrisele: 𝔓⁶¹ᵛⁱᵈ ℵ A C D* F G P 075. 33. 81. 104. 326. 365. 1175. 1241ˢ. 1505. 2464 latt syʰ co (NA28, p. 612).
[24] Această nădejde din ceruri defineşte realitatea desăvârşită a noii creaţii.

cuvântul adevărului Evangheliei". Pregătind abordarea prezenţei Evangheliei prin referirile la nădejde, credinţă şi iubire, Apostolul Pavel polemizează încă de acum cu învăţătura filozofiei din Colose, pe care o va descrie în Col 2,8 ca „înşelăciune deşartă".

Prin referinţa la „cuvântul adevărului" (τῷ λόγῳ τῆς ἀληθείας) Evangheliei se face o comparaţie cu expresia pe care o găsim în Psalmul 118: legea lui Dumnezeu este „cuvântul adevărului - λόγον ἀληθείας" (Ps. 118,43.142.160). De aceea, Sf. Ap. Pavel poate relua referinţa la Evanghelie sub forma: „cuvântul lui Dumnezeu" (Col 1,25). La fel ca în spaţiul Scripturilor vetero-testamentare, Cuvântul lui Dumnezeu este personificat, fiind descris în termenii unei lucrări dinamice: Evanghelia le-a adus nădejdea colosenilor, aşa cum aduce roadă şi creşte[25] „în toată lumea" (ἐν παντὶ τῷ κόσμῳ).[26] Această notă de optimism din versetul 6, definită ca hiperbolă de către unii biblişti, este reluată în Col 1,23: „nădejdea Evangheliei pe care-aţi auzit-o, cea care a fost propovăduită la toată făptura de sub cer", – text asemănător cu cel din Rom 1,8.

Sf. Apostol Pavel aminteşte faptul că roada Evangheliei există şi în mijlocul lor „din ziua'n care au auzit şi au cunoscut harul lui Dumnezeu întru adevăr".[27] „Harul lui Dumnezeu întru adevăr (τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ)" s-ar putea referi la înţelegerea, cunoaşterea reală pe care au dobândit-o colosenii faţă de Evanghelie, însă, Apostolul, prin această expresie, probabil explică lucrarea de rodire a Evangheliei din v. 5. Faptul că mai întâi a fost lucrarea „harului lui Dumnezeu întru adevăr", Evanghelia, în mijlocul colosenilor, iar ca răspuns s-a născut credinţa lor, se poate înţelege ca un contrast pe care Apostolul îl creionează deja cu faptele filozofiei colosene (2,16.18.20-23): mântuirea credincioşilor din Colose se datorează harului lui Dumnezeu, în Hristos, şi nu efortului lor de a ajunge în prezenţa lui Dumnezeu prin alte căi (2,4.8).

Textul aduce un nou argument al legăturii dintre Evanghelia Apostolică a Sf. Ap. Pavel şi harul lui Dumnezeu care rodeşte în viaţa colosenilor. Epafras a continuat lucrarea de propovăduire a Cuvântului, a Evangheliei în zona văii Lycusului. Dacă versetul 6 subliniază momentul iniţial al propovăduirii, versetul 7 conturează procesul de cateheză al colosenilor: „precum aţi învăţat" (καθὼς[28] ἐμάθετε). Se observă paralelismul din 2,7: „aţi învăţat", ceea ce denotă că activitatea la care se referă Col 2,6-7 este identică cu lucrarea lui Epafras. Ca urmare a acestui proces de cateheză, în care colosenii, în lumina nădejdii din ceruri, şi-au maturizat

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[25] Cuvintele καὶ αὐξανόμενον sunt *omise* în manuscrisele: D¹ K 6. 323. 614. 629. 630 *permulti* (NA28, p. 612).

[26] Textul din Isaia 55,11 face şi el referire la aceeaşi realitate: Cuvântul lui Dumnezeu, o dată rostit, nu se va întoarce fără plinirea voii dumnezeieşti. Versetul următor aminteşte primirea învăţăturii de către oameni, căreia i se adaugă şi deplina solidaritate a naturii, a cosmosului, la destinul omului.

[27] Astfel, caracterul practic al Evangheliei se adaugă celui universal.

[28] Conjuncţia καὶ este *adăugată* în manuscrisele: D² K L Ψ 075. 104. 365. 630. 1175. 1739. 1881 𝔐 vg^mss syʰ sa^ms ¦ Varianta prezentă a textului se găseşte în manuscrisele: 𝔓⁴⁶.⁶¹vid ℵ A B C D* F G P 33. 81. 629. 1241ˢ. 2464 lat syᵖ sa^mss bo (NA28, p. 612).

credința și iubirea lor, Epafras poate să-i prezinte Apostolului Pavel un raport despre „iubirea (lor) întru Duh" (1,8). De această dată, virtutea iubirii este definită cu una din puținele referiri la lucrarea harului Duhului Sfânt în Coloseni: 1,9; 3,16.

Epafras este descris ca fiind „iubitul nostru împreună-slujitor"[29] și „credincios slujitor al lui Hristos". Termenii descrierii îl prezintă pe Epafras ca fiind un colaborator foarte apropiat al Sf. Apostol Pavel, demn de încredere, ceea ce atestă veridicitatea responsabilității încredințate pentru a continua lucrarea apostolică în bisericile din valea Lycusului.[30] Plecarea sa la Roma, nu doar pentru a-i face de cunoscut Apostolului problemele apărute în Colose, ci pentru a-l sluji, în locul colosenilor (ὑπὲρ ὑμῶν[31]), îl identifică pe Epafras ca un fiu duhovnicesc al Apostolului, iar pe Apostol, nu doar un părinte duhovnicesc al celui venit să îl slujească în clipele grele ale întemniţării, ci și al credincioşilor coloseni.

Concluzie

Mulțumirea (1,3-8) și rugăciunea de mijlocire (1,9-11) au un rol bine determinat din perspectivă retorică. Autorul dorește să se identifice cu nevoile destinatarilor, apreciindu-le credința și dragostea lor frăţească, se roagă cu mulțumire și credincioșie pentru ei, iar rugăciunile sale sunt îndreptate spre creşterea și îmbogăţirea duhovnicească în umblarea lor cu Dumnezeu.

Referinţa la nădejde le aduce aminte că mântuirea lor în Hristos este o realitate sigură, care-și află, în prezent, locul în ceruri; astfel, ea nu depinde de efortul lor uman, nici de perspectivele acestei lumi. Cu toate acestea, în 1,23, Apostolul îi va atenționa că siguranța nădejdii lor rămâne atâta vreme cât ei vor fi întemeiați în credință, întăriți și neclintiți de la această nădejde. Deși este din afara lumii, nădejdea mântuirii este experiată în viața de zi cu zi în această lume (3,1-4,1). Astfel, este adusă în discuție tensiunea dintre obiectivitatea lucrării mântuitoare și necesitatea trăirii în credință.

Limbajul folosit de autor în contextul răspândirii dinamice a Evangheliei ne permite să înțelegem existența vieților schimbate ca rezultat al mărturisirii lui Hristos. Persuasivitatea, în acest caz, nu ţine de tehnicile ultime ale comunicării, ci efectele ei sunt înțelese ca lucrare a harului lui Dumnezeu.

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[29] Apostolul Pavel nu folosește în descrierea lui Epafras o retorică amabilă, ci afirmă modalitatea de înțelegere a mandatului de propovăduire a Evangheliei, respectiv a realității aduse de ea în viața celor care o proclamă.

[30] Probabil că unii credincioşi din Colose au început să se îndoiască de autenticitatea Evangheliei propovăduite de Epafras. De aceea, Apostolul Pavel certifică faptul că Biserica poate avea deplină încredere în lucrarea sa.

[31] Pronumele ὑμῶν este *înlocuit* cu ημων în manuscrisele: 𝔓46 ℵ* A B D* F G 1505 m ¦ Varianta prezentă a textului se găseşte în manuscrisele: ℵ2 C D1 K L P Ψ 075. 33. 81. 104. 365. 630. 1175. 1241s. 1739. 1881. 2464 𝔐 lat sy co (NA28, p. 612). Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, p. 553; Barth & Blanke, *Colossians: A New Translation with Introduction and Commentary*, traducere A. B. Beck, Anchor Bible 34, Doubleday, New York, 2008, p. 53; M. MacDonald, Margaret Y. MacDonald, *Colossians and Ephesians*, Sacra Pagina Series, vol. 17, Collegeville, The Liturgical Press, Minnesota, 2000, p. 40.

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Convertirea sutaşului Corneliu şi primirea păgânilor la creştinism
The conversion of Cornelius the centurion and the receipt of pagans in Christianity

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Abstract: *The conversion of the Roman centurion Cornelius is one of the first steps undertaken by the early Church in the process of gentile conversion. St. Peter is guided directly by God in this particular mission, because God wants to reveal His intention to the early Church regarding the Gentiles. St. Apostle Luke shows us that God has decided form eternity that the Gentiles should enjoy the blessings promised to Abraham alongside Israel. The communion between Jews and gentiles was particularly difficult at that time because of Mosaic Law, but God helped the early Church to surpass this obstacle. St. Peter only enters the house of Cornelius after he receives and understands God's vision and later baptizes Cornelius after the Holy Spirit descends upon him and those in his house.*

By the baptism of the Roman centurion Cornelius and his family, a very important principle was gained: the acceptance of Gentiles in the Church directly through Christian baptism, without mosaic circumcision.

Keywords: Cornelius, Peter, circumcision, Holy Spirit, Mosaic Law, communion.

Chiar dacă Cincizecimea a avut o semnificaţie universală prin proclamarea faptelor lui Dumnezeu în toate acele limbi (F.Ap. 2, 8-11), comunitatea primară a Bisericii s-a limitat la început la evanghelizarea lui Israel, considerând că de acolo ar trebui să se înceapă mântuirea întregii lumi. Cu toate acestea, sub influenţa Duhului Sfânt, Biserica a trecut de acest cerc limitat şi s-a extins îndreptându-se şi înspre neamuri. În acest sens, în Faptele Apostolilor ni se relatează convertirea famenului etiopian de către Sf. Ap. Filip, mai târziu ni se descrie episodul în care Sf. Ap. Petru îl botează pe Corneliu (fără ca acesta să fi fost mai înainte tăiat împrejur), iar mai apoi Sf. Ap. şi Ev. Luca arată cum cuvântul lui Dumnezeu se propovăduieşte în Antiohia, unde mulţi greci cred şi se botează (F.Ap. 11, 20).[1] Episodul convertirii lui Corneliu prezintă o importanţă deosebită, datorită faptului că Petru l-a primit pe Corneliu la credinţa creştină fără ca el să fi fost mai înainte tăiat împrejur[2], fapt ce a iscat o întreagă dezbatere în Biserica Primară în ceea ce priveşte tăierea împrejur.[3]

Capitolul 10 din Fapte redă un episod interesant, şi anume convertirea sutaşului Corneliu, un păgân aflat la graniţa cu iudaismul. Acest eveniment este

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[1] X. Leon - Dufour (ed.), *Dictionary of Biblical Theology*, tradus din franceză de P. Joseph CAHILL S.J., Tournai, Desclée & Cie, 1967, p. 340.

[2] În practică, ideii şi păgânii nu puteau să împărţească unii cu alţii mâncarea şi adăpostul. Prin problema ospitalităţii, Luca demonstrează că pentru convertirea primilor păgâni, era nevoie de asemenea de convertirea Bisericii. Într-adevăr, în relatarea lucanică Petru şi însoţitorii săi suferă o schimbare mult mai dificilă decât schimbarea experimentată de Corneliu. David G. Peterson, *Acts of the Apostles, The Pillar New Testament Commentary*, Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 2009, p. 324.

[3] N. J. McEleney, "Conversion, Circumcision and the Law", in *New Testament Studies,* XX (1974) p. 335.

mai important pentru Sf. Ap. Luca decât convertirea famenului epitopian, deoarece acesta se întoarce în ţara sa, însă Corneliu şi cei din casa lui formează un nucleu în Cezareea, capitala Iudeii şi reşedinţa procuratorului roman. În Cezareea, exista un grup de păgâni care nu erau propriu-zis prozeliţi iudei (nu erau tăiaţi împrejur), dar care frecventau Sinagoga şi încercau să trăiască pe cât posibil după poruncile din Tora. Aceştia au constituit un *„pământ fertil"* pentru misiunea creştină de evanghelizare, iar Corneliu este un exemplu elocvent în acest sens.[4]

Apostolul Petru este implicat direct în acest eveniment, iar pentru faptul că i-a botezat pe Corneliu şi pe cei din casa lui, fără ca mai înainte să-i taie împrejur, va trebui să dea socoteală pentru acţiunile lui în faţa celor *„din tăierea împrejur"*, imediat după întoarcerea sa la Ierusalim, dar şi mai târziu, la Sinodul Apostolic din Ierusalim, unde mărturia lui va avea o greutate deosebită în luarea deciziilor de către Biserică.

Convertirea lui Corneliu are loc în urma unei viziuni a lui Petru care este astfel autorizat să meargă la păgâni şi într-un final determină şi Biserica din Ierusalim să susţină primirea păgânilor în comunitatea mesianică (F.Ap. 11, 18-22).[5] Când Petru se afla în casa lui Simon tăbăcarul, Sf. Apostol Luca spune că:

„...a căzut în extaz[6] şi a văzut cerul deschis și coborându-se ceva ca o faţă mare de pânză, legată în patru colţuri, lăsându-se pe pământ. În ea erau toate dobitoacele cu patru picioare şi târâtoarele pământului şi păsările cerului. Şi glas a fost către el: Sculându-te, Petre, junghie şi mănâncă. Iar Petru a zis: Nicidecum, Doamne, căci niciodată n-am mâncat nimic spurcat şi necurat. Şi iarăși, a doua oară, a fost glas către el: Cele ce Dumnezeu a curăţit, tu să nu le numeşti spurcate. Şi aceasta s-a făcut de trei ori şi îndată acel ceva s-a ridicat la cer" (F.Ap. 10, 10-16).

Se pare că deschiderea cerurilor este o trăsătură caracteristică a viziunilor. Cuvântul grecesc σκεῦός se referă la un oarecare instrument, vas, sau lucru care se coboară ca o faţă de masă. Participiul καθιέμενον arată cum se face această coborâre: „este lăsată în jos" de cele patru colţuri. Pe această faţă de masă *„erau toate dobitoacele cu patru picioare şi târâtoarele pământului şi păsările cerului* (F.Ap. 10, 12)".[7] Aceasta se referă la toate vietăţile de pe pământ, fără ca să mai faca distincţie între ele, aşa cum era legiferat în Levitic 11, 1-47.[8]

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[4] Luke Timothy Johnson, *The Acts of the Apostles*, in "Sacra Pagina," The Liturgical Press," Minnesota, Collegeville, 1992, p. 182.

[5] David G. Peterson, *Acts of the Apostles*, p. 323.

[6] Luca foloseşte termenul ἔκστασις - extaz, pentru a descrie starea în care se afla Petru în acel moment. El foloseşte acelaşi termen pentru a descrie starea în care se afla o persoană când a primit o viziune divină şi în F. Ap. 11, 15 şi 22, 17, deşi în Lc. 5, 26 şi F.Ap. 3, 10 foloseşte termenul pentru a arăta răspunsul emoţional al mulţimilor faţă de vindecările săvârşite. L. T. Johnson, *The Acts of the Apostles*, p. 184.

[7] Unii exegeţi sunt de părere că animalele prezentate aici în viziune fac referire la Facere şi confirmă scopul original al creaţiei de a le face pe toate "bune foarte". David G. Peterson, *Acts of the Apostles*, p. 330.

[8] L. T. Johnson, *The Acts of the Apostles*, p. 184.

Călin-Marin MERCA

Ca să înţelegem această viziune, reacţia lui Petru şi motivul pentru care i-a dat-o Dumnezeu, trebuie să ne amintim de poruncile din Legea lui Moise care interzic consumul cărnii de la animalele necurate. Pentru iudei era un păcat deosebit de grav să mănânce din carnea acestora şi se păzeau cu rigurozitate în vremea Mântuitorului de aceasta. Astfel se explică şi reacţia Sf. Apostol Petru care refuză în viziune porunca lui Dumnezeu, chiar şi atunci când acesta a flămânzit.[9] Lui Petru i se părea de neconceput să mănânce un animal necurat şi poate era şi uşor nedumerit de ce Dumnezeu i-ar cere lui acest lucru. Răspunsul pe care Dumenzeu i-l dă, la fel ca şi viziunea în sine are o valoare simbolică: ”*Cele ce Dumnezeu a curăţit, tu să nu le numeşti spurcate.*”(F.Ap. 10, 15).[10] La prima vedere se pare că Dumnezeu îi vorbeşte doar lui Petru, însă Sf. Ioan Gură de Aur este de părere că aceste cuvinte sunt adresate tuturor evreilor, pentru că dacă învăţătorul este dojenit, cu atât mai mult aceştia.[11]

În mod evident această viziune, după cum şi Petru va realiza mai târziu, se referă la primirea păgânilor la creştinism. El îşi dă seama că Dumnezeu a curăţit neamurile şi nu mai trebuie să le considere necurate.[12] Această viziune precum şi alte iniţiative divine îl autorizează pe Petru şi mai târziu întreaga Biserică să-i primească pe păgâni în comunitatea mesianică,[13] tot aşa cum l-a primit şi pe Corneliu, adică fără tăierea împrejur. Dumnezeu le-a promis israeliţilor că îi va deosebi la sfârşitul veacurilor prin Duhul Său (Is. 44, 3; Ioil 2, 28-29, etc.), iar faptul că în acest caz păgânii au primit Duhul Sfânt fără ca mai înainte să fie tăiaţi împrejur, nu face altceva decât să arate că aceştia deja au devenit membri ai poporului lui Dumnezeu.[14]

Termenul „κοινὸς” folosit aici îl regăsim în scrierile iudaice elenistice pentru lucruri considerate necurate din punct de vedere ritual. Verbul „καθαρίζω” este folosit în Septuaginta pentru verdictul preoţilor în ceea ce priveşte problemele de impuritate rituală. Această viziune arată faptul că toate lucrurile făcute de Dumnezeu sunt considerate curate şi nu trebuie socotite altfel,[15] prevederile legale cu privire la interdicţiile alimentare fiind practic abrogate. Ambiguitatea viziunii este urmată de claritatea poruncii divine. Lui Petru nu numai că îi vorbeşte Duhul Sfânt, dar îi se spune că Dumnezeu se ocupă de această problemă.[16]

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[9] St. John, *Homilies on Acts*, in *The Nicene and Post-Nicene Fathers First Series, Volume 11*, Philip Schaff (ed.), The Sage Digital Library Collections, OR USA, 1996, p. 263.
[10] R. C. Tannehill este de părere că porunca pe care Dumnezeu i-o dă aici lui Petru prevesteşte oarecum un posibil conflict între acţiunea divină şi cea umană. David G. Peterson, *Acts of the Apostles*, p. 330.
[11] St. John Chrysostom, *Homilies on Acts* , p. 262.
[12] Matthew Hentry, *Commentary on the Whole Bible Volume VI (Acts to Revelation), Christian Classics Ethereal Library*, p. 137.
[13] David G. Peterson, *Acts of the Apostles*, p. 323.
[14] Craig S. Keener, *Acts – An Exegetical Commentary*, Grand Rapids Michigan, Baker Academic, 2014, p. 2221.
[15] L. T. Johnson, *The Acts of the Apostles*, p. 184.
[16] *Ibidem,* p. 184.

Corneliu era un temător de Dumnezeu care frecventa sinagoga, dar încă nu era convertit deplin la iudaism. El este un personaj-punte, care stă la graniţa dintre iudaism şi păgânătate, care locuieşte într-un oraş plin de păgâni, puternic elenizat, dar care se află totuşi în Ţara Sfântă.[17] În ciuda milosteniilor şi a rugăciunilor sale, în cadrul iudaismului ortodox, Corneliu este considerat tot necurat, iar Petru cel mai probabil ar fi refuzat să intre în casa lui şi să mănânce cu el, fiind în mod normal împiedicat de Legea lui Moise să facă acest lucru.[18] Din această cauză Dumnezeu îi descoperă voia Sa prin acea viziune dar şi prin evenimentele care au urmat după aceea. Viziunea lui Petru îi provoacă înţelegerea în ceea ce priveşte relevanţa continuă a distincţiei dintre „curat" şi „necurat" în legea levitică (F.Ap. 10. 9-16). Semnificaţia viziunii îi este desoperită lui Petru pe măsură ce Duhul Sfânt îi coordonează acţiunile sale în continuare. Felul în care Dumnezeu îi călăuzeşte aici este unul unic şi complex, deşi combină elemente pe care le mai regăsim în cartea Faptele Apostolilor. Barierele seculare dintre iudei să păgâni au fost înlăturate, iar credincioşi iudei precum Petru au fost nevoiţi să înveţe să-i primească pe păgâni în sânul Bisericii doar pe baza credinţei lor în Hristos.[19] Petru trebuie să înţeleagă că este dreptul lui Dumnezeu să hotărască ce este curat şi ce este necurat şi să redefinească graniţele pentru epoca evangheliei.[20]

Până când a trebuit să explice viziunea sa lui Corneliu şi celor din casa sa, Petru îşi dă seama că nu ar mai trebui să permită legilor levitice să-l împiedice în a se asocia cu păgânii. Evenimentele ce au urmat în casa lui Corneliu arată clar că păgânii nu trebuie să devină prozeliţi iudei pentru ca să beneficieze de mântuirea mesianică.[21] Petru însuşi l-a botezat pe sutaşul Corneliu în urma unei viziuni în care Dumnezeu îi porunceşte să considere curat ceea ce el a curăţit prin credinţă şi darul Duhului Sfânt. (F.Ap. cap. 10)[22], fără să mai facă vreo menţiune cu privire la tăierea împrejur.

Sf. Ap. şi Ev. Luca ne arată că Dumnezeu a hotărât încă din veşnicie ca şi neamurile să se bucure de binecuvântările făgăduite lui Avraam. El arată că Dumnzeu a validat hotărârea Sa prin viziuni dar şi prin revărsarea Duhului Sfânt asupra lui Corneliu şi a celor din casa sa.[23]

Petru în urma acestei viziuni merge în casa lui Corneliu care a primit înştiinţare de la un Înger despre acesta. Petru face pasul şi intră în casa lui Corneliu, spunându-le celor de acolo că Dumnezeu i-a arătat că nu trebuie să considere pe nimeni necurat. Viziunea lui Corneliu pe care i-o relatează şi lui Petru are menirea să îl certifice pe Corneliu ca fiind un om drept înaintea lui

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[17] David G. Peterson, *Acts of the Apostles*, pp. 323-324.
[18] Platon James Gloag, A *Critical and Exegetical Commentary on Acts of the Apostles*, Edinburgh, T. And T. Clark, 1870, p. 375.
[19] David G. Peterson, *Acts of the Apostles*, p. 326-327.
[20] *Ibidem,* p. 330.
[21] *Ibidem,* p. 330-331.
[22] X. Leon-Dufour, *Dictionary of Biblical Theology*, p. 268.
[23] L. T. Johnson, *The Acts of the Apostles*, p. 186.

Dumnezeu. La auzul cuvintelor lui Corneliu, Petru îşi dă seama de felul în care viziunea lui se intersectează cu cea a lui Corneliu şi ajunge să înţeleagă mai bine ce a vrut Dumnezeu să îi transmită. El înţelege că nu apartenenţa la un anumit popor sau observarea unor obiceiuri îl face pe om drept înaintea lui Dumnzeu, ci felul în care omul răspunde chemării lui Dumnzeu.[24]

Pe când le vorbea celor adunaţi în casa lui Corneliu despre Iisus Hristos, ni se spune în cartea Faptele Apostolilor că: "...*Duhul Sfânt a căzut peste toţi cei care ascultau cuvântul. Iar credincioşii tăiaţi împrejur, care veniseră cu Petru, au rămas uimiţi pentru că darul Duhului Sfânt s-a revărsat şi peste neamuri*"(F.Ap. 10, 44-45). Din relatarea Sf. Ap. şi Ev. Luca putem observa puterea cu care era înrădăcinată în conştiinţa poporului evreu Legea lui Moise şi dificultatea cu care au acceptat unele concesii în privinţa respectării ei de către păgâni. Duhul Sfânt s-a revărsat şi peste cei netăiaţi împrejur ca un fapt extraordinar, menit să-i arate lui Petru şi celorlaţi că Dumnezeu nu caută la faţa omului (Gal. 2, 6) şi că toţi au fost mântuiţi în mod obiectiv. Mântuirea obiectivă, realizată de Mântuitorul Iisus Hristos prin Întruparea, Jertfa Sa de pe cruce, Învierea şi Înălţarea la cer, este o lucrare de care beneficiază toţi oamenii de la Adam şi până la sfârşitul veacurilor. Prin mântuirea obiectivă, Mântuitorul ne-a deschis tuturor uşile raiului[25], nu doar poporului evreu.

Aceasta este cea de-a patra revărsare a Duhului Sfânt menţionată în cartea Faptele Apostolilor, pe lângă cele de la Fapte 2, 1-4; 4, 3; 8, 17.[26] Luca arată aici că legătura dintre primii credincioşi şi credincioşii aceştia noi este experienţa împărtăşirii Duhului Sfânt. Faptul că Dumnzeu i-a primit pe păgâni şi a trimis Duhul Sfânt asupra lor certifică faptul că şi aceştia fac parte din comunitatea mesianică şi ar trebui să fie botezaţi de către Biserică pentru a se confirma acceptarea lor.[27]

Evenimentele petrecute cu în casa sutaşului Corneliu nu au fost cunoscute întru totul de către unii iudeo-creştini, astfel că Petru a avut parte de critici din partea unora dintre aceştia la întoarcerea în Ierusalim. Cei din tăierea împrejur care erau cu Petru în momentul în care Duhul Sfânt s-a pogorât asupra lui Corneliu şi a celor ce erau în casă cu el, nu puteau în mod logic să se opună la botezul acestora. Aceştia fuseseră de faţă şi au văzut cu ochii lor faptul că Dumnezeu a ales să-i primească şi pe acei romani la credinţa creştină, fără ca în prealabil să fie tăiaţi împrejur.[28] Cu toate acestea, cei din Ierusalim nu au avut

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[24] *Ibidem*, p. 194.

[25] Isidor Todoran, Ioan Zăgrean, *Dogmatica Ortodoxă – Manual pentru Seminariile Teologice*, Cluj-Napoca, Editura Renaşterea, 2000, p. 217.

[26] Spre deosebire de Fapte 2, 1-5, Luca adoptă aici poziţia observatorului şi deduce din fenomenele externe, cum ar fi vorbirea în limbi şi slăvirea lui Dumnezeu, că toate acestea îşi au originea de la Duhul Sfânt, iar faptul că Duhul Sfânt s-a pogorât peste ei, certifică faptul că Dumnezeu i-a acceptat. L. T. Johnson, *The Acts of the Apostles*, p. 194.

[27] *Ibidem,* p. 194-195.

[28] Referitor la această pogorâre a Duhului Sfânt peste cei din casa lui Corneliu, Sfântul Ioan Gură de Aur spune că Dumnezeu a făcut aceasta (a trimis Duhul Sfânt peste ei fără ca aceştia să fie botezaţi

aceeaşi atitudine faţă de Petru şi l-au criticat[29], nu pentru faptul că l-a botezat pe sutaşul Corneliu, ci pentru că a intrat în casa lui şi a mâncat la masă cu el[30]:

„*Şi când Petru s-a suit în Ierusalim, credincioşii tăiaţi împrejur se împotriveau, Zicându-i: Ai intrat la oameni netăiaţi împrejur şi ai mâncat cu ei*"(F.Ap. 11, 2-3).[31]

Este foarte posibil ca aceşti fraţi din tăierea împrejur să fie tocmai cei care mai târziu vor porni o dispută în Antiohia prin afirmaţia că neamurile trebuie să se taie împrejur şi să ţină Legea lui Moise pentru ca să se mântuiască[32], dispută care va fi soluţionată la Sinodul Apostolic.[33] Acuza pe care aceştia i-o aduc lui Petru, aceea că a stat cu ei la masă şi a mâncat îşi are originea în credinţa că dacă mănânci cu cineva la masă, ajungi la o părtăşie spirituală cu acel om, iar dacă acel om este un păgân, prin extensie complotezi la săvârşirea idolatriei.[34]

Chiar şi atacul acestor fraţi din tăierea împrejur nu se îndreaptă înspre decizia lui Petru de a-l boteza pe Corneliu şi pe cei din casa lui, ci înspre acţiunea lui Petru de a intra şi a mânca cu aceştia. Cei care se opuneau lui Petru, defapt îl acuzau pe acesta că prin faptul că a fost deacord să mănânce cu păgânii[35], el a abandonat moştenirea sa ca iudeu şi astfel a pus în pericol identitatea comunităţii mesianice ca popor al lui Dumnezeu.[36] Se pare că lor se păsa mai mult de faptul că Petru a intrat să mănânce cu ei, decât de faptul că Dumnezeu a hotărât mântuirea neamurilor.[37]

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mai înainte) tocmai pentru a-i oferi lui Petru o justificare în faţa celor din tăierea împrejur care mai târziu îl vor acuza că a intrat în casa unui păgân. St. John Chrysostom, *Homilies on Acts* , p. 279.

[29] Luca face o distincţie clară între Apostolii şi fraţii din Iudeea şi credincioşii tăiaţi împrejur care îi stăteau împotrivă. Această distincţie este foarte importantă, deoarece arată faptul că liderii Bisericii din Ierusalim şi credincioşii de rând nu aveau nicio problemă cu convertirea şi botezul lui Corneliu, fapt arătat de răspunsul lor, că şi aceia au primit cuvântul lui Dumnezeu. L. T. Johnson, *The Acts of the Apostles*, p. 197.

[30] N. J. McEleney, "Conversion, Circumcision and the Law", p. 335.

[31] Codex Bezae adaugă o introducere înainte de acest verset: "Acum Petru dorea de mult timp să meargă la Ierusalim. El i-a chemat pe fraţi şi i-a întărit. Le-a vorbit mult şi i-a învăţat în tot ţinutul acela. De asemenea s-a întâlnit cu ei şi le-a vestit harul lui Dumnezeu. Însă fraţii din tăierea împrejur l-au criticat." Nu este clar motivul pentru care s-a făcut această adăugire, dar este posibil să fi fost făcută cu intenţia de a se combate impresia că Petru ar fi fost chemat la judecată. L. T. Johnson, *The Acts of the Apostles*, p. 197.

[32] David G. Peterson, *Acts of the Apostles*, p. 343.

[33] Atât în relatarea convertirii lui Corneliu care a generat reproşul fraţilor din Ierusalim faţă de atitudinea lui Petru (F.Ap. 11, 3), cât şi în Fapte 15, 20-29, şederea la mese a iudeo-creştinilor şi a păgâno-creştinilor este o problemă deosebit de importantă, iar Sf. Ap. şi Ev. Luca prin aranjarea materialului de care dispunea la vremea scrierii, îl pregăteşte pe cititor pentru soluţia care se va adopta cu privire la această problemă. Craig S. Keener, *Acts*, p. 2259.

[34] L. T. Johnson, *The Acts of the Apostles*, p. 197.

[35] Sfântul Ioan Gură de Aur spunea că Dumnezeu a vrut ca lucrurile să decurgă aşa şi Petru să fie acuzat, tocmai pentru ca prin discursul său, fraţii din tăierea împrejur să afle care este voia Domnului cu privire la neamuri. St. John Chrysostom, *Homilies on Act,* p. 280.

[36] L. T. Johnson, *The Acts of the Apostles*, p. 200.

[37] David G. Peterson, *Acts of the Apostles*, p. 343.

Petru aduce în apărarea sa martori care au fost de faţă la evenimentul pogorârii Duhului Sfânt peste Corneliu şi cei din casa lui, dar şi motive rezultate din viziunile sale şi cuvintele Mântuitorului care le-a spus că vor fi botezaţi cu Duh Sfânt (F.Ap. 1, 5), cuvinte care au primit o nouă însemnătate şi au fost înţelese mai deplin datorită lucrării continue a Duhului Sfânt.[38] El le răspunde acestora şi le dă argumentul suprem: „*Deci, dacă Dumnezeu a dat lor acelaşi dar ca şi nouă, acelora care au crezut în Domnul Iisus Hristos, cine eram eu ca să-L pot opri pe Dumnezeu?*"(F.Ap. 11, 17). Cum putea Petru să oprească de la Botez pe aceia peste care Dumnezeu deja a trimis Duhul Sfânt?[39]

În faţa acestor acuzaţii, Petru a trebuit să explice înaintea comunităţii şi a Apostolilor fapta sa, arătându-le că Dumnezeu i-a ales pe păgâni ca şi ei să fie părtaşi la aceeaşi mântuire ca şi evreii şi că Duhul Sfânt s-a pogorât peste ei fără ca mai înainte aceştia să fi fost tăiaţi împrejur. El a răspuns acuzaţiilor arătând cum Dumnezeu l-a îndrumat să predice Evanghelia lui Corneliu şi celor din casa lui.[40] El i-a liniştit astfel pe creştinii dintre iudei, care au ajuns să slăvească pe Dumnezeu pentru că "*şi păgânilor le-a dat Dumnezeu pocăinţa spre viaţă*" (F.Ap. 11, 1-18). Prin botezul sutaşului roman Corneliu şi a familiei sale se câştiga un principiu foarte important: primirea neamurilor în Biserică în mod direct, prin botezul creştin, fără circumciziunea mozaică.[41] Prin acest fapt s-a afirmat „*principiul univer-salităţii creştinismului".[42]*

Cu toate acestea au rămas unii fraţi care nu erau tocmai împăcaţi cu gândul că păgânii pot veni la Hristos fără să mai păzească legea. Discursul lui Petru i-a adus la tăcere pentru o perioadă scurtă de timp, însă mai târziu vor ridica această problemă din nou.[43] Luca avea cu siguranţă un motiv bine întemeiat pentru care a dus mai departe naraţiunea convertirii sutaşului Corneliu, prin prezentarea apărării lui Petru în faţa unor fraţi din Ierusalim.[44]

Episodul convertirii lui Corneliu este unul deosebit de important pentru a argumenta primirea păgânilor la Hristos fără aplicarea prescripţiilor legii lui Moise şi pune în mişcare cea mai critică fază din procesul expasiunii poporului lui Dumnezeu. Luca ne arată cum Biserica a făcut cel mai important, dar şi cel mai periculos pas, care va presupune o luptă mare şi va necesita o auto-interpretare fundamentală a creştinismului timpuriu, care va duce la stabilirea identităţii

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[38] L. T. Johnson, *The Acts of the Apostles*, p. 201.

[39] St. John Chrysostom, *Homilies on Acts,* p. 280.

[40] David G. Peterson, *Acts of the Apostles*, p. 341.

[41] Beverly Roberts Gaventa este de părere că episodul convertirii sutaşului Corneliu a rezolvat deja problema primirii păgânilor la credinţă, astfel încât atribuirea caracteristicii de punct de cotitură pentru Sinodul Apostolic este excesivă. Beverly Roberts Gaventa, *The Acts of the Apostles,* ANTC, Nashville, Abingdon, 2003, p. 211.

[42] B. Witherington III este de părere că în Fapte converirea lui Pavel şi convertirea lui Corneliu formează împreună catalizatorul care va schimba caracterul şi direcţia pe care Biserica o va lua mai departe, înspre o religie mai universală. David G. Peterson, *Acts of the Apostles*, p. 323-324.

[43] *Ibidem,* p. 343.

[44] L. T. Johnson, *The Acts of the Apostles*, p. 199-200.

creştinismului ca religie universală şi nu doar una etnică.[45] În Iisus Hristos, unitatea omenirii este într-adevăr restaurată. În Hristos nu mai există „*iudeu, nici elin*" (Gal. 3, 28), deoarece aceştia au fost împăcaţi odată ce zidul de ură care îi despărţea a căzut. Ei formează o singură şi nouă natură omenească, o singură construcţie în care Hristos este piatra cea din capul unghiului, un singur trup al cărui cap este Hristos (Ef. 2, 11-22).

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[45] *Ibidem,* p. 186.

Rastko JOVIĆ

Delusion of Truth: Church as Community

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Abstract. *Today, the word Pharisee means a self-righteous or hypocritical person. In the New Testament they have been portrayed as those who symbolically expressed the Law in their words, but not always in their deeds, falsifying the reality of life and salvation. Even more, expressing the Law they suffocated freedom of thought as we comprehend it today. Christ in the Gospel showed mercy to honest sinners at the same time despising righteous hypocrites. Honest relationships within a community bring different dynamics in comparison to forced hypocrisy. In a fragmentary look at Church law, the 8th canon of the 7th Ecumenical Council will be pinpointed. This canon brings the issue of freedom and honesty to the forefront of the Church's concern for authentic community. At the same time, sincere concern needs to be expressed when some ecclesiastical laws promulgate "institutionalized" hypocrisy transforming the shape and content of the believing community. Established hypocrisy is a danger for genuine Church life, leading our conception of ecclesiology and dignity of human being to a death end. For that reason, this paper invites more sensitivity and respect for diversity of human thoughts which in the end could have positive theological outcomes. Allowing people within the Church to bring their freedom of mind, against hypocrisy, is nothing less than enriching the Church community as a whole.*

Keywords: Icon, freedom, lies, obedience, responsibility, Kingdom of God.

In the New Testament Pharisees are portrayed as those who symbolically expressed the Law in their words and judgments. In the Gospels Christ showed mercy to *honest sinners* at the same time despising *righteous hypocrites*. Christ's insistence on honest relationships brought different dynamics into his mission. On that matter, a sincere concern for honesty should not be neglected in our ecclesiastical laws. It is my argument that we need to express our deepest concerns whenever we are facing the danger of some ecclesiastical laws promulgating something similar as "institutionalized" hypocrisy. Through my article I will try to reason my argumentation with some examples that could help with this difficulty.

As we mentioned before, in the Gospels Christ shows exceptional condescension and understanding towards sincere sinners who repent. At the same time he is astonishingly rude towards the Pharisees, i.e. moral hypocrites. Symbolically, the Pharisees represented those people who had been faithful to the law. Simultaneously they suffocated the freedom through their tyranny of the law over their thoughts. Their words expressed the law, but not their own ideas. In this sense, Christ calls them "white-washed tombs." A man who has no freedom to express his thoughts is nothing but a "whitewashed tomb." The freedom of man to talk freely is nothing less than freedom to think freely.

Christ's judgment of the Pharisees was a judgment of hypocritical words which are not able to express their own personal's *self*. In such cases, honesty is diminished in favor of a more acceptable image that someone is pursuing in the framework of the faith and its laws. Put differently, honesty and freedom have been those virtues that Christ acquired from his followers in contrast to Pharisees as a metaphorical "other". The Pharisee mentality does not only corrupt the individual but it has a devastating influence on the community as well.

1.   The Canon of Consciousness: VII, 8

The lack of freedom and honesty already targeted in the Gospels found its expression fragmentarily in canon law. Canon VII, 8 seems to be defending both honesty and freedom. The canon is discussing the issue of Jews that converted to Christianity, but who continue to follow their old customs. At the end canon expresses its sincere concerns:

we decree that these persons shall, not be admitted to communion, nor to prayer, nor to church, but shall be Jews openly in accordance with their religion; and that neither shall their children be baptized, nor shall they buy or acquire a slave. But if any one of them should be converted as a matter of sincere faith, and confess with all his heart, triumphantly repudiating their customs and affairs, with a view to censure and correction of others, we decree that he shall be accepted and his children shall be baptized…[1]

It seems that this decision of the Church was promulgated in order to reject the decision of the Emperor Leo III the Isaurian from 721-722[2], which ordered forced conversion of Jews and Montanists into Christianity.[3] Theophanes the Confessor (752-818) witnessed that Jews were baptized against their will. In order to erase the baptism, some found a way of rejection through the sacrilege – "taking Eucharist on a full stomach."[4] Historians believe that the Emperor withdrew these laws very early, at least on part of Jews, for the reason that already in *Ecloges* from 726 Jews are not mentioned anymore. The Church wrote many tractates against forced Christianization believing it is truly wrong.[5] Such works within the church only point to the fact that forced conversions have been motivated by Imperial interests, and not the church ones.[6]

The rejection of forced baptisms was sealed by the Church through the 8th canon of the Seventh Ecumenical Council in 787. What proceeds from this canon should be of the Church's great interest in every epoch. The canon promulgates two main principles for Church life, i.e. freedom of thought and honesty in life. Honesty gives human beings the possibility to live an authentic life as much as possible. Newly baptized Jews in most cases lived "according to the Orthodox faith" outwardly. Secretly, inwardly, they interiorized their authentic Jewish life. The 8th canon stands in favor of freedom, i.e. against the simulation of Christian life. Metropolitan Nikodim Milas (1845-1915) in his commentary on this canon concluded that any forced baptism is something "against the spirit of Christianity,

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[1] *The Rudder*, ed. by Ralph J. Masterjohn, West Brookfield, Massachusetts, The Orthodox Christian Educational Society, 2005, p. 899-900.

[2] Yossi Soffer, „The View of Byzantine Jews in Islamic and Eastern Christian Sources," in *Jews in Byzantium: Dialectics of Minority and Majority Cultures,* ed. Guy G. Stroumsa David Shulman, Leiden, Boston, Brill, 2012, p. 845-871, p. 859.

[3] Andrew Sharf, *Jews and other Minorities in Byzantium*, Jerusalem, Bar-ilan University Press, 1995, p. 109-119.

[4] Yossi Soffer, „The View of Byzantine Jews in Islamic and Eastern Christian Sources," p. 845-871, *p.* 859.

[5] *Ibid*em, p. 869.

[6] *Ibidem.*

which condemns the oppression of human consciousness and any other type of proselytism."[7]

The value of freedom expressed in this canon strives to protect the dignity of human personhood. In that sense, the canon articulates Christian anthropology and ecclesiology. From the truthful understanding of human being proceeds the correct conception of community which is consisted of free persons, i.e. the Church.

2. Alienation of Relations: Obeying Lies

The alienation which we see today within the Church is the consequence of murky relationships between different layers of Church members. Relational connections between bishops and clerics, between bishops and laity do not constitute the identity of these services within the Church Body. Instead, the hierarchy is based upon other values, such as power and ontology given by some theologians. The ontological fixation of the services within the church made the relational mode of existence obsolete.[8] The danger of the losing relational mode of services will mean that the Church risks losing its own ecclesial identity in its historical experience.[9] In order to get a glimpse of authentic relational links the very communication between different services needs to be truthful and welcome. In his famous book, bestseller *12 Rules for Life: an Antidote to Chaos*, Dr. Jordan Peterson[10] underlines the danger of lies prevailing in peoples' communication. Moreover, this danger threatens the existence of the world if human beings are forced to lie.

If you will not reveal yourself to others, you cannot reveal yourself to yourself. That does not only mean that you suppress who you are, although it also means that. It means that so much of what you could be will never be forced by necessity to come forward. This is a biological truth, as well as a conceptual truth.[11]

Insisting on the necessity for human beings to tell the truth, Professor Peterson explains that every system which insists upon a forced lie leads human beings into simulation of life and consequently into totalitarianism. Victor Frankl gives a socio-psychological explanation of this statement: "deceitful, inauthentic individual existence is the precursor to social totalitarianism."[12] Freud similarly believed that repression leads to the development of mental illness, while Alfred Adler knew that lie gives birth to disease. Jung from his perspective believed that moral problems that tormented his patients were caused by untruth.[13]

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[7] *Никодим Милаш, Правила,* I, p. 609.

[8] Zoran Devrnja, „Dijaloski identitet Crkve i posledice njenog urusavanja," in *Crkvene studije,* 15 (2015), p. 234-246.

[9] D. J. Lane, "Episkopos, Presbyteros, Diakonos: Language, Theology and Practice," in *Teologie Slujike Ecumenism,* III-IV (1996), p. 305-316.

[10] Dr. Jordan B. Peterson (b.1962) is a Professor of Psychology at the University of Toronto, a clinical psychologist, a public speaker.

[11] Jordan B. Peterson, *12 Rules for Life: An Antidote to Chaos,* Random House Canada, 2018, p. 150.

[12] *Ibidem*, p. 152.

[13] *Ibidem*.

If you betray yourself, if you say untrue things, if you act out a lie, you weaken your character. If you have a weak character, then adversity will mow you down when it appears, as it will, inevitably. You will hide, but there will be no place left to hide. And then you will find yourself doing terrible things.[14]

Above I pointed to canon VII, 8 trying to present it as a protector, albeit a fragmentary one, of human freedom of consciousness. The canon served to express the Church's concern that what matters within logic of the church community is the quality of her members and not the quantity. In other words, the quality of the members implies their freedom to express themselves freely and openly. The Church rejected quantity, i.e. large numbers of new baptized Jews through which they lied to themselves and simulate Christian life. Their simulation of authentic life within the borders of the Church puts at risk other members and even Church's identity. Logical proceeding of these statements leads us into conclusion that, not only entrance but also life itself in the Church's being needs to be authentic – rejecting lies and deception. The Church need to build and to be built by persons as responsible subjects of history. This is the main outcome of this canon VII, 8 – the ideal that the Church should work more on the process of "individualization" (responsibility) of human beings instead of collectivization (obedience with no historical responsibility). The suffocation of the freedom within church life can only develop different anomalies:

A) Silencing the church members

B) Forcing lie on the church members, i.e. hypocrisy

C) Simulation of the Christian life within the Church.

3.   Church Community and Freedom of Thought

Bearing in mind everything that has been said, sometimes we get surprised by the implementation of church laws which go against Christian anthropology or even ecclesiology. The protection of individual freedom, protection from collectivization did not always find understanding in church rules. In the *Constitution of the Serbian Orthodox Church* (SOC) we find the article which awkwardly implies that freedom should be subject to obedience. Article 214 prescribes that ecclesial courts should investigate and judge priests who work on „examination and criticism in the homilies those laws, orders and actions issued by the competent (church) authorities." The wording of this article implies some different ecclesiology from the one that is proclaimed from the most orthodox theologians. The draft of the *New Constitution of SOC* (2018) suggests in article 171 that church courts should deal with those priests which „criticize publicly church order and decisions of the competent church authorities." Similar could be said for some articles that can be found in the *Regulations* (Regulamentul) *for the Disciplinary Canonical Authorities and the Courts of the Romanian Orthodox Church* (RMOC).[15] Article 11 could be arbitrary judged and consequences are rather severe: "The schism is

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[14] *Ibidem,* 151.

[15] *Regulamentul: autoritătilor canonice disciplinare și al instanțelor de judecată ale bisericii ortodoxe Române*, București, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, 2015.

the separation from the Church through special actions or public interpretations of norms of discipline, morality and cult…" The consequences are very clear and harsh:

a) in the case of the clergy, with the dismissal from the clerical ministry or by defrocking;

b) in the case of the laity, with the destitution for church singers, with the withdrawal of the bishop blessing (written approval) for the teaching members of the pre-university and university education or for the laymen carrying out other activities with the blessing of the Church

c) in the case of the monks, the exclusion from monasticism and the prohibition to wear the monastic garment[16]

Similar to this we can quote another article from *Regulamentul*, article 39:

Public contradiction, in writing or by visual or audio media, of the official position of the Church concerning events or aspects of its life and activity concerning faith, ecclesial unity and pastoral mission, is considered disobedience to the canonical authorities and is sanctioned, according to the gravity of the act, with one of the sanctions **without a right of appeal**, and in the case of a relapse, with the revocation for church singers, the withdrawal of the blessing (written approval) for the teaching members of the pre-university and university education or for the laymen carrying out other activities with the blessing of the Church, or with dismissal from the clerical ministry.[17]

These articles from the *Constitution of the SOC* and *Regulamentul of RMOC* bear within them the very danger which implies that Church favors quantity of obeying collectivity which should represent the Church.[18] It seems that the Church would not respect individual freedom when it comes questioning Her decisions. Moreover, even if you believe differently you should obey; suffocating your Christian call for authenticity.[19]

Criticism and dialogue present the possibility for a human person to express themselves freely, to think and develop. In other words, the possibility to think and discuss freely means the possibility of telling the truth, developing talents, and having the opportunity to be recognized as an "Icon of God". Abandoning discussion as a mode of questioning certain decisions leads to

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[16] *Ibidem,* p. 24-25.

[17] *Regulamentul: autorităților canonice disciplinare și al instanțelor de judecată ale bisericii ortodoxe Române*, p. 53.

[18] First-Second, 15: But as for those persons, on the other hand, who, on account of some heresy condemned by holy Synods, or Fathers, withdrawing themselves from communion with their president, who, that is to say, is preaching the heresy publicly, and teaching it bareheaded in church, such persons not only are not subject to any canonical penalty on account of their having walled themselves off from any and all communion with the one called a Bishop, before any synodal verdict has been rendered, but, on the contrary, they shall be deemed worthy to enjoy the honor which befits them among Orthodox Christians. For they have defied, not Bishops, but pseudobishops and pseudo-teachers; and they have not sundered the union of the Church with any schism, but, on the contrary, have been sedulous to rescue the Church from schisms and divisions.

[19] Maxim Confessor is good historical example, disobeying to the church authorities when they betrayed the truth.

dictatorship over people's thoughts. Consequently from that position human beings are treated as numbers with no voice and right to have a voice. Moreover, with such attitude we are questioning much more and that is our theology: What should the Church iconize? What kind of community?

4.   Delusion of Truth: Lack of Responsibility

Totalitarian states may outwardly look very powerful and strong. They could even be praised by someone from the outside because of their discipline and order. Inwardly they have been constituted by individuals who are corrupt with everyday imitation of life. Vasily Shukshin (1929-1974), the Russian writer, describing the situation in the Soviet Union during 70's, which was decadent on many levels, posed a painful question, "What has happened to us?"[20] The quality of life has deteriorated, but even more so human relationships. Solidarity faded away together with compassion for other human beings. "It is like people did not care for each other anymore."[21] Behind the façade of power and discipline it was hidden rotten kingdom. Being forced to lie, human being trades its responsibility for obedience. Prof. Peterson would say that lies mean a lack of responsibility which in the end destroys one's society.

There is no blaming any of this on unconsciousness, either, or repression. When the individual lies, he knows it. He may blind himself to the consequences of his actions. He may fail to analyze and articulate his past, so that he does not understand. He may even forget that he lied and so be unconscious of that fact. But he was conscious, in the present, during the commission of each error, and the omission of each responsibility. At that moment, he knew what he was up to. And the sins of the inauthentic individual compound and corrupt the state.[22]

If we seriously consider this warning and transfer it onto the Church the answer would be more than clear. In most of our Churches we use any opportunity to write a lofty theological *Preamble* before any *Constitution* or *Regulations*. In the end, in most cases it seems that Preamble with its idealistic ecclesiology does not represent reality of Articles present within the same document. I strongly believe that we need to reconsider danger of a Church that would not iconize Kingdom of God, but the disciplined community of alienated members who all together simulate their Christian existence within the Church.

We can overcome alienation only through the respect of human individuality, freedom of thought and freedom of consciousness which this respect needs to imply. Freedom does not mean anarchy but responsibility. Similarly, we could argue that a "delusion of truth" within church structures produces a distorted lens through which we look upon the world. Moreover an erroneous view of the

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[20] Волтер Лакер, *Историја Европе 1945-1992,* Београд, Clio, 1999, p. 622.

[21] *Ibidem.*

[22] Jordan B. Peterson, *12 Rules for Life: An Antidote to Chaos,* p. 152.

world but also of other Christian/Orthodox churches[23] puts the Church at risk of being inclined to falsify these relationships.

If some in the Church still believe that we need the "obedient collectivism" of Her members then we will be unable to find authentic human person. Ultimately we will need to pose ourselves a difficult question: "Can we talk about authentic Church anymore?"

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[23] "An internally stratified church with developed administrative structures has a tendency to be centripetal and autarkic. It often considers itself in parallel to, not in the world, where it is called to go and preach. The divisions and separations inside the church often serve as a model for building the church's relations with the world outside. The mentality of sharp-cut borderlines extrapolate itself from within the church to its borderlines that separate it from the world. An alternative to the mentality of sharp-cut borderlines is the open mentality of frontiers. Frontiers are a key image to understanding what the church is in its nature and how it is related to the world." Cyril Hovorun, *Scaffolds of the Church: Towards Poststructural Ecclesiology*, New York, Cascade Books, an Imprint of Wipf and Stock Publishers, Kindle Edition, 2017, p. 163.

Emanuel CĂȘVEAN

Social and Political Nationalism of the Romanian Interwar Period and its Philosophical Origins
– Nichifor Crainic in the Light of Far-Right Ultra-Nationalism –

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Abstract. *This article tries to set the basis of a discussion regarding the link between Nichifor Crainic's philosophical, theological, and political thought & work (in view of his ethnographic state as a mandatory solution for the shaping of the interwar Romanian society) based on a Christian-orthodox fundamental belief, and the emergence of a powerful Romanian extreme right movement during same period of time – not excluding from the discussion Crainic's direct or indirect influence in this case. Our proposal is to pinpoint the link between the emergence of Crainic's philosophical and political convictions to a preexistent substratum of intertwining between fundamental nationalism, cultural, popular, or religious beliefs, a type of intolerance, and the acceptance of the foreigner among Romanian traditional communities.*

Keywords: Ethnocratic state, social Darwinism, gândirism (Romanian philosophical movement derived from the word ''thinking'' and the homonym magazine), autochthony, neo-orthodoxy, militant nationalism, militant orthodoxy, legionary movement.

The Romanian interwar period represents, to say the least, an "interesting" moment in the geopolitical, social, cultural and economic history of Romania and, all the more so, a period of ebullition/tumult at the level of the political and doctrinal beliefs of the freshly created Romanian national state (resized and realigned at the level the European geopolitical map following the unification of the three kingdoms after the 1919 Paris Peace Conference). Romania, as well as most European states, "adheres", volens-nolens, to the same political and socio-economic cycles/cyclicality that will inevitably lead to a global conflagration unprecedented in the history of humanity through dimension, violence, impact, destruction, material costs, and, most seriously, loss of human life? - a war which, to its end, would leave behind a number of victims, without exaggeration we could say, without precedent (dead, injured and crippled) among combatants and, as expected, collateral victims.

However, this pressure pot, as often called metaphorically, the "Old Continent", which was to explode on September 1ˢᵗ, 1939 by the invasion of independent Poland's troops of the Third Reich, is again caught in the crucible of an inevitable and inseparable self-destructive mechanism of the very human nature; a predictable cycle based on something that is historically and socially "validated" from the earliest stages of the development of human societies: ethnic-racial-religious segregation. It is difficult to counteract with arguments the fact that, despite the scale, implications, the number of people, the surface and the virtually limitless amount of resources used, World War II is and remains fundamentally a war of racial, ethnic, religious and implicitly ideological segregation; a conflagration directed against the strangers in terms of religion, ethnicity, and, to a certain extent, the strangers of race and kin - a war of divergent religions and doctrines, a clash of far left or right doctrinary-political preconceptions. If we can define the ''pasoptist'' period as one of nations, providing identity, of re-identification and regrouping

around the idea of a nation, then, to some extent, the concept of nation finds an interesting place (as a pseudo-identity nucleus) in the interwar period, however this time as a catalyst in view of ethnic-racial purification of Europe proposed by the far right movements which were strongly active in the period after the First World War.

In the wider context of these dynamic movements, sturdy polarized between the moderate policies and beliefs promoted by liberal democracies' platforms, which mainly aimed at post-war reconstruction of the nation states, the territorial administrative settlement of the newly formed or newly reorganized states, the social, educational, political, structural and industrial-economic development (to overcome the differences in local-regional development and to reduce gaps/disparity), or the inclusion and incorporation of ethnic and religious minorities as an integral part of community life and in political decision-making processes (main direction of great importance on the agenda of the great European powers, post Saint-Germain-en-Laye[12] and the Treaty on Minorities) on one hand, and, on the other hand, the nationalism deeply rooted in the collective mentality of the people for centuries-which could not easily be remodeled and refocused, even with such a major change as the Great War - racism, anti-Semitism, xenophobia, homophobia, and fear / rejection of the foreigners (in terms of nation, religion, culture, place) inherent in human societies from ancient times; the feeling of personal anxiety and turmoil, of profound socioeconomic uncertainty, both at the level of the family cell and at the level of the different social strata (especially among the nations who suffered the loss of war tribute, but not only), find their place in the far national (nationalist) movements. Obviously, coming in a whole package with all their theoretical, doctrinal, philosophical, social and political affinities - which are anchored in the fears of individuals, exacerbate pre-existing anguish, subvertly expand on all levels of societies and inevitably put pressure all the joints/junctures of communities until the moment of rupture - the emergence of the Second World War.

Romania does not make a discordant note either, and it is not "protected" by the scourge of ultra-nationalism, anti-Semitic extremism, chauvinism, ethnic-religious intolerance as well as xenophobia or racism that clutches/seizes Europe under the pressure of far right politics, movements and parties.

In this article we have chosen to approach, in a relatively narrow manner, only a facet of this Romanian nationalism which, in turn, is not at all less complex or simpler to understand or divide, but has strong political implications: *the Orthodox militant autochthonism,* better known as the *gândirist* current. A current of thought, whose main exponent and prominent figure is Nichifor Crainic, which can be connected with Nicolae Iorga's *"Sămănătorism"/sower current*, but which, while proving the same openness towards refinding the traditional national identity, the national unity and the nationalist streak, as opposed to the latter will generate, at

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[1] http://www.austlii.edu.au/au/other/dfat/treaties/1920/3.html, accessed 03. 03. 2018.
[2] http://wwi.lib.byu.edu/index.php/Treaty_of_Neuilly, 03. 03. 2018.

the social and political level, a series of "inadvertences" inextricably linked to the far right ultra-nationalisms (very close and connected to the Italian fascism promoted by Benito Mussolini and Adolf Hitler's German Nazism) with the same dangerous implications in society, Romanian society in this case.

Nichifor Crainic's personality is as prominent and important for the Romanian culture, through the implications of his work, papers, publications (prose, poetic, essayistic, journalistic, or purely philosophical) and of his analysis in the purest humanist style - similar to Montaigne - on theology, philosophy, religion, myth and mysticism[3], for the regaining of a spiritual and religious identity in the Romanian space, on the one hand; through his missionary-rescuing perspective directed towards the regaining of the authentic Romanian inter-war Orthodoxy[4] on the other hand, or even by drawing important directions in the Romanian ethnography and folklore, and perhaps most importantly for Romanian Orthodoxy, by the assiduity by which he tames the spiritual energy in re-sketching an autochthonism, a self-styled and regrouped autochthonism as a result of a fervent socio-cultural work having as central pillar the Orthodox faith with its Romanian specificity, as his image in the public space is controversial and questionable, by virtue of his involvement on the Romanian political scene, of the questionable results of his implication and his association with the international or Romanian far-right politics.

As stated above, the Romanian interwar period is an effervescent period, as was to be expected from a "first" total war, but perhaps even more than in the West of Europe, it is marked by profound contradictions and divisions. It is a period of unforeseen and repeated changes of governance and governments, a period of socio-doctrinal extremes, of rupture of visions concerning the direction that Romania, as a national state (for some nation-state), must follow, and of a profound state of economic uncertainty (especially as a result of the effects of the world war, but also of the reverberation of the American economic crisis, which is strongly felt in Europe, especially in the countries destabilized by the reconstruction effort and great losers of the First World War, such as Germany or Italy , as well as among the states with a "young" state of "equilibrium acquired" such as Romania – which to a certain extent, we can say, was also a loser and also in full process of compensation, integration, construction and development following the post-Paris 1919 territorial expansion, but which still had an agricultural economy to a large extent), and of political uncertainty - especially due to a lack of a ''state-owned'' history of a form of constitutional democracy with all the obvious implications for the mechanisms of thinking and reference that this has on the individual or collective mentality of the citizens, whether they are "freshly accepted" and formally integrated, such as the co-inhabiting, ethnic and minority nations (even considering its bicameral constitutional monarchy specificity

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[3] Where we can easily connect him to some preeminent figures such as Lucian Blaga, Ion Petru Culianu, or Mircea Eliade.

[4] Thing which, inevitably, will represent the "breaking" and deviation point.

according to the "Romanian Constitution of March 29th, 1923"[56] of the Great Romania). It is, therefore, in this context that the extreme political movements make their presence felt, the citizens intensify their anguish and frustrations about the "other", the "stranger", surrendering themselves to socially, intellectually and politically destructive and self-destructive concepts.

We will not go into detailed aspects regarding Crainic's biography[7], but his perspective on his providential role as a savior, on his heroic mission as to the Romanians as a nation, as well as his "tough", theological, religious thinking(gândirist) streak, centered on the Christian-Orthodox spirituality as a focal point of the Romanian culture's development (an approach for which we can only appreciate the irreplaceable value and importance) will, unfortunately, designate him as the "ideal candidate" for the political adherence to the anti-semitic, xenophobic, chauvinistique, homophobic, and racists convictions that were being inoculated, at the beginning subversively, and then visibly, in all the layers of the Romanian society.

Crainic defines himself as a nationalist-Christian[8], but as Gabriel Hasmaţuchi also notes in his work Philosophical Structures in the writings of Nichifor Crainic: "*The theologian was not limited to writing about the internal and external political events of his time but also elaborated a political doctrine, it is the ethnocratic state theory, an "alternative" of the state governed by democratic principles. [...] a political project to save the Romanian interwar society.*"[9], however, relatively quickly, he engages in a far right argumentation, rejecting the moderate views of liberal and peasant historical parties, although he maintained close relations with the P.N.Ţ.[10] (Romanian Peasant Party) and with the Romanian Royalty, at least until the early thirties. One of the main reasons for this change is that of his Messianic, even prophetic, vision on the direction the Romanian nation had to take to rediscover its national identity through culture (mainly traditional-Romanian) to the central nucleus of Romanianism, that indigenous inherent element of the Romanian people: Orthodoxy. An Orthodoxy, which, in his view, had to escape the tare weight of the

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[5] Because of obvious reasons we will not approach the question of this somehow immaturity of the political and government system of Romania, even if it being monarchical or democratic but it is important to point out that this is an important factor in the political instability of the interwar period, and also a negative catalyst for the extreme right and left movements from this period.

[6] http://www.cdep.ro/pls/legis/legis_pck.htp_act_text?idt=1517, accessed 03. 03. 2018.

[7] For a detailed chrono-biography we recommend the following book: Nichifor Crainic, *Teologie şi Filozofie Publicistică (1922-1944)*, edited by Adrian Michiduţă, Craiova, Aius Printed, 2010, p. 7-29. Cf. Emauel Căşvean, ""Nichifor Crainic and the Romanian Orthodox Mystique", în *Astra Salvensis,* III (2015), Supplement no. 1, p. 46-53; Iuliu-Marius Morariu, "Nichifor Crainic şi *Gândirea",* in *Tabor,* IX (2015), no. 3, p. 29-32.

[8] See Gabriel Hasmaţuchi, *Structuri filosofice în scrierile lui Nichifor Crainic,* Sibiu, Press of "Lucian Blaga" University, 2014, p. 149, note 719.

[9] *Ibidem,* p. 149. Cf. Iuliu-Marius Morariu, ""An Orthodox perspective on political theology," in *Journal for the Study of Religions and Ideologies,* XVII (2018), no. 49, p. 153.

[10] Vasile Goldiş names him in 1926 secretary general of the Cults and Arts Ministry, and in 1929 he is elected independent depute for the P.N.Ţ. party, proposed by Iuliu Maniu,

past, to give up the typical passivity and to become radical, militant, guerrier (battleful), combative and directed against the "alien" of kin, race, religion and place, but not as a purpose in itself, but rather as a means of discovering and releasing/setting free/liberating the entire hidden potential of the Romanian nation and of the Romanian people - although obviously his humanism, despite his potentially good intentions, concealed a fundamental error of positioning on the interwar political and ideological stage.

Before embarking on the issue of his "political solution", *the ethnocratic state*, it would be important to point out an aspect of how Crainic regards, as a whole, the Romanian democracy through the way of being of the authentic Romanian in relation to the co-inhabitant nations, to "strangers" and, inevitably, to the focal point of the entire right party "emancipatory movement" of the interwar period: *the Jews*. As Andrei Oişteanu observes, starting from a rather rhetorical interrogation, in his work *The image of the Jew in Romanian culture*: "Especially since the middle of the nineteenth century, Romanian intellectuals and politicians preferred to talk about tolerance rather than practice it. Thus, there was a strong insistent discussion and on various tones about a "proverbial" tolerance of the Romanian towards other ethnicities and confessions, a virtue inscribed in a sort of a "genetic code" of the people. Is this a real feature of the Romanian or just one of the many clichés that compose the schematic portrait of the Romanian, in turn, "imaginary"?[11] The authentic, true Romanian nurtures an aversion to the image of the "stranger" and, to a certain extent, its anti-Semitism is not assumed, but always present in individual and collective mentality and imagination.

Therefore, this position with regard to a possible inherent religious intolerance, strongly inoculated in the collective identity, which political or cultural discourse rejects, either due to political interests or due to pure cultural-personal conviction, seems to be rather legitimate and valid with regard to the Romanian ethos of the late 19th century and beginning of the 20th century. As Iancu again observes, there is a stereotype of the people that repeats itself at the high levels of society and influences, to a certain extent, the culture and the politics of the time. A stereotype of the good / gentle Romanian, ethnically and religiously tolerant, generous, welcoming, hospitable[12], and pacifist / non-belligerent, open to the new,

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[11] Andrei Oişteanu, *Imaginea evreului în cultura română. Studi de imagologie în context est-central-european*, 3rd edition, Iaşi, Polirom, 2012. Cf. Iuliu-Marius Morariu, "Aspects of political theology in the spiritual autobiographies of the Orthodox space? New potential keys of lecture," in *Astra Salvensis,* V (2017), no. 10, p. 131.

[12] Hospitality is a natural derivation of the Christian orthodox tradition which involves the pre-existence and the accomplishment of a rite to passage, but, not always, this hospitality, is one altruistic and in complete acceptance of the „foreigner" in the community and nor does it involve a non-egoistic generosity towards it. Xenofobia remains a possibility in the equation of hospitality – the foreigner gives meaning to the secularized community and to co-shared traditions, accepted within the midst of the archaic or modern communities through the simple fact that it is an assimilation of the foreigner as factor of instability. It is in the human nature to fear what we do not know and we fully or partially accept or understand, thus the foreigner becomes our most feared enemy, and not because he would be, but because his participation to the community's affairs can lead to a re-shaping of the rules and pre-established structures.

cosmopolitan and desirous of European integration and beyond its borders[13], however, this stereotype is far from the essence of the Romanian. Nationalism, even in its aggravating forms, falls under the same duality. Constantin Rădulescu-Motru supported the same "pseudo-edenic purity" of the Romanian ethos[14] and its spirituality, which is ideologically defined precisely: by naturally rejecting the extreme nationalism with all its derivatives such as anti-Semitism, racism, xenophobia, etc.. Political-historical facts would prove to the contrary, denigrating this somewhat false vision of national spirituality "stripped" of any inference of far right nationalism, of a militant political and social theology that would convert a religion into the spearhead of an active and combative militancy. Crainic, on the other hand, was to sense this latent war state more accurately. For the latter, Romanianism as native and customized nationalism must be xenophobic and anti-Semitic[15], and here, unfortunately, he was not mistaken, the emergence of legionaryism, far-right parties and extremist groups, the high adherence of the intellectual elite and young scholars to warlike and extreme socio-political ideas, beliefs and platforms during the interwar period, unfortunately were to be the tangible proof of his perspective.

Hospitality and tolerance, and more precisely the absence or suspension thereof, make Romania a sure prey for anti-Semitism become state policy. Oişteanu points out: "I believe there is a difference between "hospitality" and "tolerance", at least for the Romanian collective mentality of the modern age. Hospitality is a kind of "frivolous tolerance", a feeling of sympathy that does not imply obligations of principle (legalized or institutionalized) and which only manifests itself from time to time for short periods of time. […]. Hospitality is perceived by Romanians as a great national quality. Instead, tolerance itself is seen as a serious weakness that would allow "aliens" to disobey the Romanians, as an act of foolish kindness, therefore as a serious national flaw." [16] Crainic plays a magistral role in instrumenting the paths needed to achieve this political apogee, being himself as part of the intellectual elite of interwar times, in accord with this view according to which the "stranger" represents a danger to national identity and sentiment, and tolerance, means acceptance "as a vice"[17]. An intolerance, mainly towards Jews, based on racial and religious criteria - religious antisemitism as a state policy - the ethnocratic state, anchored in a "fundamentalist" Christianity, using a radicalized

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[13] Vasile Alecsandri, 10 octombrie 1879, speech held in front of the Senate, apud. Andrei Oişteanu, *Imaginea evreului în cultura română. Studi de imagologie în context est-central-european*, p. 24: "kind, generous, hospitable, intelligent, loving of progress, capable of resembling to the most civilized nations, tolerant regarding the religion".

[14] *Ibidem,* p. 111.

[15] Crainic Nichifor, *Ortodoxie şi etnocraţie,* ed. Constantin Schifirneţ, Bucharest, Albatros, Bucureşti, 1997, p. 111. Cf. Emauel Căşvean, ""Nichifor Crainic and the Romanian Orthodox Mystique", în *Astra Salvensis,* III (2015), Supplement no. 1, p. 48.

[16] Andrei Oişteanu, *Imaginea evreului în cultura română. Studi de imagologie în context est-central-european*, p. 37.

[17] *Ibidem,* p. 38.

and belligerent (reactive) orthodoxism as means of dissemination and "indoctrination". The ethnocratic state comes as a binding solution to counterbalance a highly fallacious system and dangerous for the Romanian national ethos: the democracy. "The idea of tolerance, as the Jews claim on our part, is not Christian, but democratic [...] This is democratic tolerance[18], tolerance embodied in the Judeo-Freemasonic doctrine"[19] which Crainic sees as a threat to the national identity structured around its Christian-Orthodox nucleus. The tolerated, becomes unaccepted / intolerable, hospitality turns into dissension and racial and religious hatred, the "alien" can no longer be accepted and must be uprooted, limited in actions, removed to the outskirts of society, and even expelled.

According to Crainic, the tolerance of his period is one purely formal at the political, religious or structural level of society, or the state, and is not supported by the popular beliefs deep-rooted from ancient times, nor does it respect the Christian-Orthodox identity of the Romanian people - a "nominal Christianity" - nor does it represent the direction to which the interwar youth, or the interwar society *per se*, should aspire[20], in this context the state policy must align with the fundamental essence of the nation, which is in a period of identity loss and moral, religious and functional lethargy, reviving and recovering what democracy had eluded: the authentic Christian faith and national autochthonous identity, in accordance with the teachings of the Holy Scripture, of the Holy Fathers, and observing that simplicity of closed Christian (without immixture) intra-community practical life.

Christian mysticism, as an alter ego of the Romanian people, is emphasized by Crainic in the same article as follows:

„[…] It is rather a vague mysticism in which, in addition to the national element, the Christian element comes as a prestigious title from the remote and ancient historical past. This nominal Christianity is not, in other words, a consciousness but rather a glorious memory. However unquestionably, he will from now on remain a constant suggestion for the ebullition of the youthful soul inclined towards a metaphysical sense of existence.[…]" [21]

From the early 30's, Crainic puts into political practice his theoretical beliefs regarding his mystical-religious missionary activity in order to absolve the individual and the Romanian nation through Christian-Orthodox nationalism[22], however, as we have previously said, a racist, xenophobic and antisemitic nationalism, for is it not so, said Crainic later: "[...] Christian nationalism, in the authentic sense of the word, has but one great poet: George Coșbuc, and one great thinker: Nicolae

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[18] A-religious, global, permissive and lax.

[19] Nichifor Crainic, *Ortodoxie și etnocrație,* p. 145.

[20] Nichifor Crainic „Tineretul și Creștinismul", in *Gândirea,* XIII (1934), no. 3, p. 66. Cf. . Cf. Emauel Cășvean, ""Nichifor Crainic and the Romanian Orthodox Mystique", în *Astra Salvensis,* III (2015), Supplement no. 1, p. 50.

[21] Nichifor Crainic „Tineretul și Creștinismul", p. 68.

[22] *Ibidem,* p. 68-69.

Paulescu[23], on which he fully founds himself. The nationalism of the brilliant Eminescu is profoundly racist, but the Christian side only preoccupies him tangentially and only in terms of the conservative view".

Crainic continues to say about Paulescu: "[...] Nicolae Paulescu is an authentic nationalist, like all the others, but he is also an authentic Christian." [24] Nevertheless, although the latter does not identify himself as a Darwinist, but on the contrary, by rejecting the specific spontaneity of Darwinism, he is - as Crainic will be, following his steps (from a wider perspective) - a social Darwinist speciesism based on criteria and considerations of religious origin, of selection of the dominant species in general and of one or more "chosen people" in particular. The 4 fundamental social instincts[25] that define the human individual are: *family, paternal domination, ownership and affiliation to the nation*. Nationalism (see Christian nationalism) is "a natural instinct of love, rooted in the human being" [26] and it is an instinct amply demonstrating the "love of nation"[27]. We see, therefore, how the refined but dangerous derivation of the Christianity - instinct - nation / nationalism triad is configured and profiled. At this point, the tacit and subversive acceptance of all the possible dangerous implications of Crainic's ethnocratic ultranationalist socio-political project occurs, as well as its "mandatory" theoretical foundation of any such approach.

Behind the Christian love of kin - seen in terms of the aforementioned substratum of the "instinctual evolutionism" – the far right ultranationalist Romanian vindictive movement will hide and justify itself, with all its "destructive" attributes in terms of society and individuals. Although Crainic militates, in our opinion, much too weakly and only superficially, against those potentially dangerous slippage that confuses the Christian love of kin with hatred against the "stranger", respectively against the eugenic derived social and political abominations, demarcating the social bestiality against the instinct[28]; yet he is not at all as detached and categorical as he would have wanted to seem, continuing by saying, only a few lines below: "[...] Conscious and true nationalism is one that assures the normal functioning of social instincts, which aim at the preservation and perfection of the natural, biological unity of a bloodline" [29] - raising questions

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[23] Crainic being a fervend follower of the political and social-national Christian convictions, extreme right, of Prof. Dr. Nicolae Paulescu, with an opening toward social Eugenia and social Darwinism, even though he rejects Darwinism as a theory of species, there is nevertheless a mechanism of selection based on instinct, proposed by Paulescu, and for which Crainic gratulates him, which eventually leads to social Eugenia. An evolutionism]n a Darwinist equation, but, this time, on creationist criteria – in the name of God – true, not spontaneously but directed and governed by the hand of the holly "selection", even so with such a similar result. Cf. Nichifor Crainic, *Ortodoxie şi etnocraţie,* p. 130.

[24] *Ibidem,* p. 128.

[25] *Ibidem,* p. 132.

[26] *Ibidem.*

[27] *Ibidem,* p. 131

[28] *Ibidem,* p. 132-133.

[29] *Ibidem,* p. 133.

by the simple manner by which he relates, defining the relation between nationalism and social instincts, as well as their goals on a supra-individual level and, unfortunately, much less uninvolved (as we have explained above). Crainic, by praising Paulescu, further maintains his own perspective regarding the vices of dominant political theories such as liberalism, socialism and communism, connecting them with the biologic-Christian moral conception of vices or passions, of "deviated natural instincts". Liberalism is assimilated to drunkenness; socialism, to lust; Bolshevism, to the passions of property[30].

Liberalism, through individualist and extortionist capitalism, went beyond the limit of the normal instinct of ownership, accumulating, on behalf of some, riches in absurdity.

Socialism and communism, pursuing the destruction of the sense of individual property, only tend in reality to expropriation of Christian people and the appropriation of Israel to the whole earth. The role of this anti-Christian nation [of the Jewish people A/N] in the formation of modern anarchist ideologies and revolutionary initiatives is shown by Paulescu with dates, with doctrinal extracts, with illustrations of own names, with an abundance of elements and a limited judgment, to which nothing can withstand."[31]

Following the above, in replying to Motru, Crainic emphasizes his radicalized view of the main weakness of democracy (implicitly of Western capitalism that he promotes) as follows: "... capitalist egoism is indeed a totally modern emergence in Romanian life. It is contemporaneous with the pașoptism (fourtyeight – ideology of participants to the 1848 Revolution). Pașoptism is a collapse of Romanianism from the ecumenical spirituality. It is nationalist, but it is no longer Orthodox. Capitalist egotism, politicianism or everyone's sacrifice in the interest of oligarchy, cultural pornography, simulation in political and social institutions are now emerging. This era is an eruption of evil impulses unleashed from the discipline of the Christian spirit."[32] - ergo, because it is the engine and promoter of the loss of identity of the Romanians defined by a loss of the ''purity'' characteristic, orthodoxy with its autochthonous character, because this (identitary and native) nationalism is inextricable and indissociably from Christianity and it is a mark of the Romanian people[33]. This loss, implicitly in Crainic's opinion, entails a moral, cultural, ethnographic and socio-political degradation, respectively a lethargic impassibility "dangerous" for the nation and people. Orthodoxy is, according to Crainic, the generating and self-regenerative force, the primordial principle[34].

All these arguments that we have given here are just the tip of the ice-berg regarding a very complex debate upon the link between Crainic's work and the

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[30] *Ibidem.* Emauel Căşvean, ""Nichifor Crainic and the Romanian Orthodox Mystique", în *Astra Salvensis,* III (2015), Supplement no. 1, p. 46-53; Iuliu-Marius Morariu, "Nichifor Crainic şi *Gândirea",* in *Tabor,* IX (2015), no. 3, p. 31.
[31] Nichifor Crainic, p. 134.
[32] *Ibidem,* p. 124.
[33] *Ibidem,* p. 128.
[34] *Ibidem,* p. 128.

extreme right movement, but we have probably, at least partially, shown that the emergence of his philosophical and political convinctions are by no means random and they show proof a ripening of a long history of intertwining between nationalism and the acceptance of the foreigner among romanian traditional communities.

Varia

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The Art of Kazakhstan during the Period of Independence in ihe Context of National Identity through the Examples of Work of Artist S. Suleimenova

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Abstract. *This article deals with the conceptual and methodological models of fine arts works during the period of independence in the context of national identity through the examples of work of the artist S. Suleimenova. Based on the application of phenomenological-hermeneutic methods, a philosophical and art analysis of her paintings is conducted.*

Currently, there are two trends in modern culture: integration and differentiation of cultures. One of the most important tasks today is to counteract the ideology of globalization, aimed at the formation of averaged, standardized concepts of values.

Creating in art, reconstructing their own idea of the universe, the origins of which are associated with traditional values, on pictorial canvas through color, composition and texture, the artists seem to gather the lost and disjointed phenomena of their ethnic culture in a certain set. In this process, dealing with the form of artwork is actively involved. In the works of artists, who create in the mainstream of various styles and manners, there is an intensive increase in the importance of new forms of formation that would enhance the factors of decorative expressiveness, often through the rejection of the established aesthetic criteria of artistic expression. This process is associated with the creation and construction of a new artistic language that would correspond to the ethno cultural discourse of the Kazakh people. As a rule, the construction of this language acquires the character of the game of various metaphors and symbols, which are basic for national mentality and identity.

Keywords: Kazakhstan's artistic situation, the period of independence, scratchboard works, artist S. Suleimenova, philosophical and art analysis, ethno cultural discourse, postmodern discourse, national identity, hermeneutics of the Other.

Hypothesis

A feature of the contemporary artistic situation in Kazakhstan is that a salvation idea of national identity has arisen in the continuously escaping, fluid everyday situation based on tradition. Perhaps, therefore, the eastern forms of philosophy, adapted to the understanding and needs of the Western man, have suddenly become necessary. Therefore, today another strategic line is also in demand - "postmodern", oriented towards "artistic and intellectual nomadism", which relies on overcoming the philosophy of the subject.

Introduction

Kazakh artists' understanding of the worldview acquires particular relevance at the present stage of development of the national art culture of Kazakhstan. The situation in which the national fine arts is developing is unique. As a rule, original artistic creativity is determined by involved interaction processes

of traditions and innovations. After gaining state sovereignty, the artists faced an unusual task – creating of their own national pictorial tradition. In methodological treatment, this task appears as a problem of creating artworks in which their own conceptual grounds should be appeared, created, performed, invented rather than incarnated.

Contemporary Kazakh art is faced with the need to critically review traditional concepts of art history, develop and apply new philosophical and methodological strategies in understanding the conceptual foundations of fine art.

The authors believe that in the philosophical and art analysis of the most significant works of Kazakhstani artists in the Soviet and post-Soviet periods, the most fruitful is the interpretation of these works from the standpoint of the "hermeneutics of the Other."

We tried to clarify the artistic features of ethno-cultural discourse in works of S. Suleimenova from the point of view of the possibilities of affirming the originality and self-identity of Kazakh culture through the means of postmodern conceptualism.

Main part
The conceptual plan of postmodern discourse in the actual art of the Central Asiatic region

At the present stage, according to G. Deleuze and F. Guattari[1], the culture of the Western model is "tired" of its own orientation to universal rigidity and certainty. The peculiarity of the current cultural situation is that there is no pre-determined universal goal and uniting idea. Perhaps, therefore, the eastern forms of philosophy, adapted to the understanding and needs of the Western man, are unexpectedly in demand. In this situation, the actual art of Kazakhstan is affirmed.

The identity of a person was defined in terms of the absolute Other. Now the very other has become the goal of a person's self-identification. His existence has turned into a becoming selves open to the Other. Identity is not a given, but a task, a challenge that cannot be handled. The Other wins the Identity, not allowing the world, language and culture to be locked up in the frozen universal forms. Modern creative thought loses the character of identity, repetition, representing a discrete field of disjoint discourses. This is expressed in the constant concern about the growing number of differences and the discourses of the Other, which arising where people for centuries have seen only similarities. From all identities there were only simulacra, i.e. the concepts that "simulate" unity are such only in appearance. On the ontological level, any Identity contains the condition of the possibility of transition to its Other. We proceed from the fact that creativity is the manifestation of difference, because creativity is impossible if we are not ready to accept something new and the lifeworld in its whole. The return to the lifeworld should return their appearance to the state of affairs, e.g. to the subjects - their way

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[1] G. Deleuze, F. Guattari, *A thousand plateaus: Capitalism and schizophrenia.* Minneapolis, University of Minnesota Press, 1987.

of relating to the world, to find that moment of life experience through which the Other and the artistic system of things at the moment of its inception is given to us for the first time. Only through such an experience of reading artistic creations life begins to be felt as a constant novelty, and every sensation is full of freshness and uniqueness. Only art takes us beyond the horizon of the possible and only by going beyond this framework, we become able to see the reality. To experience what actually happens is possible only through an artwork – this is another life inside the current or apparent life.

The artist's eye is capable of discovering the inner, invisible essence of a thing, can express all nuances and shades, which is simply impossible to encompass and take into account, if one starts from the physiological or anatomical possibilities of sight. The artist sees not only things, but also what makes thing a thing, sees the atmosphere in which they are immersed, the atmosphere of the vital world, which is the most direct expression of being. An artist is the first person who sees the nature of a thing. In this vision, old and habitual associations, and the reality sparkles with fresh colors that appear as Other in relation to the well-known clichés and formal side of the matter. The social body must be understood as Other, as an open system of signs.

The Other is present in the cultural system and is clarified by it "as the text by means of context." The Other manifests itself as an immanent phenomenon, which we can understand hermeneutically through the context of the world. At the same time, however, the Other manifests itself differently, as another kind of being, meaningful in itself without context. "The phenomenon of the appearance of the Other is the face" (E. Levinas)[2].

In aesthetics, it became necessary to decipher and rewrite the fundamental traditional discourse as an expression of the hierarchy of cultural values, the primacy of the soul over the body. Central Asian artists of contemporary art presented their vision of the hermeneutics of the factual Other in their work in different ways, synthesizing the problem of self-identity and the Other in one way or another. Their appeal to questions connected with the collective unconscious and with the social body, is in a certain sense revolutionary in nature (Latin revolutio from re-volutio, which means a reverse movement back to the original), appealing to the heterogeneous arches of human existence-here as an openness to the Other.

In order to illustrate some features of the development of various postmodernist strategies in their aesthetic expression in Kazakhstan, consider some of the works of the Kazakh artist – SauleSuleimenova, in which the problems of the aesthetic conception of the Other in the context of the regional art situation with regard to contemporary art are vividly highlighted.

The artistic discourse of the Kazakh artist S. Suleimenova

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[2] E. Lévinas, *L'écriture et la différence.* Paris, Seuil, 1967.

In modern culture there are two trends: the integration and differentiation of cultures. One of the most important tasks today is to counteract the ideology of globalization, aimed at the formation of average, standardized ideas about values.

To this end, Saule Suleimenova in her work focused on identifying ethnic and regional identity, seeking answers to the questions: "Who are we - Kazakhs, Russians, Ukrainians ...?". What makes us different from people living in other regions of the planet? In other words, what is our *otherness* and what is our *Other*.

In connection with the hermeneutic problem of the Other as a creative impulse of many prominent artists of Kazakhstan faced by us, first of all it is necessary to understand that their inner poetic space is not some amorphous, faceless aesthetic intention. As a rule, it acquires a personal character in their work. It is filled with voices and movements, already as if they separated from the author, not quite belonging to the author's voice. The author's ontological setting is twofold, acquiring the structure of a dialogue with itself as the Other, as a result of which the works of artists become a kind of scene of the internal plastic theater. One of such theaters was presented by S. Suleimenova in her work.

In S. Suleimenova's ethnocultural postmodern art discourse, the subject matter of the fundamental question of the illusory or reality of the world in which a person lives is also discussed: what does it mean, is it a full-fledged, self-sufficient reality or just the area of the struggle of mankind for his own survival. In this sense, the works of S. Suleimenova, as it seems to us, are the milestones in solving art problems of our Kazakh identity.

The artist's works from the series *"Kazakh Chronicle"* unfold in front of modern consciousness an alternative picture of the world that gives new outlines and new significance to everyday reality. S. Suleimenova focused on everyday human existence, on its inescapable uncertainty, spontaneity and independence. In a sense, in these works, a general movement of modern ethno-cultural discourse to the world of everyday life is outlined. The mission of S. Suleimenova's art was the desire to reflect the true nature of modern life in her lived reality, not limited to the sphere of ideal or traditional plots taken from classical and mythological sources. In the *"Kazakh Chronicle"*, it implements earthly and mundane art, but not devoid of poetry and mystery in the very most of the concrete examples of everyday life – even in the low and ugly. Its goal was to show the "heroism of modern life" (Baudelaire[3]), as well as its anti-heroism. Moreover, she seeks not only to display photographically various scenes of everyday reality, but also to open them to the viewer through various artistic forms and techniques invented by her.

Declaring the existence of other realities than positivistic or mythological, S. Suleimenova shows a multidimensional world of phenomena of her aesthetic consciousness aimed at building communication strategies with the symbolic

[3] Ch. Charles Baudelaire, *On the Heroism of Modern Life," from Salon of 1846.* Available at: http://mariabuszek.com/mariabuszek/kcai/High_Art_Pop_Culture/BaudelaireHeroism.pdf, accessed 12. 02. 2018.

system of urban space, into which heterogeneous ethno-cultural characters from the nomadic past of Kazakhs are inscribed.

Life in modern cities, proceeding under the sign of autonomy, when the feeling of rootedness, the sense of cultural identity disappears, aggravates the problem of the Other within the framework of the sociocultural difference. It seems to us that the presence of these sociocultural frameworks is indicated in the works of S. Suleimenova through the walls of various buildings and buildings that form a prose background. Ethnic characters, depicted on this background, is the face of the Other, symbolizing the historical collective unity and integrity of the people. These two elements – the city walls and ethnic characters – form a certain force field in which alienation and even some hostility of these elements in relation to each other is expressed. In the works of S. Suleimenova, such an indispensable attribute of urban space as a wall becomes a cultural sign expressing the disappearance from the urban space of ethnic symbols and its replacement by the multicultural symbols of a large city where the presence of cultural elements of an ethnic character is perceived as an anachronism.

In the ethno-cultural artistic discourse of the author, there is also an immanent indication that the urban space with its multicultural signs on "fortifications" (graffiti) can contribute to the further process of urbanization as a process of cultural unification of various groups of the urban population that is capable of eroding the last vestiges of ethno-cultural unity.

We believe that Suleimenova in her conception of life, reflected in her works, expressing "everyday artistic consciousness," and, at the same time, recreates her picture of the world, her inner individuality, the impulse of feelings and moods – in short, what shapes the spiritual interests and needs of the individual in its being-there, which manifests its open character in relation to the Other as the fundamental concept of all genuine artistic creativity. Her art "can be regarded as a model of the uniqueness of being, creatively representing to us a sensually rational comprehension of the world"[4].

We believe that in her works, Suleimenova has made a successful attempt to express the features of the existence of traditional ethno-culture through innovative artistic methods and techniques, which has become for the cosmopolitan city a completely different culture in its otherness, which, in fact, is historically our own, the one from which we, Kazakhs, are originating. Truly, the urbanistic Spirit of modern being-in-the-world is a tough form of suppression of cultural ethno-genesis. In this connection, in her works Suleimenova, in a lyrical and epic key, subjects re-description and reveals the line between the total-urban element of being and the private ethno-cultural sphere, which the author, undoubtedly, assumes on the basis of her worldview position, prefers. The ethno-cultural discourse of Suleimenova proceeds from the critical orientation towards the established urban form of being of the subject in its alienation and provides an alternative form of subjectivity, proceeding from the traditional formative and

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[4] A.G. Zakhovayeva, *Art: a socio-philosophical analysis. Moscow,* Kom Kniga, 2005.

creative principle of individual activity, however, reinterpreting its boundaries in a new way. Having absorbed the ideological spirit of the modern social situation, the ethno-cultural discourse of Suleimenova opens up to the audience the space of other opportunities than before and gives everyone freedom in their choice.

This existential and artistic position, read from the works of Suleimenova, who have an openly humanistic content, forces viewers to take a different view of what is now called "traditional values", namely, to perceive them in the mode of endless everyday life, in their commonness. The picture of the world in its commonness, presented by Suleimenova is not a bare imprint of a momentary mood. By no means. Her visible world becomes a reference point for mastering the Other's culture in whatever regional and marginal forms it was, an internal transformation of the artist's personality capable of creating "open" works of art. The openness of an artwork is evidenced by the artistic and ideological strategy of its author to demonstrate not alienation-from-something, but alienation-in-something, meaning "denying oneself and giving ourselves to some alien force, the desire to become another in something different and, consequently, no longer act within the bounds of something, but undergo the impact of this something that is no longer us "[5]. And the most important paradox, identified in Suleimenova's works, is that Other, otherness in fact is nothing more than our traditional past, which is forgotten by the imperious power of what now determines our being-in-the-world as alienated from our own essence of the subjects of cosmopolitan megapolis.

It should also be noted that Suleimenova, when exhibiting daily life in her works, managed to achieve such an aesthetic effect, in which the spectator's emotions acquire a completely special character, which has nothing in common with our usual sensations and our reactions to everyday life. And this mainly happened because in its artistic compositions the organic essence of the figurative processing of the semantic, spiritual and physical material of art was represented, demonstrating the continuing disappearance of the face of its Other in the ethn-ocultural dimension, the cultural identity of the Kazakh people, who found themselves in the cold, empty and limited in itself social space of modern megacities.

For Suleimenova, the space of the metropolis is the realm of the disclosure of the Other's being in its deeply ethical dimension. In her works, the concept of the Other arises in connection with the necessity of existential care for the Other and justice towards him, in connection with the theme of love and desire, which takes us beyond the bounds of being-in-the-world. However, the concept of the Other can arise only in the sphere of inter-human relations. In the words of E. Levinas: "Inter-human relations ... are similar to the two-dimensional interface, on one axis – "worldly" – the phenomenological reliability is indicated, which is compared with the other axis – "otherworldly" – with terms of ethical responsibility ... One can understand God as an alternative and transcendental

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[5] U. Eco, *The open work*. St. Petersburg, Symposium, 2006.

being only in terms of inter-human relations, which although present in the phenomenological and ontological perspective of the conceptual world, but strive to overcome the universality of the presence in the direction of absolutely Other "[6].

Scratchboard works of S. Suleimenova in the context of two artistic strategies: traditional and postmodern

Saule Suleimenova is a famous Kazakh graphic artist and painter, one of the authors representing Kazakhstan art abroad. She took part in the exhibition *"A est di niente"* ("The East Out of Nowhere", 2009), held in Turin, where, among other authors, she tried to acquaint the European viewer with the real face of the Central Asian country. In this exhibition, she presented her works from the series *"Kazakh Chronicle"*, which are made in the scratchboard technique – engraving on paraffin– and have a pronounced conceptual plan, due to the acute setting and the development of ethno-cultural artistic discourse, associated with a particular creative transformation of the Kazakh arts and crafts techniques art and lessons of Western European expressionism and trans avant-garde.

It is known that the source material for scratchboard works is a photograph. Photography is, as it were, a product of molding, where the predetermined form organizes the internal forces of the object so that at some point they come to a state of equilibrium, representing a fixed slice of reality. By applying certain layers of paint to the photographic image, the artist achieves such an effect that equilibrium does not stop, and the modulation of the image begins to continuously modify the shape, making it changeable and fluid. Thus, working with a light imprint, the artist is engaged in forming a certain duration, thereby introducing in the pictorial plan the relief and perspective in time.

These lessons are curiously refracted in the work of S. Suleimenova, who managed to most clearly represent the ethno-cultural element through new technologies of contemporary art. In this regard, it should be noted that in the work of S. Suleimenova, the question arises as to what role in the modern urban life of the majority of Kazakhs is played by their traditional worldview and cultural archetypes, as far as they are subject to cultural transformations.

In our opinion, today the main task facing the representatives of the national artistic culture is to use the heterogeneous, manifold artistic language of the tradition as effectively as possible in order to freely articulate individual and collective cultural projects. In this direction, at least two strategic lines are being discovered in Kazakhstan at the moment: one of them is the so-called *"humanistic"* line, tending to the values of the individual *"ego"* of the artist, as well as to traditional spiritual values. Another line, which can be called *"postmodern"*, is focused on *"artistic and intellectual nomadism"*, which relies on the overcoming of the subject of philosophy with its supposedly unproductive concepts, such as authenticity and originality. Adherents of the last lines indicate the possibility of building *other* aesthetic language, *other* artistic practice that showed the rejection of

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[6] E. Levinas, *Time and the Other. Humanism of the Other,* St. Petersburg, Higher Religious and Philosophical School, 1998, p. 123-258.

the "great truths" of humanized discourse on the one hand, and the belief that the autochthonous culture of Kazakhstan is a kind of quasi-substance that can only be described by means of mobile and multivalued "floating signifiers" on the other hand.

We believe that by conjugation of these, in our view, complementary worldview Saul Suleimenova develops its own particular strategy, successfully integrating the postmodern discourse of "here and now" and the artistic language of the tradition.

In a series of works *"Kazakh Chronicle"* (2008) Saule Suleimenova uses an archive photo, equalizing the steppe images of the XIX century with the photographic portraits of her contemporaries. Prescribing different portrait groups with acryl, she places all the characters along a uniform photographic background - these are the walls of houses, garages, fences dotted with street graffiti. Thanks to the uniformity of backgrounds, the characters communicate with each other, despite the epoch's separation. Insisting on their dialogically, the artist collects from multiple paintings the multi-part installations, the configurations of which are subject to change: a separate picture is not a verified puzzle, but a rough smalt of a mosaic. Installed depending on the exposition space, its compositions record not the cosmos of historical chronology, but the chaos of the flow of time, briefly pulled into the point of fleeting perception. The program openness of the project, the possibility of its addition or truncation, the diversity of the characters and, at the same time, their unity, accentuated ethnicity, the vibration of individuals, emotions, costumes, accessories create a mobile, volatile environment of the incessant process of life, which actually gives the cultural and anthropological effect of the identity sought ... Humanitarian dialogue in time does not exhaust the need to analyze the relationship of the individual with the society, especially in connection with the market relations that radically changed its former order[7].

Our ethno-cultural identity against a background of flat, surreal urban space has become for us only a simulacrum, an empty sign that does not refer to anything real, except to our Other alienated and buried in oblivion. We live in an era of transition from our lost Other through alienation with our cultural identity to an absolutely Other as a game of creative possibilities hidden in human experience. The creative intention of S. Suleimenova's series of works *"Kazakh Chronicle"* is not aimed at the notorious search for the cultural identity of the Kazakh ethnos, but on exposing the hidden form of this identity as its Other, the Face of the Other at the level of its conceptual reproduction by means of artistic expressiveness. This artistic strategy develops on the basis of an interpersonal communication turn within the framework of postmodern discourse, where the phenomenon of the subject's relation to himself can be manifested only through the concept of the Other, literally against the background and on the "bottom of the Other" (G.

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[7] *Interview with Paolo Colombo. Self-identification: futuristic forecasts*, Catalog of the First Annual Exhibition of SCCA. Almaty, SCCA, 1999, p. 3-5.

Deleuze)[8]. Other is revealed as a sphere of the unconscious, as the sphere of the economy of desire, which is "not beyond reason, but within" (J. Lacan)[9]. In Suleimenova's works, an entirely new attitude to the artist's ego is developed on the aesthetic level, which creates itself through the movement of one identity to another through the procedure of enclosing the external as an illusory reality. In our opinion, it is the fences, the walls of houses and garages that perform the function of fixing of external to the artist's ego, represent his mental boundary, but such an external one that pretends to be his own.

The space reproduced in the works of S. Suleimenova is the space of meeting with one's self and at the same time with the phenomenon of the Other. The Other here is the very space of the urban environment, which loses its connection with human life, turning into an empty container of abstract individuals who, deprived of their traditional "soil", their ethno-cultural identity, experience a sense of estrangement and existential mistrust towards other, which is an ontological risk.

Let us turn to some of the works of S. Suleimenova's series *"Kazakh Chronicle".* The composition *"Three Brides"* (2008) depicts sitting figures of three girls-Kazakhs in pointed headdresses (saukele), in traditional national robes and ornaments against the wall of brick color, which is dotted with various children's drawings, in which there are images two men holding their hands, the "smiling" sun, a playground, the outline of buildings and various inscriptions. The gracious and thoughtful faces of brides and their outer clothing, made in light brown tones, blend harmoniously with the general background. The images of brides, hovering above the wall inscription *Kazakhstan.*

In another work *"Apalar"* (2009), we see a photograph of the construction site, vertically and horizontally overlapped by powerful steel beams. In the right-hand corner of the acrylic composition, two figures of seated old women in white headdresses (kimesheks) and dark robes are depicted with a sweeping brush. The face of one apache with an ironic smile is turned towards the viewer in the full-face, the detached face of the other, immersed in a sleepy reverie, we see in the half-face. The presence of old women brings a certain dissonance into the general composition, which gives it an alarming character and leads to mixed feelings.

Another most striking work of *"Dalağaşığamız"* (2008) reproduces two standing figures - grandmothers-Kazaks and her granddaughters. The grandmother is depicted in a white turbaned kerchief and a pink-lilac dress. She holds the hand of her granddaughter standing in a green T-shirt and a light yellow skirt with a pink bow on her head. The background is a gray-blue iron door with highlights, shadows, torn ads on which a black padlock is hung. In the upper right corner is a fragment of a gray concrete wall, to which a fresh scrap of advertisement is glued.

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[8] G. Deleuze, *Francis Bacon: The Logic of Sensation*, New York & London, Continuum, 2003.
[9] J. Lacan, *On Feminine Sexuality; The Limits of Love and Knowledge Book XX, Encore 1972–73*, New York, London, WW Norton & Company, 1998.

The relevance of painting from the photo of S. Suleimenova is that she skillfully transferred the tenderness of color, the blurriness of the contours and the effects of light propagation. These, in our opinion, unconditionally, artfully and carefully executed works differ in their compositional unity due to the organic tonal and black-and-white solution.

The success of these works lies not only in the use of innovative technologies, but also in the fact that they demonstrate the artist's innovative vision, poetic freedom, which allows to combine different event moments in one work. On the one hand, these are characters taken from the past era, and on the other hand, objects that are typical of the modern urban environment. First of all, in these works the artistic insight of the irrational side of the world has manifested itself.

In her works, S. Suleimenova, touching on the ethnocultural aspect, makes attempts to point to the deep "person in person", striving for an open world and able to enter a wide free universe that opposes the closed totalitarian systems of the twentieth century. Moreover, the *"Kazakh Chronicle"* is the author's testimony about a certain effort to reveal the inner space and to reveal the original meaning of the Other-for-us by way of going "outwardly", going into space of another person. This deep creative procedure gravitates to a kind of openness to the problem of the Other, which is revealed in the space of the picture as a clash of heterogeneous ethno-cultural and social fields, thereby showing us the artist's intention to overcome the world of a self-contained person.

The poetics of contemporary art allows S. Suleimenova to avoid the subject-object duality in the most effective way and to introduce an element of a new world outlook into her artistic images, and to reveal through them a meeting with the Other as a unique aesthetic event. In addition, this meeting leads the viewer to other decisive definitions that help a person to see himself as a party, "from the inside out," thereby realizing a way beyond a certain homogeneous and therefore dynamically unstable personality, in a state of creative stagnation. In the works of S. Suleimenova pathos expressed not as much meeting with the Other in his transcendental dimension, as meeting with the Others in their festive and everyday manifestation. "Therefore the Other is held not only by the continuous effort of love, but by the non-vanishing heat of akin that implies love, but also contains something more: the being of the possibilities of expanding your being as the Other. Looking at the other, we see not the black failure of the broken mirror, behind which the man of the underground of your inner "ego" disappeared into the nonexistence, but the depth of the starry sky that unfolds through the eyes of living people looking at you, like you. This is actual you, the other you, who no longer resist your "ego". You penetrate into yourself and return to another yourself ..."[10].

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[10] V. Aristov, *That man in man ... (Idem-forma and the poetics of the Other). Semiotics and Avant-garde: Anthology.* Moscow: Academic Project, 2006, p. 1117-1126.

Through the representation of the face of the Other as her own "inner world", Suleimenova managed to identify in her works the phenomenon of the Other by addressing the topic of everyday life, viewing it through the prism of the invasion of the festive event. Especially successfully, this invasion is expressed in the work of *"Nauryz"*(2008), where the images of two boys sitting on a horse, and a shepherd holding a horse's bridle harmoniously inscribed in a steppe terracotta landscape, stand out against the everyday matter of commonness.

In our opinion, in this work S. Suleimenova with artistic means tried to express an understanding of the new forms of everyday life that routinized, turned the festive moments of the once truly festive mood of the steppe people's life into mundane one.

With regard to the theme of everyday life, the previous series of works *"Buses and stops"* by S. Suleimenova, which is also performed in the scratchboard technique,preceding the *"Kazakh Chronicle",* also seems interesting to us. This series is an artistic processing of photographic images that show people with greased faces standing at bus stops in public transport, the pandemonium of cars in rush hour, dreary unpopulated courtyards – in short, everything that forms a "motionless-mobile"raw matter of everyday urban life.

In her picturesque fragments of everyday life S. Suleimenov "captures the vibrations, pulsations and swings of mental energies of a big city ... Saule is not so much about plots, as energy states, perception events – sound, color, taste, suddenness of the moment. The artist's eye eagerly feels the city and rhymes with the flashes of its reflections. Framing the field of view, compressing the space, dynamic or suddenly frontal poster angle, urban themes – formal and substantial qualities of Saule Suleimenova's painting speak of its proximity to modern post media pictorial culture.

The work *"At the traffic lights"* (2007) differs with special expressiveness, where the evening street stretches to the front, on which a chain of cars is depicted. The vertical dark line on the left edge makes it clear to the observer that the view of the contemplating subject is rammed by the window of the transport coming from the front, through which the perspective of the street, immersed in the violet space is seen, and the space is thinned by the white, yellow, red car headlights. Thus, the artist managed to convey the subtle effect of shifting the inner space of the picture to the plan for expressing the special attitude of artist's view, so that the attitude could then be consumed by the observers' view. The attitude of the artist, presented to the viewer as an immersion in the urban routine of everyday life, is distinguished by a feeling of deep melancholy, in which every citizen who is constantly under the power of a technically equipped world is cast. In this world, from time to time, he feels himself a stranger thrown at his periphery, as, in fact, pushed to the periphery of the urban space and the image of a pedestrian present in the picture, lonely and doomed standing at the roadside, filled with arrogant cars.

The plot line of the series *"Buses and stops",* however, implicitly conveys to us some element present in them of a subtle if deep irony conveyed by a sensitive attitude to seemingly imperceptible details, such as: branches of trees inexorably

emerging from atmospheric futility, metal structures, which consists of the image of a bus stop, orientation to the image of small objects, etc. The ironic strategy of the artist is directed, first of all, to an imaginary identification with the details of the life of others, which is the ability to notice someone else as their own.

The installation on small object in works of S. Suleimenova creates an artistic and hermeneutic platform for comprehending the role of the ironic artist in our day, when he demands from himself to reproduce not something of a conventional, large, timeless that has exhausted his possibilities, but an immediate, peripheral, everyday, which assumes a certain sensitivity to the states and experiences of the other, thereby opening the Other for them through mastering the low threshold of sensitivity. In fact, this kind of ironic position "proceeds from the formative and creative principle of individual activity, but at the same time reinterprets the object and boundaries of the latter in a new way. Having absorbed the ideological spirit of the modern social situation, this strategy opens up for the person a space to other opportunities, and gives everyone freedom in their choice "[11].

Noteworthy, in our opinion, is the concept, present in the title of the series, namely, the concept of "stop". The fact is that this concept fixes on the ethno-cultural level the significance that it had for the Central Asian nomads. We believe that in this case the "stop" plays a constituent role, first, to understand the meaning of the traditional mode of existence of the nomad, which consisted of advancing along the route and stops on the way planned for the Kazakh steppe. Secondly, the stop is a certain metaphor of the creative way of understanding the mobile matter of reality, when the act of conventional convergence of subject-object oppositions stops, which denotes a photographic snapshot in the form of an artistic experience of spontaneity as its other, in which its marginal, borderline character as an affect artistic thinking, over-reactivity, the micro logy of thought, where there is a "stopping", "residual" identification with its Other at the simulacra level, a "banal "postmodern travesty.

Contemplating the work of Suleimenova, we can confidently assert that they implicitly contain a fundamental question regarding our postmodern cultural situation, largely related to the feeling of complete or partial ethno-cultural disintegration. In these works, there is a call for seeking an intimate unity with the Other, the desire for love, the desire for friendship, brotherhood and other symbolic motives of human existence in the world.

The image of the salon of public transport, in which people are alienated from each other, are nothing but a symbolic allegory serving to designate the mother's womb – the original commune, the restoration of which we always dream of. We dissolve in the mother's womb, merge with the original unity, which was once associated in the embryonic state. That is why it, the womb, being for us our Other, from which we all came to light, moves us, autonomous isolated urban

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[11] M. Amvrosova, Saule Suleimenova. *Catalog "Buses and stops". Exhibitions,* Almaty, IntelService, 2007, p. 3-4.

individualists, to the satisfaction of our thirst for contact, to interpersonal communication in which the view of the Other aimed at us refers to the original view of loving mother. This phenomenon was described very accurately by B.V. Markov in his book *"The Culture of Everyday Life"*: "The experience of being in the form of "eye to eye ", undoubtedly, precedes the stage of the mirror. Only after learning to integrate the face of the mother, the child is able to perceive himself as such a "good object" as the mother thinks it is"[12]. That is where, as we believe, a concept of perception of the surrounding world as a native emerged, which closes us on the family, relatives, and, ultimately, on our ethnos.

In addition to this concept, however, there is another one, which presupposes the impact on our vision of other cultural patterns that form our aesthetic tastes, and which we incorporate in the process of the formation of our being experience, the experience of communication with the world of other standards and samples, and within the framework of a given society capable of performing both a positive and a deconstructive function, depending on how we conduct in relation to the phenomenon of the Other, how we manage to or fail communicate with it, while preserving our own and identity, as well as taking into account natural and cultural differences, especially in a strictly differentiated urban society. It is known that a nomadic person was identified by his mother, whose womb was the gateway to the world, and also a symbol of returning. Who are you, where are you going from, to which tribe and family do you belong? Such questions were identified by the ancient people.

In the works of S. Suleimenova not only these traditional questions are articulated, but also the current fundamental ontological question: "How is symbolic integration possible with the Other"? This interrogative situation hangs in a scratchboard picture, a snapshot that is a momentary cut from human existence, imbued with general alienation and a violation of the general communication system. This issue, which is definitely filled with humanistic messages, is an urgent issue for human survival and unites two series of works of such an indisputably talented Kazakh artist as SauleSuleimenova. In the *"Kazakh Chronicle"* and in the series *"Buses and stops"*, demonstrating the ethno-cultural artistic discourse she not only pointed to the tragically alienated nature of being in a huge metropolis, but also presented a possible, virtual strategy aimed at replacing vital energy with spiritual, socio-cultural transformation of the mentality of a city dweller. A city dweller needs to work out a critical discourse in relation to what is manifested both as an Identical, his own, and as Other, forming in us a spiritual, creative principle and by means of communication with which we become capable of fruitful creative development. Steady interest in artistic activity to the phenomenon of the Other as an expression of the inner world of man creates the conditions for creativity. Hence, a purposeful interest in art even among those people who do not have pronounced artistic abilities, but who, in the process of communicating with artistic

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[12] B.V. Markov, *Culture of everyday life*, St. Petersburg, Piter, 2008.

values, can develop an aesthetic need for visiting museums, concert halls, and contemplating works of art arises.

The works of S. Suleimenova show us another destructive aspect of the Other phenomenon, which is associated with a significant loss of modern society of traditional ties and common values when in a mass society a person feels isolated and lonely when the total power of stamps and clichés is affirmed from the media, when the only thing that connects people is their commercial interests. A person oriented to "mass art", in fact, does not perceive life with all the beauty that it has, but only shows a consumer attitude towards it. In this case, we can say that there was that tragic in its consequences the case when our Identity "swallowed" the Other without experiencing any change in substance. A person capable of self-change can only be in front of the Other (say, divine, transcendent, near, etc.). In our opinion, the modern, enlightened "man of the crowd" has lost the ability to distinguish these fundamental, existential and creative dispositions, largely due to "mass art" and the media.

However, we believe that the assertion of mass art does not mean the disappearance, death of art, its degradation at all. It is only a new form of art, a natural stage of its historical development. H.G. Gadamer on this occasion notes: "Great artistic achievements in various ways descend into the consumer world and participate in the aesthetics of the environment. Moreover, not only descend, but also spread, thus providing a well-known stylistic unity of the world transformed by man "[13]. In Suleimenova's works, a deliberate departure from the "dehumanized" element of "mass art" is carried out in the direction of the primordial "human" life, perceived and recreated by the artist in her everyday dimension, in her primitive matter, a matrix bearing the seal of the Other's face. All that we said above regarding the ethno-cultural discourse of S. Suleimenova, expressed in her works, attests to its humanistic character, which shows the connection between man and the world, his human understanding. This layer of works by S. Suleimenova reveals the essence of the humanizing function of art, which consists in communication between the person and another person, the person and the social environment, the person and the ethn-ocultural historical environment surrounding him, in the interaction "Me – You".

Conclusion

Speaking of Kazakhstan's contemporary art, it should be noted that it is generally based on the traditional striving of Kazakh fine arts to the formulation of the essential questions of life and artistic deployment existential themes related to the expression of the artist's ideas about national identity.

Ethno-cultural intention of works by Suleimenova are a reference to cultural roots, origins, assumes the character of a logically coherent system of artistic and aesthetic forms, recreating anew the world of ethnographic symbols and signs of nomadic Kazakh culture which were buried to oblivion. In the works of S.

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[13] G.-G. Gadamer, *The relevance of the beautiful.* Moscow, Iskusstvo, 1991, p. 266-323.

Suleimenova pathos expressed not as much meeting with the Other in his transcendental dimension, as meeting with the Others in their festive and everyday manifestation. Works of S. Suleimenova made by means of innovative artistic techniques and technologies of modern art, and at the same time full of profound poetry of the artistic language of symbols and signs of ethnographic nomadic culture of the Kazakhs, they are significant milestones in solving the problems of the Kazakh artistic means of self-identity.

The humanistic pathos of Suleimenova's work with respect to the Other's face brings to his sensory perception, his contemplation the feeling of inner enlightenment. These works are a kind of deeply intimate dialogue with the Other, which arises from the elusively small territory of a new view of life, where dialogue is sustained by the continuous dynamic effort of love and the warmth of affinity that love implies. The underlying "message" of Suleimenova's works is that the presence of Other alleged and expand the creative possibilities of the artist, the presence, which does not make you hide in the underground, basement of our inner "Ego", and leads us to the path of return to the updated themselves.

Summing up the analysis of S. Suleimenova's creative work, we can say that artistic discourse of Suleimenova in her scratchboard works, which represent the processed instantaneous sections of plans and images of everyday life in an expressive way, is revealed as a humanist desire to find alter ego in the ethno-cultural sphere of being-in-the-world.

"The Art of Kazakhstan during the Period of Independence in ihe Context of National Identity through the Examples of Work of Artist S. Suleimenova," *Astra Salvensis,* VI (2018), no. 12, p. 497-511

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**Life as a Literary Text: Narrative in the Autobiographical Paintings of D.
Galanin and Memoirs of the People's Artist M. Budkeev**

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Abstract. *The context of historical and cultural heritage as a personal history is currently one of the largest natural projects of the last decade: there are thematic projects, photo albums about the history of the family, generation, etc. in the virtual space. The article deals with autobiographical works of representatives of one generation of hereditary Siberian peasants, witnesses and participants of key events of the Russian history in the 20th century – the self-taught artist Dmitry Galanin and the People's artist of Russia Mikhail Budkeev. Both authors are nonprofessionals in the chosen artistic narrative form of their ways of life. Dmitry Galanin turned to painting in the decline of years without artistic education, and Mikhail Budkeev, being a recognized master-painter, but without literary experience in the genre of memoirs, in short novels consistently recreated his life. In the course of the research, an attempt has been made to correlate the facts from the authors' biographies with their artistic interpretation. Simultaneously with the semantic analysis of the works, the article examines their historical and cultural context, explores the peculiarities of the artistic language and reveals the commonality of the world perception. Based on the sources, general characteristics have been given and the formation of special worldview attitudes of the Siberian peasant population has been substantiated. The examples of the Siberian territorial and social dialectic words and phrases "kerzhak", "chaldon", etc. have been provided. In quotations from Mikhail Budkeev's memoirs, the spelling and punctuation of the author have been preserved. The significance of autobiographical authentic works (in a pictorial and literary form) as an important component of the source base for the study of historical and cultural heritage and socio-cultural aspects in humanitarian research has been determined.*

Keywords: Autobiography, memoirs, fine arts, artistic image, Siberian peasants.

Introduction

The relevance of the research problem lies in the study of historical and cultural heritage in the personal stories of the past generations as the basis of the historical memory of modern society, the objectivity of interdisciplinary approaches and the expansion of the conceptual boundaries of artistic culture in modern art studies[1].

In the history of Siberian peasants of the 20th century, there have been many tragic pages and events set forth in the dry language of archival documents, which formed the basis of literary works and monographic studies[2]. However, the

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[1] С. М. Будкеев, "Системная организация понятия «культура»", в *Некоторые проблемы художественного творчества: сб. ст.*, Барнаул, Вестник Алтайского государственного педагогического университета, 2006.; Iuliu-Marius Morariu, "Aspects of political theology in the spiritual autobiographies of the Orthodox space?: New potential keys of lecture?," in *Astra Salvensis,* V (2017), no. 10, p. 129-134; Iuliu-Marius Morariu, "The spiritual autobiography in the eastern space in the second half of the XIXth and XXth Century," in *Astra Salvensis,* III (2015), Supplement no. 1, p. 166-174.

[2] Т. К. Щеглова, *Деревня и крестьянство Алтайского края в XX веке. Устная история: монография*, Барнаул, Вестник Алтайского государственного педагогического университета, 2008.; Л. Ф.

evidence in the form of art, of people who are not professional artists and writers born in the peasant families and who have kept their spiritual and moral traditions, in our opinion, has not only documentary, but, first of all, historical and socio-cultural value. The works of two countrymen born in the declining years, natural Siberian peasants who belong to the same generation, D. Galanin and M. Budkeev, tell about the life of the Siberian village and the fate of their generation.

In the paintings by Dmitry Galanin, an unknown self-taught artist from the village of Altaiskoye, the history of Siberian peasants of the 1930s is embodied in vivid artistic images. The semantic range of subjects in D. Galanin's works – from the dramatic for his family events of the dispossession and expulsion to Narym, the hard work of children, women in the taiga logging to the scenes of inspired and joyful collective labor at the collective farms – at first glance, is illogical. However, it is the simple inconsistency expressed in the author's personal involvement in ideologically different polar phenomena of the Soviet reality and their scrupulous implementation that "gives away" the peculiarities of the artist's worldview, his relationship with reality.

The memoirs of the oldest People's artist of Russia M. Budkeev born in the ancient Altai village of Ovsyannikovo with documentary precision and at the same time children's sincerity tell about the life of his native village, the realities of war, show in a fractured manner the characters of his countrymen and the fate of the people encountered by the artist. Laconically, with a precise brushstroke, both in painting and literary creation, with a phrase and speech pattern M. Budkeev manages to reproduce a psychologically accurate portrait of time and place.

Materials and methods

A study of the autobiographical, memoir works by people who are far from professional artwork or literary activity in the historical and cultural context allows objectively recreating a vivid image of the era, against which the grand historical events unfolded. Such sources in the study of various aspects of social history were particularly important at the turn of the 21st century[3,4]. The stylistic and semantic analysis of D. Galanin's paintings and M. Budkeev's memoirs reveals the specificity of the artistic language and the peculiarities of the authors' worldviews.

Results

The peasant origin of the authors determined the integrity of the characters and largely predetermined their fate. By the end of the 19th – early 20th century, the way of life in the harsh nature had formed certain cultural and value, moral and aesthetic attitudes peculiar to the Siberian peasants as a whole, namely: a strong

Скляров, *Переселение и землеустройство в Сибири в период Столыпинской реформы*, Ленинград, ЛГУ, 1962.

[3] С. В. Журавлев & А. К. Соколов, "Повседневная жизнь советских людей в 1920-е гг.", в *Социальная история: Ежегодник, 1997-1998*, Москва, РОССПЭН, 1998.

[4] В. Л. Каганский, *Культурный ландшафт и советское обитаемое пространство*, Москва, НЛО, 2001.

economy was the result of responsible, reasonable work, the guarantee of the well-being of the family and society as a whole; and poverty was a vice, the result of laziness and stupidity. It should be noted that the structural formation of these attitudes is a complex and multifaceted phenomenon[5].

We will briefly characterize the main factors of influence. Thus, the religious and ethnic tolerance of the population of the Altai Republic is due to its heterogeneous composition and ethnic and cultural diversity: by the beginning of the 1910s, Altai was inhabited by "old believers" (the local name "kerzhaki") who settled in a wild place during the Church schism in the 17th-18th centuries; indigenous peoples (the Altaians, Khakass), escaped convicts and serfs who settled in the previous centuries (locally called "chaldony"). A motlier picture was during the 19th – the beginning of the 20th century, during the "Stolypin" reforms aimed at the development of free land[6]. Immigrants from different regions of European Russia rushed to Altai. Newcomers called those who have resided in Siberia two or three generations "sibiri". The latter, in turn, summarized newcomers as "raseya". From M. Budkeev's memoirs about his childhood playmate, migrant Ivan Sigarev: *"Ivan Sigarev was always the winner – their family first came to reside "from Russia" to where there was only one house – our", "...He, for example, in the evening, when it started to get dark and it was time to go home, so enigmatically and mysteriously beckoned, mainly Vasily – my brother – and spoke (they, newcomers, "raseiskiye" – speak in their own way – in orlovsky dialect): – Vask, glyan von tudy, u kusty (Vask, look there in the bushes) – Milan is hiding there!"*[7]. The steppe territory of Altai by the 1910s was inhabited by immigrants from the southern regions of Russia and Ukraine. A brief toponymic analysis is enough to discover a dozen of settlements called Khokhlovka[8]. The exposition of the Slavgorod Regional Museum recreates a fragment of typical Little Russian interior of immigrants of the beginning of the century. There is also a painting of instructive content about the "dishonorable girl" by an unknown peasant artist with Ukrainian text, dated 1904[9]. Long-term neighborhood contributed to the interpenetration of cultural and everyday traditions among the population. For example, in the hygienic use of southern migrants who traditionally washed in the Russian stove, bath appears. The climatic features of the region caused the popularity of bath traditions as the necessary health-improving and hygienic procedures, but the bath in the everyday traditions of Siberians had not only a utilitarian, but also sacred meaning. Many rituals, beliefs and significant events were

[5] Т. К. Щеглова, *Деревня и крестьянство Алтайского края в XX веке. Устная история: монография*, Барнаул, Вестник Алтайского государственного педагогического университета, 2008.

[6] В. А. Липинская, "Некоторые культурно-бытовые изменения в русских селениях Алтайского края", в *Полевые исследования института этнографии*, Москва, Наука, 1988.

[7] Д. С. Будкеев & С. М. Будкеев, *Малая родина Михаила Будкеева: К 95-летию народного художника Российской Федерации: монография*, Барнаул, Вестник Алтайского государственного университета, 2017.

[8] Л. Ф. Скляров, *Переселение и землеустройство в Сибири в период Столыпинской реформы*, Ленинград, ЛГУ, 1962.

[9] А. Л. Усанова, "Народная картина из экспозиции Славгородского краеведческого музея", в Т.М. Степанская (Ред.), *Культурное наследие Сибири*, Барнаул, Вестник Алтайского государственного университета, 2002.

associated with the bath – washing a bride before the wedding, abdominal correction of a woman in labor, etc. The picture of the ethno-cultural space of Altai in the early 20th century would not be complete without Chinese small-scale retailers, Mongolian and Kazakh traders of cattle.

In terms of active cultural and everyday economic relationships of various national groups, the qualities comprehensible for farmers and entrepreneurs were brought to the fore – hardworking, responsibility, skillful management, i.e., the personal qualities of the man independent of his religious or ethnic affiliation. The relations with the gentiles were based solely on the principles of mutual expediency. The criteria for expediency determined also the Siberian peasants' attitudes to the subject world; its priority was the solidity of things. For example, a desire for temperature comfort in the harsh climate, but an active lifestyle, led to the appearance of warm and light (clever) clothes and footwear – fur coats "barnaulka", felt boots – "chesanki" (local name pimy). The dressing of sheepskins and pimy production craft were a common form of home crafts and entrepreneurship in Altai[10]. A wide range of abilities and craft skills among Siberian peasants ensured the autonomy of the family existence in the harshest conditions (snowy, frosty winter and spring thaw). From M. Budkeev's memoirs about his father Yakov Ivanovich: *"...It seems there was not a single case, which he did not manage to do. ...And dignities of my father were countless. It was a combination of many qualities – kindness, desire to help. He could do many things. Most importantly – he was a hereditary beekeeper, carpenter, skillful woodworker, shoemaker, pimy producer, healer and medicine man. And he knew everything connected with farming. All the tools and devices he created himself: for boots and felt boots made lasts for different sizes. He did carts, sledges, wheels, bent arcs and runners. Wild hive beehouses, frames, honey chambers, honey harvesters and bee smokers – everything connected with bees. In one word – everything from the beginning to the end, except for smithing. He was always invited to cattle slaughtering, deboning of carcasses. He made himself rawhide leather for harness, collars, back bands, saddles and harrows; curried leather for shoes"* [6]. Appeal to the theme of peasant life is one of the artist's favorite themes in still lifes and genre works ("Honey harvester", "Interior of the 1920s", "Rainbow and cocks", etc.); of course, there is personal attitude of the author toward the subject world and the subject[9]. In Mikhail Budkeev's painting of "Farmstead of Sergey Kolmogorov. Harness", the author with the same diligence as in the memorial notes reproduced in detail household utensils.

Thus, respectful, frugal attitude to things, agricultural implements, utensils and clothes, as the result of human labor, emphasized the wholeness of the individual and the consistency of character inherent in the enterprising and free farmer, what most of Siberian peasants were.

In the 1920s – early 1930s, in the context of a polar shift in the value orientations quoted in the memoirs of the native of Barnaul K. Peretolchin: *"...the poorer, the more honest"*, the tragedy of the Siberian peasantry and, primarily, the

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[10] A. L. Usanova, "Stylistic Features of the Provincial Interior of the First Half of the 20th Century", in *Middle-East Journal of Scientific Research*, XVI (2013), no. 8, p. 1156-1160.

collapse of its moral and worldview foundations became apparent[11]. The violent breaking of centuries-old traditions in the process of dispossession of the kulaks overturned the ideas about good and evil. Thus, in the late 1920s, the presence of a samovar, a tin trough in the peasant household or the contents of the chest could be fatal circumstances for the family. The ideas about a strong economy as the result of hard work and the key to the well-being of the family turned over, breaking personalities and fate. On the one hand, the guarantee of the physical survival of the family was only glaring visible poverty; on the other hand, the inertia of natural peasant thrift remained. In chests and stowages, small shawls and festive skirts of more than one generation were stored. In M. Budkeev's painting of "Spinner (sister Maria)". From my childhood, a vivid picture of rural life is recreated. In the red corner decorated with embroidered towels, a woman in a red sarafan and a colorful shawl is spinning a flax tow, to the left – a maiden pride, typical of the interior of the peasant hut, a monumental chest with a diamond-shaped ferrule and acquired possessions[12].

Forced migration of the rural population had even more destructive consequences for the peasant way of life. The exodus of peasants provoked by collectivization was carried out in two directions. They sold their properties and fled to the nearest cities. If they were not able to sell their properties, they threw agricultural implements and hammered their huts. The peasants also fled to the North; in case of the dispossession and forced exile as a "socially alien element", the Altai kulaks and podkulachniks were sent mainly to Narym. This difficult time, at the turn of epochs, is revealed in the works of eyewitnesses, in the paintings of the rural self-taught artist Dmitry Galanin and the literary sketches of the People's artist of Russia Mikhail Budkeev. Life is depicted with peasant thoroughness and childlike spontaneity at the same time.

Galanin Dmitry Alexandrovich (1915-1990) was born in the village of Altaiskoye, in a large peasant family. The life of the village of 1900s-1920s is a typical story of the life of free sodbusters from among the immigrants of the late 19th – early 20th century who by their work contributed to the prosperity of Siberia and the Russian economy[13]. There is history of Kerzhak village in the archival documents. In 1893, in the village of Altaiskoye there were 519 yards, 3,082 residents, the volost board was located there, there were two churches (Orthodox and heterodox), village school, parochial school, 9 mills, 3 oil mills and 2 tanneries, a wine warehouse and 7 retail stores. In the census of 1926, in the village of Altaiskoye there were 1,557 farms and 7,595 inhabitants in them[14].

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[11] К. Перетолчин, "Жизнь прожить не поле перейти", in *Краеведческие записки,* IX (2011).

[12] Т. К. Щеглова, "Внутреннее убранство избы алтайских крестьян в первой половине XX в. (по полевым исследованиям 1993-1995 г.)", в *Этнография Алтая,* Барнаул, Вестник Алтайского государственного педагогического университета, 1996.

[13] Г. А. Гольц, *Культура и экономика России за три века, XVIII-XX вв. Т. 1: Менталитет, транспорт, информация (прошлое, настоящее, будущее)*, Новосибирск, Сибирский хронограф, 2002.

[14] Управление архивного дела администрации Алтайского края, *Документы по истории церквей и вероисповеданию в Алтайском крае (XVII –начало XX в.)*, Барнаул, 1997.

The tragic events of the 1930s ruined the traditional way of life of the oldest and most prosperous Siberian village, freely spread in the picturesque foothills along the Chuya highway. In the official documents on collectivization in Altai, especially terrible figures were in the years 1930-1932[15]. There are facts from the documents of the Department of Archives of Altai Region Administration of the Altai Territory. A list of kulaks from the Altai Region in 1932 (Fund R-2, Inventory 1, File 10) is the following: Altai Village Council – 79; N-Kayanchinsky – 28; Verkh-Aiysky – 3; Sarasinsky – 17; Nizhnekamensky – 84; Nizhne-Komarsky – 26; Verkh-Ustyubinsky – 18; Aiysky – 34; Makaryevsky – 1; Kazandinsky – 10; Lezhanovsky – 7; Kuyachinsky – 12; Kuyagansky – 15; Nikolsky – 22; Touraksky – 21; Rossoshinsky – 59; Staro-Belokurikhinsky – 116. Based on this data, we can conclude that Staraya Belokurikha, Nizhnyaya Kamenka and Altaiskoye were the most prosperous villages in the region at that[13].

From the memoirs of Dmitry Galanin's fellow villager, Nekrasova Seraphima Mikhailovna: *"My father, Tupikin Mikhail Fedorovich, was arrested in 1930. I was three years old. He was serving his sentence at the settlement. My father's house and all the property were confiscated. He came back sick, the fact that his house had been given for the sewing shop severely affected him. Shortly after my father's arrival, he was sent to a mental health hospital"* [14].

Collectivization, dispossession, arrest, and deportation by the NKVD bodies (Soviet secret police) of the father of Galanin family in even more harsh parts, strongly and to the smallest detail were etched in the memory of the teenage son. In the miserable lines of the memories of the artist's widow V.E. Galanina, the biography of her husband, "the son of the dispossessed kulaks", which was largely similar to the fate of hundreds of thousands of people of that generation, was described: it was impossible to get education, and during the war, instead of the active army (where the young guy rushed), there was a holding division (they did not trust); after the war, his return home.

The ability to drawing manifested in his childhood ("pictures" painted by the boy were the only decoration of the parent's house) allowed D. Galanin to find a job in his native village to feed his family. Visual propaganda, slogans, "charts of the growth of labor productivity and welfare of rural workers", so necessary in the Soviet period in the small village offices, the clubs, the Metropolitan institutions, for many years became the only possibility of earnings and proof of the mutual loyalty of the Government and a person with the "unclean" profile. To the 40th anniversary of the October revolution, November 7, 1957, D. Galanin, at the request of the villagers, created a monument to the fighters who had died for the Soviet power, and in 1961, on his own initiative raised the obelisk to the conquerors of space[16].

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[15] В. Б. Сухих, "О раскулачивании селян", в В. Горбунов (Ред.), *Мой Алтай: Краеведческий альманах*, 2013.

[16] He began intensively doing painting in the late 1970s: after retirement, the children grew up, there was spare time. For 20 years, D. Galanin created about 50 paintings. The gratitude of the fellow

Svetlana Andreevna AN, Sergey Mikhailovich BUDKEEV, Alla Leonidovna
USANOVA

The artist's work is characterized by large themes, of which three subject lines can be conditionally identified: autobiographical motifs, the author's memories of life of the village and the tragic events of his life; problems of social and political sounding largely echoed with his previous works; and the third line – lyrical motifs of native nature. One of the key themes in D. Galanin's works, always complex in conception, but shrilly simple in the subject, is the theme of collectivization and dispossession in his native village. Memories that did not ache themselves away after a long time were embodied in a series of seven paintings. Step by step, the artist told in them about half a century-old events. Striving for documentary authenticity, focused by brush, without the guile of colorific effects, the author recreated the key scenes of the past. The specificity of the artistic language, creative process and inducement, the relationship between the artist and works were considered in detail in the works of such researchers of naive art, to which the author's artistic heritage belongs, as K. Bogemskaya and A. Migunov[17,18].

The subject of the first work of the cycle about the fate of the dispossessed peasants "To Narym" is the scene of expulsion, biblical Exodus from the world, similar to the Russian peasant soul, into the crumb and millstone of the upcoming reforging.

In the grey mist of the autumn morning, a string of carts with the condemned and rejected people was meandering. On the first cart, entering the bridge over the winding river, the artist depicted himself and his family. The reins in the hands of "grim Kharon", a forced villager. The bridge, as a symbolic boundary, appeared in the memories of another native of the village of Altaiskoye, now a resident of Moscow, V.N. Pokrovsky. These are his lines, as if voicing the silent scene of the Exodus: *"... the hooves rattled on the wooden decking of bridge across the river of Kamenka, the wheels grated on a steep descent to a black worndown road under the naked slope of a steep mountain with screes of grey rubble"* [19].

There is continuation of the peasant saga in the subject of the painting "1930. In Narym" (1988) – the transition from the barge (again on the footbridge) of the group of "elements" sent to reside on the shore. The multi figure composition clearly on the diagonal of the canvas was divided by the artist into the plans. The foreground is an edge of the barge; then there is a black strip of water with footbridges and a far bank, with a number of conventionally designated huts-dugouts on the edge of the forest. The column of the arrived to reside – women, children, the olds – is a semantic center of the composition. Fifty past years did not erase the bitter scene in the artist's memory: he painted a kneeling woman with a baby (mother and brother), simple luggage (a wooden box – suitcase, a basket, a

countrymen, the respect for the gift of "their" village artist were expressed in the fact that without talking about the "artistry and high purpose of art" they carefully preserved his paintings in the rural museum of local lore.

[17] К. Богемская, *Понять примитив. Самодеятельное, наивное и аутсайдерское искусство в XX веке*, Санкт-петербург, Алетея, 2001.

[18] А. С. Мигунов, *Философия наивности*, Москва, Издательство МГУ, 2001.

[19] В. Н. Покровский, "Времена года", в В. Горбунов (Ред.), *Мой Алтай: Краеведческий альманах*, 2013.

not large baby bottle). Recreating the images of the departed loved ones, D. Galanin strived for maximum authenticity scrupulously painting the details of clothes (buttons on the cinches of the coat, the fringe of the kerchief), the faces of the newcomers (mainly profile picture), tried to convey the emotional state of people. Following the memories, mixing colors, the artist modeled the volume of figures and objects. At the same time, the images of convoys are planar and conditional, the faces are as if erased (especially of those who are on the shore), and with dark dots (with the thrusts of the brush) eyes and open mouths are marked. Gloomy cold coloring chosen by the artist enhances the feeling of inhospitability, even by Siberian standards, of the Northern region.

It should be noted that, contrary to the laws of spatial construction in the landscape, Galanin did not paint a fragment of the sky: the distant plan is a continuous, pitch-dark, brown-green wall of the taiga. With all the realistic set of visual means (the use of a linear perspective, diligent modeling of the form, complex color, the desire to transfer the dynamics and light-air environment), the picture makes an impression of a closed and static image. However, these features (photographic stiffness, monumental isolation), the signs of the painter's inexperience combined with artistic talent and great feeling exacerbate the image-bearing expressiveness of the work, without sophisticated allegories, professional techniques raising D. Galanin's naive paintings to the rank of bitter peasant chronicle.

In the subjects of some paintings, the artist resorted to a direct statement and "brute-force" solution of the theme (a trait peculiar to the whole naive genre painting). In such cases, the language of his works acquires poster sounding. In the works-memoirs: "Spikelets" (1988), "How to live on" (1988), "Hait, Burenka" (1988), D. Galanin's personal life story reflecting the history of the collective peasantry of the 1930s was depicted. The tragedy of the Siberian husbandmen described in the dry language of normative documents of the 1930s ("about three spikelets", about lean 1939) acquires visible embodiment in the images and colors of the works created by the artist in his declining years.

A characteristic feature of the paintings of the rural self-taught artist was the semantic context of the works – the manifestation of unconscious dualism: the majestic and impartial Nature in his paintings (the embodiment of Good) was opposed to the person who did Evil. This perception by peasants of nature clearly appeared in the subjects of genre works "Harvest time" (1988), "First swath". The earth was a nurse, and labor on it was joyful; the forest and the river were a generous gift from heaven. And even the animals in his paintings - dogs, horses, a cow harnessed to a sled of wood - were painted with great love and care.

Budkeev Mikhail Yakovlevich was born in 1922 in the ancient village of Ovsyannikovo. Childhood and youth spent in the bosom of diverse and pristine Altai nature formed a unique combination of personal qualities – poetic perception of the world of nature, and self-awareness of its part. Art historians, researchers of Mikhail Budkeev's creativity, P. Muratov, T. Stepanskaya and others unanimously

note the organic connection of the artist with his landscape and subject works[20,21]. The artistic talent and craving for drawing of Mikhail, as well as Dmitry Galanin, were manifested in childhood. The war caught Mikhail Budkeev in Kansk Flying School, and when he was 21 years old he participated in the battles at the Kursk Bulge where he was severely wounded. However, in the thematic circle of his works there were no paintings about the war: the war was disgusting for the peasant worldview! Further meetings and events determined the choice of life and the professional path. In 2017, on the 95th anniversary of the People's artist of Russia Mikhail Budkeev, the fragments of his memorial notes under the general title "My small Motherland" were published. In short novels, the author consistently and with documentary accuracy reproduces almost century-old events. Telling in the simple and childishly diligent language, Mikhail Budkeev endemically accurately and figuratively reproduces the characters of people and animals, events and circumstances of the past life. A reader immersing in the figurative sphere of the vivid, peculiar language, which absorbed the speech and semantic turns of the old immigrants – Ukrainians, Poles, Lithuanians and Russians from the midland – settled in Altai, opens up an unexpected gift of the artist: picturesqueness of verbal narrative. A scientific researcher dealing with the problems of historical and cultural context of the Russian period of the beginning of the 20th century, opens up an actually new multicultural layer of vivid emotional narrative enriching the most important, but, unfortunately, dry and emotionless historical facts.

There are scientifically productive parallels uniting artistic images of creativity of two narrators – historical chroniclers: a visual, detailed number of documentary features-stories of the self-taught artist, and a live, direct, spontaneous verbal portrait of the same period on behalf of its participant – the professional artist. The scientific novelty of the research approach combining the historical, culturological and semiotic contexts is based on the philosophical understanding of the mentality of the Western Siberian society, which began to form since the time of P.A. Stolypin[22,23].

The portrait of the developing, changing period, and the story about it in the works of two witnesses-participants enriches the structural relationship of the system of historical and cultural events and their interpretation. Due to the multifactorial analysis of the episodes of everyday lives of two outstanding personalities, the emotional, psychological aspect of the period portrait, which allows penetrating deeper into the uniqueness of beingness, the worldview of an individual, group, historical community of people who have lived and live in Altai is manifested more clearly.

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[20] П. Д. Муратов, *Путь к вершинам*, 2012.

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[22] Б. Малиновский, "Научные принципы и методы исследования культурного изменения. Функциональный анализ", в *Антология исследований культуры. Интерпретации культуры*, Санкт-Петербург, Университетская книга, 1997.

[23] М. Я. Гефтер, *Из тех и этих лет*, Москва, Прогресс, 1991.

Conclusion

D. Galanin's paintings and M. Budkeev's literary works are in tune; the authentic language, thorough detailing of narration and loving attitude to the earth and animals unite them, the affinity to time and place make them similar. The creative heritage of the authors – witnesses and spectators - has undeniable value of the primary source not interpreted by a third-party researcher. The artistic context of personal history and the author's discourse of witnesses to the history of the country in D. Galanin's and M. Budkeev's works recreate a vivid and accurate portrait image of the epoch helping to preserve cultural memory for future generations.

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Legal Status and Inheritance of Modern Digital Objects

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Abstract. *This article examines the peculiarities, legal status, and inheritance of modern digital objects which include electronic stores selling digital goods, digital supermarkets, and specialized firms-producers of digital goods. In the modern period, there is a substitution of material goods for goods without material nature. In connection with the development of the Internet, digital goods and digital services began to appear in the information market in addition to intellectual digital resources. The main purpose of the research is to determine the legal status and the possibility of inheritance of modern digital objects. When writing the article, the authors used the methods of analysis, observation, the comparative legal method of collection and study of single facts, which allowed comparing the legal concepts, phenomena, processes of the same level and find out the similarities and differences among them. The process of inheritance of an enterprise was specifically compared with the process of inheritance of modern digital objects. The study concluded that in the inheritance of modern digital objects involved in entrepreneurial activity, they were inherited as a single object of proprietary right. To simplify the economic turnover, it is necessary to follow the principle of the priority of uninterrupted operation of modern digital objects and use the method of legal fiction, extending the properties and signs of things to objects, which are not things by their nature. As a result of the analysis, the main features of modern digital objects were identified and their composition was determined. It was proposed to inherit modern digital objects according to the same principles on which the enterprise is inherited, that is, the rights of inheritance should pass to the heirs with the experience of entrepreneurial activity; the other heirs receive compensatory payments. A hereditary contract can be used in inheritance, and a hereditary fund can also be established at the request of the testator. This proposal will simplify and systematize law enforcement practice.*

Keywords: electronic objects, digital supermarkets, electronic stores, digital goods, inheritance, information market.

Introduction

In the modern period, there is a substitution of material goods for goods without material nature. Today, all across the world, new legislation and rules are developed, regarding the utterly new type of transactions – the

so-called services of the information community era[1]. In connection with the development of the Internet, digital goods and digital services began to appear in the information market in addition to intellectual digital resources. The advent of new digital products has already been called by scientists the phenomenon of digitalization of the information market[2]. This phenomenon refers to the emergence of new objects – digital goods, services, objects performing their selling[3]. The emergence of this phenomenon generates many legal issues that arise in practice. One of the problems that can arise in the near future is the inheritance of modern digital objects, since the owners of intangible goods have the right not only to own or alienate digital objects, but they have the right to dispose of them in case of death, as usual things, money, real estate objects.

The researchers are engaged in the problems of digitalization; a lot of works are dedicated to this subject. For example,[4] addressed the issues of piracy and pricing in the chain of supply of digital goods,[5] explored the issues of selling digital services,[6] in his work tried to answer the question why people bought virtual goods,[7] investigated the problems of selling digital services,[8] considered electronic sale as a new kind of trade,[9] dedicated their research to the factors influencing the introduction of digital innovations,[10] studied the issues of joint production of digital culture products, etc.

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[1] E. A. Kirillova, E. A. Shergunova, E. S. Ustinovich, N. N. Nadezhin, L. B. Sitdikova, "The Principles of the Consumer Right Protection in Electronic Trade: A Comparative Law Analysis," in *International Journal of Economics and Financial Issues*, VI (2016), no. 2, p. 117-122.

[2] Y. S. Huang, S. H. Lin, C. C. Fang, "Pricing and Coordination with Consideration of Piracy for Digital Goods in Supply Chains," in *Journal of Business Research*, LXXVII (2017), p. 30-40.

[3] J. M. Müller, B. Pommeranz, J. Weisser, K. I. Voigt, "Digital, Social Media, and Mobile Marketing in Industrial Buying: Still in Need of Customer Segmentation? Distributions Evidence from Poland and Germany," in *Industrial Marketing Management*, (2018).

[4] Y. S. Huang, S. H. Lin, C. C. Fang, "Pricing and Coordination with Consideration of Piracy for Digital Goods in Supply Chains," p. 30-40.

[5] S. Zimmermann, M. Müller, B. Heinrich, Exposing and Selling the Use of Web Services – an Option to Be Considered in Make-Or-Buy Decision-Making, in *Decision Support Systems*, LXXXXIX (2016), p. 28-40.

[6] J. Hamari," Why Do People Buy Virtual Goods? Attitude toward Virtual Good Purchases versus Game Enjoyment," in *International Journal of Information Management*, XXV (2015), no. 3, p. 299-308.

[7] F. Vendrell-Herrero, E. Gomes, S. Collinson, G. Parry, O. F. Bustinza, "Selling Digital Services Abroad: How Do Extrinsic Attributes Influence Foreign Consumers' Purchase Intentions?," in *International Business Review*, XXVII (2018), no. 1, p. 173-185.

[8] P. Parvinen, H. Oinas-Kukkonen, M. Kaptein, "E-Selling: A New Avenue of Research for Service Design and Online Engagement," in *Electronic Commerce Research and Applications*, XIV (2015), no. 4, p. 214-221.

[9] S. F. Jahanmir, J. Cavadas, "Factors Affecting Late Adoption of Digital Innovations," in *Journal of Business Research*, LXXXVII (2018), p. 337-343.

[10] K. R. Lang, R. D. Shang, R. Vragov, "Designing Markets for Co-Production of Digital Culture Goods," in *Decision Support Systems*, IIL (2009), no 1, p. 33-45.

Elena Anatolyevna KIRILLOVA, Oleg Evgenyevich BLINKOV, Dmitry Yuryevich LYALIN, Valentin Vyacheslavovich RYBAKOV, Viktor Andreevich ULYBIN

However, the issues of inheritance of modern digital objects remain practically unexplored, while this problem requires practical solution. It is also necessary to define the legal status of modern digital objects and their basic features. The issues of this area are of greater importance now, on the one hand, in connection with the transformation of the Internet from the World Entertainment Network into the World Business Network, and on the other hand, due to the rapid progress of data recording and storage facilities.

Methods

The principle of system analysis of the issue of legal status determination and the possibility of inheritance of modern digital objects is actively applied in this work. In the analysis of these problems, the method of observation was applied, in the process of which concrete factual material was obtained.

The comparative legal method was used to resolve the issues raised in the study, which allowed comparing the legal concepts, phenomena, and processes of the same level and finding out differences among them. Specifically, comparison of the process of inheritance of an enterprise with the process of inheritance of modern digital objects was performed. When using the diachronic method, when the subject matter of research is not the object itself, but the process of its development, it has been concluded that the composition of modern digital objects is a complex of property and non-property rights, which should be divided into three groups of objects.

The system of methods is connected with the fact that the conducted research is closely linked to the practice, externalized in the form of the toolkit, making it possible to study real processes and phenomena forming the limits of realization and restriction of the right of ownership.

The scientific validity and consistency of the analysis of the problems considered were of great importance during the study. The method of legal analysis was applied during the research. In the study of legal norms, other specific scientific methods of research were used, which allowed revealing that modern digital objects as objects of civil circulation were independent complex constructions with the rights of a legal entity, which were the object of civil rights, independently carrying out economic activity.

Results

Trade in digital goods through the Internet has become an integral part of the economy of any state[11]. The number of operations in this area is growing incredibly fast, and it is increasingly affecting the global economy.

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[11] Y. Yi, & H. Yang, "An Evolutionary Stable Strategy for Retailers Selling Complementary Goods Subject to Indirect Network Externalities," in *Economic Modelling*, LXII (2017), p. 184-193.

According to the experts of the eMarketer agency, the sale of digital goods increased by 1.3% in 2017 in comparison with the previous year[12]. In 2018, growth is also forecast, but even more substantial. North American buyers form the largest group, and the Asia-Pacific region is the second. However, the eMarketer experts predict that the situation will change after 2018, and Asia would be the first in the world and would be ahead of North America in terms of electronic goods turnover[13] (Table 1. Number of people using digital goods and services).
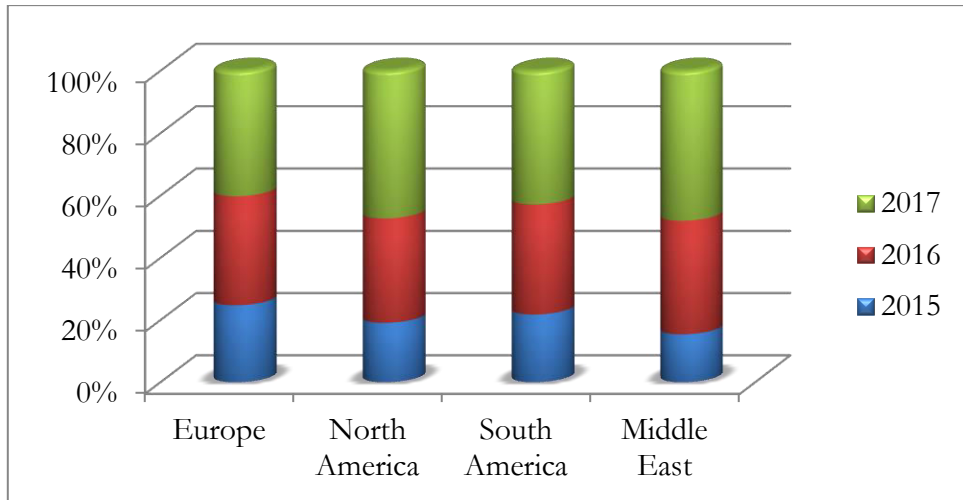
Table 1. Number of people using digital goods and services

The increase in demand for digital goods and services contributes to the increase in the amount of special online portals for the realization of necessary goods[14]. Due to the sale of digital goods, the number of electronic stores increased. The process of digitalization is associated with the emergence of other digital objects, the legal status of which has not been defined. For example, electronic stores that sell digital products – licensed computer games, activation keys, accounts[15], etc. appeared in the information

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[12] Y. S. Huang, S. H. Lin, C. C. Fang, "Pricing and Coordination with Consideration of Piracy for Digital Goods in Supply Chains," in *Journal of Business Research*, LXXVII (2017), p. 30-40.

[12] S. Zimmermann, M. Müller, B. Heinrich, "Exposing and Selling the Use of Web Services – an Option to Be Considered in Make-Or-Buy Decision-Making," p. 28-40.

[13] F. Vendrell-Herrero, E. Gomes, S. Collinson, G. Parry, O. F. Bustinza, "Selling Digital Services Abroad: How Do Extrinsic Attributes Influence Foreign Consumers' Purchase Intentions?," p. 173-185.

[14] J. Hamari, "Why Do People Buy Virtual Goods? Attitude toward Virtual Good Purchases versus Game Enjoyment," p. 299-308.

[15] J. Chen, R. J. Kauffman, Y. Liu, X. Song, "Segmenting Uncertain Demand in Group-Buying Auctions," in *Electronic Commerce Research and Applications*, IX (2010), no. 2, p. 126-147.

market. An e-store is an interactive web site that contains a catalog of files that are goods; the catalog lists the main properties of each item and specifies the price. The seller guarantees the storage of the sold files on the service server and their delivery to the buyer only after payment or immediately after ordering. For each published item, the service automatically creates a support forum where buyers can obtain support from the seller after purchasing the product by creating a topic with a description of an issue or problem. The main advantage of placing the goods in the catalog of an electronic store is the complete automation of the process of sale and purchase[16]. Immediately after publication, the item becomes available to be added to the buyer's order. The goods are considered paid only after the receipt of funds, according to the specified value of the goods, on the seller's balance sheet.

The user who paid for the order also automatically receives a temporary link to download the archive of the purchased goods to his/her email. Thus, the full automation of the process of selling goods from the service catalog is achieved, without the need for direct interaction between the seller and the buyer[17].

Modern digital objects include specialized firms-producers of digital goods[18]. As an example, let us consider the company Creative, which is the world's leading manufacturer of digital entertainment, designed for the use with a personal computer (PC) and the Internet. The company Creative was founded in Singapore in 1981, when there appeared an understanding of multimedia technologies[19].

Famed for its sound cards SoundBlaster and known as the mastermind of the multimedia revolution, today Creative offers a variety of digital entertainment devices on the PC platform, such as the popular lineup of digital audio players ZEN. With innovative products, branded technologies, applications and services, consumers of Creative have virtually unlimited access to digital entertainment at any time and anywhere in the world[20].

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[16] D. Arli, C. Bauer, R. W. Palmatier, "Relational Selling: Past, Present and Future," in *Industrial Marketing Management*, LXIX (2017), p. 169-184.

[17] Y. Yurova, C. B. Rippé, S. Weisfeld-Spolter, F. Sussan, A. Arndt, "Not All Adaptive Selling to Omni-Consumers Is Influential: The Moderating Effect of Product Type," in *Journal of Retailing and Consumer Services*, XXXIV (2017), p. 271-277.

[18] W. Hui, B. Yoo, V. Choudhary, K. Y. Tam, "Sell by Bundle or Unit?: Pure Bundling versus Mixed Bundling of Information Goods," in *Decision Support Systems*, LIII (2012), no. 3, p. 517-525.

[19] J. M. Cuevas, "The Transformation of Professional Selling: Implications for Leading the Modern Sales Organization," in *Industrial Marketing Management*, LIX (2018), p. 198-208.

[20] A. Meseguer-Artola, I. Rodríguez-Ardura, "Learning from Customer Interaction: How Merchants Create Price-Level Propositions for Experience Goods in Hybrid Market Environment," in *Computers in Human Behavior*, LI (2015), no. B, p. 952-959.

In addition to electronic stores, digital supermarkets are widely distributed. The media buyer division of Interpublic Group, Mediabrands, has developed for its clients, which include Johnson & Johnson, Hyundai Motor America and Microsoft, digital advertising supermarkets[21]. New services group advertising space on thousands of resources. The advertising digital supermarket also adds both data about the sites visited by the consumer and information from the database of marketers themselves[22]. Advertisers can place ads in a way that only the consumers they want would see. For example, a client can show ads only to those users who have already entered one of the pages of his site and visited the competitor's site. Digital supermarkets are created not only by Mediabrands, but also by other large American advertising companies, such as Publicis Groupe, WPP and Havas[23].

In the digital services market, there appeared companies that combine traditional production and production of digital goods. The French distributor of press Relay offers 400 digital magazines at a fixed monthly rate of 18 euros for any number of publications purchased. The user downloads special software, and then gets the opportunity to download any magazine with additional options like video, "wallpaper" for the desktop of the computer, music and browser links[24]. Each magazine is downloaded in a couple of minutes, and the client can make one's own file, available without a network connection. Relay launched this service in conjunction with the World Wildlife Fund: one dollar per subscription goes to the restoration of forests, bearing damage, including the due to the traditional, "paper" publishing business. In the world of digital delivery, a new product – comics – has appeared[25]. Recently, a young company Graphic.ly announced a launch of the world's first online resource for the sale of hand-drawn stories. The creators emphasize that the service is designed not only to sell comics, but also to create a new community of fans of the genre – similar to social networks.

Large media market players are connected to digital production: for example, CNN has launched the CNN Wire service. It allows publishers and broadcasters from all over the world to purchase plots and reports in a single

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[21] P. Parvinen, H. Oinas-Kukkonen, M. Kaptein, "E-Selling: A New Avenue of Research for Service Design and Online Engagement," in *Electronic Commerce Research and Applications*, XIV (2015), no. 4, p. 214-221.
[22] K. R. Lang, R. D. Shang, R. Vragov, "Designing Markets for Co-Production of Digital Culture Goods," p. 33-45.
[23] Y. Shmargad, J. K. M. Watts, "When Online Visibility Deters Social Interaction: The Case of Digital Gifts," in *Journal of Interactive Marketing*, XXXVI (2016), p. 1-14.
[24] S. Geiregat, "Digital Exhaustion of Copyright after CJEU Judgment in Ranks and Vasiļevičs," in *Computer Law & Security Review*, XXXIII (2017), no. 4, p. 521-540.
[25] L. Piscicelli, G. D. S. Ludden, T. Cooper, "What Makes a Sustainable Business Model Successful? An Empirical Comparison of Two Peer-To-Peer Goods-Sharing Platforms," in *Journal of Cleaner Production*, 172 (2018), p. 4580-4591.

digital database at a fixed price of $199. In the global world, it is much more convenient and cheaper than the production of one's own original product[26].

Discussion

Digitalization development issues, representing the latest trend of the information market, are debatable; researchers determine the legal status and main features of digital goods, digital services, digital objects[27]. It should be mentioned that there is a special type of legal relations between consumers and producers or owners of modern digital objects, including in the sphere of realization of hereditary rights.

In the sphere of digital objects, it is possible to allocate objects of intellectual property which include digitized works, sites, multimedia projects[28] and digital objects created for the purpose of promotion of digital goods and services, electronic stores, electronic services, digital supermarkets. The legal status of these objects causes a wide discussion among scientists[29]. Many researchers mention that digital information objects have similar characteristics with material objects[30]. But from this point of view, those researchers do not agree who allocate as the main characteristics of digital information products their intangible nature, interactivity, that is, the active interaction of the resource, program, service with human, their interactions, trans-boundariness[31]. An electronic store consists of computers, rights and duties, intangible objects, which in their entirety and unity are involved in profit. The property of the electronic store consists of cash, sold products, all the property necessary for the activity, and the composition of the electronic store is not fixed, as some digital goods are sold, others are purchased[32].

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[26] P. K. Kannan, H. A. Li, "Digital Marketing: A Framework, Review and Research Agenda," in *International Journal of Research in Marketing*, XXXIV (2017), no. 1, p. 22-45.

[27] K. Stouthuysen, I. Teunis, E. Reusen, H. Slabbinck, "Initial Trust and Intentions to Buy: The Effect of Vendor-Specific Guarantees, Customer Reviews and the Role of Online Shopping Experience," in *Electronic Commerce Research and Applications*, XXVII (2018), p. 23-38.

[28] C. Wang, X. Zhang, "Sampling of Information Goods," p. 14-22.

[29] S. F. Jahanmir, J. Cavadas, "Factors Affecting Late Adoption of Digital Innovations," in *Journal of Business Research,* 88 (2018), p. 337-343.

[30] P. Troxler, P. Wolf, "Digital Maker-Entrepreneurs in Open Design: What Activities Make up Their Business Model?," in *Business Horizons*, LX (2017), no. 6, p. 807-817.

[31] M. Pagani, C. Pardo, "The Impact of Digital Technology on Relationships in a Business Network," in *Industrial Marketing Management*, LXVII (2017), p. 185-192.; O. N. Shpakovych, "International and European law in the constitutions of European Union's member states," in *Astra Salvensis,* VI (2018), no. 11, p. 409-422.

[32] A. Rickard, J. Wagner, J. Schull, "Observations on the Technology and Economics of Digital Emissions," in *Technology in Society*, IIL (2017), p. 28-32.

Some researchers say that modern digital objects are divisible[33], as the owner can sell computers, software, rights to the results of intellectual activity to different people, but continuing to think, we will come to the conclusion that this kind of digital supermarket, e-shop, etc. will no longer act as an object of civil rights and legally cease to exist.

Let us consider the legal status of an electronic store as an object of civil circulation – a self-integrated complex formation with the rights of a legal entity, which is an object of civil rights, independently implementing economic activities, constituting an organizational and economic unity established for the conduct of entrepreneurial activity, which bears property responsibility for its actions and obligations, carrying out its activities on the Internet. The composition of the electronic store is a complex of property and non-property rights, which should be divided into three groups of objects (Table 2. Composition of modern digital objects).

things which are intended for the activity of the electronic shop – computers, equipment, money;

property rights and obligations – rights of the owner of the electronic store to debtors which are associated with the payment of sums of money, provision of services, debts, rights to claim arising in connection with the activities of the electronic store;

exclusive rights – rights to the designation of an electronic store, company name of the site and other intellectual property rights.

Table 2. Composition of modern digital objects

Considering the essence of legal relations in the inheritance of electronic stores and digital supermarkets, it is necessary to mention that these digital objects are inherited as a single object of proprietary law. For simplification of economic turnover, it is necessary to follow the principle of the uninterrupted operation of electronic stores and digital supermarkets and use the legal fiction, by extending the properties and signs of things to objects which are not things by their nature.

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[33] F. C. Braulin, T. Valletti, "Selling Customer Information to Competing Firms," in *Economics Letters*, 149 (2016), p. 10-14.

Elena Anatolyevna KIRILLOVA, Oleg Evgenyevich BLINKOV, Dmitry Yuryevich LYALIN, Valentin Vyacheslavovich RYBAKOV, Viktor Andreevich ULYBIN

Electronic stores, digital supermarkets and other digital objects involved in business activities are characterized by the following features:

- indivisibility – digital objects, created for realization of business activity on the Internet, are indivisible and at inheritance should pass to heirs as a single indivisible object;

- independent implementation of business activities on the Internet;

- transboundariness – realization of digital goods and services is carried out regardless of the territorial location of the object;

- dynamic obligations – this is the dynamics of property legal connections, the dynamics of property relations;

- interactivity – active interaction of resource, program, service and the person, their interinfluence;

- property responsibility for their actions.

The inheritance of digital objects, which include electronic stores selling digital goods, digital supermarkets and other objects, is implemented on the basis of law or will. It is necessary to take into account that in the transition of the hereditary rights to the electronic store as a complex object, the heir receives not only the property object, but also a number of rights – rights to goods, works, services, signs of individualization, and exclusive rights to objects of creative activities. The inheritance of electronic stores, digital supermarkets, other digital objects should occur on the same principles as an enterprise is inherited, as the possession of these digital objects is the possession of business and the conduct of business, that is, the right of inheritance passes to the heirs having experience of entrepreneurial activity, other heirs receive compensatory payments; a hereditary contract can be used in inheritance, a hereditary fund can also be established at the will of testator, the institute of trustees can be used.

Conclusion

1. Modern digital objects include electronic stores, which sell digital goods, digital supermarkets, specialized firms-producers of digital goods, firms, combining traditional production and production of digital benefits. Considering the essence of legal relations in the inheritance of modern digital objects involved in entrepreneurial activity, it is necessary to mention that these digital objects are inherited as a single object of proprietary law. To simplify economic turnover, it is necessary to follow the principle of the priority of uninterrupted operation of modern digital objects and use the legal fiction, extending the properties and signs of things to objects, which are not things by their nature.

2. Modern digital objects as objects of civil turnover are self-integrated complex formations with the rights of a legal entity, which are objects of civil rights, independently implementing economic activities,

constituting an organizational and economic unity, established for the conduct of entrepreneurial activity, which bear property responsibility for their actions and obligations, carrying out their activities on the Internet.

3. Modern digital objects are characterized by the following features: indivisibility – digital objects, created for realization of business activity on the Internet, are indivisible and at inheritance they should pass to heirs as a single indivisible object; independent implementation of business activities on the Internet; transboundariness – realization of digital goods and services is carried out regardless of the territorial location of the object; dynamic obligations – the dynamics of property legal relations, the dynamics of property relations; the right of ownership enshrines the statics of property relations; interactivity – active interaction of resource, program, service and the person, their interinfluence; property responsibility for their actions.

4. The composition of modern digital objects is a complex of property and non-property rights, which should be divided into three groups of objects:

- things which are intended for activity which are computers, technics, money means;

- property rights and obligations – these are the rights of the owner to the debtors, which are related to the payment of sums of money, provision of services, debts, rights of claim arising in connection with the activity of modern digital objects;

- exclusive rights – rights to symbols, the brand name of the site and other rights to objects of intellectual property.

5. The inheritance of modern digital objects, which include electronic stores selling digital goods, digital supermarkets and other objects, is implemented on the basis of law or will, and it is necessary to take into account that in the transition of hereditary rights to modern digital objects as complex objects, the heir receives a number of rights – rights to goods, works, services, signs of individualization, exclusive rights to objects of creative activity.

6. The inheritance of modern digital objects should occur on the same principles as an enterprise is inherited, as the possession of these digital objects is the possession of business and the conduct of business, that is, the right of inheritance passes to the heirs having an experience of entrepreneurial activity, other heirs receive compensatory payments; a hereditary contract can be used in inheritance, and a hereditary fund can also be established at the will of the testator.

In the further research, scientists should pay attention to the issues of implementation of hereditary rights of the heirs which have inherited the right to modern digital objects.

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Body Structure and Composition of Canoeists and Kayakers: Analysis of Junior and Teenage Kazakhstan National Canoeing Team

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Abstract. *The somatic build, biological age, general state of health, mental predisposition and physical fitness are the criteria for selection of individuals in competitive sport. The present study aims to analys the differences in body structure and composition of canoeists and kayakers and derive conclusions regarding the criteria for selection of individuals incompetitive sport. This article considers an individual approach to the study of the mental and physical criteria of oarsman skill. The solution to the problems of rowing development seems to us possible only with a comprehensive study and the ability to control rowers with the help of psychological processes during their preparation and performances at competitions. The main idea of the research is aimed at an individual approach of studying the rowers mastery criteria. The study identified apparent influence effectiveness of the oarsman prelaunch status on his performances at the competitions. Our chosen direction to optimize the training process on canoe and kayak in combination with the objective quantitative characteristics of its health-improving efficiency is today quite promising for further improvement of athletes' performance at competitions. Rowers, who have high rates of mental and physical fitness, perform the application results and set records.*

Keywords: psychological and physical criteria, highly skilled oarsmen, pre-start conditions, sports training, performance, individual approach, sports activities.

Introduction

Humans have been using boats since time immemorial. They were used for travelling, hunting and fighting. Depending on the actual conditions of living, various types of boats were built, including canoes, used until today by Native Americans from the Iroquois, Sioux and Apache tribes, and kayaks (qayaqs), used by the Eskimos[1]. In fact, the boat is an example of how humans have adapted to the surrounding conditions. The difference between canoes and kayaks is that the former are intended for relatively placid waters of rivers and lakes, while kayaks are intended for sea waters (hence their plating, manoeuvrability and speed).

Canoeing became an Olympic discipline only during the Olympics in Berlin in 1936 and the first world championships took place in 1938 in Sweden. Canoeing is divided into flat-water (classical) and white-water canoeing. Classical canoeing consists of kayaking and Canadian canoeing. Kayaking and canoeing are technical sports. In order to do such sports, special equipment apart from human strength is required: kayaks, Canadian canoes and paddles. Flat-water canoeing races involve single seat kayaks (K-1), double seated kayaks (K-2), four seated kayaks (K-4) as well as single kneeling Canadian canoes (C-1), double kneeling canoes (C-2) and four person kneeling canoes (C-4)[2] [2]. The kayak is a covered-deck boat equipped with a cockpit where the competitor sits facing forward. The Canadian canoe, on

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[1] J. Steinbright, *Qayaqs and Canoes: Native Ways of Knowing*. Achorage, Alaska, Alaska Native Heritage Center. 2002.

[2] W. Nealy, *Kayak: The animated manual of intermediate and advanced Whitewater technique,* Birmingham, Alaska, Menasha Ridge Press, 1986.

the other hand, is an open boat where, in contrast to the kayak, no steering devices are allowed. In a canoe, the competitor is in a kneeling position and uses a single bladed paddle, whereas in the case of a kayak, a double bladed paddles is used[3].

An individual approach to the study for the preparation of mental and physical criteria for the skill of oarsmen of canoes and kayaks allows a more profound assessment of the level[4] of their training and performance, to carry out the necessary training loads adjustment which significantly improve the effectiveness of training and athletic performance, avoid overfatigue and pathological shifts in the body of oarsmen[5].

Professional sport is considered as one of the experimental activities of a person. In this case, we consider rowing on kayaks and canoes that characterized by the following features:

- very high intensity of competitive activities, increased density of sports results, which causes an increase in the requirements for quality, stability and reliability of physical, technical, mental and tactical skills of oarsmen, as well as moral and volitional preparedness and stability of athletes to the conditions of competitive activity;

- increased requirements for the level of special mental and physical preparedness of oarsmen, determines the need to find effective ways to improve athletic skill in rowing on canoes and kayaks.

In connection with the foregoing[6], the searching problem for rational distribution variants of mental and physical loads of different directions at certain stages of the training activity of oarsmen in canoes and kayaks with the goal of achieving planned training effects becomes urgent. Correctly found variants of rational distribution of mental and physical loads in rowers will lead them to a successful performance in high rank competitions.

An individual approach to the study of mental and physical criteria for the rowers skill in kayaks and canoes allows ensuring compliance with such fundamental principles of training as the availability of correction and the training process, eliminating fatigue, the variety of the training intensity in accordance with the oarsman functional condition. It is important to note that, without individual personal information about the state of the mental and physical condition of the oarsman, it is impossible to control the training process.

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[3] J.H. Mitchell, W. Haskell & P. Snell, "Van Camp SP. Task Force 8: classification of sports", in *J Am Coll Cardiol,* VL (2005), no. 8, , p. 1364–7.

[4] I. Smanov, A. Boranbayeva, K. Berkimbayev, K. Arymbayeva & K. Azhibekov "Approaches to Online Learning: a Study of the Factors affecting Teachers in a Fully Online Faculty", in *Astra Salvensis,* VI (2018), no. 11, p. 631-640.

[5] T. Botagariev, S. Kubieva, N. Mambetov, G. Zherkechbaeva, Z. Suleimenova, Y. Zhetimekov, A. Gabdullin & Zh. Azamatova, "Determining Factors and Ways to Improve Physical Education for the First and Second Year Female Students", *Astra Salvensis,* VI (2018), no. 11, p. 517-530.

[6] O. Budzinskaya, "Competitiveness of Russian Education in the World Educational Environment", in *Astra Salvensis,* VI (2018), no. 11, p. 517-530.

The improvement of the management training process system in rowing on kayaks and canoes largely depends on the objective knowledge of the competitive activity structure and the oarsman individual preparedness. An important role in the oarsmen preparation is the consideration of their general pattern of the formation of sportsmanship and individual belonging to this sport. Significant tasks in the preparation of highly skilled rowers on kayaks and canoes in terms of improving mental and physical criteria are improving sports results, increasing the period of active sports activities, creating conditions that are associated with creative attitude to the training.

Increasing athletic skill and maintaining the oarsmen health are the use of such training load, which is adequate to the level of their individual preparedness. The implementation of all training loads in the rowers preparation should be based solely on the data of individual comprehensive control, as the use of its tools allows us to identify the mental and physical criteria for managing and finding effective ways in the training process.

Implementation of individual complex control over the training process of paddlers, analysis of the relationship between the volume and intensity of individual training loads and their effect, the development of individual models of the rowers' condition contribute to achieving high results in rowing on canoes and kayaks. For highly qualified oarsmen, the main qualities are the mental and physical readiness of the performances at the competitions. In the special scientific and methodical literature on rowing on kayaks and canoes, the problem of mental and physical training has not yet been fully resolved. Only certain questions of their preparation were reflected as extremely important criteria in the management of the training process of oarsmen.

Material & methods

The work hypothesis is that an individual approach to the study of the mental preparation and physical criteria for the skill of highly skilled rowers on kayaks and canoes will optimize the level of their training and performance, as well as make the necessary adjustment of training loads. Due to the timely receipt of objective information and making corrective actions, we will be able to solve the problems of the sports development of rowers qualitatively.

According to the data that gave above, the aim of the study was to develop a system for the individual process of training highly skilled rowers on kayaks and canoes, taking into account their mental and physical criteria for mastery. To achieve this goal, the following methods were used: analysis and study of special scientific and methodological literature on the problem under study; generalization of best practices based on the results of interviews, oral and questionnaire surveys of rowing experts (research scientists, trainers); pedagogical and psychological observations during the period of training camps and rowers' performances in major international competitions; analysis of planning documents for the training process, training programs for training rowers, their training diaries and competition reports; control testing; pedagogical experiment; methods of mathematical statistics.

Results

Based on the results analysis of the study and our own practical experience, can be stated that the high achievements of oarsmen on kayaks and canoes are an incentive, a driving force for its further development. Rowers wishing to become highly qualified and eminent athletes should use their perfect training system in their training activities. The difference between the training of highly skilled rowers from the less qualified is the increase in training physical and restorative-psychic means. A trainer, an athlete, as well as an observing physician should constantly monitor scientific developments in rowing on kayaks and canoes, study all possible physical and mental bases of rower development. Obtained observations to fix in order to improve the efficiency of training paddlers.

In the course of research of mental and physical criteria of the skill of rowers on kayaks and canoes, we received the following indicators. After a questionnaire survey, all respondents noted the importance and the need for individual training of highly qualified oarsmen to improve their sports skills.

The majority of respondents (72,3%) believe that at the sports stage improvement of the parties, the main content of the oarsmen training should be aimed at improving the physical, mental, tactical aspects of the training process. Most of the respondents noted that at the stage of sports improvement, the focus should be on physical (35,5%) and technical (33.4%) and psychological (31.1%) training.

The received test data, in our opinion, basically reflects the real state of affairs that has developed in the practice of kayak and canoeing. And this is the benchmark in the rationing of the training process for oarsmen. The emphasis on physical and rowers mental training of high qualification, in our opinion, is connected, first of all, with shortcomings in the training of mental behavior at the initial stages of their preparation and with frequent performances at various competitions, where not only the physical readiness of performance at high-ranking competitions , but also the mental preparation of oarsmen.

According to the survey of trainers and rowing kayaks and canoes specialists, can be concluded that individual pedagogical control of oarsmen's preparedness is currently being carried out, but there is no clearly expressed system. Basically, two forms of individual control of oarsmen are used: stage and current, conducted with different frequency. At different preparation stages, the preferential direction of individual control over its various sides of readiness changes. Absence for various reasons of a clear individual control system of the preparedness and rowers condition significantly worsens the effectiveness of the preparation process.

As a result of the survey conducted by specialists in canoe and kayak rowing, the importance of in-depth study of the physical and mental criteria for the training of highly skilled oarsmen was confirmed with a view to its further correction. The analysis of pedagogical observations revealed the state of individual training of highly skilled oarsmen, as well as ways to improve their quality. Investigated protocols of observations showed that the highly skilled paddlers

training process at the stage of sporting perfection depends on the prelaunch attitude of the paddler.

Pre-start status of athletes is of interest to many coaches and sports psychologists for a long time[7]. Mental experiences of athletes are extremely complex and diverse, as sports competition is very emotional. The emergence of these or other conditions is determined by many factors, among which the main and influencing the expressiveness of pre-start excitement of athletes are: the importance and rank of the competition; presence of strong competitors; behavior of people surrounding the athlete, especially the coach; individual mental features (properties of the nervous system and temperament). In connection with this, three types of emotional states of athletes are distinguished: combat readiness; pre-start fever and prelaunch apathy[8].

Thus, the following indicators refer to the number of external manifestations of the athlete's mental state before the start: the change in facial expressions, posture, gestures, general motor activity, the activity of certain external secretion glands (secretion of saliva, sweat, tears), changes in the characteristics of individual movements speed, strength, direction, coordination), as well as changes in the intonational characteristics of speech, etc. Each pre-start status of the athlete is peculiarly manifested externally. Because of this, according to the peculiarities of the athlete behavior before the start, according to the external manifestations of his mental state, one can judge what the level of his neuropsychic tension is what his pre-start state is.

To clarify the issue of increasing or decreasing the pre-start excitements with increasing sports qualifications and sports experience and their dependence on the type of competition for our study, we selected control and experimental rowing team. Groups were formed from sports masters of the international class - 4 oarsmen with sports experience over 6 years, masters of sports - 4 rowers with sports experience over 5 years and 6 rowers candidates for master of sports - with a sporting experience of 3 years.

To characterize the pre-start status, the subjects recorded the following parameters: tremor of the right arm for 30 seconds by the method described by S.M. Oy using an electro-thermometer; pulse rate on the radial artery for 60 sec. palpation, after 3-4 minutes. Relaxed position. The registration of the tremor frequency of the hand and pulse rate occurred on training days 10 minutes prior to training and on competition days for 40-30 minutes and for 10-5 minutes before the start. According to the literature data, pre-start shifts are especially noticeable in the last hours or even tens of minutes before the start.

Pedagogical observation of the behavior of athletes was carried out on an equal basis, their conversations were recorded, a special survey was conducted to determine the prelaunch status.

The analysis of the obtained data showed that the presented quantitative parameters can be characterized as follows. At the initial stage of the study, out of

[7] E.P. Ilyin, *Psychology of sports*, SPb, Peter, 2012.
[8] P. Maryan, "Improvement of the physical preparedness of canoe oarsmen by applying different modes of training loads", in *Journal of Physical Education and Sport*, XXX (2017), p. 8.

the seven oarsmen of the experimental group, one rower was assigned to a state of combat readiness and three oarsmen were assigned to groups with prelaunch fever and prelaunch apathy. The study of the dynamics of the control group gave approximately the same data as in the experimental group. The results of both groups before the pedagogical experiment are presented in Figure 1.

Figure 1 - Diagram of the distribution of oarsmen forms pre-start state before the pedagogical experiment.

To determine the mental state of the athlete before the start, we proposed to add 20-25 unfinished words at your discretion. These unfinished words were shown to him on a sheet of paper. It looked like this: "I present you with a few unfinished words (syllables), your task is to write them as soon as possible so that the whole words that are usually used by people and found in the literature turn out." The whole task is given for no more than 3 minutes. We recommend the following unfinished words for presentation to athletes: Analysis of the words thus obtained allowed us to judge the main content of the oarsman's thoughts before the start, his mental state, the features of motivation and mood.

The preparedness analysis of highly qualified rowers through pedagogical observations made it possible to identify a large number of errors in performances at high-ranking competitions. The deterioration of physical and mental indicators indicates the onset of fatigue. This is a consequence of the lack of oarsmen functional training. Also, one of the reasons for the insufficient level of physical and mental preparedness of highly qualified oarsmen is, in our opinion, irrational planning of their loads in training and lack of control over their level and efficiency of the training process.

Pre-start emotional arousal states often occur long before the competition. This requires the organization and conduct of activities aimed at reducing mental tension. In our study, we used such influencing methods: mental self-regulation, a change in the direction of consciousness, the removal of mental stress by discharge, the use of respiratory and physical exercises, etc. The effectiveness of these methods of regulation was applied selectively and according to the individual characteristics of the oarsmen. As our experiment showed, in many cases it is most

effective not to distract the oarsman's attention from the forthcoming activity, but rather to switch his attention, muscular activity from painful reflections to the abstract side of work, understanding difficulties through their analysis, clarifying instructions and tasks, testing and testing sports equipment, mental repetition of the exercise.

In many cases, the removal of tension can be achieved through substituting activities. Types of discharge of nervous tension in different athletes are different: some are discharged through motor acts, others are through speech.

As a physical method of discharge, warm-up and conducting of RPC can be used. With apathy, it can lead an athlete into a state of combat readiness, with excessive excitation - to calm. It should be borne in mind that with very pronounced pre-start reactions, warm-ups further increase excitement. Therefore, it is necessary to take into account the individual characteristics of the paddler and to select appropriate methods of influence, both on his physical side and on the mental side. When regulating a strong mental excitement, it is necessary to provide a "golden mean", since a too weak discharge leaves a strong excitement, and too strong a discharge contributes to an even stronger excitation, that is, self-excitation.

The regulating effect of a warm-up or PEF was determined by the quality and type of exercises used for paddlers: the more the warm-up is similar to the exercises of the forthcoming competition, the more it increases the pre-start excitement. Preliminary work, differing in character from the forthcoming activity, reduced the excitement of the oarsman. We found that it is most expedient to use the warm-up, exercise therapy and methods of autogenic training in a comprehensive way to relieve the rowers of the tension that has arisen. The use of different respiration regimes was also effective. Changing and alternating breath, the athlete also changed his mode of mental activity. During observations of the use of breathing exercises, we have found that they are one of the simple and reliable methods for regulating the mental states of oarsmen.

Thus, the methodological methods proposed by us in changing the pre-start conditions of oarsmen yielded the following results. As a result of recording the tremor frequency, and pulse rate are performed within 40-30 minutes and for 10-5 minutes before the start they gave positive changes in the indicators of the mental activity of oarsmen. According to the data, pre-start shifts are especially noticeable in the last tens of minutes before the start. So, in 14 oarsmen who took part in the experiment, pre-start reactions most often appeared immediately before the start (41.3%) or 1-2 hours before the start (42.8%). Pre-start status also changed during the preparation for the competition. This circumstance we took into account and provided timely support to the athlete. We found out that those oarsmen who were referred to such forms of pre-start conditions as pre-start fever and starting apathy, had smaller physical indices that showed in training. This was all reflected in the speeches at the competitions and on their results.

When analyzing the material obtained, a clearly expressed dependence is revealed in that the pre-launch conditions of oarsmen greatly influence the effectiveness of performances at the competitions. The study results of the

experimental and control groups after the pedagogical experiment are presented in Figure 2.

Figure 2 - Diagram of the oarsmen distribution of forms during the pre-start state after the pedagogical experiment.

Analysis of the obtained data showed that the initial stage of the study, one rower out of the seven oarsmen within experimental group, was assigned to a state of combat readiness and three oarsmen were assigned to groups with prelaunch fever and prelaunch apathy. The dynamics study of the control group gave approximately the same data as in the experimental group.

All the collected data were subjected to the procedure of standard mathematical statistics[9]. Statistical data (average data and standard deviations) are presented in Table 2.

All the collected digital data were processed according to standard mathematical statistics[10]. Statistical data are presented in Table 2.

Table 2 - Changes in athletic performance at the Youth Games of the R.K. at the oarsmen in the process of research (Kazakhstan, Uralsk, 26-30.06.2017; C1, C2, C3, n = 14)

F.I. athlete	Distance (m)			P
	200	500	1000	
IMSC / control group				
H.T.	0,39,58/0,40,28	1,51,34/1,52,05	4,21,29/4,22,09	>0,05
K.I.	0,40,03/0,40,56	1,52,18/1,52,58	4,22,01/4,22,58	>0,05
IMSC / experimental group				
E. S.	0,39,27/0,38,55	1,52,29/1,51,58	4,20,00/4,19,03	<0,01
E. T.	0,39,55/0,39,03	1,52,45/1,51,38	4,22,32/4,21,56	<0,01

[9] E.V. Vrublevsky, O.E Likhacheva & L.V. Vrublevskaya, *Final qualification work: preparation, design, protection: Textbook,* Moscow:,Physical Culture and Sport, 2006.
[10] A. Ahatov, I.V. Rabotin, *Psychological preparation of athletes. Educational and methodological manual*, KamGAFKSiT, 2008.

MS / control group				
E.S.	0,49,03/0,49,60			>0,05
G.M.	0,48,10/0,49,55			>0,05
MS / experimental group				
M.A.	0,49,60/0,38,55			<0,01
A.A.	0,49,23/0,48,34			<0,01
CCM / control group				
X.F.			3,51,23/3,52,32	>0,05
G.L.			3,52,03/3,52,56	>0,05
T.C.			3,53,23/3,54,01	>0,05
CCM / experimental group				
R.B.			3,51,33/3,50,23	<0,01
A.C.			3,55,12/3,52,04	<0,01
K.K.			3,52,19/3,50,56	<0,01
Note - The first value is the result shown in the training camp; the second meaning is during the performance at the competitions.				

According to the results of performances at the competitions, the athletes of the experimental group won: 10 gold, 2 silver and 1 bronze medals. By the end of the main stage of the experiment, in comparison with its beginning, the subjects of the experimental group statistically significantly improved their indices of physical and mental results (P <0.01).

Conclusions

The study allowed us to draw the following conclusions: Competitive kayakers are and should be significantly taller than canoeists. Junior canoeists have a greater proportion of mesomorphic element and a smaller proportion of ectomorphic element than kayakers. Both groups are characterised by a similar proportion of endomorphic element. The lower part of the body in kayakers is more developed than in canoeists. The two groups differ in body composition. Canoeists were more dehydrated than kayakers. The differences between somatic parameters of juniors and Olympic Games competitors may be the result of age and fitness level.

A comparative analysis of the initial and final results of the rowers' competitive activity on kayaks and canoes of high qualification states that in the process of research the most significant changes occurred in the experimental group of physical and mental fitness. As a result of the pedagogical experiment, a significant improvement in all indicators of the physical and mental fitness of the athletes of the experimental group was obtained.

The obtained data were characterized by the optimal degree of nervous and emotional arousal in the oarsman, the upswing of strength, energy and activity was felt, he had a kind of inspiration, while in the oarsmen of the control group the preparedness remained approximately at the initial level. As a result of the experiment in the experimental group, rowers showed more stable signs of prelaunch status and they were assigned to the combat readiness group. In the control group, no special changes were observed. The decrease in the rank of the paddlers of the control group revealed a worsening of the result in

relation to the athletes of the experimental group. This confirmed the increase in the ranks of the athletes of the experimental group. The obtained data confirmed the positive influence of the developed technique. The confident knowledge of the trainers of the knowledge of the importance of the correct formation of the method of motor activity ensured the increased interest of oarsmen in the need for self-knowledge and self-improvement.

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Dynamics of Physical Development of Young Girls of Synchronous Swimming in the Process of Educational Training

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Abstract. *In this article, the dynamics of the development of indicators of physical development of young athletes specializing in synchronized swimming and students at the stage of primary specialization in training groups of children's and youth sports school (Almaty) of Almaty city of the Republic of Kazakhstan is considered. The study period took place at the beginning and in the middle of the academic year. Traditionally, the beginning of the academic year in the Youth Sports School begins in September and ends in June, respectively, the studies were conducted in September 2017 and March 2018. In the experimental study, young synchronized female athletes took part, whose age was in accordance with the international FINA Rules 2017-2021, belong to the category of 12 years and younger.*

Keywords: synchronous swimming, sport reserve, training process, anthropometry, dynamometry, vital capacity of lungs, pulseometry, heart rate (HR), blood pressure (BP).

Introduction

Against the backdrop of the extensive development of sport, the appearance of female specializations in traditionally male sports - judo, marathon, water polo - synchronous swimming is difficult to call a new species, but it still remains so for sports science[1]. In the early stages of training the sports reserve, the training system is based on ensuring the comprehensive and full physical development of children and adolescents[2].

Outstanding scientists in the field of the theory of youth sports M.Ya. Nabatnikova and V.P. Filin[3] was invited to divide the process of long-term preparation into four stages with application of age divisions for each stage. For each age period of development, anthropometric data and corresponding biochemical processes characteristic of this period exist, which in turn affect the functional characteristics. Control over the level of biological maturity, knowledge of the tendency of development of organs and systems, their adaptive reactions to physical loads, allow to level errors in the normalization of physical loads during long-term work with young athletes[4].

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[1] T. Botagariev, S. Kubieva, N. Mambetov. G. Zherkechbaeva, Z. Suleimenova, Y. Zhetimekov, A. Gabdullin, Zh. Azamatova, "Determining Factors and Ways to Improve Physical Education for the First and Second Year Female Students", in *Astra Salvensis,* VI (2018), no. 11, p. 517-530.

[2] I. Smanov, A. Boranbayeva, K. Berkimbayev, K. Arymbayeva, K. Azhibekov, "Approaches to Online Learning: a Study of the Factors affecting Teachers in a Fully Online Faculty," in *Astra Salvensis,* VI (2018), no. 11, p. 631-640.

[3] M. Ya. Nabatnikova, *Construction of the process of sports training* Moscow, SAAM, 1995, p. 351-389.

[4] O. Budzinskaya, "Competitiveness of Russian Education in the World Educational Environment," in *Astra Salvensis,* VI (2018), no. 11, p. 517-530.

Material & methods

Goal of the work is presenting the dynamics of development of indicators of physical development of young athletes engaged in training groups for synchronized swimming in children and youth sports schools of the Republic of Kazakhstan[5].

Organization and methods of research is ordering to significantly improve the efficiency of synchronization training at the stage of primary specialization in training groups, the age category of which belongs to the first group is the athletes 12 years and younger, we analyzed the dynamics of development of participants' physical development indicators at the beginning and end of the academic year[6].

To represent the dynamics of development of indicators of physical development of female athletes in the training groups for synchronized swimming of the Republic of Kazakhstan, relevant studies were conducted. In the process of the delivered research experiment, the evaluation of the functional state of the organism of young athletes was studied.

An experimental study to determine the dynamics of indicators of the physical development of the participants in the experiment was carried out at the beginning and middle of the academic year. The experiment was conducted on the basis of the Republican State Treasury Enterprise (RSCC) "Center for Sports Medicine and Rehabilitation" in Almaty, Republic of Kazakhstan. The number of participants in the experiment was twenty people.

To solve the tasks in the course of our research, methods were used that adequately reflected the problem in question: analysis and generalization of data from special scientific and methodological literature on the research problem[7], anthropometric studies, medical and biological measurements [8].

Anthropometric studies were conducted to determine the physical development of young synchronystics in the NP and UTG groups; they included the following indices: body length (height) -measurement with a rostomere. Examined, stood with her back to the stand of the growth meter before touching her heels, back and buttocks. The accuracy of the measurement was up to 0.5 cm. Body weight (weight) - was established by

[5] V. Yu. Davydov *Morphofunctional and motor performance of children of 10-14 years of different constitutional types: Method, recommendations,* Volgograd, VGAFK, 2001.

[6] N. M. Maksimova, *The method of initial training in synchronized swimming: Methodological development for students of GCOLIFK (specialization synchronous swimming),* Moscow, GTSOLIFK, 1989.

[7] V. N. Platonov, *The system of training athletes in the Olympic sport. General theory and its practical applications: a textbook (for trainers).* K., Olimp. lit., 2016.

[8] A. V. Kozlov, *Technology of sports training in swimming: the preparation of the Olympic reserve in sport swimming: Textbook,* St. Petersburg, 2014.

weighing, studied in stripped form on a medical scales. The measurement accuracy was up to 0.05 kg. Vital capacity of the lungs (ZHEL) is a physiometric indicator that is necessary for assessing the functional state of the respiratory system.

Hand dynamometry. In our case, a child dynamometer with a maximum load of 50 kg was used for the measurement.

The medical-biological method of measurement included the following methods of physical examination: pulsometry - measurement of the frequency of cardiovascular contractions (HR). The measurement was carried out in the resting state of the subject under investigation, in the condition of the absence of the preceding physical stress. Blood pressure (BP) - the measurement was carried out according to a standard procedure with the MMT-3 tonometer and a phonendoscope (mmHg).

Results

Statistical processing of data obtained at the beginning of the academic year showed that the anthropometric data (length and body weight) were in children of three age groups engaged in synchronous swimming at the beginning of the year averaged 139.96 cm and 30.89 kg respectively, Table 1. The value of the vital capacity lungs, which is one of the important indicators of the physical development of athletes in synchronized swimming in all studied ranges between 1812.5-1975.0 ml. The heart rate (heart rate) in the three groups averaged 80.21-82.2 beats per minute. Figures of car dynamometry in three age groups amounted to - 10.6 / 10.25 - 12.1 / 13.7. All these data correspond to their age periods, and children of 11-12 years are slightly higher.

Table 1 - Indicators of physical development of participants at the beginning of the academic year

№	Age, years	Indicators	Data of the synchronicities under study (n = 20)
1	9-10	Body length, cm	139,96
		Weight, kg	30,89
		Vital quality of lungs (JEL), ml	1812,5
		Heart rate, bpm	80,21
		Dynamometry of the brush, kg	10,6/10,25
2	10-11	Body length, cm	148,83
		Weight, kg	33,57
		Vital quality of lungs (JEL), ml	1880
		Heart rate at rest, bpm	87,33

		Dynamometry of the brush, kg	10,9/12,6
3	11-12	Body length, cm	149,6
		Weight, kg	39,64
		Vital quality of lungs (JEL), ml	1975,0
		Heart rate at rest, bpm	85,36
		Dynamometry of the brush, kg	12,1/13,7

Table 2 shows the indicators of the physical development of the participants in the experiment in the middle of the academic year.

As can be seen, from Table 2 and Figures 1, 2, 3, the dynamics of participants' physical development in the middle of the academic year in the age group of 9-10 years shows that there is an insignificant increase in anthropometric data on average by length and body weight by 1.54 cm and 0.11 kg respectively; the vital capacity of the lungs (ZHEL) increased by 87.5 ml, the heart rate (HR) decreased by 185.5 beats / minute. According to dynamometry data, the increase was 0.6 / 0.7 kg. In the age group of 10-11 years no notable changes were observed. In the age group of 11-12 years, compared to other age groups, there is a noticeable increase in indicators of physical development of participants in the middle of the academic year. The increase in anthropometric data is 5.2 cm and 3.51 kg, respectively. This age period corresponds to the stretching period. There is a marked increase in the value of the vital capacity of the lungs (JEL) - by 475 ml. At the same time, the value of pulseometry (HR) as the work of the cardiovascular system progressed decreased by 6.51 beats / min. There is a slight increase in the strength of the hand - by 0.5 kg and a noticeable increase in the index of the machine dynamometry - by 2.9 kg.

Table 2 - Indicators of the physical development of participants in the middle of the academic year

№	Age, years	Indicators	Data of the synchronicities under study (n = 20)
1	9-10	Body length, cm	141,5
		Weight, kg	31,0
		Vital quality of lungs (JEL), ml	1998,0
		Heart rate, bpm	78,5
		Dynamometry (fps), kg	11,2/10,95
2	10-11	Body length, cm	149,95

		Weight, kg	35,86
		Vital quality of lungs (JEL), ml	2115
		Heart rate at rest, bpm	77,8
		Dynamometry of the brush, kg	11,8/12,2
3	11-12	Body length, cm	154,8
		Weight, kg	43,15
		Vital quality of lungs (JEL), ml	2450
		Heart rate at rest, bpm	78,85
		Dynamometry (fps), kg	12,6/16,6
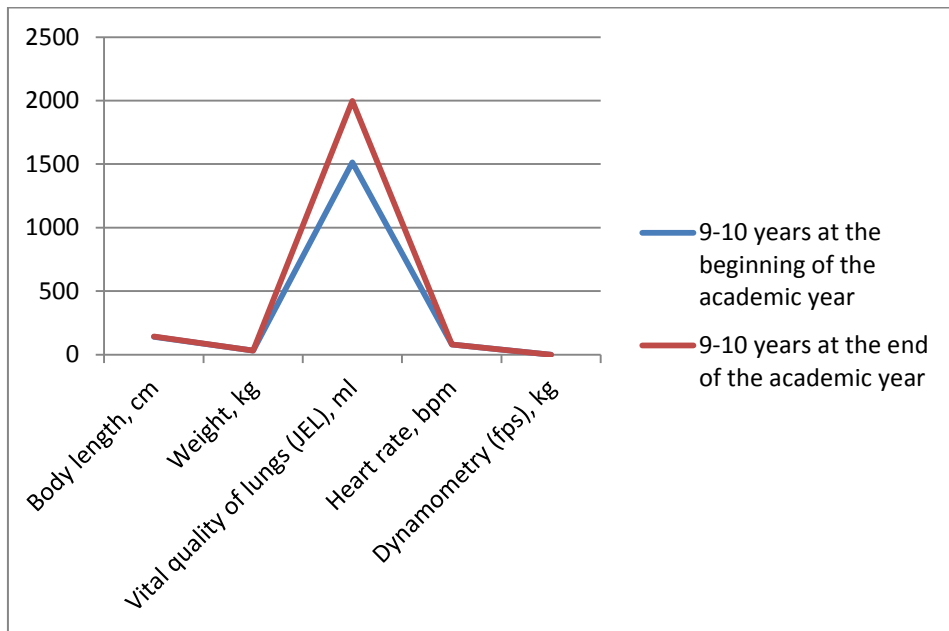
Figure 1- Dynamics of physical development of participants 9-10 years old
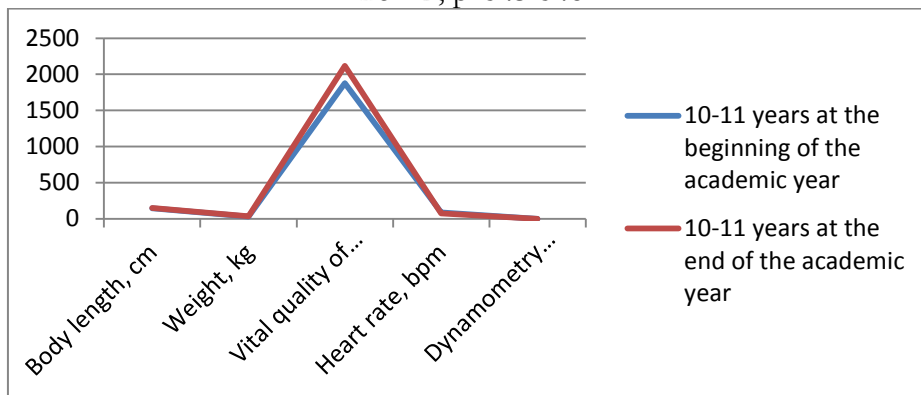
Figure 2- Dynamics of physical development of participants 10-11 years
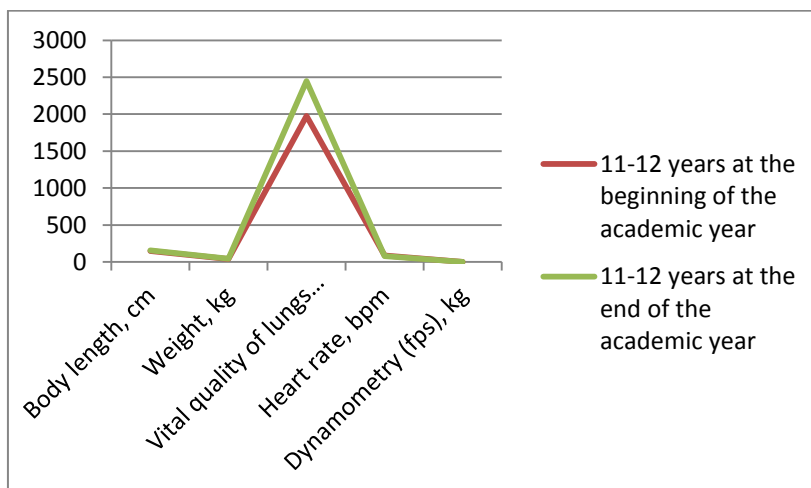
Figure 3- Dynamics of physical development of participants 11-12 years

Conclusions

In comparison with the data at the beginning of the academic year, in the middle of the academic year, there is an increase in all indicators of the physical development of children of three age groups engaged in synchronized swimming. Especially noticeable changes in the 11-12 year old age. All this provides opportunities for further improving the physical development of young athletes of 12 and younger age. In this regard, we will continue the experiment to determine the general physical training and the possibility of further practical application in the training process of synchronized swimming in our republic.

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Features of Tourists Adaptation to Loading in the Mountains Depending on the Level of Preparedness

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Abstract. *The article discusses the issues of the ability to perform physical loads in the process of adapting people to high altitude conditions depending on individual differences. The study of the specific features of the formation of adaptation to long stay in high mountain conditions with the use of standard physical loads as a test is of great theoretical interest and is of great practical importance for solving the problems of selecting tourists for a mountain sports expedition, as well as for persons sent to mountainous areas for performance of various types of professional activity.*

Keywords: training process, oxygen deficiency, mountain relief, technical and tactical methods, high mountains, muscular work, metabolic inquiry, pulseometry, oximetry.

Introduction

In the organization of the training process in preparation for mountain hikes and during the hike, objective methods of control are of special importance as the most important condition for determining the optimal ways to increase the level of physical and special preparedness of mountain tourists of mass ranks.

The adaptation of man to mountain conditions is accompanied by the mobilization of mechanisms of functional adaptation to oxygen deficiency. Due to physiological systems, oxygen transport to tissues is enhanced, and thanks to biochemical mechanisms, the efficiency of using oxygen in the processes of aerobic metabolism is increased[1].

The features of the mountain relief and associated natural phenomena in and of themselves represent serious obstacles on the route of the tourist route and require both special technical and tactical methods of movement and knowledge that help predict the occurrence of dangerous situations and measures that allow them to be avoided[2].

But the same features have a direct impact on the human body, disrupting the physiological balance with the environmental conditions and in many ways complicating the human actions in the highlands. Rising to the heights, tourists are exposed to a complex set of environmental factors - hypoxia (oxygen starvation), low air t ° in combination with strong winds, increased air dryness and intense ultraviolet radiation. At the same time, a person still performs heavy muscular work related to movement along various forms of mountain relief in conditions of psychological tension close to stress[3].

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[1] N. N. Brimkulov, G. V. Belov, "Vysokogornaja klimatoterapija bol'nyh bronhial'noj astmoj" *VII nauchno-prakticheskaja konferencija vrachej Krasnoznamennogo Sredneaziatskogo voennogo okruga,* Tez.dokl. Alma-Ata, 1988, p .37-38.

[2] O. Budzinskaya, "Competitiveness of Russian Education in the World Educational Environment," in *Astra Salvensis,* VI (2018), no. 1, p. 517-530

[3] I. Smanov, A. Boranbayeva, K. Berkimbayev, K. Arymbayeva, K. Azhibekov, "Approaches to Online Learning: a Study of the Factors affecting Teachers in a Fully Online Faculty", in *Astra Salvensis - review of history and culture*, VI (2018), no. 11, p. 631-640.

Physical work in high altitude conditions requires more energy consumption than it was noted below, the period of working is shortened, the speed of recovery reactions is shortened. In the stage of economic adaptation, the economy of functions at the organ, systemic and, apparently, tissue level is observed. Muscle work requires less oxygen absorption and energy consumption per kilogram of human weight. The duration of these stages depends on the individual characteristics of the person, his fitness, the length of service, the nature of the muscular activity. At the height, the human body adapts faster to volume and slower to the intensity of the training work. The flow of acclimatization processes can be accelerated with the help of physical exercises and short-term ascents to great heights. In the first month after training sessions in the mountains, high hemoglobin content in the blood, increased blood supply to the myocardium, and increased functional capacity of the respiratory system are maintained[4].

The process of adaptation - adaptation of the body to a lack of oxygen requires a sufficiently high susceptibility, i.e. low thresholds of stimulation of the internal analyzer to a reduced content of oxygen in the arterial blood and optimal excitability of the cerebral cortex. The state of adaptation, achieved as a result of a prolonged or repeated exposure to hypoxia, is characterized by directly opposite parameters - an increase in the thresholds of irritability, in particular, angioreceptors to a lack of oxygen and a decrease in their bioelectrical activity.

Material & methods

The studies were carried out in mountainous terrain in the altitude range from 1820 m to 3500 m, with the participation of young, healthy people aged 19 to 27 years, in the process of mountain hikes of the first and second category of complexity (ks) in the Zailiisky Alatau region.

A complex of medical and biological methods of research was used: the method of control tests, pulseometry, oximetry.

The aim of the study was to compare the dynamics of oxygen transportation in human blood, accompanying in campaigns of various complexity categories in mountainous terrain

Results

The first study was conducted during a mountain hike of the first category of complexity, in September 2016[5].

For the passage of the mountain hike, a route was developed: Almaty - Prosveshchenets - Kokzhailau Plateau - r. Cossack - the gorge of the Great Almaty - san. Almarasan - ush. Passage - trans. Almaty-Alagiri (n / to) - r. Ozernaya - per. Tourists (1A, 4010 m) - glacier. Tourists - a lion. Talgar - Sunlit Glade - Per. Talgar

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[4] O. Budzinskaya, "Competitiveness of Russian Education in the World Educational Environment, " in *Astra Salvensis,* VI (2018), no. 11, p. 517-530.

[5] A. S. Solodkov, "O mehanizmah razvitija utomlenija i ego dinamika pri naprjazhennoj myshechnoj dejatel'nosti," in *Gipoksija nagruzki, matematicheskoe modelirovanie, prognozirovanie i korrekcija.* Kiev, 1990, p.78-80.

(n / to) - ice. Bogdanovich - per. Schoolboy (1A, 3650 m) - usch. Maloalmatinskoe - y / k Shymbulak - with / to Medeu - Almaty.

The total duration of the trip is eight days, including the day of rest. The length of the route was 108 km. The beginning of the route at an altitude of 1550 meters above sea level, ending in the high-mountain sports complex Medeu, height 1690 m, the highest point of the route is the Pass of Tourists 1A, 4010 m, the altitude difference is 2460 m.

The measurements were carried out on the third and sixth days of the hike at the same altitude 3200 meters above sea level. The increase in indications on the sixth day of the campaign is 3.7 percent in relation to the indications of the third day of the hike. Accordingly, there is an overall increase in the physical performance of participants in the campaign (Table 1).

Table 1 - Dynamics of the readings of saturation during the hike of the first category of complexity

№	Indications	Age	Saturation O_2	Heart rate
1	1 measurement	23	85	125
2	2 measurement	23	90,6	87,6
$\overline{X}$		23	87,8	106,3
$m_{(\overline{x})}$			5,6	37,4
C%			3,7	15,9

The second study was conducted during a mountain hike of the second category of complexity, in July-August 2017. From July 27 to August 5, 2017, a second-class mountain hike was conducted along the route: t / b Almatau (1820 m) - trans. Forest (no. 2262 m) - us. Butakovka (1855 m) - Per. Kimasar (no. 2062 m) - with / to Medeu (1690 m) - h / k Shymbulak (2250 m) - trans. Talgar (n / to 3163 m) - trans. Pionersky (1Б 3840 m) - glacier. Tuyyksu (3390 m) - trans. Tuiksu (1B, 4130 m) - trans. Tourists (1A, 4000 m) - a lion. Talgar (2990 m) - the ice. Dmitrieva - per. Young Guard (1B, 4040 m) - BAO - pos. Kokshoky - Leskhoz (1850 m) - Kokzhailau (2,250 m) - a stan. Akbulak (1550 m) - Per. Kimasar (n / to 2062 m) - head. Butakovka (1855 m) - Per. Forest (n / to 2262 m) - t / b Almatau (1820 m).

The length of the route was 118 km. The total duration of the hike is 10 days, including rest days. The beginning of the route at an altitude of 1820 meters above sea level, the end in the same place, on the tourist base of Almaty, altitude of 1820 m, the highest point of the route is the Tuyyksu pass (1Б, 4130 m), elevation 2310 m.

The total climb was 5908 m.

The measurements were carried out on the Bogdanovich glacier, at an altitude of 3200 meters above sea level (the third day of the trek) and on a clearing near the confluence of the Ozerny and Kyzylsai rivers, an altitude of 3200 m (the seventh day of the trek). The results of the measurement of the campaign of the second category of complexity, in contrast to the results of the hike of the first category of complexity, show a small scatter of readings. The participants of the hike, who had preliminary training (in the form of participation in one-day, two-day and four-day hikes), on the first day the passage over 18 km passed without tension

with a high (5.4 km / h) speed. The parameters of saturation and pulse after the end of the transition were almost close to the initial parameters (Table 2).

Table 2 - Dynamics of readings of saturation during the campaign of the second category of complexity

№	Indications	Age	Saturation O_2	Heart rate
1	1 measurement	23	90,7	87,4
2	2 measurement	23	91	84,5
$\overline{X}$		23	90,85	85,95
$m_{(\bar{x})}$			0,3	2,9
C%			1,8	5,9

This can be explained, first of all, by the lack of practice among participants in the first hike, since during the summer holidays they had a break in active travel in mountainous conditions; lack of experience of complex trips in the bulk of participants. In the absence of a special pre-training training, the process of adapting the body of the tourist to the march load continues for several days. Especially obvious are shifts in the level of activity of the body systems and its performance in the first three to four days of the movement. It can be assumed that during this period the formation and formation of a dynamic stereotype of marching walking takes place.

And participants of the campaign of the second category of complexity having experience of the first horseman's campaign, were deliberately preparing for a more complex campaign. Therefore, they took into account the old shortcomings and extracted from them the necessary definite ideas about the difficult sections of the route, the mode of movement, the rational use and distribution of forces along the route, and so on. The psychological factor is also important. Education and information in principle, although not in all cases, implies a greater degree of freedom of behavior and occupation. Being more informed, people are less inclined to fear the difficulties of traveling and staying in an unfamiliar place and in an unfamiliar environment, they are more confident in the "sea" of tourist and excursion information that is now available. Accordingly, the results were not long in coming. Increasing the functional training, and therefore the level of acclimatization of participants in the campaign is noticeable (Table 3).

Table 3 - Comparative analysis of the results of campaigns of various complexity categories

№	category of complexity hikes	$\overline{X}$	$m_{(\bar{x})}$	C%
1	I	87,8	5,6	3,7
2	II	90,85	1,7	1,8
		3	3,9	1,5

Based on the generalization of the results of experimental studies related to various conditions of movement in mountainous terrain, there is a tangible difference in the average oxygen transport readings on the third day of the trip, i.e. the level of saturation in the campaign of the second category of complexity higher

by 3% compared with the campaign of the first category of complexity , and the error of the first category trip about 4% relative to the second category of complexity

If you compare the heart rate (HR) for hikes, then the pulse response is significantly higher during the first campaign of 125 versus 87.6 in the second. This speaks of completely different levels of both physical and moral-psychological preparation. Compared with the campaign 2 category of complexity in the campaign 1 category of complexity there is an increased pulse even for high mountains. This state can be explained by the presence of a certain state of excitement or tension associated with weather conditions for a given season (rain, wind, snow), which caused psychological discomfort, i.e. lack of control over the situation.

During the second horseriding, despite the more difficult terrain conditions - more complex passes at an altitude of more than 4,000 meters above sea level, which required a lot of effort and energy, the recovery of the heart rate passed fairly quickly.

Conclusions

1. From the use of pulse oximeters operative data on oxygen saturation in the blood and the frequency of cardiac contractions depends. This makes it possible to control the level of acclimatization of each participant in the hike. Thus, the process of selecting participants into the group is simpler in the process of completing the group during weekend hikes. To conduct measurements, it is sufficient to turn on the instrument during the mooring, to put the sensor on the finger and after a few seconds to remove the data. In addition, the pulse oximeter makes it possible to avoid unnecessary time spent on research.

2. The results of observations show that during the walking on foot in the mountains, even with a small load, an increase in heart rate can cause oxygen deficiency, i.e. transportation of O2 is complicated, the consequences of which can lead to hypoxia.

3. Acclimatization of the organism to high altitude conditions is a rather lengthy process. The results of the observations show the dynamics of the growth of oxygen saturation readings on the sixth day in relation to the third day of the trip. Therefore, the preparation for height must begin long before the trip.

3. The loads experienced by a tourist in the conditions of a mountain hike, are very large requirements for the capabilities of the organism. Therefore, frequent ascents to a height of 3000 meters above sea level and above favorably affect the acclimatization process. The process of acclimatization depends on the qualifications of the tourist. It is higher for the prepared participant than for the less prepared one.

4. The results of the study make it possible to determine the contribution that increases the load on a person, not only by increasing the walking speed and the weight of the load being carried, but also by various combinations of speed, walking conditions and altitude. Using the data of the tables developed by us, it is

possible to calculate the optimal speed of movement at different heights, which will provide both a healing and training effect.

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Analysis of the Influence of Factors Affecting Offensive Rebounds in Elite Basketball

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Abstract. *The aim of the study was to analyze the influencing factors of efficiency increase due to observation of the position, activity and number of players fighting for rebounds. Rating situations were noted in all the games of the top eight teams in Euroleague 2015/16. The Kruskal-Wallis and Mann-Whitney tests were used to demonstrate the differences between variables and logistic regression in order to find the most influential factor that definitely determined whether the rebound was captured by an attack or defender. The effectiveness of offensive actions from the actions started with offensive rebounds was higher than from offenses after change of possession. The higher the efficiency, the higher the efficiency of shooting and the greater number of forced free throws. The number of attacking players who participated in the rebound was identified as the most important factor that affected the effectiveness of offensive recovery. However, the most optimal offensive recovery was found for the active participation of three players. The lack of boxing in the defense was often mentioned for the observed teams, which contributed to an effective offensive rebound of guards and forwards. Current research results support a better understanding of effective offensive recovery and allow the development of a theoretically developed strategy for an abusive recovery strategy.*

Keywords: Logistic regression, insulting recovery tactics, increasing efficiency, effectiveness of shooting.

Introduction

Bounce is one of the most important elements of basketball. Receiving offensive rebounds creates more opportunities for clogging and, therefore, helps to increase the effectiveness of using the ball. However, defensive recovery is also an important component of successful work, because it prevents the opponent from retrying the shot. Previous studies using archival data have shown that an effective defensive rebound has a positive effect on team success. In addition to the defensive recovery, Csataljay et al.[1] also showed the significance of the offensive rebound. The rebound from several authors led to the requirement of a more detailed video analysis of the situation rebounds. For example, Ribas et al.[2] rated the rebounds using video analysis after the events to help players anticipate the direction of the ball after missed shots.

According to Krause et al.[3], every basketball coach must create his own rebound philosophy, especially in crime, to increase effectiveness. Coaches must determine which players should take part in the offensive rebound and which

[1] G. Csataljay, N. James, M. Hughes, et al., "Performance differences between winning and losing basketball teams during close, balanced and unbalanced quarters," in *J Hum Sport Exerc,* VI (2012), p. 356–364.

[2] R. L. Ribas, R. Navarro, F. Tavaresm F, et al., "An analysis of the side of rebound in high level basketball games," in *Int J Perform Anal Sport,* XI (2011), p. 220–226.

[3] J. V. Krause, D. Meyer, J. Meyer, *Basketball skills and drills,* Leeds, Human Kinetics, 2008.

players must return to the security position. Trninic and Dizdar[4] analyzed the criteria for different game positions and determined the increased role of centers and power ahead and the average role for forwards in insulting rebound. Protective goggles and shooting were less important for offensive rebounds. Additional information on developing an offensive team rebound strategy and cooperation between players can also be found in various training textbooks that discuss the transition from crime to defense. Some coaches offer a commonly used abusive rebound concept in which three attacking players move to a restricted area forming a triangle and the other player turns to a shallow security position between a free throw and three points, while the fifth player returns to deep security on semi-trailers. Finding a balance between players in recovery and security is an important aspect insulting recovery strategies. Therefore, it is reasonable to consider two players in deep safety positions against sports and fast teams, who often try to conduct quick breaks. However, the analysis of frequencies or the success of tactics of abusive recovery and its potential for improving the rebound are unexplored areas of performance analysis in basketball.

The overall objective of this study was to determine the factors that contributed to a successful offensive recovery, and to find the differences between winning and losing teams during the matches of the best European club teams in 2015/16.

Observing the position, activity and number of players active for a rebound can help to understand the reasons for successful performance. Moreover, the consequences obtained from the results can become the basis for developing a theoretically grounded, rational strategy of the team, which increases the chances of selection.

Material & methods

The data was collected by the Focus X2 performance analysis software by monitoring the viewing of events and designations from all 20 games in which the top eight teams participated in the men's Euroleague competition in 2011/12. The teams qualified for "Top-8" were divided into four pairs based on their final position in the previous round. In the quarterfinals, the play-off method was used from the five best games (CSKA - Bilbao Basket 3-1, Montepaschi Siena - Olympiakos Piraeus 1-3, Panathinaikos Athens - Maccabi Tel Aviv 3-2, FC Barcelona - UNICS Kazan 3-0). Teams that reached three wins won the series and ended up in the "Final Four" tournament, which was organized with two semi-finals, a bronze match and a finale. Game videos were downloaded from the official website of the Euroleague (www.euroleague.tv). The recording of data was limited solely to the crimes against organized protection that ended with attempts to shoot, and to restore the situation after the missed free throws. Observation of 20 games allowed including 2336 shots and 1223 rebound situations. Based on the starting point of the offenses, the shots were classified as crimes after changing

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[4] S. Trninic, D. Dizdar, " System of the performance evaluation criteria weighted per positions in the basketball game," *Coll Antropol,* XXIV (2000), p. 217–234.

possession of the ball between teams and offenses after offensive rebounds. The distance and the results of the shots were observed for each shot. Also, such process variables as the use of an abusive recovery triangle, the number of active attackers, the superiority of defenders, the position of the defector and previous boxing activities were noted.

Results

Effectiveness of offenses after offensive rebounds and after change of possession

It was found that shooting from crimes that began with an offensive rebound (n = 294) was more effective (Table 1) and was conducted more often with close shots from the 3 restricted area than from crimes after change of possession of the ball (n = 1935) Almost two thirds (65%) of attempts to shoot due to offenses after an offensive rebound were carried out at close range, in contrast to 45.3% of the crimes that began after the change of possession of the ball (U = 564100,5, z= 3, p <0.001), Higher effectiveness of shot attempts due to insults after rebounds (U = 228107,5, z = 3,3, p <0,01) can be determined by higher-speed distribution of successful shots, successful attacks followed by further forced free throw and free throws, taking into account the total number of shots other than free throws (n = 2163), 54.92% for successful shots from offenses after offensive rebounds, and for other cases - only 41.92%. This difference was found statistically significant by the Mann-Whitney test (U = 542072.5, z = 4.0, p <0.001). Use tactics of abusive recovery. Observation of 20 games allowed to fix 1223 rebound situation. Table 2 shows that the organized cooperation of players based on the offensive recovery triangle was recognized only for 211 cases (17.2%). The offensive rebound of the triangle was formed at 14.2%, and the triangle was widened with a shallow and deep security position in only 3.0% of the rebound cases. Two observed tactics led to similar successes (p = 0.925). The appearance of an offensive recovery triangle in the game significantly increased the effectiveness of offensive rebound compared to other player positioning (U = 92917,0, z = 3.7, p <0.001).

Table 1. Distribution of variables for offences after getting offensive rebounds and after possession change.

	Category	Offence after offensive rebound (%)	Offence after possession change (%)
Distance of shots	2 pt close	65.0	45.3
	2 pt mid-range	10.5	19.6
	3 pt	24.5	35.0
Result of shots	Successful	46.6	37.0
	Successful þ free throw	2.7	1.9
	Free throws	10.2 7	.0
	Offensive rebound	15.3 1	6.1
	Defensive rebound	25.2	38.0

Table 2. Distribution of observed tactics and offensive rebounding efficiency.

	Category	Distribution within variables (%)	Offensive rebounding efficiency (%)

Offensive	Other	82.8	28.3
rebounding	Triangle	14.2	40.5
tactics	Triangle-1-1	3.0 4	1. 4

Number of players participating in the rebound

The most frequently used number of attackers actively participating in the rebound was two (44.9%), while three players participated in 27.4% of cases (Table 3). Testing the influence of the number of attacking players who tried to bounce off the Kruskal-Wallis criterion showed significant differences (24 = 37.08, p <0.001). Mann-Whitney Manchester tests did not reveal any differences in the effectiveness of the attack when the number of players increased from 1 to 2 (p = 0.088), but a significant increase was found between two and three participating attacking players (U = 83240.0, z = 2.9 ; p <0.01). The increase in the number of players above three did not lead to a statistically significant increase in attack efficiency (p = 0.606). Teams in the defense could organize 87.6% of recovery situations in the superiority of players. Increased superiority significantly influenced the effectiveness of the rebound (2 4 = 27,27, p <0,001). The effectiveness of the defensive rebound was significantly higher when the number of defenders was increased from equality to one player (U = 24244.0, z = 2.0, p <0.05) and from two to three players (U = 48808.0; z = 2.0, p <0.05).

Offensive effectiveness of the rebound after shots from different distances

The highest level of attack efficiency (34.3%) was achieved after attempts within the restricted access zone, and the lowest speed was detected after medium-range shots (28.6%). However, the offensive effectiveness of the rebound after the free throws was significantly lower than after the close (U = 17670.5, z = 3.5, p <0.01), the two-point average range (U = 11371.0, z = 2.3, p <0.05) or three-point shots (U = 21716.0; z = 3.0; p <0.01). In Table 3 only the images from the field for the distribution of the shot distances were shown, since only the missed ones allowed to scan from free throws.

Presently presented results suggested that the use of an offensive rebound of the triangle and the use of an optimal number of attacking players will increase the probability of restoring offensive rebounds. On the other hand, an excellent number of defenders also increased the effectiveness of the defensive rebound.

Logistic regression using the input method was performed to evaluate the effect of three variables on the probability of whether the rebound was collected by an offensive or defensive player. Testing of multicollinearity did not reveal significant interrelations between predictor variables. Therefore, the variables were compared with the assumptions of logistic regression. The logistic regression model, which includes three independent variables (the use of the re-triangle tactics in the attack, the number of attackers participating in the rebound, the superiority of the defenders) was statistically significant (x^2_3 = 35.60, p <0.001). This meant that, based on three variables, the model was able to determine the distribution of offensive and defensive selections. The model correctly classified 69.4% of the results of the recovery situations with 1,223 shot attempts. Of the three

independent variables, only the number of active attackers contributed a statistically significant contribution to the model (Table 3). The odds ratio of the number of attackers was 1.36. This indicated that the participation of an additional striker in the rebound caused the team of the offensive team to return 1.36 times more chances.

Table 3. Results of logistic regression.

	B	SE	Wald	df	Sig.	Odds ratio	95% CI for odds ratio	
							Lower	Upper
No. of offensive players	.305	.112	7.378	1	.007	1.356	1.089	1.690
Superiority of defenders	.121	.092	1.747	1	.186	.886	.740	1.060
Strategy	.067	.190	.125	1	.723	1.070	.737	1.552
Constant	1.309	.350 T	13.989	1 .	000	.270		

The positions of the players and the use of boxing techniques in the rebound.

Table 4 shows that 62.7% of the 311 observed offensive rebounds were collected by attacking players who were not discarded by all defensive players. Offensive bounces collected by the centers and power forwards were obtained after quitting the game, and the wrestling accounted for 49.7% of the total, and forwards arriving from outside positions received 67.3% of their offensive rebounds without interfering with the activity of defenders. The most unexpected percentages were found for guards who were not burdened in 94.2% of cases, when they picked up rebounds in an attack.

Table 5. Crosstabulation of offensive rebounder's positions and previous defensive activity.

	After box out		Without box out		Total	
	Count	%	Count	%	Count	%
Position of rebounder						
1–2	4	5.8	65	94.2	69	100.0
3	16	32.7	33	67.3	49	100.0
4–5	96	49.7	97	50.3	193	100.0
Total	116	37.3	195	62.7	311	100.0

Differences between winning and losing scores

Discussion

The importance of winning an offensive selection is well known among basketball experts, because it means that the Tab offers one more opportunity to score, and defensive players with more physical and mental pressure because of the extra time spent on defense. One of the most important results of this study was the discovery that crimes after offensive rebounds were more effective than after the change of possession between the two opponents. The results of this analysis

showed that offensive rebounds had a positive impact on the team's performance. More effective completion of crimes started with offensive rebounds was revealed from higher interest rates of shooting and a higher number of cases of violent shooting. Significantly higher interest rates for firing performed after offensive rebounds are not consistent with the results of Tavares and Santos, 11 who determined lower interest rates for firing after offensive rebounds when six games of junior women's games were analyzed. Nevertheless, Tavares and Santos did not use statistical testing of differences between samples, only frequencies and percentages were used; so the statistical significance in their study was not reported. However, the more frequent emergence of shots from close range, perhaps, contributed to the achievement of a more successful team work after offensive rebounds.

Conclusions

The results of current research indicate the high importance of offensive selection. It was concluded that the offensive teams achieved significantly better shooting efficiency and suffered more fouls after offensive rebounds than offenses after change of possession.

Analysis of the aggressive strategies of the team's rebound, apparently, is a negligible area of effectiveness analysis in basketball. The current study showed that the use of tactics of the team significantly increased the effectiveness of offensive rebound, but the best European club teams rarely used offensive restoration of tactical cooperation during the observed matches. The number of offensive players participating in the rebound was identified as the most important factor that affected the effectiveness of offensive rebound. It was recognized that the participation of three active hitters is the best strategy for the rebound. The lack of boxing in the defense was often mentioned for the observed teams, which contributed to an effective offensive rebound of guards and forwards. The results can help to better understand the effective offensive rebound and enable the development of a theoretically developed attack strategy of the team.

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Individual Approach to the Research of Mental and Physical Criteria of the Oarsmen Mastery on Kayaks and Canoe

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Abstract. *This article considers an individual approach to the study of the mental and physical criteria of oarsman skill. The solution to the problems of rowing development seems to us possible only with a comprehensive study and the ability to control rowers with the help of psychological processes during their preparation and performances at competitions. The main idea of the research is aimed at an individual approach of studying the rowers mastery criteria. The study identified apparent influence effectiveness of the oarsman prelaunch status on his performances at the competitions. Our chosen direction to optimize the training process on canoe and kayak in combination with the objective quantitative characteristics of its health-improving efficiency is today quite promising for further improvement of athletes' performance at competitions. Rowers, who have high rates of mental and physical fitness, perform the application results and set records.*

Keywords: psychological and physical criteria, highly skilled oarsmen, pre-start conditions, sports training, performance, individual approach, sports activities.

Introduction

An individual approach to the study for the preparation of mental and physical criteria for the skill of oarsmen of canoes and kayaks allows a more profound assessment of the level of their training and performance, to carry out the necessary training loads adjustment which significantly improve the effectiveness of training and athletic performance, avoid overfatigue and pathological shifts in the body of oarsmen.

Professional sport is considered as one of the experimental activities of a person. In this case, we consider rowing on kayaks and canoes that characterized by the following features:

- very high intensity of competitive activities, increased density of sports results, which causes an increase in the requirements for quality, stability and reliability of physical, technical, mental and tactical skills of oarsmen, as well as moral and volitional preparedness and stability of athletes to the conditions of competitive activity;

- increased requirements for the level of special mental and physical preparedness of oarsmen, determines the need to find effective ways to improve athletic skill in rowing on canoes and kayaks.

In connection with the foregoing, the searching problem for rational distribution variants of mental and physical loads of different directions at certain stages of the training activity of oarsmen in canoes and kayaks with the goal of achieving planned training effects becomes urgent. Correctly found variants of rational distribution of mental and physical loads in rowers will lead them to a successful performance in high rank competitions.

An individual approach to the study of mental and physical criteria for the rowers skill in kayaks and canoes allows ensuring compliance with such fundamental principles of training as the availability of correction and the training process, eliminating fatigue, the variety of the training intensity in accordance with

the oarsman functional condition. It is important to note that, without individual personal information about the state of the mental and physical condition of the oarsman, it is impossible to control the training process.

The improvement of the management training process system in rowing on kayaks and canoes largely depends on the objective knowledge of the competitive activity structure and the oarsman individual preparedness. An important role in the oarsmen preparation is the consideration of their general pattern of the formation of sportsmanship and individual belonging to this sport. Significant tasks in the preparation of highly skilled rowers on kayaks and canoes in terms of improving mental and physical criteria are improving sports results, increasing the period of active sports activities, creating conditions that are associated with creative attitude to the training.

Increasing athletic skill and maintaining the oarsmen health are the use of such training load, which is adequate to the level of their individual preparedness. The implementation of all training loads in the rowers preparation should be based solely on the data of individual comprehensive control, as the use of its tools allows us to identify the mental and physical criteria for managing and finding effective ways in the training process.

Implementation of individual complex control over the training process of paddlers, analysis of the relationship between the volume and intensity of individual training loads and their effect, the development of individual models of the rowers' condition contribute to achieving high results in rowing on canoes and kayaks. For highly qualified oarsmen, the main qualities are the mental and physical readiness of the performances at the competitions. In the special scientific and methodical literature on rowing on kayaks and canoes, the problem of mental and physical training has not yet been fully resolved. Only certain questions of their preparation were reflected as extremely important criteria in the management of the training process of oarsmen.

Material & methods

The work hypothesis is that an individual approach to the study of the mental preparation and physical criteria for the skill of highly skilled rowers on kayaks and canoes will optimize the level of their training and performance, as well as make the necessary adjustment of training loads. Due to the timely receipt of objective information and making corrective actions, we will be able to solve the problems of the sports development of rowers qualitatively.

According to the data that gave above, the aim of the study was to develop a system for the individual process of training highly skilled rowers on kayaks and canoes, taking into account their mental and physical criteria for mastery. To achieve this goal, the following methods were used: analysis and study of special scientific and methodological literature on the problem under study; generalization of best practices based on the results of interviews, oral and questionnaire surveys of rowing experts (research scientists, trainers); pedagogical and psychological observations during the period of training camps and rowers' performances in

major international competitions; analysis of planning documents for the training process, training programs for training rowers, their training diaries and competition reports; control testing; pedagogical experiment; methods of mathematical statistics.

Results

Based on the results analysis of the study and our own practical experience, can be stated that the high achievements of oarsmen on kayaks and canoes are an incentive, a driving force for its further development. Rowers wishing to become highly qualified and eminent athletes should use their perfect training system in their training activities. The difference between the training of highly skilled rowers from the less qualified is the increase in training physical and restorative-psychic means. A trainer, an athlete, as well as an observing physician should constantly monitor scientific developments in rowing on kayaks and canoes, study all possible physical and mental bases of rower development. Obtained observations to fix in order to improve the efficiency of training paddlers.

In the course of research of mental and physical criteria of the skill of rowers on kayaks and canoes, we received the following indicators. After a questionnaire survey, all respondents noted the importance and the need for individual training of highly qualified oarsmen to improve their sports skills.

The majority of respondents (72,3%) believe that at the sports stage improvement of the parties, the main content of the oarsmen training should be aimed at improving the physical, mental, tactical aspects of the training process. Most of the respondents noted that at the stage of sports improvement, the focus should be on physical (35,5%) and technical (33.4%) and psychological (31.1%) training.

The received test data, in our opinion, basically reflects the real state of affairs that has developed in the practice of kayak and canoeing. And this is the benchmark in the rationing of the training process for oarsmen. The emphasis on physical and rowers mental training of high qualification, in our opinion, is connected, first of all, with shortcomings in the training of mental behavior at the initial stages of their preparation and with frequent performances at various competitions, where not only the physical readiness of performance at high-ranking competitions , but also the mental preparation of oarsmen.

According to the survey of trainers and rowing kayaks and canoes specialists, can be concluded that individual pedagogical control of oarsmen's preparedness is currently being carried out, but there is no clearly expressed system. Basically, two forms of individual control of oarsmen are used: stage and current, conducted with different frequency. At different preparation stages, the preferential direction of individual control over its various sides of readiness changes. Absence for various reasons of a clear individual control system of the preparedness and rowers condition significantly worsens the effectiveness of the preparation process.

As a result of the survey conducted by specialists in canoe and kayak rowing, the importance of in-depth study of the physical and mental criteria for the training of highly skilled oarsmen was confirmed with a view to its further

correction. The analysis of pedagogical observations revealed the state of individual training of highly skilled oarsmen, as well as ways to improve their quality. Investigated protocols of observations showed that the highly skilled paddlers training process at the stage of sporting perfection depends on the prelaunch attitude of the paddler.

Pre-start status of athletes is of interest to many coaches and sports psychologists for a long time[1]. Mental experiences of athletes are extremely complex and diverse, as sports competition is very emotional. The emergence of these or other conditions is determined by many factors, among which the main and influencing the expressiveness of pre-start excitement of athletes are: the importance and rank of the competition; presence of strong competitors; behavior of people surrounding the athlete, especially the coach; individual mental features (properties of the nervous system and temperament). In connection with this, three types of emotional states of athletes are distinguished: combat readiness; pre-start fever and prelaunch apathy[2].

Thus, the following indicators refer to the number of external manifestations of the athlete's mental state before the start: the change in facial expressions, posture, gestures, general motor activity, the activity of certain external secretion glands (secretion of saliva, sweat, tears), changes in the characteristics of individual movements speed, strength, direction, coordination), as well as changes in the intonational characteristics of speech, etc. Each pre-start status of the athlete is peculiarly manifested externally. Because of this, according to the peculiarities of the athlete behavior before the start, according to the external manifestations of his mental state, one can judge what the level of his neuropsychic tension is what his pre-start state is.

To clarify the issue of increasing or decreasing the pre-start excitements with increasing sports qualifications and sports experience and their dependence on the type of competition for our study, we selected control and experimental rowing team. Groups were formed from sports masters of the international class - 4 oarsmen with sports experience over 6 years, masters of sports - 4 rowers with sports experience over 5 years and 6 rowers candidates for master of sports - with a sporting experience of 3 years.

To characterize the pre-start status, the subjects recorded the following parameters: tremor of the right arm for 30 seconds by the method described by S.M. Oy using an electro-thermometer; pulse rate on the radial artery for 60 sec. palpation, after 3-4 minutes. Relaxed position. The registration of the tremor frequency of the hand and pulse rate occurred on training days 10 minutes prior to training and on competition days for 40-30 minutes and for 10-5 minutes before the start. According to the literature data, pre-start shifts are especially noticeable in the last hours or even tens of minutes before the start.

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[1] E. P.Ilyin, *Psychology of sports,* Sankt Petersburg, Peter, 2012.

[2] P. Maryan, "Improvement of the physical preparedness of canoe oarsmen by applying different modes of training loads," in *Journal of Physical Education and Sport,* XXX (2017).

Pedagogical observation of the behavior of athletes was carried out on an equal basis, their conversations were recorded, a special survey was conducted to determine the prelaunch status.

The analysis of the obtained data showed that the presented quantitative parameters can be characterized as follows. At the initial stage of the study, out of the seven oarsmen of the experimental group, one rower was assigned to a state of combat readiness and three oarsmen were assigned to groups with prelaunch fever and prelaunch apathy. The study of the dynamics of the control group gave approximately the same data as in the experimental group. The results of both groups before the pedagogical experiment are presented in Figure 1.

Figure 1 - Diagram of the distribution of oarsmen forms pre-start state before the pedagogical experiment.

To determine the mental state of the athlete before the start, we proposed to add 20-25 unfinished words at your discretion. These unfinished words were shown to him on a sheet of paper. It looked like this: "I present you with a few unfinished words (syllables), your task is to write them as soon as possible so that the whole words that are usually used by people and found in the literature turn out." The whole task is given for no more than 3 minutes. We recommend the following unfinished words for presentation to athletes: Analysis of the words thus obtained allowed us to judge the main content of the oarsman's thoughts before the start, his mental state, the features of motivation and mood.

The preparedness analysis of highly qualified rowers through pedagogical observations made it possible to identify a large number of errors in performances at high-ranking competitions. The deterioration of physical and mental indicators indicates the onset of fatigue. This is a consequence of the lack of oarsmen functional training. Also, one of the reasons for the insufficient level of physical and mental preparedness of highly qualified oarsmen is, in our opinion, irrational planning of their loads in training and lack of control over their level and efficiency of the training process.

Pre-start emotional arousal states often occur long before the competition. This requires the organization and conduct of activities aimed at reducing mental tension. In our study, we used such influencing methods: mental self-regulation, a change in the direction of consciousness, the removal of mental stress by discharge, the use of respiratory and physical exercises, etc. The effectiveness of these methods of regulation was applied selectively and according to the individual characteristics of the oarsmen. As our experiment showed, in many cases it is most

effective not to distract the oarsman's attention from the forthcoming activity, but rather to switch his attention, muscular activity from painful reflections to the abstract side of work, understanding difficulties through their analysis, clarifying instructions and tasks, testing and testing sports equipment, mental repetition of the exercise.

In many cases, the removal of tension can be achieved through substituting activities. Types of discharge of nervous tension in different athletes are different: some are discharged through motor acts, others are through speech.

As a physical method of discharge, warm-up and conducting of RPC can be used. With apathy, it can lead an athlete into a state of combat readiness, with excessive excitation - to calm. It should be borne in mind that with very pronounced pre-start reactions, warm-ups further increase excitement. Therefore, it is necessary to take into account the individual characteristics of the paddler and to select appropriate methods of influence, both on his physical side and on the mental side. When regulating a strong mental excitement, it is necessary to provide a "golden mean", since a too weak discharge leaves a strong excitement, and too strong a discharge contributes to an even stronger excitation, that is, self-excitation.

The regulating effect of a warm-up or PEF was determined by the quality and type of exercises used for paddlers: the more the warm-up is similar to the exercises of the forthcoming competition, the more it increases the pre-start excitement. Preliminary work, differing in character from the forthcoming activity, reduced the excitement of the oarsman. We found that it is most expedient to use the warm-up, exercise therapy and methods of autogenic training in a comprehensive way to relieve the rowers of the tension that has arisen. The use of different respiration regimes was also effective. Changing and alternating breath, the athlete also changed his mode of mental activity. During observations of the use of breathing exercises, we have found that they are one of the simple and reliable methods for regulating the mental states of oarsmen.

Thus, the methodological methods proposed by us in changing the pre-start conditions of oarsmen yielded the following results. As a result of recording the tremor frequency, and pulse rate are performed within 40-30 minutes and for 10-5 minutes before the start they gave positive changes in the indicators of the mental activity of oarsmen. According to the data, pre-start shifts are especially noticeable in the last tens of minutes before the start. So, in 14 oarsmen who took part in the experiment, pre-start reactions most often appeared immediately before the start (41.3%) or 1-2 hours before the start (42.8%). Pre-start status also changed during the preparation for the competition. This circumstance we took into account and provided timely support to the athlete. We found out that those oarsmen who were referred to such forms of pre-start conditions as pre-start fever and starting apathy, had smaller physical indices that showed in training. This was all reflected in the speeches at the competitions and on their results.

When analyzing the material obtained, a clearly expressed dependence is revealed in that the pre-launch conditions of oarsmen greatly influence the effectiveness of performances at the competitions. The study results of the

experimental and control groups after the pedagogical experiment are presented in Figure 2.

Figure 2 - Diagram of the oarsmen distribution of forms during the pre-start state after the pedagogical experiment.

Analysis of the obtained data showed that the initial stage of the study, one rower out of the seven oarsmen within experimental group, was assigned to a state of combat readiness and three oarsmen were assigned to groups with prelaunch fever and prelaunch apathy. The dynamics study of the control group gave approximately the same data as in the experimental group.

All the collected data were subjected to the procedure of standard mathematical statistics[3]. Statistical data (average data and standard deviations) are presented in Table 2.

All the collected digital data were processed according to standard mathematical statistics[4]. Statistical data are presented in Table 2.

Table 2 - Changes in athletic performance at the Youth Games of the R.K. at the oarsmen in the process of research (Kazakhstan, Uralsk, 26-30.06.2017; C1, C2, C3, n = 14)

F.I. athlete	Distance (m)			P
	200	500	1000	
IMSC / control group				
H.T.	0,39,58/0,40,28	1,51,34/1,52,05	4,21,29/4,22,09	>0,05
K.I.	0,40,03/0,40,56	1,52,18/1,52,58	4,22,01/4,22,58	>0,05
IMSC / experimental group				
E. S.	0,39,27/0,38,55	1,52,29/1,51,58	4,20,00/4,19,03	<0,01
E. T.	0,39,55/0,39,03	1,52,45/1,51,38	4,22,32/4,21,56	<0,01

[3] E. V. Vrublevsky, O. E. Likhacheva, L. V. Vrublevskaya, *Final qualification work: preparation, design, protection: Textbook,* Moscow, Physical Culture and Sport, 2006, p.101-132.

[4] A. Ahatov, I. V. Rabotin, *Psychological preparation of athletes. Educational and methodological manual*, Sankt Petersburg, KamGAFKSiT, 2008, p.14-25.

"Individual Approach to the Research of Mental and Physical Criteria of the Oarsmen Mastery on Kayaks and Canoe," *Astra Salvensis,* VI (2018), no. 12, p. 561-568.

MS / control group				
E.S.	0,49,03/0,49,60			>0,05
G.M.	0,48,10/0,49,55			>0,05
MS / experimental group				
M.A.	0,49,60/0,38,55			<0,01
A.A.	0,49,23/0,48,34			<0,01
CCM / control group				
X.F.			3,51,23/3,52,32	>0,05
G.L.			3,52,03/3,52,56	>0,05
T.C.			3,53,23/3,54,01	>0,05
CCM / experimental group				
R.B.			3,51,33/3,50,23	<0,01
A.C.			3,55,12/3,52,04	<0,01
K.K.			3,52,19/3,50,56	<0,01
Note - The first value is the result shown in the training camp; the second meaning is during the performance at the competitions.				

According to the results of performances at the competitions, the athletes of the experimental group won: 10 gold, 2 silver and 1 bronze medals. By the end of the main stage of the experiment, in comparison with its beginning, the subjects of the experimental group statistically significantly improved their indices of physical and mental results (P <0.01).

Conclusions

A comparative analysis of the initial and final results of the rowers' competitive activity on kayaks and canoes of high qualification states that in the process of research the most significant changes occurred in the experimental group of physical and mental fitness. As a result of the pedagogical experiment, a significant improvement in all indicators of the physical and mental fitness of the athletes of the experimental group was obtained.

The obtained data were characterized by the optimal degree of nervous and emotional arousal in the oarsman, the upswing of strength, energy and activity was felt, he had a kind of inspiration, while in the oarsmen of the control group the preparedness remained approximately at the initial level. As a result of the experiment in the experimental group, rowers showed more stable signs of prelaunch status and they were assigned to the combat readiness group. In the control group, no special changes were observed. The decrease in the rank of the paddlers of the control group revealed a worsening of the result in relation to the athletes of the experimental group. This confirmed the increase in the ranks of the athletes of the experimental group. The obtained data confirmed the positive influence of the developed technique. The confident knowledge of the trainers of the knowledge of the importance of the correct formation of the method of motor activity ensured the increased interest of oarsmen in the need for self-knowledge and self-improvement.

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Compositional Features of Ethnic Interior Design

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Abstract. *This article briefly outlines the influence of "oralmen" ("returnees") on the development of contemporary Kazakh decorative and applied arts. It deals with the folk tradition that requires special spatial solutions and specific arrangements. In addition, the article compares the compositions of historic and modern residential interiors to define the compositional features of living space.*

The turn to cultural and historical heritage has become a recent popular trend in interior design. Various ethnic elements and motifs adorn the collections of famous fashion designers, interiors and exteriors of residential and public buildings. In Kazakhstan, the interest to traditional forms revived because of many social phenomena, as the epoch and society shape architecture. Material cultural objects convey and represent the mentality of an ethnic group – a collective mental system formed in society, presented to all members of this society and manifested at the individual level. As part of the study, we analyzed a number of works devoted to the ethnographic features of the Kazakhs coming from different countries. Traditional Kazakh applied arts capture and reflect the spirit and uniqueness of ethnic culture. The study of the ethnic composition of living space determined the temporary changes in interior design in the process of observing customs and traditions such as birth, weddings, etc. National identity is represented in ethnic design through references to historical heritage. Modern Kazakh designers turn to ethno-cultural motifs in their work with social responsibility. Prior to planning, they usually conduct cultural, ethnographic, and linguistic studies of ethnic heritage.

Keywords: ethnic style, traditional culture, interior composition.

The on-going social changes complicate and expand the functions of living space with putting emphasis on the role of residential space for the spiritual and creative development of the individual. The turn to cultural and historical heritage has become a recent popular trend in interior design. Various ethnic elements and motifs adorn the collections of famous fashion designers, interiors and exteriors of residential and public buildings. Except for fashion, there are other objective reasons why ethnocultural motifs become prominent in contemporary design. The list includes the interest in eco-friendly food products; traditional production technology; ethnic branding of industrial goods; design of national cultural products; advertising and promotion of tourist business; design of symbols for

national cultural events, as well as representation of the country on the international arena (exhibition, sports, economic, political and cultural events)[1].

In Kazakhstan, the interest to traditional forms revived because of many social phenomena, as the epoch and society shape architecture. A historic tradition, as a full-fledged element of culture, is manifested in architecture and design in easily recognizable forms. "Images of the past" continue to play a special role in the representation of the canons of the past. Based on folk traditional art, ethnic style permeates many creative aspects as a way to express national identity:

"The artist with ethnic consciousness projects his or her vision of the world in the language of an ethnic artistic tradition (with its figurative plot, composition and color scheme), in contrast to other artists who create in a radically different manner. While examining the objects of folk art, we come into contact with ethnic creativity, not with a separate creative person"[2].

Material cultural objects convey and represent the mentality of an ethnic group – a collective mental system formed in society, presented to all members of this society and manifested at the individual level. National mentality serves as a guideline for the "learned behavior", including skills and habits instilled by bringing up and education, etc.

The rise of ethnic style in Kazakhstan owns to the influence of *oralmen*. An *oralman* means a "returnee" in the Kazakh language. The term defines ethnic Kazakh immigrants who moved to Kazakhstan from neighboring countries, namely Uzbekistan, China, Turkmenistan, Russia, Kyrgyzstan, as well as other Asian countries such as Mongolia, Iran, Afghanistan, Pakistan, and others. According to the recent reports, more than 1 million people immigrated to Kazakhstan over the last 25 years.

Belonging to the Kazakh diaspora, oralmen preserved certain aspects of Kazakh culture, traditions and lifestyle. Most of oralmen from non-CIS countries are religious: they follow certain manners, dressing styles and family roles. Women wear traditional clothes, consisting of a dress with a high collar worn with a jacket. They also cover their head with a scarf. Men who came from Uzbekistan wear skullcaps, while those from Iran and Pakistan wear turbans. There are a number of differences in the daily life of oralmen and the local Kazakh population. Many oralmen do not buy furniture, as they use korpe, hand-made quilts, pillows and carpets. During the meal, they sit at low tables[3].

As part of the study, we analyzed a number of works devoted to the ethnographic features of the Kazakhs coming from different countries. Special attention was given to the works of A. T. Toleubayev and D. Eskekbayev who studied the traditional culture of the Kazakhs living outside Kazakhstan in general and in Dambarovo, Sna and Adamov districts of the Orenburg region of the

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[2] N. Zh. Shakhanova, *The world of traditional Kazakh culture*, Almaty, 1998.

[3] S. I. Sadybekov, *Comparative phraseological units in national metrology*, News of NAS RK, 2010, p. 5.

Bakhytzhan Kamalkhanovich SHILDERKHANOV, Nessipbek Zhunusbekovich ISSAKHOV, Yuriy Griqorievich POPOV, Saltanat Torekulovna MYRZAHMETOVA, Alexandra Alexandrovna KOSTSOVA, Viktor Petrovich TROFIMOV, Dina Abilmazhinovna AMANDYKOVA

RSFSR in particular[4]. Historical records mention the Kazakhs coming to that territory in the 17th century. The settlements continued with some interruptions in later centuries and the last mass migration of the Kazakhs to this region took place in the late 1920s and early 1930s.

Ethnographers A. T. Toleubayev and D. Eskekbayev described some features of the interior residential design of the Kazakhs in the Orenburg region. It includes a mandatory *tapchan* in the kitchen, which occupies approximately ¾ of the room.

The Kazakhs usually eat while sitting on the tapchan around the dastarkhan (a tablecloth used during meals). However, such a traditional dwelling as a yurt is completely gone from everyday life: even shepherds do not use it. The Orenburg Kazakhs have a special feature: very often there is a samovar in the kitchen, widely used by each local Kazakh family. The hostess takes a tray with cups and pours tea, then places the tray to the center of the dastarkhan. Everyone seated around the dastarkhan takes a cup of tea. As soon as the cup is empty, it is placed on the tray. After all empty cups are put on the tray, the hostess takes it to the samovar and pours tea again. The meat is served in the deep dish – tegene (astau). The elder member of the family distributes the pieces and cuts the meat into small pieces. The meat is usually served with the bread, sometimes with rice[4].

The Kazakhs from the above-mentioned regions weave lint-free carpets on a vertical lathe. Their traditional clothes include *camisole* (a vest), *borik* (a round warm hat with fur edges), *masi* (soft boots). The Kazakhs used to wear *ayyrkalpak*, young women wore *oramal* (a scarf) in the form of a headband with a paper liner inside and ornaments made of silver coins and beads. Sometimes, women who observed five-time prayers (*namaz*) wore a turban. Girls had plaited braids or pigtails: little girls had one, young women had three, women over forty years had two braids, and old women had one braid. The local Kazakhs had many interesting ritual songs-spells, crying songs, special rituals related to the birth of a child, weddings and funerals.

Oralmen are also skilled in crafts. It ensured their economic integration in the new society. Not surprising that even now many oralmen run a small private business making objects of decorative art. As a result, there are enough articles of national applied art in the Kazakh market.

Traditional Kazakh applied arts capture and reflect the spirit and uniqueness of ethnic culture. Kazakh applied arts include the developed tradition of carpet weaving, patterned weaving, leather embossing, woodcarving and artistic metalworking, jewelry art. Local craftsmen manufacture various types of felt carpets, household goods from ornamental felt, ornamental mats. Such objects are the main elements of interior design for living spaces.

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[4] A.Toleubayev, D. Eskekbayev, *Some ethnographic features of the Kazakhs of the Orenburg region. All-Union session following the results of field ethnographic and anthropological studies 1988-1989: Thesis report.* Alma-Ata, 1990, Part 3, p. 125-127.

The presence of the products of decorative and applied art in the Kazakh market encourages the active implementation of ethnic elements in the daily life of contemporary ethnic Kazakhs. These include wooden dishes, musical instruments, woolen carpets and other weaved items.

Figure 1. Astau, shara, ozhau

Astau is an oblong or round wooden dish used to serve the national dish *beshbarmak*. The recipe consists of boiled mutton, beef, or horsemeat with special rolled bread *zhayma*. *Shara* is a cup for *kumys* (the national sour-milk drink from mare's milk), while *ozhau* is a ladle with a long wooden ornamental handle. *Ozhau* is an integral element of *shara*.

Figure 2. Dombyra

Dombyra is a Kazakh string musical instrument. Kazakh people believe that *dombyra* should be in every house of a true Kazakh. *Syrmak* is a felt Kazakh carpet manufactured of separate felt pieces of different colors in a mosaic technique when the patterns are cut into the background of the surface.

Bakhytzhan Kamalkhanovich SHILDERKHANOV, Nessipbek Zhunusbekovich ISSAKHOV, Yuriy Griqorievich POPOV, Saltanat Torekulovna MYRZAHMETOVA, Alexandra Alexandrovna KOSTSOVA, Viktor Petrovich TROFIMOV, Dina Abilmazhinovna AMANDYKOVA
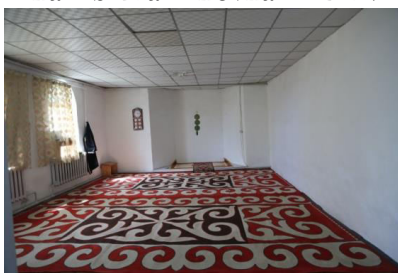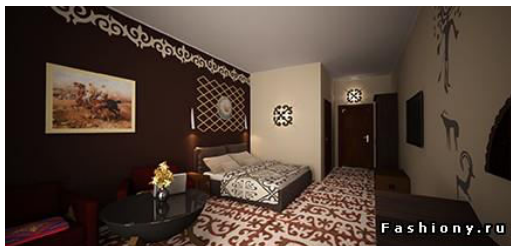
Figure 3. a) Syrmak in a private house in Almaty; b) Syrmak in an apartment

The composition of the carpet superimposes many colors when quilted and stitched with a cord in patterns. *Syrmak* served as the main decoration of the yurt, the Kazakh national dwelling.

Even though *oralmen* return to their ethnic homeland from Uzbekistan, Mongolia, Kyrgyzstan, Russia, Iran, Afghanistan, Turkey and other countries, they belong to the same ethnic group. They managed to preserve their national language and traditions, despite living outside Kazakhstan for 70 years or more. At the same time, due to their residence in various countries, *oralmen* brought foreign cultural traditions to Kazakhstan. The intertwining of varied folk imagery is based on different forms, ornaments, flower combinations, and graphics. Their applied and decorative art often employs local and foreign ethnic motifs of several countries. It affects the ethnic composition of contemporary living space.

The study of the ethnic composition of living space determined the temporary changes in interior design in the process of observing customs and traditions such as birth, weddings, etc. For the Kazakhs, the birth of a child has always been a significant joyful event. There is a proverb "*Balaly uy bazar, balasyz uy mazar*" meaning "A house with a child is filled with fun and happiness, while a house without a child is like a grave."

No wonder that the Kazakhs have many traditions and customs connected with the birth of a child. Traditionally, girls and boys are brought up together up to 5-6 years. Most rituals performed on children in infancy do not bear sexual characteristics. They include a dressing ritual *it koylek*, a holiday ritual *shildehana*, a naming ritual *kyndyk sheshe* (lit. "umbilical mother", i.e. godmother), *kyrkynan shygaru* (lit. "get out of forty days"), *at koyu* (calling) or *Azan Shakyru* (call), *tusau kesu*

(cutting). Special significance is given to the ritual of *besikke salu* (placing in a cradle). It was performed by *kindik sheshe* (second mother, "umbilical" mother). She covered the baby with seven things: a special blanket, a bathrobe, a *kibinek*, and a coat. If the baby was a boy, she also put a rein and a whip in the cradle, so he grew into a good rider. She also placed a knife to protect him from evil spirits. If the baby was a girl, she placed a mirror and a hairbrush for beauty in the cradle.

Figure 4. Besik – a cradle for a newborn

Traditionally *besik* is made of pine, birch or other bending species of wood so the cradle is durable and eco-friendly. The unique design of the Kazakh cradle has no analogues. The outer part of the cradle is its base. There is a special hole with *shumek* (a tube) for urine made from the bone in the base and *tubek* (a pot). Also, *besik* has such components as *shi* (hey), *jorgek* (mattress), *kus tosek* (feather), *jastyk* (pillow), *korpe* (blanket), *kepil* (props), *tartpa bau* (belts), *jabu* (bedspread).

Kazakh folklore often features *besik* in fairy tales, proverbs and sayings, in songs and poems. The Kazakhs attach special significance to *besik* considering it a sacred object. Its placement in the residential interior changes its composition and the color pallet of living space. Due to its unique design, *besik* is gaining increasing popularity among the urban population.

Bakhytzhan Kamalkhanovich SHILDERKHANOV, Nessipbek Zhunusbekovich
ISSAKHOV, Yuriy Griqorievich POPOV, Saltanat Torekulovna
MYRZAHMETOVA, Alexandra Alexandrovna KOSTSOVA, Viktor Petrovich
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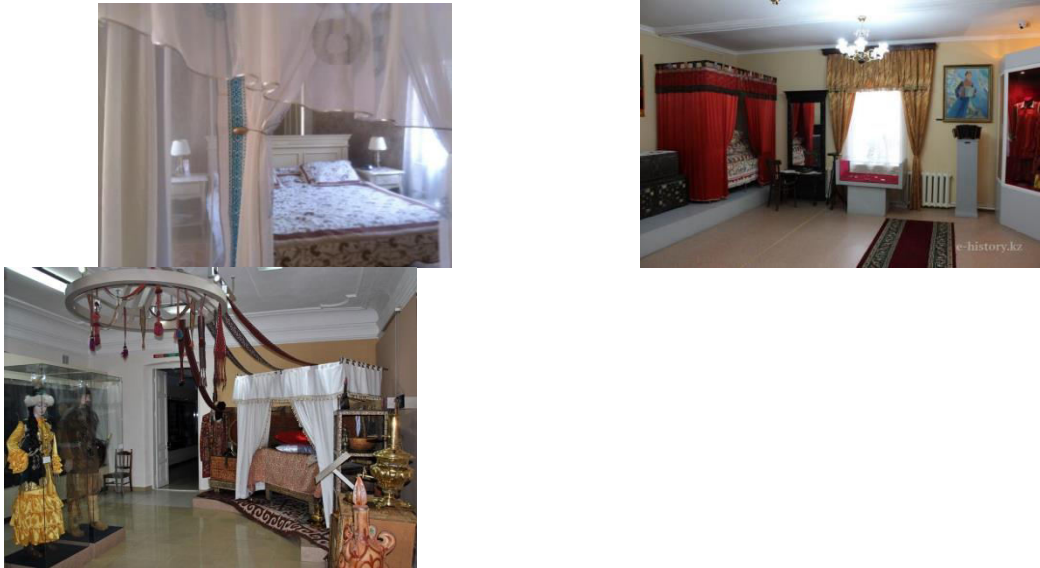
Figure 5. Compositional application of shimildyk in contemporary interior

Kelin tusiru is one of the stages of the Kazakh wedding when the bride enters the groom's house. Traditionally, the bride was not brought to the house but left at some distance from the village along with the *jenge* (wife of her husband's brother). Girls and young women went out to meet the bride. Without showing her face, the bride was brought into the house and put behind the *shymyldyk* (a screen) with other girls. Then they conducted a ceremony called *betashar.* The *betashar* is the ritual of uncovering the bride's face and showing the bride to the groom's relatives and guests. Traditional songs accompanied the ritual when the bride in the wedding dress was brought to the yurt of the groom's father, where guests gathered. The bride was introduced by polite daughter-in-laws. The *betashar* also includes the acquaintance of the bride with her husband's relatives, who gave her wise advice and kind wishes for the future in family life. The singer, describing respectable relatives in songs and poems, encouraged the bride to bow to everyone. Then the groom's close relatives gave a *korimdik* (a gift "for looking"). The *betashar* ends with instructions, wishes, and advice from the guests to the bride. After the wedding, the *shymyldyk* took the center place in the interior of the sleeping room before the birth of the first-born child.

The required attribute of the Kazakh bride is a *sandyk* (a trunk) with blankets and bedding items prepared by the bride's relatives.

Figure 6. Sandyk in contemporary interior

The bride's trunks are made of wood decorated with national ornaments, metal elements, mirrors, semiprecious stones and leather.

Preparation and planning should precede the execution of ethnic interior design because the process includes the research and study of historical artifacts associated with traditional culture, as well as the choice of stylizations and techniques. In the in-depth work *The Yurt in the Traditional Worldview of Nomads of the Central Asian-Kazakhstan Region* by A. Kunanbayeva and N. Zh. Shakhanova, the yurt is regarded as a model of the universe and the microcosm of the nomadic dwelling. The living space of the yurt is symbolic of the union of the male and female principles and their life-giving and creative essence. The installation of the yurt involves the male and female work. With the help of a pole, men lift and install the dome of the yurt – *shanyrak* that has a sacred meaning. *Shanyrak* is a place where the child afterbirth is stored (some women also store it under the threshold). S*hanyrak* has scarves with the money handed out to women. When the yurt is assembled, a pair of swings is attached to *shanyrak*. *Bakan* (a pole) was used in ceremonies of the maternity cycle as it marked the place for delivery. Together with a horse bridle, it forms a supporting structure for a woman in labor. A newborn was placed near a *bakan*. It is also used in wedding rituals and games to push and shove the matchmakers, to block the entrance to the yurt. It is strictly forbidden to step over or on a *bakan*[5].

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[5]A. Kunanbayeva, N.Zh. Shakhanov, *The yurt in the traditional worldview of nomads of the Central Asian-Kazakhstan region,* p. 125-127.

Bakhytzhan Kamalkhanovich SHILDERKHANOV, Nessipbek Zhunusbekovich
ISSAKHOV, Yuriy Griqorievich POPOV, Saltanat Torekulovna
MYRZAHMETOVA, Alexandra Alexandrovna KOSTSOVA, Viktor Petrovich
TROFIMOV, Dina Abilmazhinovna AMANDYKOVA

The yurt of nomads from the Central Asian-Kazakhstan region (Kazakhs, Kyrgyzs, Karapalpaks, etc.) had an anthropomorphic conception. Traditionally, the yurt was treated as a living creature as seen in the names of its parts. For example, the yurt's frame is called *uydin suyegi* (backbone). The back of the yurt is called *arkasy* (back), the side lattice – *zhanbas* (pelvis, pelvic bones), and the yurt's center – *kindik* (umbilical cord). The dome rails are called *uyk uyktyn iygy* (shoulder), the base is *uyka karyn* (belly), the dome's socket is called *kez* (head). The Kazakh yurt is divided into several semantic sectors: left and right, male and female, sacred (torus, opposite the entrance) – profane (near the entrance). The hearth and dome are the yurt's semantic center.

The elements of the yurt have different degrees of sacredness: hearth, torus, dome, supporting pole, door, and threshold. The threshold represents a cultural complex of beliefs and taboos of the universal nature.

National identity is represented in ethnic design through references to historical heritage. One of the approaches is to reinterpret the formal and aesthetic characteristics of traditional composition. In such a case, the historic models move to the front to emphasize the "external" form. This approach introduces national identity into the architectural environment.
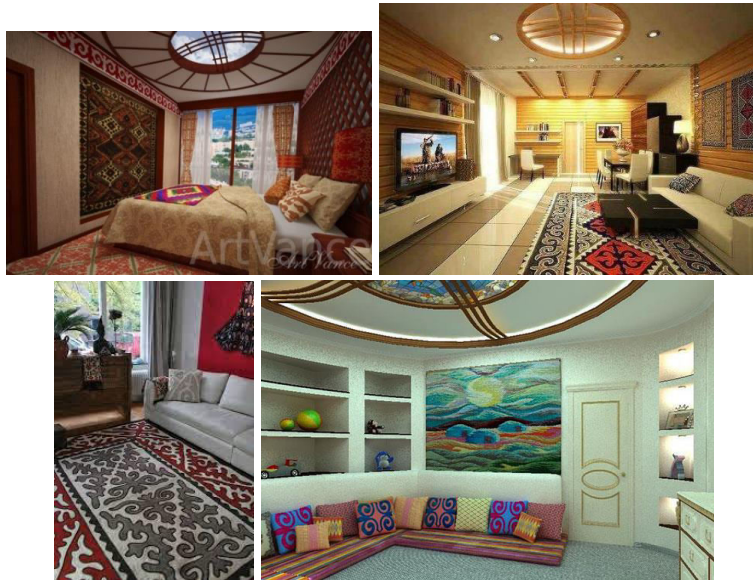
Figure 7. Elements of the yurt in contemporary interior

However, it should be noted that the direct application of the traditional form carried out in a morphological manner might alter the modern ideas about spatial organization as it goes beyond the traditional style. The development of the past can be carried out according to the "syntactic" method that reproduces traditional forms, not mechanically and reliably, but rather as an associative, transforming and stylizing element of heritage, in accordance with the dialectic nature of an architectural work.

E. K. Kirichenko[6] states that the purpose of design is not historical authentic reproduction but rather the creation of new objects and forms in the spirit of modernity. With focus on modernity, the stylized objects break away from traditional prescriptions. The form is changed to achieve better expression of the general artistic idea of the architectural image of a contemporary work.

The composition of living space develops in the promising direction of historical heritage application in indirect and metaphorical ways.

National architectural features should be associated with modernity, since the national is primarily associated with the social conditions determined in a specific historical period. In addition, the form is not simply the sum of graphic lines but it is the specific historic result of cultural development. The real significance of the tradition is not only in its historical and cultural value, but, above all, in its ability to integrate into national architecture.

Metaphorical trends in the development of the national form are the logical result of the national cultural focus on the present. Such a focus on the present helps to avoid the excesses of historicism and overcome obstacles to the creative process.

The analytical study of architecture and design of traditional living spaces invites an exploration of the layouts in regional and Asian types of dwellings. Ch. K. Omurbekov dedicated his comparative study to the stationary Kyrgyz dwellings in multiethnic areas[7].

"*Oralmen*" are a unique socio-cultural product of both worlds: national and foreign. As ethnic Kazakhs, they saved their ancestral traditions in the foreign cultural environment with hopes of returning to the historic homeland. They also adopted elements of the host culture. Living in the foreign cultural environment crystallized the ethnic component of identity. The preservation of traditions requires dedication and commitment, constant work on behavior, education, informational filters, decision making. The younger generation of *oralmen* has both foreign and national signs (transnational repatriates), which leads to the formation of hybrid identities and cultural practices, if not integrated by adaptation and education[7].

Thus, the typological elements of stationary Kyrgyz dwellings have two zones: southern and northern. The first zone, encompassing the multiethnic plain valleys of the Osh region, is characterized by diverse regional Fergana-type dwellings. The second zone, including the northern and north-western regions of the country, differs in architectural designs, plans and subtypes.

Dwelling types are defined and shaped by topography, climatic conditions, social status of the home owners, building traditions, skills, and residents of each region and the influence of neighboring peoples – Uzbeks, Tajiks, Russians,

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[6] E.K. Kirichenko, *The Russian Style*, Laurence King Publishing, 1991.
[7] Ch.K. Omurbekov, *Comparative study of the stationary dwelling of the Kyrgyzs (1917-middle 1930s),* p. 125-127.

Bakhytzhan Kamalkhanovich SHILDERKHANOV, Nessipbek Zhunusbekovich ISSAKHOV, Yuriy Griqorievich POPOV, Saltanat Torekulovna MYRZAHMETOVA, Alexandra Alexandrovna KOSTSOVA, Viktor Petrovich TROFIMOV, Dina Abilmazhinovna AMANDYKOVA

Uighurs, as well as other cultural and historical traditions of peoples living on the territory of Kyrgyzstan. In many cases, there is a dominant type of dwelling design.

The southern Kyrgyz dwelling is characterized by a two- or three-dimensional straight elongated layout, a flat roof, an *aivan* (open gallery resting on pillars), a hall that can serve as a kitchen, a summer part, a bedroom elevation (*supa*), numerous niches, separate rooms, quince, inner ornamental wooden cornice (*basma*) and rooms for guests. The Fergana-type dwelling can be divided into several subtypes: 1) a simple two-chambered rectangular or L-shaped layout with an attached room for livestock, where *aivan* occupies only one corner of the yurt and *supa* is absent; 2) a dwelling similar to the first type but its livestock premises are replaced with a living room, and a terrace stretches along the entire front wall (*aivan*); 3) two rooms merged with *aivan* (*chukur ayvandy*), with *supa* and a hearth-fire; 4) a two-chamber dwelling with a rectangular layout of Balaken type of house (from Tajik "*bolo-hona*" – a premise on the second floor). It is common in the piedmont and mountain areas of the Sokha and Pulgon region[8].

The northern Kyrgyz residential dwelling was less affected by ethnic Asian elements and traditions. There are several subtypes: 1) a one- or two-chambered square dwelling (*zhalpak tam* or *kara tam*) representing a transition from the circular yurt to the stationary dwelling; 2) a two- or three-chambered dwelling with a hallway, a family room and a guest room; 3) a two-chambered log house (*jygach tam*) with a flat roof popular in the Issyk-Kul and Chui valley with more affluent Kyrgyz families under the influence of Russian and Ukrainian building traditions.

Scalability is one of the main components of the architectural composition with special interest to ethnic metrology. In his scientific work *Typical Features of Traditional Metrology* V. A. Dmitriev describes the methods of measuring the surrounding space and its objects that are used in everyday life[9]. He approaches the ethnic aspects of metrology as a fixed system of measures and weights of a single ethnic group. Undoubtedly, there is a linguistic aspect of ethnic metrology, as "for each measure there is a specific term of perspective philological-linguistic and ethnic studies, their methods and objective area difference." Metrology is a part of traditional everyday culture of the ethnic group and at the same time has the characteristics of universal cultural phenomenon. This is expressed in categories of weights and measures with inter-ethnic distribution due the typological features of traditional metrology. Traditional metrology originated from the human need to measure objects in the environment. The leading feature of the domestic metric practice is the substitution of the principle measuring the principles of rapid, attractive comparison with any familiar subject that appears to be commensurate.

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[8] Sh.K. Utenova, *Interpretation of the traditional form in modern architecture of Kazakhstan. Doctoral dissertation,* Moscow, All-Russian Research Institute of Theory of Architecture and Urban Development. 1987.

[9] V. A. Dmitriev, *Typical features of traditional metrology. All-Union session following the results of field ethnographic and anthropological studies 1988-1989: Thesis report,* p. 125-127.

This feature is in potency to the resolution range of standards to the size of the outside world, as well as to the gradual formation of the individual measures, and village societies.

Traditional metrology is based on the use of anthropometric indicators as the basic reference standard. A variety of options for arm movements gave rise to a large number of linear measures; the growth of the human body in different positions is the basis of standards used in the construction of housing or clothing manufacture. Indirectly anthropometric measures were reflected in the volume as well as in the size of utensils related to consumption, preparation and distribution of food. Traditional metrology expresses the prevailing attitude toward space, showing different accuracies of measurement techniques in the residential space, the space of individual activities, the space of collective and economic activity, and the space external to the activities of daily living.

Territories had to be measured to be used. Traditional metrology is embedded in everyday actions reflecting both cultural and economic features. It has an adaptive function: it blends traditional measures with metric systems. Their specific combination was caused by historical conditions of the group of contacting ethnic cultures. Traditional metrology represents macro-ethnic heritage.

The Kazakh language has a huge number of idioms indicating height, volume, value, and size. They usually employ concepts familiar to every Kazakh such as the size of animals (e.g. horses). For example, *argymaktay* "tall as an argymak", *tayday* "like a stallion," *atanday* "like a camel," *narday* "like a male camel", *shokken narday* "as a cross-legged camel", *tuyedey* "like a camel", *kunazhyn siyrday* "like a bull", *kunan ogizdey* "like an ox." From a semantic point of view, *at basynday (altyn)* indicates the size of a house head (large), *at arkasynday* indicates the width of the house (wide), and *at tobesindey* indicates the house top. It proves once again the special role of the house in the economic life of the Kazakhs.

In comparative linguistics, special attention is paid to the units indicating "small" and "large". In the Kazakh language they are presented by the words *alpamsaday* (giant), *abazhaday* (huge), *kalpanday* (huge), *batpanday* (large), *zangarday* (large). The first two words are found mostly in the folklore texts and belong to the category of archaisms.

Modern Kazakh designers turn to ethno-cultural motifs in their work with social responsibility. Prior to planning, they usually conduct cultural, ethnographic, and linguistic studies of ethnic heritage. A professional approach is required to different historical periods. Nevertheless, there are some typical phenomena to confirm the importance of Hegel's dialectic law of cycle development. In the development of ethnic style, there is a cyclical "traction" to historical heritage.

Ethnographic exhibitions and ethnographic museums can contribute to the general education of people about their historic heritage. Folk art objects in museums should demonstrate the diverse factual material and promote inherited traditions. Ethnographic exhibitions should also demonstrate the artifacts of both traditional and consumer culture created by a particular ethnic group.

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Kozha's Character as an Object of Psychoanalysis

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Abstract. *In the modern context, the problems of science and art sometimes cannot be timely addressed and evaluated due to their comprehensive and rapid development. Every now and then, one should form new thoughts and opinions in order to determine the main goal and direction of contemporary art, avoiding theoretical stereotyped studies. Taking into account that modern art researchers have a great opportunity to conduct analysis in a special and simple way, we will carry out an expedient psychoanalytic study on cinema characters.*

Keywords: psychoanalysis, contemporary art, cinema characters, the psychoanalytic cinema theory

"Psychoanalysis and the cinema were born at the end of the nineteenth century. They share a common historical, social, and cultural background shaped by the forces of modernity. Theorists commonly explore how psychoanalysis, with its emphasis on the importance of desire in the life of the individual, has influenced the cinema. But the reverse is also true – the cinema may well have influenced psychoanalysis"[1].Freud not only drew on cinematic terms to describe his theories, but a number of his key ideas were developed in visual terms. Therefore, Freud's views on filmmaking are still a subject of discussion.

The psychoanalytic cinema has a very complex history. The psychoanalytic cinema theory lasted long and varied. Meanwhile, its formation was accompanied by the development of other cinema theory areas. Since 1950, psychoanalytic films, corresponding to the character of the audience, have revolutionized the world cinema history among multi-concept films that won the screens of Europe and America and left a deep mark in film criticism and cinema theory.

During these years, the theory of psychoanalysis, although not widely expanded, became known to the art community of the Soviet Union, to which Kazakhstan's history is closely related. However, in Kazakh cinema art ideological trends were popular, and the theory of psychoanalysis was almost never used. Nevertheless, in the writings of such poets and writers of the 1920s and 1930s as S. Toraigyrov, Zh. Aimauytov and M. Auezov, who contributed to the innovative development of Kazakh literature, one can see certain elements of psychoanalysis. Looking through the history of Kazakh cinema, we drew attention to A. Karsakbayev's film *My Name Is Kozha*. In the main character we saw anexample of the object that addresses all questions of the theory of psychoanalysis. We hope that these studies will sprout a new direction in the research of Kazakh film history and Kazakh cinema art at the world level and allow new perspectives and worldviews to be formed.

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[1] B. Creed, *Film and psychoanalysis*. Aus. John Hill, Pamela Church Gibson The Oxford Guide to Film Studies Oxford University Press, 1998.

The story of the Kazakh children's writer BerdibekSokpakbayev *My Name Is Kozha* has successfully become a favorite work of Kazakh readers. A. Karsakbayev, who animated this work, remained in history as the creator of children's films. Unfortunately, until today there were few films for children and, accordingly, not enough studies. After the film *My Name Is Kozha* was released, Sabish Sobanov, a researcher of Kazakh film history, noted "[...] I liked the courageous introduction in the lives of children, a believable and masterful display of the child's psyche. The protagonist Kozha with a stubborn and open character turned into a favorite children's image"[2].

How would Freud treat Kozha (*ҚараКөже* – nickname: Black Soup), a figurative prototype of a Kazakh brave rascal? To make it easier to understand, one can use the method presented by Freud himself. Let us imagine that Kozha's mother Mellat, tired of the actions of her mischievous son, turns to the psychoanalyst Freud.

The film critic evaluates the protagonist's character: "Kozha is not a 100% exemplary guy and in this respect he is completely different from the boys from many children's books. He is a mischief and a dreamer. His mischief sometimes comes to rudeness, and dreamery – to unpleasant stories. For example, he could easily put the frogs in his teacher's bag. When he was punished for this, he said: "I thought that the frogs would jump and everyone would be interested." However, such "interesting" actions lay down the foundation for a great future and good character"[3]. Nevertheless, the psychoanalyst Freud in his conclusion takes into account that child psychology is very tender and complex – it is "a dark and incomprehensible area of mental life, the most effective large-scale hypothesis"[4].

In fact, the main conclusions mentioned in Freud's theory are not removed from Kozha's "merits". Although Freud's system was originally used in the beginning and popular in art, it should be noted that the scope of psychoanalysis has expanded. However, we use only the main theoretical studies of Freud to determine the psychological image of the protagonist.

Thus, Kozha is a child who needs treatment; he faces psychological contradictions due to his mood swifts and characteristic features. "The state in which the ideas existed before being made conscious is called by us repression, and we assert that the force which instituted the repression and maintains it is perceived as resistance during the work of analysis"[5]. Sitting in front of the mirror, the protagonist demonstrates a complex of dissatisfaction, egoism and pessimism. He splits himself in two, trying to control his emotions and intending to tame his inner scamp. "Internal perceptions yield sensations of processes arising in the most diverse and certainly also in the deepest strata of the mental apparatus. Very little is known about these sensations and feelings; those belonging to the pleasure-

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[2] K. Siranov, *Cinema art of Soviet Kazakhstan*, Kazakhstan, Alma-Ata, 1966, p. 187.

[3] *Ibidem,* p. 187.

[4] S. Freud, *The Ego and the Id*, St. Petersburg, Azbuka-Klassika, 2014, p. 8.

[5] R. Bocock, *Freud and Modern Society: An outline and analysis of Freud's sociology*, New York, Springer Science + Business Media, 2013.

unpleasure series may still be regarded as the best examples of them. They are more primordial, more elementary, than perceptions arising externally and they can come about even when consciousness is clouded. […] These sensations are multilocular, like external perceptions; they may come from different places simultaneously and may thus have different or even opposite qualities"[6].Kozha talks to himself in front of the mirror: "From tomorrow on, I'm not going to fight anyone like a scamp. – What if he starts first? – Then tell him "Stop it or I'll show you" ... –What if he does not stop?" This question is difficult for him to answer. He does not find the answer to the second question either: "If you break discipline, you must be punished. – How?" Hence, one can see that although Kozhabegan to recognize his image and his abilities in the mirror, he is still powerless against his shortcomings.

If the name Kozha means "master", "owner", the meaning of the derogatory names Soup, Black Soup and Black Broth even more deeply characterizes Kozha's contradictory character. Generally, the Kazakhs did not offer soup and broth for respected guests, these dishes were eaten only by beggars and servants in the form of snack foods.When these words are accompanied bythe word "black", inedible and nasty food comes to mind. The words in the names of Kozha's peers Zhanar and Zhantasare explained by the associations "zhan – soul", "ar – conscience", "tas – stone". The attitude to Kozha's name cannot but affect his psyche. The humiliating nickname Black Soup is a provocative word combination that reminds of Kozha's mischievousness,and it angers him even more. "It shows us that this 'something' behaves like a repressed impulse. It can exert driving force without the ego noticing the compulsion"[6]. Kozha's teacher Maikanova said: "It's hard to understand what kind of a child Kozhais. Sometimes, whenbeing angry with him, you want to expelhim from school. Sometimes, he is the most exemplary pupil". Freud's ideas can be used to analyze Kozha's character: "We shall now look upon an individual as a psychical id, unknown and unconscious, upon whose surface rests the ego […]"[7].

The main reason for Kozha's conscious and unconscious actions is to draw his mother's attention. The emotional and physical connection between the mother and the child is very tight, but as the child grows up, he grows away from his mother and experiences more psychological difficulties. Kozha's mother rarely comes home, helacks her attention.She considers the changes in his psychea big problem and tries to solve itas she feels is right. She accuses her son: "Every day you become more of a fighter, a mischief. If this goes on, you will have bad luck." "At a very early age the little boy develops an object-cathexis for his mother, which originally related to the mother's breast and is the prototype of an object-choice on the anaclitic model; the boy deals with his father by identifying himself with him. For a time these two relationships proceed side by side, until the boy's sexual wishes in regard to his mother become more intense and his father is perceived as an obstacle to them; from this the Oedipus complex originates. His identification

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[6] M. Leuzinger-Bohleber, M. Arnold, S. Solms, *The Unconscious: A Bridge Between Psychoanalysis and Cognitive Neuroscience*, New York, Taylor & Francis, 2016.

[7] I.M. Blanco, *The Unconscious as Infinite Sets: An Essay in Bi-logic,* London, Routledge, 2018.

with his father then takes on a hostile colouring and changes into a wish to get rid of his father in order to take his place with his mother. Henceforward his relation to his father is ambivalent; it seems as if the ambivalence inherent in the identification from the beginning had become manifest. An ambivalent attitude to his father and an object-relation of a solely affectionate kind to his mother make up the content of the simple positive Oedipus complex in a boy. Along with the demolition of the Oedipus complex, the boy's object-cathexis of his mother must be given up. Its place may be filled by one of two things: either an identification with his mother or an intensification of his identification with his father"[8].

Kozha is trying to awaken the mercy of his mother sitting in front of her on his knees and crying: "Mom, I will stop misbehaving. I will be the most peaceful and obedient child in the village. I swear! May God punish me, if I continue to be a naughty boy. I cross my heart and hope to die." However, his mother's intention to marry a second time enhances his complexes even more: how to openly show jealousy towards his mother, accept his future stepfather as a rival, and possess his mother. Kozha does not like when his mother says, "Karataiis right, it's hard without a man." Kozha is not afraid to frankly express his thought: "When will we get rid of this Karatai?"

Kozha will understand the meaning of these words: "If you do not stop being mischievous, I will deprive you of my love and replace you with another man to punish you." To his mother's words "Son, I always think only of you. You gave a promise to the people to be disciplined," Kozha replies: "My dear mommy, this house does not need a man. Do not marry this impolite Karatai … Why does he often come to us? Why does he always ride you on his bike? Why does he stop speaking when he sees me?" Here Kozha shows his selfish character. "The broad general outcome of the sexual phase dominated by the Oedipus complex may, therefore, be taken to be the forming of a precipitate in the ego, consisting of these two identifications in some way united with each other. This modification of the ego retains its special position; it confronts the other contents of the ego as an ego ideal or super-ego. […] The super-ego retains the character of the father, while the more powerful the Oedipus complex was and the more rapidly it succumbed to repression […], the stricter will be the domination of the super-ego over the ego later on – in the form of conscience or perhaps of an unconscious sense of guilt"[9].

Kozha's mischievous actions, such as throwing the frog into his teacher's bag, his disagreement with peers, forbidden actions, such as smoking, deceiving and cunning, are the real beginning of his liberation from the Oedipus complex. The ego opens the way for the super-ego, and sometimes we observe the formation of a changed aggressive character. Kozha's ridicule and disrespect to the people around him, including his teacher Maikanova and classmates, to demonstratehis physical strength is a manifestation of the superiority of the super-ego.

"The differentiation of the super-ego from the ego is no matter of chance; it represents the most important characteristics of the development both of the

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[8] D.E. Scharff, *Object Relations Theory and Practice: An Introduction*, *London,* Rowman & Littlefield, 1996.

[9] S. Freud, *The Ego and the Id.* St. Petersburg, Azbuka, Klassika, 2014, p. 122.

Yerzhan Fazylovich JUMABEKOV, Kanat Mukhitovich KADYRBEKOV,

Baubek Bauyrzhanuly NOGERBEK, Zhanar Begzhankyzy ORAZALIEVA

individual and of the species; indeed, by giving permanent expression to the influence of the parents it perpetuates the existence of the factors to which it owes its origin. […] When we were little children we knew these higher natures, we admired them and feared them; and later we took them into ourselves"[10]. Kozha's grandmother says, "Children will be children, they cannot but misbehave," explaining that all Kozha's reckless actions are common. The contradictions that appear between Kozha, Zhanar and Zhantas define Kozha's other qualities. Although he is not afraid of Zhantas, he cannot hide his jealousy towards Zhanar. For Kozha,Zhanar is the object replacing the "Oedipus complex" with sexual attachments. Although he consciously does not admit his feelings, his mischievous actions are aimed at distracting Zhanar's attention. The subsiding complex between Kozha and his mother is consciously replaced with Zhanar, which means that with sexual improvement, Kozha represents his masculine power. When Zhanar shows her lost tooth to Kozha, one can saythat a close relationship has developed between them.

Sometimes Kozha's unconscious actions have sadistic inclinations. He comes up with all sorts of tricky ways to anger Zhanar and bring her to tears. In such a way he is freed from anxiety and fear,and he strengthens his self-confidence. "Evil is often not at all that which would injure or endanger the ego; on the contrary, it can also be something that it desires, that would give it pleasure. An extraneous influence is evidently at work; it is this that decides what is to be called good and bad. Since their own feelings would not have led men along the same path, they must have had a motive for obeying this extraneous influence. It is easy to discover this motive in man's helplessness and dependence upon others, it can best be designated the dread of losing love. If he loses the love of others on whom he is dependent, he will forfeit also their protection against many dangers, and above all he runs the risk that this stronger person will show his superiority in the form of punishing him"[11].

By admitting his actions and mistakes, Kozha consciously accepts punishment: "I want to be better, but it does not work out." The measures taken by him to confront his desires and follow the rules of his environment allow him to recognize the difference between villainy and kindness and take it consciously. There is only one feeling that leads Kozha's ego to different contradictions – shame. To the question, "Aren't you ashamed of your actions?" he answers without hesitation "Ashamed". Although Kozha is greatly afraid of losing his mother, her love and attention, one can tell by his actions that he does not feel very ashamed. He admits only to his teacher Rakhmanov that his conscience is bothering him and he tries to justify himself. Rakhmanovis like the ego to him, awakening his subconscious feeling."The tension between the demands of conscience and the actual performances of the ego is experienced as a sense of guilt. Social feelings rest on identifications with other people, on the basis of having the same ego

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[10] S. Freud, *Group Psychology and the Analysis of the Ego*, New York, Boni & Liverright, 1921.
[11] S. Freud, *Civilization and Its Discontents*, New York, General Press, 2018.

ideal"[12].Only with Rakhmanov Kozha feels calm, lets him into his soul and can freely express his fantasies and dreams. In his composition at the lesson, Kozha writes, "If I write about my dreams, they would not fit in the notebook. Nobody will believe this. If anyone does, it will only be Uncle Rakhmanov. He knows everything. He understands the state of mind of all people." These thoughts can help understand the formation of the totem concept of "God the Father" lying deep in the consciousness."The totem […] was the first father-surrogate, and the god was a later one, in which the father had regained his human shape"[13]. In Kozha's consciousness, Rakhmanov appears in the image of God on earth. Kozha believes him, worships, respects and recognizes him. Knowing this, Rakhmanov helps him socially, that is, manage his psychological complexes. "Religion achieved all the aims for the sake of which it is included in the education of the individual. It put a restraint on his sexual impulses by affording them a sublimation and a safe mooring; it lowered the importance of his family relationships, and thus protected him from the threat of isolation by giving him access to the great community of mankind. The untamed and fear-ridden child became social, well-behaved, and amenable to education"[13].

There is one person whom Rakhmanov cannot bring up – Kozha's friend Sultan. He is a psychological character, not controlled by the social environment, with his world-aware notion. Sultan, like Kozha's second face, encourages the freedom of his super-ego even more. For Kozha Sultan is like the only way, liberating him from the non-accepting, contradictory world, and a bridge that connects psychological states to consolidate his abilities. After the traditional adoption of Sultan's oath in the form of a circle on the ground, Kozha is freed from subconscious doubts, he believes in the fulfillment of his hidden desires. But in fact, we understand that the role of Sultan is a meeting with death for Kozha. For the first time with Sultan, he smoked, stole, deceived, gave vent to sexual passion, and then became convinced of death, of the real sense of fear."It would seem that the mechanism of the fear of death can only be that the ego relinquishes its narcissistic libidinal cathexis in a very large measure - that is, that it gives up itself, just as it gives up some external object in other cases in which it feels anxiety. I believe that the fear of death is something that occurs between the ego and the super-ego. […]The fear of death in melancholia only admits of one explanation: that the ego gives itself up because it feels itself hated and persecuted by the super-ego, instead of loved. To the ego, therefore, living means the same as being loved - being loved by the super-ego, which here again appears as the representative of the id. The super-ego fulfils the same function of protecting and saving that was fulfilled in earlier days by the father and later by Providence or Destiny. But, when the ego finds itself in an excessive real danger which it believes itself unable to overcome by its own strength, it is bound to draw the same conclusion. It sees itself deserted by all protecting forces and lets itself die. Here, moreover, is once again the same situation as that which underlay the first great anxiety-state of birth

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[12] S. Freud, *The Ego and the Id.*

[13] M. Palmer, *Freud and Jung on Religion.*

Yerzhan Fazylovich JUMABEKOV, Kanat Mukhitovich KADYRBEKOV, Baubek Bauyrzhanuly NOGERBEK, Zhanar Begzhankyzy ORAZALIEVA
and the infantile anxiety of longing - the anxiety due to separation from the protecting mother"[14].

Punished by his mother, Kozha imagines himself killed. He thinks about the feelings of suffering and regret that occupy a place in his life, exciting his consciousness of close people. Kozha has no incentive to make suicide, because the super-ego does not give him such an opportunity. Another element that represents Kozha's opinion about the other world is his own father. Although he did not see his father returning from the war, the memory of him is the most important fact. Although he lost his hope, for Kozha his father lives in an unknown world. He wants to learn a lot about him, and he seeks consolation and spiritual similarity. It is seen in Kozha's attitude to a photograph of his father andin his conversation with an old man. The old man describes his father: "Your father also had such wiry hair... Is there a person who does not know him?! Your father had a beautiful crow horse. Death, there's nothing to do about it... Your father was such a kind and good person". Kozha understands that his father's life is different fromhis own, from the very beginning he was destined to die. Nevertheless, he imagines himself as a dead father, he wants to experience the sweet moments of death.

The complexity of Kozha's imagination can be seen from his dreams. According to Freud's theory on the prediction of dreams, they are clear, short, not ambiguous, indistinct, and abrupt. However, sometimes the dreams of small children can appearin the matte, hidden, and infantile form.

Kozha in his dreams returns from the cosmos to the earth, to his living environment, and he is met solemnly with respect and honor. Kozha's mother and Zhanar show him their kindness and love without any delay. Maikanova, who is always annoyed with him,admitsher mistake and asks for forgiveness. Kozha's competitor Zhantas is also punished.

Perhaps one should not analyze or use Freud's technique in order to understand the meaning of Kozha's dreams. And Kozha should not be asked to tell everything about them. Kozha'sdream complements the situation in his life. It is natural to dream about the events of the day.

As can be seen, Kozha's dreams are clear; they are the exhaustive acts of his soul. If children are worried and afraid in a dream, how do adults behave in these situations?! Maybe that is why the dreams of children have a profound meaning. "The child's dream is a reaction to an experience of the day, which has left behind it a regret, a longing or an unfulfilled desire. The dream brings about the direct unconcealed fulfillment of this wish"[15].Some hidden situations may coincide with each other in a dream. If we pay attention to Kozha's return from the cosmos, then unconsciously we have a complex perception. The cosmos is a space. Kozha wants to return with special honors, his super-ego rises from unconsciousness to subconsciousness through his dreams. His passion for power, invasion, and management in life helps to act accordingly.

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[14] T. Geyskns, *Our Original Scenes: Freud's Theory of Sexuality*, Leuven, Leuven University Press, 2005.

[15] S. Freud, S. *Introduction to psychoanalysis*, p. 122.

In general, when formulating the psychological portrait of Kozha, we have analyzed it from the psychoanalytic point of view. Kozha is a teenager with a high propensity for life, that is, he develops self-preservation and sexual instinct. He is a teenager who has mastered all the levels of a child's psyche and formed the principle of his ego. Although his social ability leads to difficulties, we believe that he will become a responsible and intelligent person.

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The Synthesis of the Integrative and Form-Building Possibilities of Expressive Means of Music, Painting and Poetry

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Abstract. *An integrated view on the formation of different types of art requires a special approach to the single syncretic phenomenon with a common system of expressive means and a number of socio-cultural grounds. This article is dedicated to the peculiarities of the interaction of adjacent arts: music, poetry, painting, and the logic of the phenomenon of synthesis in the works of composers, painters, poets, associated with their synesthetic perception. There has always been an organic connection between these types of art, requiring the study of art, bearing systemic character with different aspects and different form-building properties. Their unity is based on the nature of visual, spatial, temporal art that do not exist separately. Each of them covers «the rhythm and motif of the other» with characteristic common techniques of organization, unique expressive means. We consider the commonality of the language of the pieces of art through figurative perception of the surrounding world, through the ability of music to conjure up visual (pictorial, poetic, musical) images, through the development of musical, figurative and associative thinking, capable of conveying specific states of mind, picturesque beauty of nature.*

Keywords: harmony of sound and color, spectrum of color vision, pictorial composition, musical form, color associations, synthesis of arts.

Introduction

The types of art like music, painting and poetry are deeply intertwined. In an effort to reveal the originality of their specificity, they remain open for enrichment of own artistic potential. In this regard, there is a need to understand the forms, peculiarities of interaction between the types of art, to expand the borders for inter penetration of types and genres. The actualization of this issue contributes to the creation of a holistic view on the possibilities and principles of interaction of music, painting and poetry within the context of comparative analysis of color-sound correspondence, represented in the works of composers, artists, poets, visual interpretation of musical form in painting and poetry.

The unification of sound, color and word incolor-sound perception was observed in different periods of cultural and historical development. Since ancient times, a heptatonic scale have been compared with the seven colors of the rainbow, and the degrees of musical scale, semitones – with color shades. In ancient times, supporting the idea of Pythagoras, Boethius classified the music and suggested to divide it into three types: *«cosmic», «human» and «instrumental»*[1]. The philosophical approach to music as harmony of spheres and harmonious coexistence of soul and body allowed determining the value of existing musical modes. For example, according to the scientists, Ionian mode was aimed at nurturing *softness, tenderness, relaxation*; Dorian mode evoked *vigour, cheerfulness, courage*; Phrygian mode expressed *disbalance, dissoluteness*; Lydian mode resonated with *sadness, wretchedness*[2]. Similar analogy emerged due to the interpretation of color properties, which were given

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[1] S. Boezio, *La consolazione della filosofia*, Poma, 2010.
[2] T. Seeman, *Die Lehre von der Harmonie der Farben,* 1881.

poetic names: «luminous», «divine effulgence» and colors with «earthly» properties: *one emits light, the other caresses and soothes vision, the third excites passions.* Colors were divided into «*noble*» and «*low*», «*cultural*» and «*barbaric*», *dark* and *bright*, which collectively revealed the nature of the ancient ethnic group like music.

Aristotle, who studied the analogy of compatibility of musical and color harmonies, wrote that the color spectrum «by the pleasing effect of harmony» can be proportional to the musical consonances[3]. In the medieval aesthetics of India, Sarangadeva picked seven specific colors corresponding to musical notes: *pale pink color like the petals of lotus, orange, gold, color of jasmine, white or black, bright yellow, variegated color*[4].

When studying the combination of visible and audible, we relied on color music theory, developed by the Milan monk, musician and painter G. Arcimboldo in XVI century. His famous series of «The four seasons» and «The four elements» are based oncolor perception of musical sounds, which served as a prototype forthe theory of color music[5].

In 1665,I. Newton wrote about the synthesis of the physical properties of sound and color, in particular, about the correlation between the seven colors of the spectrum and the seven sounds of the musical scale. The scientist defined the temperament of color scale[6]. Having created the theory of color and having emphasized the «physical» spectrum of chromatics, he made a number of changes to the existing color classification[7]. Newton's theory of «color music» is related to the seven-stage musical scale: *C, D, E, F, G, A, B,* introduced into musical practice in XVI century. Paying special attention to the study of color harmony and contrast characteristics, the scientist developed a theory concerning the psychological impact of color, color associations. He introduced a number of terms, regarding corpuscular theory of color, color circle, which today constitute the basis of chromatics.

The work of the German composer A. Kircher (1650) is based on the transfer of music into color on the analogy «spectrum – octave»[8]. In the XVIII century, L. Castelempha sized the analogy of color and tone, sound-colorunity. The idea of «seeing» music in color was reflected in his «Ocular Harpsichord»[9]. Similar instrument was later created by K.Eckartshausen. Similar ideas of color-sound correspondence belong to K. Eckartshausen, P. Zeeman, G. Kraft, etc[10]. The ability to endow color characteristics to certain auditory impressions as color hearing was peculiar to J. I. Goethe, L. Tieck, E. Hoffmann. L. Tieck believes that the associative perception of music and painting is based on the synthesis of

[3] E. Chevreul, *Une nouvelle théorie de l'art contemporain*, Paris, Le couleur, p. 51–52.
[4] Anonymus. *Musical aesthetics of Eastern countries*, Moscow, 1967.
[5] A. P. De Mandyarg, *L'étonnant Arcimboldo,* Paris, 1978.
[6] I. Newton, *Optics,* London, 1704.
[7] B.M. Galeev, "What is svetomuzyka (light-music)?," in *Musical life,* IV (1988), p. 12-14.
[8] A. Kircher, *Musurgia universalis.* Berlin, 1650.
[9] B.V. Asafiev, *Musical form as a process*, London, 1971, p. 376.
[10] G. Ekkartsgausen, *The key to the mysteries of nature. Part 1,* London, 1804, p. 295.

expressive means and that the principle of color-sound correspondence, analogy, association, interpretation is based on the method of sound-color interrelation[11].

In the second half of the XIXth century, the synthesis of visual and auditory perception aroused interest among psychologists of USA and European countries. It was a time of intensive study of the phenomenon of musicians' color hearing abilities, which was then continued in scenic color music concerts. In 1893, based on a physical parallel between sound and color, A. Rimington invented the first color organ. T. Wilfred, who made a significant contribution to the development of color art as an independent form of art, has particularly interesting works on the use of color, shape and movement. The organ he invented was a device, controlled from a keyboard with a display of colors. At the same time, the Australian composer A.B. Hector created open-air color music theatre, which aimed at showing Chopin's «Funeral March» in color and revealing the meaning of its content by influencing both hearing and vision.

Music, painting and poetry presented in different forms, have their own palette of colors: *color scale, sound palette, bright sound, sonorous color*. They all are based on the *rhythm*. Due to rhythmic repetitions, contrasts, the artists, composers, poets combine the details into a single whole and create an artistic form, composition, saturating it with a certain intonation. Paraphrasing the words of Losev, we can say that the artistic image is the art of formation, where melodic, pictorial and poetic movements reproduce the movement of the soul, richness of the world, complex world of feelings and characters, flight of fancy[12]. An image based on the lines of the drawing, melody, rhythm of a verse, dialectics of their interrelation, contributes to the disclosure of integrative tendencies in art. Music gives the listener the opportunity to draw certain details in his imagination, and the images in poetry and painting differ by specificity. Using rich expressive means, a variety of color shades, the composers, artists and poets can convey *a sense of light, atmosphere of hot day, night chill, spring bloom, howling wind, peal of thunder, tidal bore, rustle of leaves, voice of stream* with a help of color, sound sensations, color-music combinations, endowing the tonality with certain emotional, semantic characteristics. For example, Scriabin's *C-dur* is a '*simple*', '*earthly*' tonality, and *Fis-dur* is a more '*complex*', spiritual tonality. The possibility to convey the subtlest nuances of the promptings of heart, the state of nature through musical sounds, color palette, sound rhyme, led to the formation of emotive meanings.

In our research, we relied on the works of musicologists B. Asafiev, M. Bonfield, Y. Kremlev, L. Mazel, E.V. Nazaikinsky, R. Sergienko, I. Tolkach, V. Kholopov, V. Zuckermann andt he works of art critics M. Alpatov, B. Vipper, N. Volkov, I. Elatomtseva, I. Itten, V. Kandinsky, G. Nedoshivin, E. Panofsky, V. Prokoptsova and others, who allowed establishing conceptual, semiotic and terminological level of interrelation between music, painting and poetry. The specificity of the sign system, reflecting reality and transmitting information about it, made it possible to reveal the unity of the visual and expressive nature of the

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[11] L. Tieck, *Leben – Werk – Wirkung. Hg. von Claudia Stockinger und Stefan Scherer*, Berlin, 2011.
[12] A. F. Losev, *Antique musical aesthetics*. Moscow, 1960.

language, to establish the interrelation of semiotic levels, to reveal the inner world, transmitted through *audible* emotional manifestations and the outside world, embodying *visible* object manifestations.

A synthesis, bringing the artwork to the level of integration of artistic means of expression, is particularly interesting. For example, M. Ciurlionis' paintings bearing poetic-musical names: «Sonata of the Spring», «Fugue», «Allegro», «Andante», «Scherzo», «Finale» speak of musical form, picturesque composition, representing «a *philosophical poem in colors, symphony of picturesque rhythms, musical visions*». B.V. Asafiev wrote: «A talented lyricist Ciurlionis dreamed to turn music into painting»[13]. M. Ciurlionis' art was distinguished by polyphony of thinking[14].It is a symbiosis of art, harmoniously combining the possibilities of music, painting, poetry, a visual and auditory analogue of the form of a musical work[15]. M. Ciurlionis wrote: «The universe for me is a great symphony; and people are the notes, words»[16].

We can say the same about the works of P. Signac «Adagio» and «Symphony», M. Chagall's «Flying violin», a remarkably picturesque work of A. Matisse «Music». Due to harmonious fusion of different artistic methods and unique expressiveness, these works strike the viewers with metricity of the drawing, organically «consonant with metricity of musical form»[17], differing in contrasting tonalities and thematic forms.

Musical instruments in the paintings of cubists are also a striking example of the harmony of sound and color. Pablo Picasso dedicated whole series of works to musical instruments: «Guitar», «Three musicians in masks», «Man with a clarinet», «Man with a violin» (Picasso was a good violin player), a huge oval canvas «Musical instruments» –eight meters in length and three and a half meters in width. It is a monochrome painting in black, gray, white, with elements of linear perspective, overlapping transparent planes filled with beauty and harmony.

Georges Braque has a similar painting: «Mandora» and «Homage to J. S. Bach».There are also similar works by S. Dali – still life with mandolin, lute and guitar.

Methodological Framework

The study of the interaction of music, painting and poetry is based on fundamental research in the field of art history, musicology, humanitarian, philosophical, aesthetic, literary works, works on psychology, and cultural studies of domestic and foreign authors. Comprehensive-systemic, cultural-historical and art-historical approaches were fundamental approaches used for the study. To solve the tasks, art-historical, musicological approach, systemic and comparative methods of research based on the works of I. Azizyan, M. Alpatov, B. Asafiev, Y.

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[13] B.V. Asafiev, , M.K. Ciurlionis, *About music and drawing, letters, notes and articles*, Vilnius, 1960.

[14] V.M. Fedotov, *Music fundamentals of Ciurlionis' creative method*, Saratov, Publishing house of MHU, 1989.

[15] L. N. Mironova, *Chromatics,* Minsk, 1984.

[16] M. K. Ciurlionis, *On music and painting*, Vilnius, Vaga, 1960.

[17] B.V. Asafiev, *Musical form as a process*, Leningrad, 1971.

Lyalya Taitoleuovna KALIAKBAROVA, Erbol Tungyshevich USENBAEV, Aigul Shodanovna KOSANOVA, Altynay Mukhambetovna JUMAGALIYEVA, Svetlana Sattarovna JANSEITOVA

Borev, V. Vanslov, B. Vipper, L. Vygotsky, A. Gabrichevsky, M. Kagan, Y. Kremlev, V. Medushevsky, I. Zemtsovsky, B. Galeyev, N. Kolyadenko, Y. Kudryashov, philosophical and aesthetic works of E.Husserl, S.Freud, A.Schopenhauer, A.Bergson, G. Rickert, N. Berdyaev, E. Blavatskaya, P. Florensky, V. Nalimov, Y.Lotman, A. Zotov, Y. Melville, were used during the study. These works concern the issues of the synthesis of arts and contribute to development of scientific approaches to reveal the interaction of music, painting, poetry.

Results and Discussions

Richard Wagner, who could brightly synthesize music and theater in his works, had a huge impact on the works of V. Kandinsky, who called his paintings «Compositions», «Improvisations», emphasizing the relation between timbre in music and color in painting: «In painting, coloration is the most musical element, in music – the most picturesque element»[18]. The artist interpreted colors as «animated creatures». He associated the flute with *yellow color*, cello– with *blue color*. Ascribing specific colors to geometric shapes, the artist took them in combination with thermal perception, for example, he associated the horizontal line with *black color*, evoking the sensation of *warmth*, and vertical line – *with white – cold color*. The author believed that the color has a high degree of emotional impact. J.W. Goethe wrote about the same property. Systematizing the values of the individual colors, he said: «Color has a certain effect on the sense of sight, and through the sense of sight to the soul»[19]. *Yellow* color, according to the poet, makes a *warm* impression, creating a good mood; *blue* was the color of *cold and dark shadow* and objects in this color created the impression of remoteness, space.

The seasons were reflected in modal-coloristic and texture forms in the works of R. Schumann, E. Grieg, in F. Mendelssohn's «Songs without words», Franz Liszt's «Years of Pilgrimage», «At spring-well», «At Lake Wallenstadt», «Obermann's Valley», «Cypresses of the Villa d'Este». The works combining lyrical images, poetic images, harmoniously merging with the visual, graphical principles of compositionare the pabulum for reflection.

The founders of color music in Russia are N.A. Rimsky-Korsakov and A.N. Scriabin, who believed that the color line, accompanying the sound of music has a psycho-physiological factor. For Rimsky-Korsakov, *D major* had a *golden shade* and evoked the feeling of *joy* and *light*; *D-flat major* had *a dimmish* and *warm shade,* forA.N. Scriabin they were painted in the color of *emerald green, lemon yellow* after a spring rain.

Landscapes of the representatives of the «Mighty handful» are multicolored and polychromatic. To create their colorful music, M.A. Balakirev, M.P. Mussorgsky, A.P. Borodin, C.A. Cui, N.A. Rimsky-Korsakovdrew inspiration from images of nature, reflecting it in timbral richness of the orchestral expositions, replete with watercolor sonority.

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[18] W. Kandinski, *Uber das Geistige in der Malere.* Munchen, 1933.

[19] J.V Goethe, *Nachtragezur Farbenlehre. Sammtliche Werke.* B. 30, Stuttgart, 1851.

They also include «Pastoral» from Alfred Schnittke's «Suite in the Old Style», «Pastoral» from G. Sviridov's musical illustrations to Pushkin's story, violin concerto «The Four Seasons» byA. Vivaldi. The cycle «The Seasons» by P.I.Tchaikovsky is characterized by a distinctive visibility, spatial picturesqueness. In those compositions, you can see wide-open space, rural life, paintings of urban landscapes and much more. A. Scriabin, N. Rimsky-Korsakov, M. Ciurlionis who could«hear colors», thought that tonality has a certain color with an emotional flavor, filled with a dazzling play of light and shadow.

The artist Joseph Turner liked to draw the rage of the elements. In the painting «Storm at the Harbour», in an incredible whirlwind of colors we hear the rasp of masts, waves splashing against the side of the boat. Everything mixed up in a whirlpool: black, grey, blue, brown colors – the sky, the sea, weather-beaten faces of fearless sailors. The paints are put chaotically and grimly. They remind of something unreal, conjuring associations with Hector Berlioz's «Fantastic Symphony», Beethoven's «Storm», A. Rimsky-Korsakov's «The sea», C. A. Debussy's «Play of the Waves», I. Aivazovsky's «Storm», «The ninth wave», «Stormy Sea». Striking with the elegance of lines, the play of the light and shade, modal color of musical and poetic rhythms, they gradually convey the «clarification» in music and paintings. Intonational-figurative, generic, stylistic basis both in music and in painting sare the patterns opening way to knowledge:

> Море! Чудо хрустальное!
>> Шепот волн, перекаты камней,
>> Есть ли что на земле музыкальнее?
>> Удивительней звуков морей!
>> (Thesea! The crystal miracle!
>> Whispering waves, rolling stones,
>> Is there anything more musical,
>> More amazing than the sound of the seas?)

We find an image of a tranquil sea in the poem byM. Y. Lermontov «The Gift of The terek»:

> Но склонясь на мягкий берег,
>> Каспийстихнул, будтоспит…
> (Motionless upon her beaches
> Did the grey Sea still remain)

The sea attracted everybody, including musicians, artists and poets with its power, an abundance of colors, sun glitter, bottomless blueness, iridescent shells:

> Есть у моря свои законы,
>> Есть у моря свои повадки,
>> Море может быть то зеленым,
>> С белым гребнем на резкой складке,
>> То задумчивым и светло-синим,
>> Чутьколышимымлегкимбризом…
> (There are laws of the sea,
> The sea has its habits.

Lyalya Taitoleuovna KALIAKBAROVA, Erbol Tungyshevich USENBAEV, Aigul Shodanovna KOSANOVA, Altynay Mukhambetovna JUMAGALIYEVA, Svetlana Sattarovna JANSEITOVA

The sea can be either green
With a white crest on a sharp crease,
Then pensive, light blue
With a slightly swaying, light breeze…)

Violin, cello, piano and other instruments were endowed with human properties. For example, *piano* is associated with zodiac sign «Gemini»: *Mr.Forte* is an elegant aristocrat with refined manners, in a black tailcoat with a white bow-tie. He is modest and courageous; lady *Piano* is a woman in white, flimsy dress. She is appealing, young, graceful and expressive.

Jean Metzinger's «*Violin*» reminds of a morning bud, full of freshness andpurity –a gentle, delicate creature with a graceful figure, swan neck, and a dandy, trying to seduce the young, inexperienced virgin with his passionate speech.

Albert Greuze's painting «Cello» requires particular attention. Unlike Jean Metzinger's painting «*Violin*», where the instrument is associated with a young virgin, this *cello* is a mature woman. It is a well-proportioned woman with traces of beauty, low, deep and velvety voice, filled with warmth and expressiveness. It is not easy to seduce her, but if she gives up her position, she will love passionately and selflessly. Headstrong, a little tired of endless admiration and applause, she is full of secrets and mysteries.

Figure compositions, still life of Metzinger and Greuze are literally dissolved in the music. They have general tonality and expressive-emotional system of the pictorial and the musical. Structural balance of colors, harmony of the rhythm of color and sound take a special place in these paintings.

A.Matisse liked to repeat: «There must be an accord of colors – a harmony, similar to musical harmony». According to the artist, «color has its inherent beauty», which should be preserved as a timbre in music. Louis Aragon, who dedicated a poem to A. Matisse, depicts in poetic form: «*the circling steps, bare footprint that the wind dissolves, a moment of this world, the sun on an imagined shoulder, a black pattern against the open window, the birds the trees the seasons, the mute happiness of green plants, the dwelt-in silence of houses…*»

The main properties of musicality and picturesque poetics are reflected in the composition, line, color, space – in a pair of A. Matisse's paintings «Dance» and «Music». They share the novelty and similarity of color schemes. In the painting «Dance», dancing figures need a space, freedom, not limiting their rapid actions. The figures in «Music», on the contrary, are static, calm, immersed in the music. In «Dance», we see a ritual act, the fury of which is embodied in the powerful accord of *red, blue and green*. Dancing figures are completely dissolved within all-consuming rhythm, filled with indomitable force. In «Music», the artist uses contrasts, intensifying the palette of expressiveness by means of three bright colors: «*azure sky, pink freshness of bodies and greenery of the hill*».

Depicting a tree, A. Matisse gave us the opportunity to feel how its branches grow. Drawing a man, he endowed him with a special character. Colors that constitute accords sounded like consonances, and were sonorous, harmonious. Dissonances served to increase the expressiveness. There was variety of rhythms in

his color scale: fast and slow, jerky and smooth, tensely pulsing, – each of them had its own unique timbre.

Claude Monet accurately conveyed the changing state of nature with his vigorous, rapid strokes. He painted the haystack fifteen times, depicting it «*lit by the pink rays of dawn, drowning in the ghostly moonlight, standing in a mist and in a frost*». Korovin wrote: «Claude Monet's *clouds sing, and his streets run, tinkle*». Lines and colors, creating a certain rhythm, similar to musical rhythm, were distinguished by grace and subtlety in the selection of colors.

Picturesque smoothness of colors, lines, movement of a brush reflecting the subtlest changes in the state of a nature, mood, state of mind are typical toland scapes, still life, portraits of the Kazakhstan artists. Distinguished bythe complex nuances of color and shapes, they organically combine the subtle contemplation of the world: «The birth of the form», «Dry grass», «Steppe», «Silk Road», «Medeo», «White flowers», «Still life with apples». Conveying the subtlety of poetic and musical moods, freshness of perception, the paintings of artists are characterized by sonorous and subdued colors, lyrical and emotional sound, smooth and melodious lines.

Light transparent color, panoramic landscape background, the subtlety of relations between colors, the refinement of color tone combinations give the paintings of S. Mambeev, S. Romanov, A. Galimbaeva, M. Kenvaev, B. Tabiev, K. Teljanova light major character, subtle shades of joy, tenderness, sadness.

Broad technique, sensitivity to purple, ochroid brown, bluish-gray color help J. Shardenovconvey the transitional state of nature – early spring or late autumn: «High in the mountains», «Spring is coming». In the painting «My birch» the artist «models» the form with the help of color, involving us into a fantastic walk between the trees, sparkling snow, smelling the odor of birch bark.

In G. Ismailova's painting «Kazakh waltz», Shara spinning in a dance is a grace in motion. Hercharm, overflowing temper, charisma captivate the observer: her hands, dress, hair, tilt of the head, expressive, radiant look, fascinating smile, – all merge into a swirl of dance, conquering with the ease of lines.

In the contrast of color and shadow, bending forms, sonorous, expressive colors in Sh.Sariev's painting «The birth of a song» we can see the birth of a mysterious melody for kobyz. A.Cherkassky's painting «Jambyl and Dina Nurpeisova» depicts the meeting of two maestros, genius masters, whose works are characterized by strict logic of musical forms that have been aligned over centuries.

InK. Teljanov's «Kokpar», «Race», «Hunting with an eagle»we see the spirit of freedom, endless steppe, odour of steppe grass, the rumble of thousand hoofs, vanishing over the horizon at rapid-fire pace, rumbling sound of daulpaz, alluring sounds of karnays, stirring sounds of dombra and kobyz, carrying you away to eternity.

We see the similarity of expressive means not only in painting, but also in music, realistically conveying the dynamics of the race. In fast-paced kuys of Kurmangazy, we feel the dynamics, excitement, intensity of the struggle. Poetic expressiveness in depicting the best racers in the steppe, is also reflected inM.

Lyalya Taitoleuovna KALIAKBAROVA, Erbol Tungyshevich
USENBAEV, Aigul Shodanovna KOSANOVA, Altynay Mukhambetovna
JUMAGALIYEVA, Svetlana Sattarovna JANSEITOVA

Kanazov's novel «Lonely», M.Magauin's«The fate of the racer», I.Djansugurov's«Kulager».

We can see a brillianttransposition of musical and pictorial text in the works of modern national composers: T.Mynbaev's «Frescos», K. Shildebaev's «Elegiac etudes», T. Kajgaliev's symphonic painting «Stained glass».

Noting the similarity of K. Bryullov's paintings with the Italian opera, V. Gogol called them a masterpiece that combines all the beauty, and compared them with the opera that combines the magical world of arts: painting, poetry and music. The composer Giovanni Pucinni has an opera called «The last day of Pompeii». No doubt that his music had an impact on the artistK.Bryullov,who created the painting bearing the same name. Looking at the painting, we hearthe clatter of hooves, neighing horses, the screech of a cart giving a lurch, blazing through everything in its path; we see a woman, protecting a child; an old man who fell down becausea wall collapsed onto him; antique statue flying down and eyes full of horror and fear. K. Bryullov's painting and Giovanni Pucinni's music are a harmony of «major» and «minor» consonances, smooth and fast rhythms, reflected in sound and color combinations.

Elements of musical «painting» and poetry are the characteristic feature of F.Chopin's preludes and nocturnes. G. Neigauz believed that each note of the composer, each of his phrase has a poetry in it. Each work conveys holistic poetic and picturesque imagewith utmost clarity and strength:

Звучал ноктюрн светло, негромко и печально,
 Нежнейшей пеленой, окутав все вокруг.
 Царили в звуках тех торжественность и тайна,
 Манило колдовство нездешних, тонких рук.
(It was a light, soft and a sad nocturne,
 It sounded, wrapping everything like a soft veil.
 Those sounds were solemn and mysterious,
 Unearthly and delicate hands were magically luring.)

M. Ravel and K. Debussy's music, that are notable for elegance and amazing sense of form, are stylistically close to C. Monet, V. van Gogh's brilliant landscapes. In C. Debussy's piano preludes «The Terrace for Moonlight Audiences» with iridescent flecks of sound, «The Girl With Flaxen Hair», composed in subtle watercolor tones, we see a delicate connection of sound, light and color, and we feel a unique combination of light, color and sound. In the first part called «The clouds», the composer depicts silver-gray clouds moving slowly and fading away. In the nocturne «Festival», we see light bursts of the atmosphere, its fantastic dance. Listening to the nocturne «On the waves of the sea», we can hear and seem a gical sirens, singing a mesmerizing song.

Sergei Rachmaninoff's piano music is distinguished by landscape lyrics: «Spring waters», etude-painting «Snowstorm» and others. In D. Smolensky's piano suite «Play of colors», L. Abeliovichc's cycle «Frescoes», color-sound and sound-color synesthetic images were created. Perceiving music «visually», the composers conveyed them through color associations.

The English composer Andrew Lloyd Webber's opera «Cats» is known for its originality. We have a gallery of stunning images in front of us, and each of them is unique: there are pedigree cats and random bred cats, young and naïve cats, old and experienced ones, pets and stray cats, and each of them has its own character: *black* cat is a macho – it is a color of *vigour* and *courage*. He will not tolerate rivals, because he is brave and fearless. *Red* cat is *graceful, cunning, seductive...*

The logic of the color wheel, developed by Newton, occupied a certain place in the works of J.W. Goethe, who paid special attention to the nature of color and issues related to its perception. The poet considered them through the concept of «the pair of colors» (*blue and yellow, yellow and purple, blue and purple, yellow-red and blue-red*), considering these pairs harmonious or inharmonious[20]. Drawing an analogy to musical intervals, Goethe called them «reversibility». According to the author, the terms «major» and «minor» characterize the work of art that makes «a profound effect» or «gentle effect». He called such coloristic unity «a real tone». In music, it denotes the modal unity.

Music is not a specific objective manifestation of the image, as it happens in the painting, and a semantic specificity of the poetic word is not peculiar to it. In the method of creating the image, music is close to poetry, which is a rhythmical and metric organization of sounds aimed at creating an auditory image of feelings. The sounds of the poetic language are endowed with a certain pitch, time value, special timbre and a rhythm. As a spiritual activity, poetry creates for internal contemplation, forming an artistic image characterized by a special beauty of sound, spirituality, aesthetics by means of rhythmical-metric, intonational organization of sounds. «There is something in the verses that is more important than their meaning – it is how they sound», – A. Tsvetaeva wrote. Poetic speech is close to music, because it is not only the idea expressed in words and images that creates the beauty of the poem, but the flow of sound, poetic rhythm: *rhythmic, calm, excited, rebellious.* Tchaikovsky meant these features of the verse when he spoke about Pushkin: «Regardless of the essence of what he sets out in the form of a verse, there is something in the verse itself, in the sequence of the sounds that penetrates deep into the soul. This something is a music itself»[21].

Music, painting and poetry draw their inspiration from the same sources: craving for beauty, understanding the greatness of nature, and last but not least, the play of fancy. The perception of the world and its reflection in the «sound images» plays a huge role in their unity:

> *Послушай: музыка вокруг,*
>> *Она во всем – в самой природе,*
>> *И для бесчисленных мелодий*
>> *Она сама рождает звук…*
>> *Вот почему – то иногда*
>> *Почудится в концертном зале,*
>> *Что нам о солнце рассказали,*

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[20] W. Kandinski, *Uber das Geistige in der Malere.* Munchen, 1933.
[21] P.I. Tchaikovsky, *Correspondence with NF von Meck. Vol.1*, Moscow- Leningrag.

Lyalya Taitoleuovna KALIAKBAROVA, Erbol Tungyshevich USENBAEV, Aigul Shodanovna KOSANOVA, Altynay Mukhambetovna JUMAGALIYEVA, Svetlana Sattarovna JANSEITOVA

О том, что плещется вода,
Как ветер шелестит листвой,
Как, заскрипев, качнулись ели…
А… это арфы нам напели,
Рояль и скрипка, и гобой.

(Listen! Music is everywhere,
I feel it in the nature.
She creates the sounds
For countless melodies…
That's why, sometimes
Sitting in the concert hall,
It seems that we feel the sun,
And we hear the splashing water,
Wind rustling the leaves,
Screeching and swaying spruces…
Then it turns out that
It was the sound of the harps,
Piano, violin and oboe.)

Pushkin, Yesenin, Tyutchev, Fet, Bunin, Pasternak, whose creative searches are aimed at finding a new essence of language, are able to convey the freshness of meaning, the play of colors, vivifying the poetic sound. Their creations are in tune with the artistic paintings of Levitan, Polenov, Savrasov, Shishkin, Kuindzhi, Roerich, with the music of Tchaikovsky, Rachmaninoff, Sviridov.

A. Block brings his understanding of multi faced sound picture of the world:

«*В ночи, когда уснет тревога,*
И город скроется во мгле –
О, сколько музыки у бога!
Какиезвукиназемле!

(At night when troubles settle down
And darkness hides the streets and lanes -
There"s so much music all around,
God sends us such amazing strains!)

In the poem «Winter morning» the poet A. S. Pushkin uses contrasts of «yesterday» and «today»: «Last night, remember, the snowstorm scolded, And darkness floated in the clouded sky». The word«*вью-ю-ю-га*» (snowstorm) reminds us of the howl of the wind, we want to wrap ourselves in a warm shawl and take a seat on a cozy chair, listen to the crackling wood in the hearth, wind howling in the pipes. However, today we have a snow, sparkling in the sun and a blue sky:

Блестя на солнце, снег лежит;
Прозрачный лес один чернеет,
И ель сквозь иней зеленеет,
И речка подо льдом блестит…

(And in the light of day it shimmers.
The woods are dusky. Through the frost

The greenish fir-trees are exposed;
And under ice, a river glitters.)
There are magnificent descriptions of the nature in all seasons:
Буря мглою небо кроет,

   Вихри снежные крутя,

   То, как зверь, она завоет,

   Тозаплачет, какдитя.

(Storm has set the heavens scowling,
Whirling gusty blizzards wild,
Now they are like beasts a-growling,
Now a-wailing like a child;)
Унылая пора! Очей очарованье!

    Приятна мне твоя прощальная краса —

    Люблю я пышное природы увяданье,

    В багрец и в золото одетые леса…

(A melancholy time! So charming to the eye!
Your beauty in its parting pleases me -
I love the lavish withering of nature,
The gold and scarlet raiment of the woods…)
Лес, словно терем расписной

    Лиловый, золотой, багряный.

    Весёлой, пёстрою стеной

    Стоит над светлою поляной…

(The forest is like a tower painted
Into lilac, golden and purple color.
Like a cheerful, motley wall
It stands over a bright glade…)
I. Bunin

In these poems, we see brilliant simplicity, strict and exquisite beauty of rhymes, rich sound palette, adding sensuality to poetic word. The music of the verse, drawing bright landscapes, impresses with a subtle play of diverse shades of the meanings of words. Using such elements assound, color, tactual sense, metaphors, imagery, the poets and artistsconvey a poetic thought, their feelings and sensations.

As A. S. Pushkin said, «a keen ear is an inherent property of a poetic gift». Anna Akhmatova definitely had this keen ear. In her poems we hear: «*the caw of the crows and the steam engine's wail*», «*copper laughter chimed, silvery sorrow streamed*», «*the gentlest talking of this kind*», «*only bees can hear*», «*tiring din of the conversations*», and we can hear the music in the lines: «*raucous trumpets*», «*the voices of organ*», «*The evening bell on the monastery wall is like a ringing of nature herself…*», «*the sound of water in the shadow of a tree*», and «*where grasses softly sigh and Muses speak*» –isn't it the breath of sound, the poetry, reaching the highest beauty, approaching the music?

In O.E. Mandelstam's poems the sound material is actualized, intonation-rhythmic structure is reproduced and the space is filled with special sound. «He led the poetry as a melody, from forte to piano. His overtones in lower registers are

incredible», – E.G. Gerstein wrote[22].Catching a huge variety of colors and shades, O.E. Mandelstam used in his poems expressive-visual function of color words aimed at fixing momentary impressions: light, air and mood. Color naming in metaphorical comparisons occupy a special place in his poems: *gorgeous emerald of the leaves of mountain ash, blue heart of the sky, black lakes of asphalt, volatile-red crescent of lips, silver clouds, and colorful fog.* Every word gives impetus to the associative array, creating music and color images. It models color-light picture of the world, contributing to the translation of musical elements to poetry. Music for O.E. Mandelstamis the degrees of the scale, characterized by melodiousness, dynamics coming to the fore: «*broad wind of Orpheus*», turning the tree trunks into harp and viola, «*melodious silence of the forest, melodious soul, barrel organ and church bells*», creating a polyphonic ensemble:

> *Ты, музыка, – язык любви,*
> *Созданье божьего свеченья.*
> > *Как очищаешь душу ты*
> > *Как зажигаешь вдохновенье!..*
> > *…Как щедро льются эти звуки*
> > *Из необъятной вышины!*
> > *Я к ним протягиваю руки —*
> > *Ладонимузыкойполны…*
>
> *(Oh, music, you are love itself,*
> *Creation of divine light.*
> *You purify my soul,*
> *You inspire my spirit!..*
> *…How generously these sounds flow*
> *From an immense height.*
> *I reach out to them —*
> *My palms are full of music…)*

Color strokes, used by poets and writers are extremely diverse. The same color tone in the text acquires mellowness and richness. For example, A.S. Pushkin, I. Turgenev, L. N. Tolstoy, when referring to the red color, use it exceptionally as a *major, life-asserting tone.*F. Dostoyevsky also treats red as a major tone, but uses it to depict the scenes of *rudeness, cruelty, violence, anger,* painting sensory panorama with the sound.

Conclusions

It is impossible to talk about one type of art without the help of others, as they are all interconnected with each other. The great Shakespeare wrote about it:

> *Кольмузыкапоэзииблизка.*
> *И как с сестрою с ней соединима,*
> > *Любовь меж ними будет велика.*
> *(If music and sweet poetry agree,*
> *As they must needs, the sister and the brother,*

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[22] E.G. Gerstein, *New about Mandelstam*, Moscow, 1989.

Then must the love be great 'twixt thee and me).

It also includes the visual art, which is a link of their synthesis, their common point. «Painting is a poetry that is seen, and poetry is a painting that is heard»[23]. Music harmoniously entered the world of painting and poetry, and all other types of art opened the doors for it. Without the interaction of associative series of sound, word, color, without poetry, music, painting, theater, architecture, choreography, picture of the world based on the color and light cannot emerge. The language of music is clear to many creators: the idea of the musicality of prose, verse, film, drawing, let us to talk about the picturesqueness of music, its connection with literature, with the theater. «Painting gives an image and an idea, and you need to create a mood in your imagination. The poetry gives the idea, and you need to create an image and mood based on this idea, and music gives the mood, and you ought to recreate the idea and image based on it» (Rimsky-Korsakov).

The analogies, comparisons and interpretations discussed above, let us reveal the connection between the fields of art, and define the general constructive laws of artistic phenomena, capable of expressing emotional-expressive properties, determining mechanism of connection between musical, verbal and visual arrays, the synthesis of which brilliantly decodes the modalities.

The study of the specificity of the sign system, figurativeness and expressiveness of music, painting and poetry at the semiotic level confirmed the unity of the pictorial and expressive beginnings of the artistic language of these types of art. The interrelatedness of sound, color and word allowed expanding in formative, synesthetic potential of each type of art, distinguishing similarities and the nature of mutual influences in the works of composers, artists and poets, reflected in the conceptual, terminological, semiotic levels. The principles of color, sound and auditory accordance made it possible to identify the mechanism of their unity, the peculiarities of interaction between means of expression in musical, visual, poetic art, to identify the types of perception associated with the specifics of the spatial and temporal categories, the internal structure and content of the form.

The principles of color-sound correspondence, analogies and associations are represented in examples of visual interpretation of musical form in painting and poetry. The conceptual role of music in creating the works of visual and poetic art is huge. Aimed at revealing the integrative features of the types of art, music expands the boundaries of its influence. It is present in the general mood of the picture, verse, adding a unique tonality, musicality to them. Being a multilayered phenomenon, a method for manifestation of different associations in artistic thinking, color music is able to convey the deep connections between paintings, musical and poetic heritage.

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[23] L. Da Vinci, Selected works, *Vol.II,* Moscow-Leningrad, 1935.

Malik Floberovich MUKANOV, Baurzhan Nurbekuly BAYDILDA, Raushan Erkenovna BAZARBAEVA

Monumentality and Symbolism in Bauyrzhan Doszhanov's Tapestry Artworks

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Abstract. *This article examines the creative method of the young Kazakh tapestry artist Bauyrzhan Doszhanov. In mythological plots, religious motives, symbolic images, he reveals a rich ethnographic heritage of Turkic peoples, the ancient nomadic civilization of Eurasian steppes. The artist's credo rests on two aesthetic-visual principles of monumentality and symbolism. Aesthetics of minimalism shapes the composition of tapestries, while monumentality scales the imagery andg raphics of artworks.*

Keywords: Kazakh contemporary art, modern Kazakh tapestry, nomadic Turkic mythology, traditional nomadic archetypes, monumentality of imagery, Bauyrzhan Doszhanov

After attending the Second Russian Triennale of Modern Tapestry in the Tsaritsyno Museum-Reserve in Moscow in autumn of 2014, the famous art critic Irina Dvorkina wrote: "The exhibition is vibrant, but I want to describe the most impressive one by Kazakh artists. Décor and laconic imagery offer an ideal solution for modern tapestry. Once again the artists prove that the serious content does not depend on size."[1]She admired Bauyrzhan Doszhanov's tapestry "Keeper of the hearth" (2011, size 130 x 210 cm) that won a special jury triennial prize.

Bauyrzhan Doszhanov is one of the most outstanding young Kazakh tapestry artists. He graduated from T. Zhurgenov Kazakh National Academy of Arts with Master's degree in "Textile Art" and worked as an instructor at the Department of Decorative and Applied Art.

In his artworks, Doszhanov "estranges" ordinary and familiar aspects of everyday life, creates intrigue and suspense in mythological themes, and disrupts the traditional proportions of the part and the whole. The artist creatively reinterprets traditional imagery to depict modern myths andemploys mythological symbols with the purpose of philosophical enquiry. The outstanding philosopher MerabMamardashvili wrote that the myth has human-creating power. He stated:"Myths and rituals create human dimensions that otherwise would not exist"[2].

The Kazakh art critic R. Ergaliyeva praises Doszhanovfor hiscreative mix of the avant-garde stylistics and Kazakh mythology. She writes: "Paradoxically, all avant-garde grows out of mythology. It serves as an inspiration for the contemporary national art style"[3]. The contemporary Kazakh art is driven by the desire of the nation to find its voice and to cherish its cultural heritage. History helps to understand the past for the sake of the present and the future. In art, the

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[1] I. Dvorkina, *Blog.* Available at: http://irinadvorkina.livejournal.com/96783.html, accessed 12. 03. 2017.

[2] M. Mamardashvili, *Lectures on ancient philosophy*, Moscow, Agraf, 1999, p. 14.

[3] R.A. Ergaliyeva, *The ethnic and the epic in the art of Kazakhstan*, Almaty, Zhibek Zholy, 2011, p. 276.

return to historic heritage generates new stylistics and challenges. The artists pursue the goal of reaching the high artistic level when they employ the images of traditional Kazakh culture and mythology in their works. Nevertheless, they lack the comprehensive approach andcreate disjointed and odd artworks devoid of depth and meaning. The list of unfortunate pitfalls includes simplistic subjects and motifs, pseudo-Kazakh color palette, simple graphic interpretation of popular myths and legends. Therefore, the young artists should be reminded of the statement bythe philosopher A. Losev: "a figurative element, devoid of any concept ... is not a symbol"[4].

Traditional elements preserved in contemporary Kazakh culture deserve special attention because they reactivate the spiritual experience of historical memory. The word "tradition" comes from the Latin verb *trader* that means "to transmit, to hand over, to give for safekeeping". Cultures would not exist without generational connections.No doubt, the art plays an important role in creating and preserving the cultural and historical connections. M. M. Auezov, a famous cultural scholar, notes: "The disconnect with the past and contemporary national problems doom the artistic creativity to "infertility" and consumerism. Only culture creates the future that affirms progressive ideas in the world. It is enriched by the historic multicultural heritage required for unique spiritual values"[5].

Bauyrzhan Doszhanov can be considered both an innovative and traditional artist. On the one hand, he employs traditional techniques of the Kazakh tapestry school. On the other hand, he relentlessly searches for new forms and techniques to expand his arsenal of compositional and stylistic methods. After all, "the composition reveals the artistic idea, emphasizes the message and introduces the viewer into the emotional world of experiences and reflections"[6]. At the same time, Doszhanov respects traditional models and expands the aesthetic potential of Kazakh art textiles with phantasmagoric symbols and mythological imagery.

Doszhanov's creative method rejects the formal ideas and themes. It also shuns unnecessary technological manipulations with the fabric. Nevertheless, his tapestries are often praised for creativity. The artist and professor Sergei Gavin emphasized the focus of the Second Russian Triennale of Modern Tapestry in Tsaritsyno on the classical concept of tapestry art, recently absent from major European international exhibitions. He referred to European projects as "formalistic search and games with the material"[7]. He also mentioned that the Moscow school of tapestry is famous for preserving the traditional art of weaving. It unfolds an artistic theme in fabrics creatively, not for the sake of formality. The Moscow school preserves classical techniques of weaving, so crucial for decorative art.

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[4] A.F. Losev, *The problem of the symbol and realistic art*, Moscow, Iskusstvo, 1976, p. 177.
[5] M.M. Auezov, *Enkiniada: to the problem of the unity of the nomadic and settled worlds,* Nomads. Aesthetics. Almaty, Gylym, 1993, p. 33.
[6] B.M. Nikiforov, *The way to the picture*, Moscow, 1971, p. 75.
[7] O. Sheboldayeva, "The Triennial of Contemporary Tapestry," in *Decorative Art of the CIS Countries,* II (2012), p. 120.

Malik Floberovich MUKANOV, Baurzhan Nurbekuly BAYDILDA, Raushan Erkenovna BAZARBAEVA

Doszhanov's tapestries belong to the aesthetics of minimalism. He taps into the cultural tradition to create contemporary images and symbols in minimalist tradition. The young artist is inspired by the founder of the Kazakh national school of tapestry KurasbekTynybekov and by the masters of Kazakh art textiles – Alibay and SauleBapanovs. The famous artists mentored many students and encouraged them to develop their weaving technique intertwining creativity with innovation.

Minimal stylistics and themes from everyday life find expression in Doszhanov's monumental form. In his works, "the monumentality of tapestry depends on the composition and structure that cannot be reduced to the size. All visual components of the tapestry work together create the epic spirit of the work"[8]. Inspired by this credo, the artist created one of his first works "The Life Path" ("Өміржолы", 2010, size 45 x 110 cm).

The color palette of the above-mentioned tapestry is minimal, but its semantics conveys the multilayered metaphorical symbolism of human life. Its metaphorical message is life as a boat floating on the river of time.

The symbolism of the boat is present in biblical Noah's Ark, the boats of ancient seafarers, medieval caravels, steamboats, modern ocean liners and nuclear aircraft carriers. It covers all artistic images of ships in the world of fine art. After all, "a journey on the water is always a great event in the life of man, who is used to life on the land. Therefore, it is not surprising that from ancient times sea travels excited the artistic imagination"[9].

The archetype of the journey as human life has universal appeal. It allows the young artist to build a complex semantic associative field. The fabric precise and expressive graphics combine black, crimson and cream colors to convey the celebration of life.

Doszhanov's artwork "Keeper of the hearth" ("Ошақбасықорғаушысы", 2011, size 130 x 210 cm) (Figure 1) yields itself to optimistic interpretation. The central place in the composition is given to the stylized image of the bullwith oversized horns and aggressive position to convey its strength and readiness to defend. The bull has both figurative and literal meanings: a protective totem and cattle.

The traditional nomadic hierarchy of animals placed the bull after horses, sheep and camels. Its ancient symbolism explains why the image was often used in artworks on the theme of migrations. Traditionally, the bulls pulled "kuyme" – a large ceremonial yurt on a wheeled platform. The ancient Turkic culture often assigned the mystical functions to bulls, e.g. the solar gods ride bulls in Tamgaly petroglyphs.

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[8] T. Strizhenova, *GiviKandareli. Tapestry*, Moscow, Sovetskiykhudozhnik, 1981, p. 28.
[9] D. Pataki, I. Marian, *A ship in art*, Budapest, Corvina, 1974.

Figure 1. B. Doszhanov. Keeper of the hearth. 2011, 130 x 210 cm

Ancient Turkic legends and myths described the god of the Underworld Erlik-biy on black and blue bulls. The bull is a powerful and noble animal with the symbolic potential in contemporary fine art.

The author creates a compelling stylized vertical line with outlines of a flying bird. The tree, bird and bull create a dynamic tension in the static form. The black sun or white moon counterbalance sides of the composition.

At the bottom of the tree-bird, there are miniature figures of the men and women, standing by the yurt. The male character is taller than the female according to the Kazakh traditional dogma that valued women lower than men. The cultural detail is present in the general semantic canvas of the work enriching its meaning.

The young artist employed the parable as an original solution by resorting to the language of street theatricality, rarely present in contemporary art. His works "with the southern composition and fabric ... have a multifaceted statement on the subject ... the ratio of the imaginary and the authentic, myth and reality, essence and appearance. They call for many interpretations: none of them is definitive for the picturesque parable, and none of the riddles contains the whole of its essence because that's how the parable is structured"[10]. Such a creative approach contributes to the general metaphysical context of the artworks.

There are two dominant colors in the author's tapestry. He often uses turquoise-blue as background because it is symbolic of the national flag of the Republic of Kazakhstan. He also prefers the shades of red-terracotta. The striking combination of the colors appeals to the artistic and commercial success of the artworks. The mélange technique and color palette make the tapestry vibrant with the archaic dynamic imagery. It inspired complex figurative associations and calls for metaphorical interpretations of the artwork.

The young artist is inspired by Alibay and SauleBapanovs because they are among the first who employed the image of a bull for the artistic solution in their stylized tapestries. Their tapestry "The World Mountain" has the most recognizable image in Kazakh art textile image: a bull standing on the top of a mountain with the crescent moon on its horns. The image of the bull is also present in the artwork

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[10] A. Yakimovich, "Plots and images of the parable (To the problem of interpretation of the figurative meaning of the modern picture)," in *Soviet painting,* LXXIX (2007), p. 85.

"Day and Night." Even though Doszhanov admitted the influence of the Bapanovs' visual style, he drew inspiration from other artists as well to formulate his creative method. From the beginning, his artwork was original and unique.

His interpretation of the influence does not include the imitation of the style. "First of all, it is about exploring the creative methods of other tapestry artists as the fundamental principles of visual language. Their knowledge expands the horizons, motivates to search for new own means and methods of artistic expressiveness, in other words, contributes to the professional development"[11].

Doszhanov's graduation tapestry "Turkestan" (170 x 240 cm) deserves particular attention for its graphics and compositional innovation. Doszhanov's innovate artwork stands out among mediocre attempts of other young artists to plagiarize or imitate imagery of renowned artists. That is why the aesthetics of minimalism is seen as a reduction of the literal and figurative meaning of tapestries. Experienced artists and critics say that young artists are often engaged in veiled plagiarism, slightly "paraphrasing" the previous stories and themes of the author's compositions. The exploration of the problematic aspects of contemporary Kazakh tapestry can become a topic for separate doctoral research.

With it in mind, let's return to the analysis of the graduation artwork by Bauyrzhan Doszhanov. As a graduating student, he worked on his project to prove himself as an artist. For that purpose, he chose as a reference the mythological plot and innovative style developed by his teacher RaushanBazarbayeva.

The Mausoleum of Khawaja Ahmed Yasawi became a central image of the tapestry work. The historic architectural image dominates the composition with its blue domes touching the sky (Figure 2).

The reserves color palette with sandy overtones implies the fluidity of time further developed by green, white, blue, blue silhouettes of flying birds. The contours of wings overlap to create a continuity between the mausoleum, the steppe and the sky. The composition adds more dynamic elements with images of rolling bushes stylized into star-shaped eastern patterns. The rolling shrubs and flying birds are caught in the wind as if participating in the eternal dance of time.

Figure 2. B. Doszhanov. Turkestan. 2011 170 x 240 cm.

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[11] T. Strizhenova, *GiviKandareli. Tapestry.* Moscow, Sovetskiykhudozhnik, 1981, p. 21.

It has to be acknowledged that the Mausoleum of Khawaja Ahmed Yasawi is a favorite image for many tapestry artists from the southern regions of Kazakhstan, but very often they lack originality. Most artists offer a primary copy of the original in simple composition. Despite the traditional application, Doszhanov manages to find a fresh solution for the architectural image to render it as a metaphysical national image.

In this respect, the tapestry "Warriors" (2013, 130x130 cm) also deserves attention for original figurative and visual solution which was examined in detail in the article on the cultural aesthetics of minimalism in the art of modern Kazakh tapestry. The later works of the artists such as tapestries "Ashina" ("Ашын", 2013, 100x110 cm), "Lullaby" ("Бесікжыры", 2014, 130 x 170 cm) continue to demonstrate the sophisticated originality of creative method.

The two tapestries mentioned above are similar from the compositional point of view. They share the same color palette, combining black, white, red and yellow. The yellow color is present in the mélange background of the tapestries. In the fabric "Ashina", the artist portrays a famous mythological plot: a boy rescued and nurtured by the wolf. He becomes the ancestor of the tribe and his descendants become rulers.
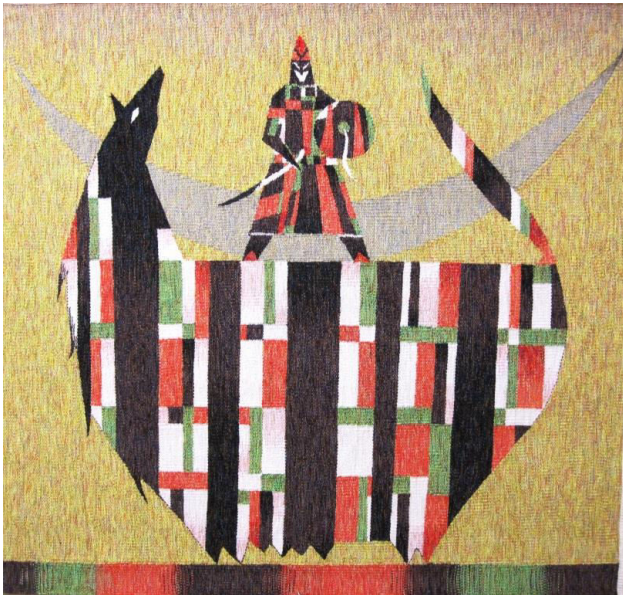
Figure 3. B. Doszhanov. Ashina. 2013 100 x 110 cm.

The wolf is a totemic animal in Turkic and Kazakh cultures. "The image of the wolf was mainly associated with the cult of the great warrior, the god of war and the ancestor of the tribe. Many North-Western and Central Eurasian mythologies have the story about a boy and a wolf. The Chinese chronicle tells about the boy, a survivor after his tribe was exterminated. He was rescued and brought up by a wolf, who later became his wife and gave birth to his ten sons"[12].

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[12] S. Kondybai, *Kazakh mythology,* Almaty, Nurly Alem, 2005, p. 98.

Malik Floberovich MUKANOV, Baurzhan Nurbekuly BAYDILDA, Raushan Erkenovna BAZARBAEVA

The Kazakh word "Ashina" has an interesting etymology. According to L. Gumilyov, it goes back to the Turkic or Uysun words "wolf" with a prefix "a" from Chinese. The word means "a noble wolf"[13].

In Doszhanov's tapestry "Ashina" the stylized wolf profile takes the entire central part of the composition. The composition also depicts BytyrAshina in a standing position. He rests his right hand on the sword attached to the belt and his left hand on the shield. There is a nascent moon at the background. Doszhanov resorts to the sharp, geometric forms to characterize all three main images. It blends ambiguity, archaism and shock. The creative solution presents the figure of Ashina as a visually fragmented one. Therefore, it can be argued that the hero is confused, but such interpretation works are against its confident posture. The contradiction of form and content deprives the tapestry of the epic message in general and artistic solution in particular.

However, despite the minor drawbacks of the tapestry work, it also scores high for the original interpretation of mythology. Doszhanov deserves a credit for being the first contemporary artist who employed the image of Ashina into a tapestry. His stylization of a wolf is quite memorable, but the main idea and the artistic and semantic content of the artwork lack the coherence. Nevertheless, the tapestry evokes multilayered interpretations. Perhaps, in the future Doszhanov will return to the wolf/Ashina imagery.

The tapestry "Lullaby" creatively reinterprets the crescent moon as a cradle with the sleeping baby. Again, the crescent moon is a traditional image often used by aspiring artists that mindlessly add a geometric element to their composition. Doszhanov's approach is different: he offers a proportional cradle-moon with the stylized contour. The cradle is the center of the tapestry composition suggesting the mystery of human birth.

The cradle is a cliché image for tapestry art, even its depiction in the moon shape is quite trite: many variations lack originality. The author of the article does not approve the fascination of young artists with such "visual garbage" as suprematist elements.

However, despite the skeptical attitude, the author of the article has to acknowledge that Doszhanov's tapestry "Lullaby" offers an original interpretation of the plot: the artist's intention results in creative aesthetic features and a unity of content and form in a new solution. That's why we agree with L. Bazhanov and V. Turchin: "the avant-garde artist strives to anything, but tradition. He dreams of a system of ideas; he creates a pure intellectual enjoyment, he positions himself between art and life without choosing one or the other"[14].

In 2014 Doszhanov created the tapestry "Warriors" ("Paluandar", 110 x 130 cm) based on the graphic representation of strong warriors. The artist employs interesting physiology combining male and female features in the figures of a

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[13] L.N. Gumilyov, *Ancient Turks*, Moscow, 1993, p. 22-23.
[14] L.A. Bazhanov, V.S. Turchin, *To the judgment of avant-gardism and neoavant-gardism*, Moscow, Soviet Art History, 1978, p. 77, p. 34.

warrior. He resorts to the Kazakh heroic epic tradition and combines it with the Japanese art tradition of effeminate objects. (Figure 4)

The tapestry has a laconic composition built on the positive-negative principle. It consists of only two stylized face-to-face standing figures dividing it into two equal horizontal sides. The left side is assigned to the light silhouette of the "classical" batyr while the right side is given to a burlesque figure against a red background.

On the left side, the raw stylization of the warrior resembles a child's drawing with exaggerated proportions for the shoulders, arms and legs. The figure looks lopsided that can be considered as an artistic mistake unless it was the meant that way.

Despite the drawback, the tapestry makes an unforgettable impression on the audience. It also offers some real humor that is often absent as a tone in modern Kazakh art.

The quality of artworks should be measured by his ability to express complex philosophical, religious, cultural or social aspects of human life in artistic symbolic imagery and composition. The routine and everyday human activities can offer access to the macrocosm of the universe. In other words, to capture the universal in the mundane is an incredibly complex creative task.

Figure 4. B. Doszhanov. Warriors. 2014 110 x 130 cm.

Many artists often resort to the basic techniques of monumental art: laconism of plot, plasticity of expression, scalability, color accents, and symbolism. In that case, the artistic image becomes a metaphor, one of the most productive expressive devices. The other equally important and significant techniques including allegory, hyperbole, grotesque and symbol are capable of producing a powerful impression on the audience.

The symbolic metaphor is often employed by the artists to juxtapose objects in order to reveal their essence. The metaphor works on intuitive

associations that add depth to any artwork. Its role as the artistic method cannot be underestimated.

With this in mind, let's analyze the tapestry work "The Prophet" ("Пайғамбар", 2016, 150 x 210 cm) (Figure 5).

A brief glance at the tapestry is enough to place it in the so-called "Bapanovs'" tradition characterized by compositional canons of minimalist aesthetics that became a cultural trend in contemporary Kazakh tapestry art. On the other hand, Doszhanov's artwork has Bapanovs' influence such as a stylized came. On the other hand, the theme of the prophet is original and fresh. Despite the similarity of stylistic and depictive solutions, Doszhanov offers different symbolic-metaphorical solutions.

The tapestry exploits a favorite motif of the moon combined with original Doszhanov's color palette of coral and grey mélange. The fabric "The Prophet" is framed with a narrow black strip, similar to his previous works like tapestry "Keeper of the hearth" ("Ошақбасықорғаушысы" 2011, 130 x 210 cm)

The black compositional frame creates a solemn tone for the complex figurative and symbolic imagery of the tapestry. Here again, Doszhanov turns to the complex metaphorical potential of the parable, a genre often overlooked by Kazakh tapestry artists. The young artist deserves words of praise and support for crediting his audience with the power of interpretation. Despite the theme, the artwork is no directly edifying or moralizing. "The artistic parable gives its viewer, reader, listener a great deal of independence and invites to think creatively on the subject. It is necessary to believe in viewer's intellect and ability to make complex associations and draw conclusions"[15].

The tapestry depicts a small prophet in stylized oriental clothes. He leads a camel that takes the most of the fabric. The prophet also carries a crescent moon in his left hand. The camel's body is composed of multiple moons: even the eyes of the animal are stylized as moons. Moreover, there is a big moon on top of the camel.

Figure 5. B. Doszhanov. The Prophet. 2016 150 x 210 cm.

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[15]A. Yakimovich. "Plots and images of the parable (To the problem of interpretation of the figurative meaning of the modern picture)," in *Soviet painting,* LXXXIV (1981), p. 91-92.

"The Prophet" is a tapestry that pushes "the measure of the conditional" in the stylization of forms. The artist overuses Kazakh national symbols and thus ends up with the unsatisfactory solution that demonstrates the frequent mistakes of young artists too eager to capitalize on commoditized imagery. As a result, it threatens to dilute the achievements of the artistic development of the monumental and decorative art form in Kazakhstan. The modern global information culture seduces artists with commodification. It is important not to retreat into cliché stylization techniques that generate epigones, "especially in the context of a universal craving for style unity"[16].

The tapestry "The Prophet" employs the traditional symbolism of pilgrim, an eight-pointed star, a camel, labyrinth-like patterns created by moons in the imitation of Arabic calligraphy. The combination of imagery touches the sacral aspects of Islamic culture and suggests that the religious-mystical teachings of Sufism strongly influenced Doszhanov.

There are some parallels between Sufism in philosophy and minimalism in art. Sufism teaches abstinence and simplicity in life manifestations, prefers freedom over dogmas, rejects national and caste prejudices, and emphasizes the transience of life. Minimalism as an artistic principle inspired the artist to use less imagery with more meaning.It values the potential and encourages to implement creative ideas.

Sufism inspired a spiritual person to overcome the negative qualities such as selfishness, laziness, intolerance, pride, etc. Sufism brings the understanding of pure beauty to the world. The Sufism symbolism permeates the medieval classical near and middle Asian poetry in the works of Ahmed Yasawi, Rumi, Hafiz, Jami,Nami, and Kazakh poets Bukhar-zhyrau, Shakarim, Abai, MukagaliMakatayev. However, most importantly, Sufism preaches love for all elements of Creation and the Creator. The Sufism follower sees the Divine in everything that is an actual quality of the artist.

Sufism is shared from teacher to student, who is "thirsty" for knowledge. The role of the teacher is to bring the student into awareness. The teacher and the student are not equal in status but equal in their thirst for wisdom. The famous proverb says: "A student is ready he meets a teacher." The same principle works in art: the master takes the apprentice when he is ready.

Let's examine the imagery of the labyrinth with its subtle semantic parallels that ultimately complicates and enriches the artistic content of the work. The most obvious interpretation of the maze is a human life with many taken and lost chances. One more explanation for the labyrinth is knowledge and wisdom. If a student does not want to be lost in the maze, he needs to find a teacher who would be his guide.

Sufism postulates the obligation of the teacher to pass his knowledge to a young follower. Therefore, the old prophet leads the camel. The mission of education connects the two figures. It also suggests that the responsibility to lead and share the knowledge rather than hide it.

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[16]N. Nikolayeva, *Stylization and experiment*, Soviet Decorative Art 73/74, Moscow, Sovetskiy khudozhnik*,* 1975, 179.

Malik Floberovich MUKANOV, Baurzhan Nurbekuly BAYDILDA, Raushan Erkenovna BAZARBAEVA

Our criticism of the tapestry includes two negative points. The first one is that it lacks in scale considering its subject and the second one in our view, is the congested and busy composition. The first point can be corrected by increasing the size of the tapestry. The second critical remark should be treated with more attention because if not addressed it can negatively affect the future works of the artist. In our view, the figures of the prophet, the moon, and the camel are not tied in dynamic movement. The static images contradict and destroy the overall theme of the tapestry: the teacher on his way to share knowledge, experience, and wisdom.

Stylization can achieve the powerful artistic effect with the metaphorical plot and images rendered in laconic and monumental monochrome graphics. Moreover, we advise the young artist to limit the use of obtrusive red color.

In conclusion of a critical review of Doszhanov's artworks, it should be noted that popular "-isms" like abstractionism or techno-minimalism distract aspiring artists into the formalistic solution deprived of human presence and warmth.By "human presence" we mean the depiction of exclusively human characters on the tapestries. On the contrary, "... an exciting, truly human presence means something indispensable – human intimacy and psychology. Its lack is at the core problem of contemporary art that can transform society, the collective (or individual) consciousness. That is why very often in artworks men and women appear more real than in life. Many great artists of the past were capable of such masterpieces"[17].

Bauyrzhan Doszhanov is at the beginning of his artistic career that includes possibilities for both creative achievements and mistakes. His artworks prove that he is in the search for the unity and integrity of form and content. They evoke intellectual discoveries and emotional insights in the audience. Despite his young age, Doszhanov is seen as one of the most promising aspiring artists in Kazakhstan. A new generation should be inspired by the words of Givi Kandareli, the founder of the Georgian tapestry school. His "manifesto of creativity" states: "One thing is clear to me, that none of my future works will be connected with the fashionable "empty" trends. Please, do not see me as infected with conservatism. On the contrary, I always welcome everything new. I am always happy to see in the artistic search for the new. Art is impossible without growth. I do not want to encourage the young artists to become imitators of foreign models and clichés just to create a silly buzz around their work"[18]. In our opinion, despite some creative pitfalls, Doszhanov will develop into a prominent figure in the Kazakh tapestry art scene.

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[17] R. Somvil, "Sixteen Years Later. Creativity," in *Sovetskiy khudozhnik,* VIII (1986), p. 20.
[18] G. L. Kandareli, *Soviet Decorative Art 77/78*, Moscow, Sovetskiy khudozhnik, 1978, p. 12-13.

Lazzat MUKHTAR

The Concept of Childhood in Sue Townsend's The Secret Diary of Adrian Mole and John Irving's A Prayer for Owen Meany

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Abstract: *This article studies the concept of childhood as the content side of the word sign and considers the main directions of this research. It is noted that the concept of childhood is close to the concept of child, but they are not identical, because their lexical and semantic features are in different planes. The features of the concept of childhood are analyzed by the example of the novels The Secret Diary of Adrian Mole by S. Townsend and A Prayer for Owen Meany by J. Irving. Based on the analysis carried out, it is asserted that the concept of childhood is only partly universal; for each writer this concept has its own unique characteristics.*

Keywords: concept of childhood, nomination, artistic text, English-language literature, concept structure

Introduction

One of the most relevant problems of modern philology is the identification of the concept as the content side of the word sign that implies notions, which are related to the mental, spiritual and material life, socially and subjectively interpreted, fixed in the collective experience of the people, as well as form historical roots in their life and correlate with other associated or opposing notions. The problem of studying the concept from the point of view of the interaction between the universal, national and individual author's principles is also urgent.

To date, there are three main directions of research of the concept, which are based on a common position: the concept is what defines the content of the notion, a synonym for meaning. Representatives of the first direction, such as N.D. Arutyunova, A.D. Shmelev and T.V. Bulygina, consider the semantics of the linguistic sign as the only means of formation of the content of the concept. Representatives of the second direction, such as E.S. Kubryakova, V.Z. Demyankov[1], Yu.G. Pankrats and L.G Luzina, study the concept from the point of collision of the word meaning with the personal and national experience. According to a number of researchers, the concept is a kind of intermediary between the word and the reality[2]. Representatives of the third direction, such as V.N. Teliya and Yu.S. Stepanov, emphasize the culturological aspect of research. In particular, they consider the concept as the main cell of culture in the human mental world and culture as the totality of concepts and relations between them.

It is advisable to consider the concept in the context of understanding that each language, including the language of a particular literary work, is characterized

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[1] V: Demyankov, "The term "concept" as an element of terminological culture," in *Language as a Matter of Meaning,* 2007, p. 605-621.

[2] E. S. Kubryakova, V. Z. Demyankov, Yu. G. Pankrats, L. G. Luzina, A *brief dictionary of cognitive terms*, Moscow, 1997, p.244; Elena V. Lapina, Ljudmila A. Obukhova, Vladimir N. Mezinov, Valentina V. Gladkikh, Olga A. Popova, "Social and Humanistic Values of Teachers in the Supplementary Vocational Training System (on the Ecample of Voronezh Oblast)," in *Astra Salvensis,* VI (2018), no. 11, p. 577.

by a certain way of world perception and organization. According to Yu. Apresyan[3], meanings formulated in the language are united in an integral system of notions, a kind of philosophical position that is partly of a universal and national nature. At the same time, it is necessary to take into account the close interrelation of the language (the language of the work) with national culture, which determines a certain value system, as well as with the moral and spiritual attitudes of society at this stage of development. Very revealing in this respect is the specificity of the concept of childhood in the language of literary works.

The above aspects determine the choice of the topic, since its relevance stems from both the interest of modern philological science to study the concept as a whole, and attention to the implementation of specific concepts in literary works.

This study gives an interpretation of the implementation of one of the main concepts related to human life in literary works. The specificity of this interpretation is dictated by the need to study the "age" concepts, and the ambiguity of their interpretation in linguistics and literary criticism.

Methods

This article uses the following methods: the comparative-historical method, which helps to analyze the works of different national literatures; the hermeneutical method, which consists in interpreting dominant figurative structures; the receptive method, which consists in applying the ideas of the school of receptive aesthetics on the availability of a certain program of text perception in the analyzed works; the complex approach, which is based on the application of methods of other sciences (linguistics, psychology, cultural studies).

Results

Within the framework of this article, the specificity of the concept of childhood was examined by the example of literary works and their translations, in particular, the novels *The Secret Diary of Adrian Mole* by the British writer Sue Townsend and *A Prayer for Owen Meany* by the American writer and screenwriter John Irving.

The concept of childhood is the most important in the conceptual sphere of these literary works. However, based on the ideological and creative attitudes of the writers as well as on their individual past, the interpretations of childhood in their works differ. For example, Sue Townsend talks about childhood as a period filled with various (serious and not serious) difficulties: complicated relationships with parents, lack of money, first love and spiritual solitude intersect with worries that you failed to do chin-ups at school, the dog ate your homework, or that you have a large pimple on your chin, etc.

In John Irving's *A Prayer for Owen Meany*, childhood appears as a kind of spiritual transformation of the protagonist, after he hits a foul ball that kills his best

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[3] Yu. D Apresyan, "Integral description of language and systemic lexicography," in *Languages of Russian Culture*, 1995.

friend's mother. After this incident, the protagonist begins to feel like he is an "instrument of God" and discovers that he has amazing abilities (for example, he can foresee the future).

A comprehensive analysis of the above works allows us to identify the lexical means of representation of the concept of childhood, and to offer a semantic classification of nominations in English and Russian. When depicting systemic relations in the sphere of nomination of this concept, we applied the principles and methods of studying lexical-semantic, lexical-grammatical and thematic groups. The keyword (the name of the concept) is the noun 'childhood', which displays the core features of the considered concept.

In modern English, the lexical unit 'childhood' is used in the following meanings:

1. The state of being a child;
2. The time in which persons are children;
3. The condition or time from infancy to puberty;
4. The state or period of being a child[4].

Thus, the core of the concept of childhood consists of a number of features, namely "time", "state", "person", and "not an adult". It should be noted that the seme "not an adult" is identifying for all the nominations of childhood and differentiating with respect to the nominations of other age-related states and periods. The concept of childhood includes the following thematic series: child, infancy, babyhood, boyhood or girlhood, puberty, minority, adolescence, teens.

Based on the study, we came to the conclusion that the concept of childhood is only partly universal – the existing differences relate mainly to the artistic and value aspects of the concept and its specificity.

Discussion

The concept of childhood is one of the so-called "age" concepts that includes the concept of a period of time from birth to adulthood. This concept is basically nationwide (universal), because regardless of nationality everybody was a child once. In literature, this period is characterized either as a happy, light, carefree, gay, but rapidly passing stage of human life, or as a heavy, joyless and difficult stage[5]. The most important characteristic of childhood is the place where it takes place. Despite the fact that the interpretations of the concept of childhood, like any other definition, have an ambivalent character, it is often represented by positive connotations.

The concepts of childhood and child are very close in meaning, but they are not identical, because their lexical and semantic features are in different planes. For example, the lexico-semantic field "childhood" is much broader, being in the conceptual space of "time"[6]. Anyway, these concepts are related: they characterize the specificity of the child's thinking and worldview, his spiritual, mental and

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[4] Explanatory Dictionary of English. Retrieved from: http://translito.com, accessed 07. 03. 2018.
[5] *Ibidem.*
[6] V. V. Tsurkan, *Anthology of artistic concepts of Russian literature of the XX century*, Moscow, 2013.

psycho-emotional state. In particular, the concepts of childhood and child are characterized by the following:

1. Integrity of the child's soul, its naivety and frankness; absence of any split and artificiality in the child; spiritual and mental health.

2. Children's mythology, mythmaking and creative energy.

3. Freedom from stereotypes, norms and conventions; freedom of expression; spiritual freedom.

4. The unusually wide and rich world of children's fantasy, as well as playing as the main form of children's activity[7].

The structure of the considered concept is based on the juxtaposition of childhood as the initial stage of human life and maturity as the highest stage of physical and intellectual development. However, with respect to the spiritual life, this juxtaposition is conditional, due to the understanding of childhood as a certain state of the soul. For example, in literary works this is implemented at the level of a conditionally metaphorical conception of childishness; therefore, the understanding of the concept of childhood cannot be limited only to physiological connotations.

According to a number of philosophers and psychologists, the most important element of the structure of this concept is the understanding of childhood as a kind of the creative principle. For example, S. Freud compared childhood with the unique world created and perceived by children with a great deal of seriousness and sincerity[8]. For E. Berne childhood was, first of all, a time of creativity, joy, spontaneous promptings and intuition[9]. F. Nietzsche defined childhood as a period when a person can reach the highest level of creative self-improvement[10]. Thus, from the standpoint of philosophy and psychology, the adult's "childishness" can be interpreted as a special way of world perception and world view, which characterizes a creative, extraordinary personality.

From the standpoint of Christianity, childhood is a state of the soul, when man reaches the essential and perfect part of his true self. The religious aspect in the interpretation of childhood consists in the perception of the child as the ideal of man. In other words, the children's spiritual life (spiritual organization as a type) is closer to the ideal than the adult's. At any rate, childhood is a multidimensional psychosocial and cultural phenomenon. From an ontological point of view, it can be viewed as a definite stage of human life, which takes place from the child's birth to adulthood and includes a number of stages.

When considering the block of English-language literary works, we identified a number of nominations for infants and newborns: newborn, baby, infant, babbie, neonate, etc. The large number of nominations for infants and newborns indicates that in the English artistic language infant age is characterized as very important and quite responsible. Early and preschool ages are not so

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[7] *Ibidem.*

[8] S. Freud, *Artist and fantasy*, Moscow, 1995, p.130-135.

[9] E. Berne, *Games people play: The psychology of human relationships*, St. Petersburg, Lenizdat, 1992, p. 400.

[10] F. Nietzsche, *Thus spoke Zarathustra: A book for everyone and no one*, St. Petersburg, 1990, p.17-25.

thoroughly conceptualized in English. Junior school age is reflected in the following nominations: schoolboy, schoolchild, first-former, schoolkid, pupil, repeater, etc.

In Townsend's *The Secret Diary of Adrian Mole*, the concept of childhood is implemented through various figurative-metaphorical means. Since the novel is written in the genre of a diary, the linguistic characteristics of this concept can be obtained only through the prism of the protagonist's subjective view on certain events, incidents, facts of life, which are either ascertained or estimated. The specificity of this genre is that the author entrusts the protagonist with the complete freedom of action; the protagonist "determines" the course of the narrative himself, and the author does not "interfere" in it. All this creates a special emotional atmosphere in which the work is perceived. For example:

"*Saturday January 24th*

Today was the most terrible day of my life. My mother has got a job doing her rotten typing in an insurance office! Shestarts on Monday! Mr. Lucas works at the same place. He is going to give her a lift every day.

And my father is in a bad mood – he thinks his big-end is going.

But worst of all, Bert Baxter is not a nice old age pensioner! He drinks and smokes and has an alsatian dog called Sabre. Sabre was locked in the kitchen while. I was cutting the massive hedge, but he didn't stop growling once. But even worse than that! Pandora is going out with Nigel!!!!!

I think I will never get over this shock"[11].

«*Суббота, 24 января*

Сегодня – самый страшный день моей жизни. Маму с ее дурацкой машинописью взяли в страховую компанию, где работает мистер Люкас. Он будет возить ее на службу.

Папа сильно не в духе – боится неминуемой катастрофы.

Но хуже всего: Берт Бакстер – вовсе не милый пенсионер-старичок! Он курит, пьет и держит огромную овчарку по кличке Сабля. Пока я подрезал разросшийся кустарник, ее заперли в сарай, и она все время выла. А самое ужасное - Пандора ходит с Найджилом!!!

Вот уж этого я точно не переживу» (translated by I. Knyazev).

Adrian is a very kind and intelligent boy. At the age of thirteen, he writes poetry, looks after a pensioner, earns money by delivering newspapers, and often has to fulfill the duties of his parents. Adrian's mother, who thinks only of herself, does not know how to do the housekeeping and does not worry about the comfort in the house. His father, who lost his job and fell into a depression, uncontrollably withdraws money from credit cards. Adrian's parents live their own lives and practically do not pay attention to their son, which is why he had to become an independent person early. The author introduces Adrian into the world of adults who do not know how to cope with their own problems and are completely irresponsible, thereby contrasting the child's reasonable, somewhat naive, world with the serious and, at the same time, senseless existence of adults.

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[11] S. Townsend, *The Secret Diary of Adrian Mole*, London, Penguin Books Ltd, 2012, p. 336.

"The Concept of Childhood in Sue Townsend's The Secret Diary of Adrian Mole and John Irving's A Prayer for Owen Meany," *Astra Salvensis,* VI (2018), no. 12, p. 615-621

The concept of childhood in Irving's *A Prayer for Owen Meany* is revealed in a different manner, as it is closely related to the concept of faith. For the writer childhood does not have clear religious notions in the mental and spiritual world; it is rather an experienced than conceivable phenomenon, an object of the author's bright emotions and sympathies. In his novel, Irving tried to recreate the child's religious consciousness. Various mysterious and inexplicable events take place in the protagonist's life. The protagonist of the novel, an appealing and tragic small boy with a rough voice, turns out to be a person who knows about his mission in advance, and his whole life, in fact, is a preparation for the main thing that awaits him at the end of the journey.

The concept of childhood in *A Prayer for Owen Meany* is based on the assertion that the child is closer to God than the adult. Irving believes that this is the basis of the child's religiousness and engagement with God. The God's living closeness is perceived by Owen as a mystery. His bewilderment is caused by any violation of the natural order as well as any (often quite prosaic) event, understood in the context of religion or belief. For example:

"When I complained about church, I complained about the usual things a kid complains about: the claustrophobia, the boredom. But Owen complained religiously. A person's faith goes at its own pace, Owen Meany said "The trouble with church is the service. A service is conducted for a mass audience. Just when I start to like the hymn, everyone plops down to pray. Just when I start to hear the prayer, everyone pops up to sing. And what does the stupid sermon have to do with God? Who knows what God thinks of current events? Who cares?"[12].

«Когда я жаловался на церковь, это были обычные детские жалобы – тут страшно и скучно. Но недовольство Оуэна имело религиозную подоплеку. «Каждый человек верит по-своему, – говорил Оуэн Мини. – Что плохо в церкви – так это служба. Служба проводится сразу для целой массы народа. Как только мне начинает нравиться гимн, все тут же хлопаются на колени и молятся. Как только я прислушиваюсь к молитве, все вскакивают и начинают петь. А взять хотя бы эту дурацкую проповедь – какое она имеет отношение к Богу? Кому известно, что на самом деле Бог думает о текущих событиях? И кого это волнует?»» (translated by V. Prakht).

The protagonist's attitude towards reality is mythological in nature. The mythological components of the concept of childhood, considered by Irving, include:

- the desire to create a different, more interesting life;

- the inability of the child's consciousness to distinguish between the notions of game, myth, religion and faith;

- calm acceptance of happiness and grief, joy and sadness, good and bad events.

Owen creates his own world, by modifying everything around him, giving it his own meaning and coming up with his own explanations. He lives with a constant sense of "higher meaning" (not only at the spiritual level, but also at the mundane level) perceiving it intuitively. Lexical, semantic and syntactic language

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[12] J. Irving, *A Prayer for Owen Meany*, London, Black Swan, 2010, p. 720.

means in this novel are aimed at giving this description.

Conclusions

The analysis of the two novels allowed us to conclude that the concept of childhood is only partly universal: the existing differences relate mainly to the artistic and value aspects of the concept and its specificity, which in the English-language literature is expressed in the intensity of evaluation attitude and the specificity of associative links[13]. Thus, the value side of the concept of childhood involves the positive evaluation attitude of writers, including S. Townsend and J. Irving, towards childhood as a period of human life from the standpoint of moral values.

In general, in the works of such different authors, similar means of implementing the concept of childhood can be traced, which, undoubtedly, speaks of a unified principle for the implementation of the concept itself in different national literatures. However, there is a difference in this implementation – at the level of images and plots.

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[13] I. A. Kalyuzhnaya, *The concept of childhood in German and Russian linguocultures. The author's abstract of doctoral dissertation*, 2007.

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Global Changes of Family Unit in Modern Russia

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Abstract. *The current study is relevant due to the necessity to analyze transformations in modern family-marriage relations. The objective of the study is to consider inevitability of the given transformations as an integral part of natural changes in modern Russian society. The leading approach to research of the given problem is the opinion that in new conditions of existence and society development an active process of change of former, traditional, patriarchal male dominated families with clear split of roles into new forms of family-marriage relations is taking place. The paper demonstrates a family-unit as a part of global social and economic system in which structural changes of the whole system naturally involve changes of its elements; changes typical for a modern family-unit in marriage behavior, family functions and value orientations are described. Research findings represent practical scientific importance for those working in the field of social research in sociology, psychology, population science.*

Keywords: globalization, family unit, family transformation, family values, family functions, Russian Federation.

Introduction

Nowadays, the problem of globalization is one of the most discussed topics both by scientists and ordinary people as it affects various aspects of societal activity. But the emphasis is primarily made on two aspects of globalization – economic aspect and political one. However, consequences of globalization become apparent in other spheres of societal activity, the system of family relations including. At this point it is quite possible to agree with opinion that the family unit is some kind of social microcosm, its structure represents micro model of the larger society. That kind of social microcosm reflects the whole range of social relations[1]. Such assessment is far not new. "The separate family unit gives us an insight into the same contrasts and contradictions in which the society divided into classes has been developing since time when an epoch of civilization approached and which is incapable neither to resolve, nor to overcome them"[2]. Each socio-economic formation is characterized by the revision of norms of family relations which to some extent reflect its specific traits. Thus, emergence of the traditional

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[1] Yu. Goncharov, *Siberian City Family of the Second Half at the end of the 19th – at the beginning of the 20th Century*, Barnaul, AltGU, 2002, 384 p.

[2] F. Engels, *Origin of Family, Private Ownership and State*, (2nd ed.). Moscow, State publishing house of Political Literature, 1961, p. 161. Gladiola Mrejeru, "Methodological Aspects Regarding Religious Education for the Young School," in *Astra Salvensis,* VI (2018), no. 11, p. 65.

monogamous, patriarchal family is caused by accumulation of private property on means of production in hands of the man (husband, father, son, grandfather, etc.).

Throughout societal development the role of the family unit as a social institution has been undergoing considerable changes. Transformations were caused by various factors, first of all, transformations of social and economic relations and changes in mental and ethical standards and rules. Thanks to its flexibility and universal ability to adapt to peculiarities of social structures, the family unit has created a huge variety of family types, beginning with traditional multiple family structure with many children up to nuclear one with few children. And at present both in Europe, and in Russia the classical patriarchal family has gradually being replaced by modern informal and alternative family types (co-habitation, guest marriages, group marriages, same-sex marriages, communes, etc.). Changes involved affect family relations both as social institution in the whole and individual family in particularly. Changes affect absolutely every sphere of family life: the structure and the number of family members, material security, mutual relations between family members, etc.

Major transformations of family relations can be traced to forming of new value orientations which are based on aspiration to personal freedom and priority of material consumption. Under this influence the family unit has been changing its forms and has been acquiring new characteristics and qualities, some of which challenge safe existence of modern society.

These changes in one form or another are broadcast vertically (next generation) or horizontally (representatives of one generation). And here we can agree with the following opinion that ordinary historical reflection, the form of which is the construction of a past reality (in the form of a school, university course of history or textbook, for example) is designed to teach how the transfer of historical knowledge to "all" or "many." And these "all" or "many" will use and even transmit this knowledge in practically unchanged (in relation to the previously received) form "other" (for example, children in the family)[3].

Methodology and Methods

The methodological basis of this work is the evolutionary approach, formed due to the works of G. Spencer, L.G. Morgan, F. Engels, M.M. Kovalevsky, S.P. Tolstova, S.I. Famine, etc. In the context of this approach, the replacement of historical forms of family and marriage institutions, the transformation of family functional-value bases is viewed as a natural development process reflecting changes in socio-economic social relations. As the basic research methods, the authors of the work used methods of theoretical analysis and synthesis, comparative-historical analysis, generalization and interpretation.

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[3] V. Kudashov, S. Chernykh, M. Yatsenko, L. Grigorieva, I. Pfanenshtil, D. Rakhinskiy, "Historical reflection in the educational process: an axiological approach," in *Analele Universitatii din craiova - Seria Istorie,* I (2017), p. 139-147. Natalya V. Goltsova, Elena V. Yakovleva, "The Content of Safe Socialization of the Younger Teenager in a Family Environment," in *Astra Salvensis,* VI (2018), Special Issue, p. 21-28.

Igor Vasilevich MALIMONOV, Dmitriy Vladimirovich RAKHINSKIY,
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Findings and Discussion

Thus, what is happening today in the life of a modern Russian family? Findings of Russian philosophers, sociologists, demographers, psychologists demonstrate the numerous changes in family relations. Analyzing various opinions about transition from the traditional family type to the modern one, it is necessary to underlying like-minded positions of various authors which send us to the evidence of these changes.

Russian researchers mark out the following negative changes in characteristics of the modern Russian family unit: 1) Few children, 2) Nuclearization with typical conjugality; 3) Late marriage; 4) Easy divorce[4]. In addition there exist numerous descriptions of similar tendencies, namely, mass nuclearization of the family units, …increased number of aged single persons, …a considerable drop in marriages, … dramatic increase in number of single mothers (unwed motherhood), in number of lone-parent families with children, male deuterogamy, … a great number of families with few children[5]. Table 1 shows similar differences between traditional and modern family types[6].

Table 1. Differences in family types

Traditional Family Type	Modern Family Type
patriarchal (with senior\male dominance)	Biarchal ("bi"-two), based on spouses equality
precise task sharing between spouses	Functions of spouses are blurred
compound, enlarged multigenerational family with numerous relatives	Nuclear family which consists of parents and their children
With many children	With few children
Family unit as an agent of production	Family unit as a social community which is predominately materialistic, domestic and leisure-time
Parenthood and kinship play the leading role in the family unit	Conjugality – the leading relation in a family unit
Family unit – social unit, family for society	Self-value of a family unit, the importance of interpersonal relations in the family unit
Major functions – economic, domestic, leisure-time, reproductive, educative	Basic functions – sexual, socio-psychological, cultural

Likewise we cannot but agree with the opinion that a number of the major trends such as urbanization, industrialization, demographic revolution and transition to industrial type of social organization of modern society in many respects have already taken place. Besides definite quantitative indicators of a new society were achieved; but their qualitative readings differ from those prevailing in modern society. Russian society still represents rather complicated correlation of elements of backwardness and development, traditionalism and modernization, dynamics and stagnation. The coexistence of the above mentioned inconsistent

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[4] A. Kovaleva, "Negative Transformation Factors of Traditional Family," in *Academic Notes of TOGY,* VI (2015), no. 1, p. 265-272.

[5] A. Antonov, *Sociology of Family*, Moscow, Unfra-M, 2007.

[6] Yu. Vishnevsky, *Sociology of Youth*, Ecaterinburg, Ural State Technological University.

elements creates ambivalent socio-cultural environment in which social and political processes of the newest Russian history are in the constant flux[7].

Changes in system of family relations have substantially influenced marriage behavior as well. Changes in the character of the interfamily relations, characterized by transition from authoritative-patriarchal relations to more democratic and equal in rights, have affected the process of choosing a future spouse, marriage, and the role of intermediaries[8]. Those changes become apparent in the phases of courting, marriage, the beginning of family life and the birth of the first child. In this way when modern marriage behavior is described the following characteristics are marked out: inadequate motivation of the marriage (for example, the partners get married because one of them wants to separate from his or her parental family), the considerable divergence in family traditions and background of the spouses, structural differences of parental families (one of spouses is the only child, another one is from a larger family), wedding when family members or friends are not present, pregnancy of the wife before marriage[9].

With reference to stability, sustainability, duration of the modern family unit here we again face considerable changes. The modern family unit is extremely unstable; from the very beginning it encounters a great deal of difficulties. Here it is necessary to pay attention to antenuptial pregnancy as one of the motives of marriage. In case people are connected by the deep and long feelings pregnancy serves as the purpose of entering into a marriage, as a measure of responsibility voluntary taken up. But it is quite frequent when pregnancy is the result of such negative tendency as early beginning of sexual life which is characteristic both for young males and females. In this case, forcible marriages become from the very beginning the reason of divorce.

After marriage the spouses face new difficulties – adultery, selfish behavior of one of the spouse or economic problems – which lead to family breakup and divorce becomes the habitual practice, easy and even desirable alternative to family life. To estimate the divorce rate in modern Russia it is enough to look at the number of divorces in 2014 when 1000 marriages ended in 566 divorces[10] (Table 2). Negative influence of divorce is formed at all stages, beginning with primary incident and ending in family breakup.

Table 2. Number of marriages and divorces in Russia

Marriages			Divorces		
Years	Units	Per 1000 of population	Years	Units	Per 1000 of population
2009	1199446	8,4	2009	699430	4,9
2010	1215066	8,5	2010	639321	4,5

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[7] B. Bim-Bad, S. Gavrov, *Family Modernization: Macro Sociological, Economical, Anthropological and Pedagogical Analysis,* Moscow, Novy Chronograph, 2010.

[8] T. Chistyakova, "Value of Information in Situation of Choice of Marriage Partner," in *Nizhniy Novgorod University Bulletin,* VIII (2007), no. 3, p. 137-142.

[9] K. Belogay, "Psychological Tasks of Marriage and Factors of Stability of Marital Relations," in *Kemerovo State University Bulletin,* VIIL (2010), no. 3, p. 21-26.

[10] *General Coefficients of Marital and Divorce Rates in the Russian Federation in 2014.* Available at: http://www.gks.ru/bgd/regl/b14_106/Main.htm, September 12, 2015, accessed 12. 02. 2018.

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Svetlana Mikhailovna TRASHKOVA

2011	1316011	9,2	2011	669376	4,7
2012	1213598	8,5	2012	644101	4,5
2013	1225501	8,5	2013	667971	4,7
2014	1225985	8,4	2014	693730	4,7

The reasons of stains are different, among the main (according to researches WCIOM) there were a treason (24 %) and poverty (21 %) (WCIOM, 2015, Table 3).

Table 3. The main reasons for stains in Russia

Payment order №	Possible answers	Number of %
1	Treason	24
2	Poverty	21
3	Misunderstanding	19
4	Alcoholism	16
5	Different views	8
6	Lack of the housing	6
7	Another	6

Divorce consequences negatively affect all family members, children being in the first place. Another socially significant harmful consequence of divorce is emergence of one-parent family. The negative impact of lone-parent family is so great that the term "socio-psychological ugliness" was introduced[11]. Decisive importance of the family unit manifests itself in a mother who satisfies primary needs of a baby, caresses, stimulates, communicates, gives the feeling of security, sincere affection and coziness. The father represents himself as the authoritative social sample, the pattern of behavior, his presence in the family unit gives the child the feeling of self-reliance and independence in decision-making[11]. Leaving the family by one of the parents psychologically traumatizes a child, leads to heavy and in many cases negative consequences which fail to be compensated. If a mother leaves the family a child is likely to loose self-esteem and to feel abandoned and useless. If a father leaves the family a male child looses the model of male pattern of behavior and a female-child – the pattern of behavior of the opposite sex. Besides, negative child experience of the family breakup is accompanied by the guilt complex formed because of inability of a child to objectively estimate the reason of parental breakup and leaves a child with the feeling that he or she is the main reason of divorce. The restriction on meeting with one of the parents (the father in the majority of cases) is sometimes applied as a certain strategy of punishment of a former spouse. The restriction aggravates psychological trauma of the child and subsequently can generate patterns of behavior of a future husband or wife which would create maximum protection against any form of psychological

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[11] V. Druzhinin, *Family Psychology*, St Petersburg, Piter, 2007.

dependence, that primordially lead to certain distance and closeness in mutual relations[12].

Thus, among the main reasons of the increased divorce rate are the following: possibility of modern women to most advantageously go in for professional career and to maintain not only themselves but their children as well (besides, state protection of property rights of the mother and children after divorce promotes such situation); hasty (thoughtless) marriages; the clash of interests which are the result of the absence of practical skills of mutual concessions and agreements. Besides, the divorce rates are influenced by such factors as increased social tolerance to divorces and weakening of social control over marriage relations[13].

Speaking about the traditional family unit we notice that the major changes have occurred not only in structure but in family value orientations as well. And among the most important transformations of family relations are appearance of new value orientations based on aspiration to maximum personal freedom and priority of material consumption[14].

Describing features of a traditional family we agree that intergenerational continuity constitutes its basis which is reflected in occupational choice, housekeeping, cultural and traditional attitudes, and in the whole way of life. A traditional family pattern is characterized by relationship of solidarity and mutual obligations. Multigenerational family pattern in the system of primogenitors – parents used to be always strong. Thanks to close family relationship as samples of behavior the child took on the full behavioral role model from primogenitors and parents[4]. In a modern family intergenerational continuity has already become outdated. Absence of relationship between generations on the one hand is a tragedy, on the other it is tough objective necessity for the existence of the modern family unit. After all acceleration of socio-economic development of modern society reduces the importance of experience of previous generations. Today we witness that the process of socialization of the rising generation is characterized by orientation primarily to peers (similarity of interests, social and professional experience) not to parents. Thus, in the course of personal and professional development parental influence becomes less significant and at the same time immediate influence of other social groups and peers increases. It leads to the growing influence of non-family groups and generation gap. According to philosophers crisis comes when "the system of beliefs of former generations loses the importance for new generations, and the person appears to be without world"[15]. Social anomia at the individual level is shaped into personal catastrophe

[12] Yu. Vishnevsky, V. Shapko, *Youth Sociology,* Yekaterinburg, Ural State Technological University, 1997.

[13] *Press Release № 2873 About divorce 25 years ago and today.* Available at: https://wciom.ru/index.php?id=236&uid=115312, accessed 11. 12. 2015.

[14] I. Malimonov, I. Sinkovskaya, L. Korol, D. Rakhinskiy, "Modern family values in the context of macrosocial changes," in *Herald of Vyatka State University of Humanities,* V (2016), p. 24-27.

[15] J. O. y Gasset, *La rebelion de las masas.* Edition, 27. Publisher, Espasa Calpe, 1989.

Igor Vasilevich MALIMONOV, Dmitriy Vladimirovich RAKHINSKIY,
Irina Georgievna SINKOVSKAYA, Lyudmila Gennadevna KOROL,
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Svetlana Mikhailovna TRASHKOVA

because of destruction of the world outlook and behavioral stereotypes which are basic for the life activity of any person[16].

In addition, transformations of Russian society at the beginning of 1990s made apparent another problem of value orientation of the modern family unit. Old socialist society values were changed for new market-focused values. It led to the conflict of traditional values and the so-called "new world outlook" trends. However, the system of new epoch values has not been generated yet, the system of the old society values has already being "washed away". In modern Russian society this contradiction is reflected in co-existence of specific market-orientation values (inviolability of private property, tendency to maximize profits, free market cult, survival of the strongest) and democratic ones (equality, freedom, social responsibility, general welfare)[17].

The new social order caused by processes taking place in modern postindustrial societies differs from the former public forms, first of all, by the increased role of the individual in social structure. In this way, as the present technological revolution constitutes the basis for the material component of social transformation, and technological progress stimulates constant necessity for qualified workers, education and self-education gain in importance as the major factors providing social status and recognition to the person[18].

Modern family pattern promotes such system of values in which freedom of individual choice is put above everything else. The above mentioned position is well reflected in some works. The degree of freedom of choice for individuals has extremely increased in modern society, while the bonds connecting them with system of social obligations have distinctly weakened[19]. Similar tendencies lead to the following negative phenomenon in family relations – responsibility for well-being, life and health of people which due to various circumstances do not have possibilities to provide worthy existence without custody (orphanages, retirement homes) is transferred to the state. One of the reasons of such behavior is the so called effect of moral miniaturization. "While people continue to participate in group life, the authority of groups and the radius of trust connected with it have decreased". Thus, the general values which could be shared by members of society became less apparent, and group rivalry became more noticeable[19].

Changes of traditional matrimonial patterns, expectations from the spouse and women double employment have considerably reduced traditional male domination within the family unit. And we can better understand that the traditional family pattern, in which duties were divided between a man and a

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[16] A. Zhulaeva, *Genesis of Spiritual Culture of Rural Woman in Soviet Siberia*, Ufa, Aeterna, 2015.

[17] M. Karnaukhova, *Basic Tendencies of Diversification of World System of Evaluation of Qualities of Obtaining Knowledge in Education at the Turn of XX-XXI centuries*, Ulianovsk, 2006.

[18] I. Kuzina, A. Vinokurova, "Social and Personal Factors of Transformation of Family Value Orientations in Modern Russian Society," in *Engineering School of Far East Federal University,* I (2009), p. 150-156.

[19] F. Fukuyama, *Great Rupture*, Moscow, Isdatelstvo AST, 2004.

woman, ceased practically to exist. The modern economic conditions characterized by prevalence of brainwork over physical one allow the woman to turn from a cook and laundress into a competitive unit in the labor market and force to reconsider usual division of labor between sexes. Now women actively master trades which were earlier accessible to men only. Swift social evolution is at the heart of this process. This evolution manifests itself in the specific character of the process of socialization and forms certain psychological traits at a successful person by his or her midlife (35 years) irrespective of sex[20]. The research concludes that the Russian women (business-women) tend to generally admit at themselves certain male qualities which are revealed both in professional and private life[20].

Other resources point out similar changes, namely, active labor involvement of women affected interpersonal relations between a man and a woman, marriage and family relationships. Having got the equal rights the woman changed her opinion on family life and childbirth[21]. But there exists another result of women double employment. Meanwhile women are engaged in housekeeping to much greater extent than men are and female housekeeping employment considerably exceeds the male one. According to Chernyak time effort difference in housekeeping for women and men accounts for from 2 to 3 times[22]. Here again the major dilemma of life of a modern woman is displayed – "family life and work". It leads to the necessity to much greater extent to combine various roles behavior. Thereof male discontent for the lack of attention to him and children appears. The woman was given the opportunity to be employed but still she has to go on with housekeeping according to traditional behavior pattern. Her everyday life is full of heaps of housework[23]. At present due to economic reasons in many cases a woman cannot simply choose between her career and her family life. The results of the research carried out among students show domination of egalitarian orientations at girls/women: "Female students plan to gain certain social and economic status with the help of education. The family life (motherhood) in the system of traditional female values is pushed to the sidelines giving way to professional sphere"[24].

Family functions have been changed. Importance and necessity of the family unit as a social institution is well traced only through its societal functions. It is obvious that family functions depend on public relations in general and the level of cultural development of the society in particular. In this connection during a

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[20] I. Sinkovskaya, *Gender Strategies of Students. Modern problems and the ways of their solving in science, education, manufacturing and transport,* Odessa, Chernomorie, 2010. Evgeniya S. Romanova, Larisa Yu. Ovcharenko, Boris M. Abushkin, Boris N. Ryzhov, Anna G. Akhtyan, "Family Education in Russia," in *Astra Salvensis,* VI (2018), Special Issue, p. 287-297.

[21] Yu. Yushkova-Borisova, "Modern family and Measures of Stimulation of Birth Rate," in *Nizhniy Novgorod University Bulletin*, IV (2009), p. 132-137.

[22] E. Chernyak, *Sociology of Family*, Moscow, Dashkov & K, 2004.

[23] A. Kubanova, "Women Ideas about Distribution of Economic Functions in Family," in *Psychology in Economics and Management,* I (2011), p. 75-80.

[24] I. Sinkovskaya, *Dynamics of Gender Roles. Modern problems and the ways of their solving in science, education, manufacturing and transport,* Odessa, Chernomorie, 2011.

Igor Vasilevich MALIMONOV, Dmitriy Vladimirovich RAKHINSKIY,
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certain historical period and due to certain social and economic conditions family function increases or decreases.

First of all, reproductive and educational functions of the family unit have been changed. It stands to reason that hierarchy of family functions of the modern family unit and traditional one are obviously different. At present we witness some imbalance between reproductive and educational functions as well as the function of social control which were previously balanced. To give birth to the child and to pay less attention to the child's upbringing is to some extent irresponsible. A modern person puts his or her own interests above all, thus individualism prevails. The modern family pattern is characterized by dramatic decrease in the educational potential of a family unit as well as joint activity of parents and children[4].

The following major family functions have undergone considerable changes: household function (housekeeping, budget, the consumption and leisure activities) and economic one (material maintenance of a family, economic support of minors and disabled members of a family, accumulation and descent of material welfare). Modern family members are always short of time; and improvement of life quality in Russian cities and towns considerably limits household family function and even reduces it to minimum of domestic consumption. After all for family life a certain way of life, fair distribution of family duties, cooperativeness in housekeeping which promote shaping and satisfaction of material needs of a person, generating and supporting of certain household traditions are of fundamental importance. The system of social and economic requirements and moral attitudes of family members, personal life goals, likes and dislikes, characters and ideals on the one hand and subjective features of family members, their consumption needs, level of cultural development, national and ethnic difference on the other influence economic function of the family unit[25].

Transformation of economic function exemplifies reduction of classical institutional family functions and other social institutions start to perform this function due to many reasons. It is not uncommon that in the postindustrial society the family unit transfers the responsibility to take care of their elderly relatives and disabled to state public institutions, such as Department of Health or Department of Human Services. In addition, unemployment benefits help to provide temporary and partial income to people who lost their permanent job. The social insurance fund provides family members with welfare payments for treatment, rehabilitation and health improvement. Thereby, it is precisely social institutions that instead of the family unit support economically disadvantaged people accepting inherent family responsibilities.

Transformation of the modern family unit is reflected in transformation of family ideology as well. For example, feministic ideology considers the family unit as an amplification of the female exploitation and strives to create such forms of family relations which would at most counterbalance the rights and duties of

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[25] T. Panteleeva, G. Chervyakova, *Economic Bases of Social Work,* Moscow, VLADOS, 2013.

spouses. Progressive ideology confirms supremacy of the family institution as the union of companions based on mutual respect, sympathy and love.

Conclusion and Recommendation for Further Research

The traditional family unit which is patriarchal, with many children, expanded, with localization of residence and prevalence of economic, ascriptive and reproductive functions has being replaced by modern, multivariate family type model. From our standpoint the characteristic features of the above mentioned model appear to be the following: egalitarianism and detachment, as well as predominance of late marriages with fewer children, increase in divorce rates, informal and alternative marriages (cohabitation, guest marriages, group marriages, etc.)[26]. Here it is necessary to mention other models – bigamy (when the second family is deliberately created) and increase in quantity of single-mother families (when motherhood out of marriage is deliberately chosen by the woman).

The existing opinions about transformations of the family unit can be divided into two groups: the first group supports the idea that the modern family unit is in crisis; and the second group supports the idea that the process going on is nothing but evolutionary one and we witness formation and realization of the new family model relations.

We should also recognize that the existing types of marriages and their alternative are far not static. Considering the tempo of transformations in modern society we can expect appearance of new forms of relations between a man and a woman with the tendency of free choice and refusal from a future spouse or just a partner. Even nowadays we can already witness new and absolutely unusual for Russian society family relations:

•Open marriages (spouses tolerate voluntary sexual intercourse outside the family);

•Interrupting marriages (spouses tolerate to separate for a certain period of time (a week, a month, half a year) for various reasons – tiredness from each other, long business trips. And the separation is perceived not as a tragedy and rupture of relations but as norm and short interruption in relations);

•The "Swedish" family (sexual union of several men and women).

It is impossible to guarantee that in the nearest future some other unusual types of relations will not appear. In future the family unit in any form will exist but it is simply impossible meanwhile to predict in which one.

Thus, on the basis of the analysis in conclusion it is necessary to notice that changes in existing family relations are the result of the sum total of factors. Among them are: patrimonial unit (features of the parental house: family traditions, relations of parents as spouses, the relation of parents to the child); immediate environment; mass media; literature and folklore; other social institutions, etc. And one of the challenges of modern Russian society is advancing education in the

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[26] I. Malimonov, I. Sinkovskaya, D. Rakhinskiy, L. Korol, "Influence of Economic Factors on Demographic Process of Birth Rate in Modern Society," in *Historical, Philosophical, Political and Legal Sciences, Culturology and Art Criticism. Theoretical and Practical Issues,* LXI (2015), no. 11, p. 114-118.

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sphere of family culture in rising generation. After all it has now become clear that Russian society lacks information about regular positive families which could serve as the examples of the classical, traditional family unit; such type of the family unit which gives force to the child, protects the child, which brings up the independent, full-fledged, self-sufficient person focused not only on individualism but capable to support paternalistic values that constitute the basis for the healthy, full-fledged society and state. Here again we can accept opinion on development of a society in the conditions of globalization to changes in family institution: "the matter is that loss of identity and historical consciousness inevitability results in destruction of the whole system of a life. We live not only a momentary life, it is important for us to comprehend a plan"[27].

For Russian children and grandchildren to be able to accept Russian traditions and moral values and to become valuable citizens of Russia we are obliged to create such information environment that would educate new generations on spiritual values, patterns of behavior corresponding to national Russian culture in which the strong harmonious family unit has always been of utmost importance for family policy.

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[27] D. Rakhinskiy, "Historical Aspects of Globalization as Information Process," in *Historical, Philosophical, Political and Legal Sciences, Culturology and Art Criticism. Theoretical and Practical Issues,* LIV (2015), no. 4, p. 142-144.

Nadezhda I. YASHINA, Svetlana D. MAKAROVA, Marina V. OGORODOVA, Zhanna V. SMIRNOVA, Elena A. CHELNOKOVA, Svetlana N. KAZNACHEEVA

Budget Aspect of Economic Security of the State: Regional Approach[*]

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Abstract. *The article offers a methodology for evaluation of economic security of the state at a regional level using economic and statistical approaches. A ranking of regions on the basis of normative method was conducted in order to improve efficiency of state budget policy implementation.*

Keywords: economic security, quantitative evaluation, regions, budgetary threshold standards, ranking, budget policy.

Introduction

One of the most important issues of economic security of the state is the capability to provide oneself with means sufficient to complete internal and external tasks. Budget system fulfilling this function must have a certain margin of safety. This is necessary in case of unforeseen and emergency circumstances both at the level of the state and at the level of regions so that the authorities could efficiently and timely react to occurrence of any threats and, if possible, prevent them or at least minimize potential economic losses[1].

Budget aspect of region security features such development level of budget system possibilities to influence the economy of a region, which can secure constant development of human potential and improvement of the population's quality of life characterized by education, life longevity, birth-rate, morality elevation, spiritual richness of the population[2].

The diversity of these processes is determined by the multitude of directions of the budget aspect of economic security[3]. Currently, there isn't an integral system for quantitative evaluation of economic security via budget indexes which would allow evaluating overall the directions and scale of threats to socioeconomic development of the subjects of Russian Federation.

Literature review

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[3] I.E. Denezhkina, D.A. Suzdaleva, "The system of indicators for monitoring the economic security of the region", in *Effective anti-crisis management*, X (2014), p. 1-8.

Constitution of the Russian Federation (p. 71, 72, 106, 124)[4]; the Budget Code of the Russian Federation (p. 61.1, 217, 219, 241)[5]; the federal laws "On Federal Budget" and regional laws "On Budget of a Subject of the Russian Federation" which are passed for a target period; federal laws "On Security"[6], "On Strategic Planning in the Russian Federation"[7], Directive of the President of the Russian Federation "On Strategy for National Security of the Russian federation"[8] and other regulatory legislative documents.

Economic security is considerably studied form the point of view of a legal category in the papers of N.G. Dolmatova (2016)[9], G.S. Belyayeva (2014)[10], M.V. Andreyev (2013)[11], Y.I. Kuznetsova (2014)[12], O.V. Morgun, (2014)[13] etc. The research of economic and financial security as an economic category was conducted in the papers of A.A. Felyust (2009)[14], Y.S. Pereverseva et al. (2015)[15], G.A. Borschevsky, (2014)[16] etc. The analysis of the mechanisms of financial security ensuring was conducted in the papers of Y.V. Karanina (2015)[17], V.A.

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[4] *The Constitution of the Russian Federation of December 12, 1993 (as amended on December 30, 2014)*, Moscow, SPS Konsul'tant Plyus, p. 71, 72, 106, 124.

[5] *Budget Code of the Russian Federation of 17.07.1998 No. 145-FZ (as amended on July 31, 1998)*, Moscow, SPS Konsul'tant Plyus, p. 61.1, 217, 219, 241.

[6] *Federal Law of the Russian Federation of December 28, 2010 N 390-FZ "On Security" (as amended on October 5, 2015)*, Moscow, SPS Konsul'tant Plyus. Cf. Elena N. Luchinskaya, Irina S. Karabulatova, Valentina V. Zelenskaya, Sergey A. Golubtsov, "Characteristics of Image of the Russian Family in Modern Advertising Discourse," in *Astra Salvensis,* VI (2018), no 11, p. 702.

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[10] G.S. Belyaeva, "On the issue of the concept of a legal regime", in *Administrative and municipal law*, III (2014), p. 272-285.

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[17] Y.V. Karanina, *Financial security (at the level of the state, region, organization and personality): monograph*, Kirov, FGBBOU in "VyatGU", 2015.

Titov (2014)[18], N.I. Yashina et al., (2008)[19] etc. The regional element of the issues under the investigation was studied in the papers of A.I. Tatarkin et al. (2014)[20], V.A. Chereshnev et al. (2014)[21], N.I. Yashina et al., (2008)[22] etc. The research of the international experience of economic security evaluation and of the possibilities of its application in Russia is presented in the studies of A.V. Minakov (2003)[23], A.V. Galukhin, (2016)[24] etc.

Methods

It is worthwhile to note that, despite rather comprehensive research on this issue, little attention is paid to studying of economic security of the regions as a system of quantitative budget indexes. In order to organize the quantitative evaluation of economic security of the regions, we suggest looking at the possibility of forming a system of indexes via introduction of budget threshold standards.

The research of economic security issues in the budget aspect showed that it is quite difficult to make its evaluation both at the level of the whole state and at the level of regions. It was discovered that, generally, the issue of measuring

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[24] A.V. Galukhin, "Budgetary security of the state as a condition of economic growth", in *Problems of Territory Development*, LXXXIV (2016), no. 4, p. 89-108.

economic security of the budgets in the subjects of the Russian Federation involves the possibility of two approaches[25].

The first approach implies using one integral index, the second – a system of equally significant indexes. Both have advantages, as well as disadvantages.

Results

In the course of research made, it was identified that to make quantitative evaluation of economic security it is appropriate to use a system of budget threshold standards including integral measurements, as well as to set a range of parameter change for a system with low sensitivity to external and internal changes which do not influence the mode of its sustainable development. When arriving at critical values of its criteria, the system becomes instable, i.e. the same criteria of regional budget system functioning have several threshold values indicating a different degree of instability which occurs in case of reaching them. Here we can talk about several threshold budget criteria which allows making an objective quantitative evaluation of the efficiency of economic security of the regions by applying methods of expert evaluation.

The research we've conducted in regards to each analytic index identified maximum etalon values of budget threshold criteria for a region with high (efficient economy function), satisfactory (approximation to imbalanced economy function) and low (instable economy function) level of economic security form the point of view of efficiency of the budget policy conducted[26,27,28].

Thus, each of the mentioned threshold values reflects the marginal state of the system when transitioning to qualitative determination of the negative state of a higher level.

Based on the results of the research conducted, we suggest a methodology of identifying budget security of the regions in the conditions of volatility of economy using economic-statistic methods and systemic analysis methods. Approbation of the methodology was carried out on official data from open data basis of the Russian Federal State Statistics Service in 85 regions of the Russian Federation for 2013 – 2016[29,30,31].

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[26] N.I. Yashina, E.V. Poyushcheva, M.V.Ogorodova, L.V. Lavrenteva, E.A. Semakhin, O.I. Kuryleva, "Theory and practice of human capital assesment in the context of innovative economy development", in *Man in India*, IIIC (2017), no. 9, p. 43-52.

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Nadezhda I. YASHINA, Svetlana D. MAKAROVA, Marina V. OGORODOVA,
Zhanna V. SMIRNOVA, Elena A. CHELNOKOVA, Svetlana N.
KAZNACHEEVA

Based on the definition of economic security, we suggest to use such markers characterizing different aspects of region functioning as budget criteria:

region financial potential (GRP, percentage of state debt in relation to gross regional product, percentage of expenses for state and municipal debt management in relation to GRP, citizen debt load coefficient (thousands, RUB), inflation rate, percentage of expenses for all-state issues in relation to gross regional product (GRP), coefficient of interest expenses);

region budget stability (budget financial stability coefficient, budget financial strains coefficient, budget independence coefficient, budget debt dependence coefficient);

financial resources investment into human capital (percentage of expenses for national economy in relation to GRP, percentage of expenses for environment preservation in relation to GRP, percentage of expenses for education in relation to gross regional product, percentage of expenses for culture and cinematography in relation to GRP, percentage of expenses for healthcare in relation to GRP, percentage of expenses for social policy in relation to GRP, percentage of expenses for physical training and sports in relation to GRP, population life span coefficient).

Budget criteria are assigned into groups by their influence on economic security of the regions and are standardized to identify their integral value and further rating of economic security of the regions.

In the course of evaluation of economic security of the regions, budget criteria can differ in dimensions. In this regard, we have used a method of linear transformation of initial markers, i.e. the values of standardized markers will fall into the set interval between 0 and 1. His period allows transitioning to evaluation through relatives preserving the budget criteria change structure: increase in some of them leads to decrease in region economic security level while increase in other criteria causes increase in region economic security level.

The first group of criteria for which their values are the higher the better include: percentage of expenses for national economy in relation to GRP, percentage of expenses for environment preservation in relation to GRP, percentage of expenses for education in relation to gross regional product, percentage of expenses for culture and cinematography in relation to GRP, percentage of expenses for healthcare in relation to GRP, percentage of expenses for social policy in relation to GRP, percentage of expenses for physical training and sports in relation to GRP, budget financial stability coefficient, budget financial strains coefficient, population life span coefficient,.

The second group of criteria for which their values are the lower the better include: percentage of state debt in relation to gross regional product, percentage of expenses for all-state issues in relation to gross regional product (GRP), percentage of expenses for state and municipal debt management in relation to GRP, citizen

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[31] N.I. Yashina, E.V. Poyushcheva, M.V. Ogorodova, L.V. Lavrenteva, E.A. Semakhin, O.I. Kuryleva, "Theory and practice of human capital assesment in the context of innovative econom y development", p. 43-52.

debt load coefficient (thousands, RUB), inflation rate, budget financial strains coefficient, coefficient of interest expenses.

First group (criteria minimization)

$$H_{ij\,st} = \frac{H_{ij} - H_{i\,\min}}{H_{i\,\max} - H_{i\,\min}},$$

(1)

Second group (criteria maximization)

$$H_{ij\,st} = \frac{H_{i\,\max} - H_{ij}}{H_{i\,\max} - H_{i\,\min}},$$

(2)

where H_{ij} is the target value criterion i of the system of relative economic security criteria in region j,

$H_{ij\,cm}$ is the standardized criterion of the relative criterion i of the system of relative economic security criteria in region j,

$H_{i\,Макс}$ – maximum target value of criterion i,

$H_{i\,Мин}$ – minimum target value of criterion i.

In order to identify economic security of the regions in the conditions of economy volatility, it is necessary to take into consideration the alterability of the indexes characterizing socio-economic condition of the regions.

To rank the indexes of economic security of the regions, we suggest using this formula:

$$CHB_j = \sum_{i=1}^{n} \frac{H_{ij\,st}}{\sigma_i},$$

(3)

where CHB_j is the final standardized budget criteria for region H_{ij};

σ_i is standard deviation of a standardized budget standard of region H_{ij}.

To make quantitative integral evaluation of economic security of the regions in the budget aspect considering the volatility in the region, we identify the integral standardized criterion (KCHB). The indicated integral standardized budget criterion of economic security in the regions is calculated as a total of standardized criteria considering the volatility in the region being a part of the criteria system for evaluation of regional economic security level.

$$KCHB_j = \sum_{i=1}^{n} CHB_j,$$

(4)

Nadezhda I. YASHINA, Svetlana D. MAKAROVA, Marina V. OGORODOVA,
Zhanna V. SMIRNOVA, Elena A. CHELNOKOVA, Svetlana N.
KAZNACHEEVA

where $KCHB_j$ - integral standardized budget criterion of economic security (KCHB) of region j considering the volatility.

The calculated value of the criterion is compared to the appropriate value of the integral standardized criterion reflecting the threshold value for the region belonging to the group with high, medium, or low level of economic security in the regions of the Russian Federation.

The lower the value of the integral standardized budget criterion of economic security in the regions of the Russian Federation ($KCHB_j$) the bigger the efficient state policy of economic security in the area of finance overall.

Table 1 shows the rating of regions by the level of budget security.

Table 1. Rating of the regions of the Russian Federation by the level of economic security based on the evaluation of budget criteria for 2013- 2016. (example of calculations)

	KCHB 2013	Rank 2013	KCHB 2014	Rank 2014	KCHB 2015	Rank 2015	KCHB 2016	Rank 2016
First level of economic security	46.54	8	57.61	6	45.35	5	43.08	5
Altai Republic	45.97	6	70.04	35	45.62	7	43.63	6
The Republic of Crimea	62.99	80	71.87	39	39.49	2	39.91	3
The City of Sevastopol	62.99	81	71.87	40	41.01	4	43.93	7
The Chechen Republic	32.66	1	46.86	1	40.57	3	34.56	1
The Republic of Buryatia	44.27	4	54.96	4	50.98	12	45.41	9
Kamchatka Krai	47.96	10	59.87	9	48.95	9	47.45	11
The Republic of Kalmykia	52.12	17	62.50	15	52.06	14	47.48	12
The Republic of Adygea	51.32	15	60.55	10	53.13	15	49.82	14
Altai Krai	50.21	11	58.98	8	53.38	16	50.07	15
Vladimir Oblast	53.76	27	63.95	19	56.33	21	52.45	16
City of Saint Petersburg	54.92	31	63.82	18	53.95	17	52.46	17
Sakha Republic (Yakutia)	51.34	16	65.23	24	56.26	20	53.52	20
Sakhalin Oblast	58.90	60	68.10	32	58.07	34	53.87	21
The Chuvash Republic	55.65	38	72.82	44	57.34	25	54.38	22
Bryansk Oblast	55.56	36	78.13	55	58.66	40	54.95	24
Primorsky Krai	53.66	25	62.65	16	57.73	29	54.96	25
The City of Moscow	59.83	68	71.10	36	57.40	26	55.48	26
Kursk Oblast	53.38	23	63.18	17	56.99	22	55.54	27
Leningrad Oblast	57.74	52	66.61	27	58.40	37	55.92	32
The Republic of Tatarstan	57.49	50	67.61	30	59.67	44	56.05	33
Rostov Oblast	54.73	30	64.27	20	57.17	24	56.14	34
Stavropol Krai	54.97	33	72.97	45	57.62	28	57.10	35
Second level of economic security	56.03	40	74.69	50	58.96	41	57.15	36
Moscow Oblast	59.55	66	71.92	41	58.40	38	57.19	37
Sverdlovsk Oblast	56.39	44	68.22	33	59.95	46	59.62	49
Nizhny Novgorod Oblast	61.65	78	83.71	66	63.83	66	59.81	51
Voronezh Oblast	58.30	56	73.80	47	60.80	53	60.61	55
Pskov Oblast	53.75	26	85.70	70	60.47	49	60.81	58
Samara Oblast	60.16	71	78.62	58	62.07	59	61.33	61
Ulyanovsk Oblast	57.33	49	80.64	61	62.68	60	61.41	62
Kemerovo Oblast	60.09	70	78.32	56	64.79	73	61.42	63

Belgorod Oblast	61.12	74	83.30	65	63.91	68	61.49	64
Ryazan Oblast	62.90	79	95.27	82	67.89	85	62.44	71
Krasnodar Krai	58.29	55	82.65	64	64.92	74	62.50	72
Vologda Oblast	63.53	85	98.34	85	68.67	86	64.47	78
Yaroslavl Oblast	61.26	76	92.36	78	66.34	78	65.00	79
Magadan Oblast	52.22	18	69.05	34	57.61	27	65.05	80
Komi Republic	58.20	54	75.57	51	65.11	75	65.37	81
Novgorod Oblast	58.50	58	85.73	71	66.71	80	65.59	82
Third level of economic security	63.74	86	93.50	80	66.82	81	65.85	83
Smolensk Oblast	59.40	63	87.20	73	67.66	84	66.21	84
Kostroma Oblast	63.22	84	95.35	83	67.10	82	66.28	85
Astrakhan Oblast	64.67	87	100.83	86	68.98	87	67.42	86
Amur Oblast	59.44	64	86.27	72	66.07	77	67.69	87
Chukotka Autonomous Okrug	63.17	83	114.74	88	75.70	88	70.40	88

The rank of economic security based on preliminary reports on utilization of the budgets of the subjects of the Russian Federation for 2017 shows that ratings of the regions won't change dramatically.

According to the information of the Ministry of Finance of the Russian Federation the debt load in the regions decreases second year in a row. As of January 1 2018, the ratio of the total state debt of the regions and the total volume of tax and non-tax income amounts to 30.5%, which is 3.3 percent points lower than last year. The indexes characterizing debt dependency of regions greatly differs: from 0% in Sevastopol and Sakhalin Oblast to 225.7% in Mordovia. Ratings of budget security of the regions are also associated with this. The most significant increase in debt is detected in the Republic of Mordovia and Chukotka Autonomous Okrug. Due to high level of debt and inefficiency of budget management, treasury control is introduced in Khakasia and Kostroma Oblast. An unsatisfactory quality of regional finance management is recognized for the first time.

According to the data of the Ministry of Finance of the Russian Federation, in 47 subjects of the Russian Federation, the state debt as of January 2018 exceeds 50% of the volume of tax and non-tax income of the budget, out of which in 32 subjects of the Russian Federation the state debt exceeds 70% of their own income.

Sevastopol, the Republic of Crimea, Sakhalin Oblast, Tyumen Oblast, Moscow, Leningrad Oblast, Altai and Primorsky Krai, and Saint Petersburg remain leaders of economic security based on the evaluation of budget criteria in 2017.

Conclusion

The rating evaluation of economic security from the point of view of the budget aspect will allow making current and prospective decisions in regards to the subjects of the Russian Federation which will favor their sustainable socio-economic development based on strengthening their economic security.

Luiza N. GISHKAEVA, Natalia V. DUBININA, Svetlana A. MOSKVICHEVA,
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The Image of a Modern Woman in the Advertising Discourse: on the Material of Media Texts of Glossy Magazines in Russia[*]

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Abstract. *The authors use the material of female glossy magazines to investigate, on the basis of a discourse analysis and the contextual method, verbal features of stylistically strong positions of the advertising text, revealing an image of the modern woman who conducts active professional and private life. It has been established that, implementing the ideological concept of glossy periodicals, these structural elements, designed to play an important role in establishment of contact with the addressee, contain the instruction on value orientations of target audience, urging to strive for success and beauty, and make considerable emotional impact. Stylistically strong elements of the advertising media texts placed in glossy magazines are built taking into account a factor of «own» addressee: the choice of techniques and means of impact appears to be relevant to expectations of audience. The research makes a contribution to development of the relevant directions of linguistics: medialinguistics, linguistic gender studies and linguistic pragmatics.*

Keywords: Addressee, glossy magazine, heading, media text, metaphorical, slogan, techniques, advertising.

Introduction

The importance of glossy periodicals lies in the fact that publications that pursue the goal of glamour propagation and distribute clip-on thinking due to a large number of advertising texts, set life's benchmarks, having a huge impact on the public and individual consciousness. It is the glossy publications that are most actively involved in the creation of this type of person who responds to calls for advertising.

The production of modern media - and glossy magazines in the first place - is aimed at unifying people. Female gloss offers readers a way to a standard "beautiful" life, consisting mainly of fashionable clothes, diets, travel, profitable relationships with the opposite sex, feeling in the mainstream.[1] The accent is shifted from personal originality, own "I", to the similarity of others, to the general "We", belonging to a certain group. Looking through magazines, women find models to follow in the "stars", whose photos adorn glossy pages, see beautiful clothes that one would like to possess, and subconsciously want to treat a group of people who can afford it.

Gloss tells about the prestige of consumption of a particular product, reinforcing this by the fact that the "stars" they are already using and the readers have the impression that the possession of a particular commodity brings them

[1] S. Dasgupta, D. Sinha, S. Chakravarti, *Media, gender, and popular culture in India: Tracking chang and continuity*, New Delhi, India, Thousand Oaks, CA: Sage, 2010.

closer to the life of the elite. As a result, pages of glossy magazines are filled with colorful advertising, which also creates "an ideal world where everyone can experience pleasure, satisfaction, pleasure, joy, bliss. Everyone should be happy, loving and understanding each other ". [2]

We can argue that women's glossy magazines set the criteria for identification.[3] At the same time, a paradoxical situation arises: on the one hand, it is through the reading of glossy magazines that a modern woman receives an array of new information, but, on the other hand, she often loses her personal identity, identifying herself with the heroines of journal articles, as well as with a certain group of readers, trying to be like them. Thus, we can talk about the identity, the grounds of which are broadcasted by women's glossy magazines, as a synthesis of the norms proposed and sometimes even imposed on the reader norms, values, perceptions about the external world and, in accordance with them, about oneself.

Materials and methods

The materials of our research are women's glossy magazines (Cosmopolitan, Elle, Glamour, etc.), which at the beginning of the 21st century became the connecting link between women of the whole planet, which is a consequence of the intensive development of globalization in the modern world.

The subject of our attention are elements of the advertising text, occupying stylistically strong positions - slogans, headlines and subheadings, which are given the most important place in the concept of advertising a product or service. These structural components, first of all, form the image of the trade mark, causing a response to the advertising proposal.

The theoretical and methodological basis of the research:

- The provisions of sociological institutionalism (M. Weber, T. Veblen, E. Durkheim, R. Merton, T. Parsons, N. Smelser, G. Spencer);

- The provisions of the socio-technological approach (D. Bryant, S.I. Grigoriev, V.N. Ivanov, V.I. Patrushev, S. Thompson);

- the provisions of the social and communicative approach (M. Weber, B. Konetsky, P. Lazarsfeld, G. Lasswell, A. Sokolov);

- the main provisions of the sociology of the family (A. Antonov, M. Harutyunyan, C. Golod, O. Zdravomyslova, N. Smelser, A. Kharchev);

- - the main provisions of the gender approach (Z.R. Khachmafova, N.V. Dubinina, I.S.Karabulatova ets.).

Methods of research:

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[2] Z. R. Khachmafova, I. S. Karabulatova, S. V. Serebryakova, A.V. Zinkovskaya, E. N. Ermakova, "The Specifics of an Estimate discourse of gender stereotypes in small forms of Folklore in a Network Discourse of Electronic and Information society at the Beginning of 21ct Century," in *Pertanika Journal of Social Science & Humanities,* XXV (2017), p. 137-150.

[3] N. V. Dubinina, "THE SURVIVAL WOMEN'S PROSE OF MAGRIB'S COUNTRIES (ALZHIR, TUNIS, MOROCCO)," in *Bulletin of the Russian University of Peoples' Friendship. Series: Literary criticism, journalism.* I(2011), p. 59-63. Cf. Irina V. Burenina, Evgeniy V. Evtushenko, Dilyara A. Gamilova, Marina V. Gerasimova, Sofiia F. Saifullina, "Assessment of Higher Education System Influence on Regional Economy Development", in *Astra Salvensis,* VI (2018), Special Issue, p. 752.

Luiza N. GISHKAEVA, Natalia V. DUBININA, Svetlana A. MOSKVICHEVA,
Liudmila V. KRIVOSHLYKOVA

Theoretical: synthesis, theoretical modeling, typology, operationalization of concepts.

Methods for collecting empirical information: expert interview in the form of a semi-formalized interview, content analysis, questionnaire.

Methods of data analysis: comparative, statistical groupings, traditional literature analysis, classification.

Discussion

Linguistic interest in the phenomenon of consumer advertising is still quite high, as evidenced by numerous articles and dissertations devoted to various aspects of the study of advertising texts (O.G. Gasparyan, E.S. Kara-Murza, N.I. Klushina, L. V. Ukhova and others).

Advertising carries out economic, marketing, propagandistic and cultural functions, and the urgency of the latter is now significantly strengthened, as advertising is one of the most popular tools for promoting a product or service on the market. At the beginning of the XXI century, advertising has established itself as a subculture of a post-industrial society, in which a new type of person - the "consuming person" - is dominant. [4]According to the researchers of mass culture and mass communication, in the consumer society the most widespread is the culture "mass, pro-Western, with a set of values far from being entirely in line with traditional values for Russia".[5]

The formation and transfer of these cultural values is carried out mainly through the mass media, primarily glossy magazines, which are distinguished by a specific publishing concept and, as a result, by special genre-thematic, pragmatic and linguisticistic peculiarities.[6]

Especially popular today publications help people to find a way to harmony with the outside world, avoid conflicts, move away from failure and strive for success and prosperity, despite the crisis in the society; these publications meet the needs of the society and the individual. [7]

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[4] M. L. Newman et al., "Gender Differences in Language Use: An analysis of 14,000 Text Samples," in *Discourse Processes*, VL (2008), p. 211-236.

[5] Yu. Ebzeeva, S. Sheipak, L. Gishkaeva, D.Nakisbaev, I. Karabulatova, N. Dubinina. "THE PROBLEMS OF FORMATION OF THE MODERN ELITIST LANGUAGE PERSONALITY IN THE AGE OF GLOBALIZATION AND MIGRATIONS," in *Man in India,* IIIC (2017), no. 23, p. 321-328.

[6] I. Karabulatova I., Kh. Vildanov, A. Zinchenko, E. Vasilishina, A. Vassilenko, "Problems of Identificative Matrices Transformation of Modern Multicultural Persons in the Variative Discourse of Electronic Informative Society Identity," p. 1-16; E. A. Plenkina, *Elite women's magazine: Diss. for the Cand. of Philol. degree*, Moscow, 2004. Cf. Aigerim Tassilova, Zharilkasyn Zhappasov, Nazgul Shyngyssova, Meriam Sarybayev, Aigul Sadenova, Nazyia Tasylova, Gulnar Kozgambayeva, "Comparative Analysis on Digital Diplomacy in Kazakhstan, Uzbekistan and Kyrgyzstan," in *Astra Salvensis,* V (2018), no. 11, p. 329.

[7] Gender and the Language of Advertising A Sociolinguistic Analysis of Women's Representation in British and Moroccan Magazine Advertisements [Electronic resource]: https://repositorium.sdum.uminho.pt/bitstream/1822/7921/3/Thesis-Habiba.pdf, accessed 11. 04. 2018.

Consumption of goods is one of the most urgent issues of mass information, marketing communications, an integral part of which is considered advertising. [8] Therefore, we agree with the opinion that glossy magazines, which occupy stable positions in the media market for the last two decades, quite naturally claim "the role of the developer and supplier (we, Gishkaeva and others) have highlighted our way of life and thoughts".[9]

Researchers usually pay special attention to the linguistic research of advertising discourse-forming factors that have a significant impact on the verbal side of advertising messages. Thus, the products of the advertising discourse - media texts - are very actively studied taking into account the gender factor, since gender targeting helps the advertiser to achieve economic and marketing tasks when choosing methods and means of positioning the goods to the consumer.[10]

According to the observations of many researchers, the gender aspect of advertising, involving not only the reflection of gender stereotypes, but also the construction of characteristic female and male images in the context of a promotional work, is among the priority directions since the mid-1990s of the last twentieth century. [11]

We consider the slogan as an advertising constant containing current marketing information, which is designed to motivate the addressee to action. We consider such problems of slogans as typological features, stylistic specificity, and connection with other components of the advertising text (V.V. Kevorkov, I.V. Negovorova, T.P. Romanova, K.V. Shido, Ya.N. Romanenko and others). At the same time, linguo-pragmatic and lingual-gender aspects do not lose their high relevance, because the target audience is the factor most susceptible to changes.[12]

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[8] Jie Yang. Gender Differences in Advertisements. A Study of Adjectives and Nouns in the Language of Advertisements [Electronic resource]: http://www.diva-portal.org/smash/get/diva2:397162/FULLTEXT01.pdf, accessed 11. 04. 2017.

[9] N. R. Saenko, A. A. Sozinova, I. S. Karabulatova, I. V. Akhmetov, O. V. Mamatelashvili, E. E. Pismennaya, "Research in Action Integrated Marketing Communications as the Elements of Information and Virtualization Market Relations," in *International Review of management and marketing,* VI (2016), no. 1, p. 267-272.

[10] O. A. Koryakovtseva, I. I. Doronina, T. M. Panchenko, I. S. Karabulatova, Z. M. Abdullina, "Research of category "Motivation" as a basic tool of personnel management," in *International Review of Management and Marketing*, VI (2016), no. 1, p. 293-299.

[11] S. L. Bern, *The lenses of gender: Transforming the debate on sexual inequality*, New Haven, Yale University Press, 1993; Z. R. Khachmafova, I S. Karabulatova, E. N. Luchinskaya, G. V. Osipov, "Gender Features of Discourse of Woman's Literature as a Reflection of Changes in the Modern Society," in *Mediterranean Journal of Social Science*, VI (2015), no. 3, p. 476-481.

[12] I. S. Karabulatova, Z. R. Khachmafova, M. M. Bricheva, M. T. Nescheretova, A. K. Bersirova, "Linguopragmatic Aspect of "Search for the Ideal" in the Discourse of Female Fiction as a Reflection of Matrimonial-Demographic and Sexual Behavior in Contemporary Russian Society," in *Review of European Studies*, VII (2015), no. 6, p. 35-45.

Dmitrii V. Enygin, Nataliia Iu. Fominykh, Anastasiia V. Bubenchikova, Joseba Inaki Arregi-Orue, Rakhila Aubakirova, "To the Definition of the Notion „Multicultural Educational Environment," in *Astra Salvensis,* VI (2018), no. 11, p. 603.

Luiza N. GISHKAEVA, Natalia V. DUBININA, Svetlana A. MOSKVICHEVA,
Liudmila V. KRIVOSHLYKOVA

We regard the slogan as an ultra-short advertising text; therefore we support a new field of research - sloganistics,[13] which, in turn, convincingly demonstrates how important the slogan plays in the concept of advertising and advertising media text. A woman pays special attention to works of art, so a good slogan acts as a small work of mass art, captivating with its unique expression, and at the same time it is an important tool of marketing communication: weapons that strike precisely at the target. The same requirements should be attributed to the headline of the advertising text, for which the advertising function, directed in this case to the implementation of the purchasing action, is primary.

Results

A successful advertising headline is also a result of the professional skill of copywriters, because catchy headlines that are distinguished by glossy periodicals, effectively and effectively combining verbal and visual components in the structure of a polycode advertising text, tend to attract a large audience.[14] By the way, the cultural function of integration peculiar to glossy publications is often reflected in the stylistically strong positions of the advertising text: "Black Pearl: We are united by beauty".

The readership of the magazine "Domashniy Ochag" is mostly female housewives, they fond of cooking and consider the main value of their lives a family. The audience of the magazines "Cosmopolitan", "Elle" and "Glamour" leads an active lifestyle and wishes to succeed not only in personal relationships, but also in a professional career.

At the same time, a modern business woman, representing a social group of materially provided consumers of fashionable goods and services, strives for beauty: "KARITE for dry and very dry hair. Source of softness, moisturizing and nourishing 100% natural active ingredients without silicones"; "Ile De Bothe Cult of Hair Beauty." Judging by the material of the study a modern Russian woman is very actively interested in the beauty industry and has time to enjoy.

Therefore, the hedonistic motive becomes one of the most important in glossy magazines, emphasizing the notion of "style" and creating not only the image of a business woman confident, but also the image of a "seductress", which is formed both visually and verbally text: "BLANC: Enjoying life is easier than it seems"; "DECLEOR: Beauty in harmony with yourself."

Advertising in women's glossy periodicals is often based on the fact that its audience is very interested in the attractive aesthetic and emotional characteristics of the advertised product: "NEW MONSIEUR BIG: mascara for creating a large volume." Love at first sight."

The magazine "Cosmopolitan" is considered one of the most popular among the glossy periodicals; the advertising policy of this magazine produces the image of a stylish woman who is closely following all the novelties in the consumer

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[13] T. P. Romanova, *Contemporary sloganistics,* Samara, Bakhrakh-M, 2013.

[14] I. S. Karabulatova, I.S. Vasilyeva, S. D. Galiullina, S. A. Nikonova, O. N. Budeeva, "Ethnic Factor in Reproductive and Marriage," in *Mediterranean Journal of Social Science*, VI (2015), no. 6, p. 104-112.

market. Accordingly, the female image in the magazine "Cosmopolitan" appears unified, outside countries and borders.[15]

Therefore, in slogans and titles of advertising texts, advertising offers that promote not only a specific product, but also the values of the consumer society, over the years, such lexemes as fashion, new, novelty, and their derivatives dominate: "Novelty of the week: cream for dry Clinique skin "; "Nika: Time to be renewed"; "Innovation BIOTHERM: Restoration at night for daylight".

The addressee of advertising goods for women often directs the impact on the psycho-emotional sphere of the addressee, using metaphorical linguistic units to achieve the desired effect, which create provocative titles that have become especially popular in women's advertising.

Therefore, metaphors, epithets and other trails in the slogans and headlines of advertising texts perform not only a pragmatic, but also a contact-setting function. Inclusion of this kind of units in the speech structure of elements of stylistically strong positions causes the promotion of emotionally-charged information about the advertised product: "Give your skin cosmic radiance"; "Divine oil for the face - Immortal."

The image of regular readers of glossy publications (and especially the magazine Cosmopolitan) is associated with success; as the main credo of its readers reflects the formula for success, which in the context can take different variations: «To achieve success is not a planned task, but a constant work on yourself».

It is no coincidence that "success" is the key unit of the concept of these periodicals, which is often found in stylistically strong positions of advertising media texts: "Pure formula for success."

Numerous observations show that the glossy periodical of the beginning of the XXI century reflects the role of women as an independent personality, actively participating in professional, business and socio-political life.[16] Laconic and dynamic syntactic constructions that carry an imperative character call for immediate action, which corresponds to the distinctive qualities of modern women. These elements of the woman's preferred behavior are reflected in the advertising slogans: "Stop the time!"; "Activate youth!"; "Find your tool for perfect eyebrows", etc.

However, Russian glossy magazines ("Girlfriend/ Podruzhka", "Home/Domashniy Ochag", "Business Woman/ Delovaya zhenstchina", etc.) began to promote the Russian product in advertising in the conditions of Western sanctions. We can predict a decrease in the share of Western advertising in women's glamorous magazines in Russia.

Conclusion

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[15] Yuliya Ebzeeva, Irina Karabulatova. "TRANSCULTURAL LANGUAGE PERSONALITY: STATEMENT OF THE PROBLEM AND CONCEPTUAL SPACE," p. 255-262.

[16] Yu. V. Podshimorga, *Sociocultural influence of advertising on the values of modern Russian society: Diss. for the Cand. of Philol. degree*, Krasnodar, 2009. E. A. Samotuta, "Features of the discourse space of glossy magazines," in *MGOU Bulletin. Ser. Linguistics*, III (2010), p. 41-43.

Luiza N. GISHKAEVA, Natalia V. DUBININA, Svetlana A. MOSKVICHEVA,
Liudmila V. KRIVOSHLYKOVA

Summing up the research, we consider it necessary to note that the effectiveness of consumer advertising is largely due to the fact that slogans and headlines designed to play a primary role in establishing and maintaining contact with the target audience are built taking into account the addressee's factor: the choice of methods and means of influence is relevant expectations of the target audience. Header elements of advertising media texts can be considered as a fruitful material for describing the generalized image of a modern person with inherent basic characteristics.

In other words, glossy magazines translate the ideology of the so-called glamour. Researchers point out that glamour is, in fact, the shell of the consumer society, its worldview based on the principles of hedonism, leveling spiritual priorities, extolling luxury and pleasure.[17] Gloss protects the reader from any problems. In the world gloss is only beauty, love, entertainment, recreation, holiday, pleasure.

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[17] A. Yu. Maevskaya, *Glossy magazine in the context of globalization of mass media: Russian practice: Diss. for the Cand. of the degree*, SPb., 2015.

"The Image of a Modern Woman in the Advertising Discourse: on the Material of Media Texts of Glossy Magazines in Russia," *Astra Salvensis,* VI (2018), no. 12, p. 643-649

Zhibek K. ISSAYEVA, Elena N. LUCHINSKAYA, Valentina V. ZELENSKAYA, Sergey A. GOLUBTSOV

Dialogue as a Form of Interaction between the Bearer of the Image and the Target Audience in Intercultural Communication: the Aspect of Academic Discourse

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Abstract. *The article is aimed at studying the image in the context of interaction between the image carrier and the target audience. The appeal to the problem of modeling the communicative process is due to the fact that, despite the sufficient number of studies devoted to the problem of communicative interaction in the framework of institutional communication, it is not yet possible to formalize (model) the psycholinguistic relevant variables characterizing the essence of human communication, including in the sphere of professional communications.*

As used today in the sociocultural approach, the structural-semiotic method does not allow for a comprehensive consideration of this interaction. For its analysis, the authors suggest using the concept of "Dialogue" developed by M.M. Bakhtin. This position in the study of the image allows us to consider it as a product of the activities of two actors in the process of actively contributing to its meaning.

The choice of communicative strategies and tactics is due to various factors, in particular, the communicative purpose of the speaker, the format of communication. In various speech genres, communication strategies and tactics can vary, which is primarily due to the norms of communication existing in this or that socium, microsocium.

Communicative dialogue strategy in academic discourse is realized by using the teacher tactics of entering, developing and closing the topic, establishing the truth of information, assessing, modality, alternating communicative registers, controlling understanding and finding the problem. Communicative strategy for creating the image of the student is carried out through the use of tactics of the distribution of roles, identification of the range of interests, identification of image representation, identification, visualization, methods of accentuation of necessary information and stereotyping. The communicative strategy of creating an auto-image is realized by means of such tactics as creation of "one's own circle", creation of "someone else's circle", distribution of roles, self-evaluation and accentuation.

The description of communicative strategies in academic discourse presupposes studying the communicative behavior of a person, which is the pragmalinguistic parameters of the "speaker's person": motives, goals, strategies, and ways to implement them. The pragmatic aspect of the utterance describes the facts from the point of view of human activity, as well as the plan for their use.

The analysis of discourse as a method and modeling as an interdisciplinary scientific approach, actively used in various fields of knowledge (including humanitarian ones), respectively, led to the general orientation of this research on the multilateral study of the phenomenon of language communication, which is the object of linguistic analysis in a broad sense. Pragmatic approach to language changes the nature of linguistic analysis, the arsenal of methods and the sequence of procedures used. Communicative linguistics is oppositional in its nature to "taxonomic"

linguistics, since in studying the processes of verbal interaction it uses, along with pragmalinguistic methods, the tools of psychology, sociology, semiotics, logic, culture and other sciences.

Keywords: image, dialogue, subject-subject interaction, image bearer, target audience, image message, M.M. Bakhtin, Academic Discourse.

Introduction

In modern scientific thought, one of the most common approaches to the study of image in a sociocultural context is structural-semiotic. It allows you to view the image as a character structure, symbol and code. Considering the possibility of using the structural-semiotic method in the study of the image, it can be stated that E.B. Perelygina presents the image as "... a symbolic image of a subject created in the process of subject-subject interaction[1]." At the same time, the image is viewed as a complex sign structure that contains in itself all kinds of signs, singled out by C. Pierce, namely: the natural and iconic sign, as well as the symbol.

Motives of speech behavior lead to an understanding of the goals of communication, for the achievement of which the linguistic personality develops a strategic plan (communication strategies), the means of realizing which are speech tactics characterized by their task and function within the chosen communication strategy (O.S. Issers, V.I. Karasik, O.N. Parshin). The success of achieving a communicative goal depends on the degree of speech impact on the recipient. It can be intellectual, emotional, evaluative and manipulative[2].

A person in the context of a lingua-pragmatic paradigm is a kind of contradictory entity, the nature of which defines both the methodology of the analysis of phenomena and processes, and the conceptual patterns of modeling the activity systems in which he is a subject. This postulate, in our opinion, is essential for understanding the meaning of communicative linguistics and its further development as a direction studying the essence of the sign mediation of human consciousness, determined on the one hand by the structure of the linguistic system, and on the other by the linguistic mentality of each culture and national consciousness.

Materials and Methods

Linguistic pragmatics, based on the functional-activity approach, is the direction that through the analysis of discourse and modeling of the process of discursive interaction makes it possible to study the communication processes on the basis of synthesis of structural-semantic and formal analysis with functional. The orientation of linguopragmatics to the study of socio-cultural and cognitive-

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[1] *E. B. Perelygina, Psychology of the image, Moscow, Aspect Press, 2002, p. 24.*

[2] *O. A. Koryakovtseva, I. I. Doronina, T. M. Panchenko, I. S. Karabulatova, Z. M. Abdullina, "Research of category "Motivation" as a basic tool of personnel management," in International Review of Management and Marketing, VI (2016), no. 1, p. 293-299. Cf. Ekaterina Lutsenko, Natalia Bogachenko, Olga Konovalenko, Eyvaz Gasanov, Leonid Reydel, "Higher Education Institution Image in the System of Social Filters of the Educational Services Market," in Astra Salvensis, VI (2018), Special Issue, p. 912.*

Zhibek K. ISSAYEVA, Elena N. LUCHINSKAYA, Valentina V. ZELENSKAYA, Sergey A. GOLUBTSOV

psychological aspects of communicative communication generally corresponds to the current trends in the development of Russian linguistics[3].

The methodological basis of our study was the following theoretical propositions:

1. The main features of the speech genre are the communicative goal, the addressee, the addressee, the observer, the reference situation, the communication channel, the general context of interaction, time, place of action, the surrounding situation (KA Dolinin, VI Karasik,).

2. Social norms and values are explicated in the communicative actions of man. Interpretation of such actions reveals the established norms of human communication, the very hierarchy of values of this or that ethno-cultural community (L.V. Kulikova, G.G. Matveeva, O. A. Leontovich, A. V. Oljanich, O. N. Parshina, A. P. Sedykh, NL Shamne, and others).

3. The choice of communicative strategies and tactics is due to various factors, in particular, the communicative goal of the speaker, the format of communication. In various speech genres, communicative strategies and tactics can vary, which is primarily due to the norms of communication existing in a given society, a microsociety (EV Babaeva, NA Krasavsky, GG Slyshkin, and others).

To analyze the dialogue that arises between the image bearer and the target audience, it is necessary to turn to the theme "philosophy of dialogue" developed by M.M. Bakhtin. As N.K. Bonetskaya "Bakhtin's philosophy is the first and only" philosophy of dialogue "created on Russian soil. And the idea of dialogue throughout his creative life. Bakhtin holds all its logical steps[4]. The starting point for considering the ideas of M.M. Bakhtin can serve as a manuscript "Towards a philosophy of action," in which the author considers the so-called world of human action, the "world of events", the "world of action".

The attention of M.M. Bakhtin concentrates on the fact that any person cannot give up activities and deeds. Such an approach he expresses by the formula "Non-alibi in being," which, in his opinion, "turns an empty opportunity into a responsible, valid act, for to really be in life is to do."[5]

The material of the study was the texts of 210 interviews of students studying foreign languages in various Russian universities (Moscow - Peoples' Friendship University of Russia, Maykop - ASU, Tyumen - Tyumen Institute for Advanced Training of the Ministry of Internal Affairs), which were compared with published interviews in the Russian and French press for 2010-2017 ("7 Days", "Home", "Biography", "Lisa", "Paris Match", "Gala", "Express", "Psychologies").

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[3] *Z. R. Khachmafova, I. S. Karabulatova, E. N. Luchinskaya, G. V. Osipov, "Gender Features of Discourse of Woman's Literature as a Reflection of Changes in the Modern Society," in Mediterranean Journal of Social Science, VI (2015), no. 3, p. 476-481.*

[4] *N. K. Bonetskaya, "M.M. Bakhtin and the traditions of Russian philosophy," in Issues of Philosophy, I (1993), p. 83.*

[5] *M. M. Bakhtin, "Towards a philosophy of action," in Collected works in 7 volumes, Moscow, Russian Dictionaries. 2003, p. 40; Cf. Ekaterina Gennadievna Shtyrlina, Lilia Renadovna Ahmerova, Li Ying, "Art-image contents of lexeme "time" in the poetic language of J. Brodsky," in Astra Salvensis, V (2017), no 10, p. 139.*

This comparison of dialogical speech makes it possible to reveal the distinctive features inherent in academic discourse.

The following research methods and techniques were used in the work: hypothetical-inductive method, descriptive method, introspection, interpretation, contextual analysis, questioning, continuous sampling and quantitative counting.

This idea once again emphasizes the importance of the fact that subject-subject relations arising between the image bearer and the target audience are characterized by the activity of these two positions in relation to each other. Thus, we can talk about the impossibility of forming an effective image, without taking into account the position of the target audience.

Discussion

Representation of the image as a complex sign structure was proposed by E.A. Petrova, in the development of the psychosemiotic model of communication, in which the sign is considered most widely and is interpreted both as a "personal phenomenon" and as a "communicative tool", both as a "kind of human interaction" and "subject of social cognition"[6]. This allows to distinguish six image systems in the image structure:

1 "voice" (verbal and non-verbal aspect of it);

2 "Expression" (gestures, gait, facial expressions, etc.);

3 "habitus" (features of the human body);

4 "smell" (natural and artificial smells);

5 "costume" (in the broad sense of the word - clothing, accessories);

6 "environment" (social, material environment and subject environment produced by man).

Considering the image in the context of communication, the totality of these sign structures will be a complex image message.

In this regard, the process of forming the image is reduced to identifying and eliminating the "wrong" signs and adding new "favorable" to the image message. This is due to the work on the voice, appearance, manners and environment of the image carrier, and their further translation of the target audience through image messages.

However, this approach to image formation has one significant drawback, it does not take into account that the target audience never directly responds to the sign. As N. Smelser writes in his studies: "... people do not react directly to the impact of the external world ... Instead, they attach certain values to the stimuli received and react more to these values."[7] The understanding of the signs used in the image message by the target audience, first of all, is based on her previous experience. And if such signs of the audience are not known, then the message can

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[6] *E. V. Yemelyanova, Psychosemiothics of the subject environment as a factor in the formation of a personal image Moscow, 2004.*

[7] *G. E. Zborovsky, General sociology: Textbook, Moscow, Gardariki, 2004, p. 71. Nurbol Khudaibergenov, Guljahan Orda, Gaukhar Askarova, Nursulu Matbek, Raikhan Imakhanbet, Lazzat Nagiyatova, "Early reflections of universal human values in Kazakh prose," in Astra Salvensis, VI (2018), Supplement no. 1, p. 402.*

be misinterpreted and understood absolutely differently than was set by the image bearer. The "right"[8] (which the image bearer needs) is the understanding of the image message by the target audience is a key factor in the formation of the image. If it is understood differently, then all efforts to create it will be in vain.

The possibility of "correct" understanding and interpretation of the image message is closely connected with inter subjectivity, that is, with the problem as a subjective "I" represents the surrounding world from its unique point of view, and can interact and be understood by the surrounding "Others".

A.P. Ogurtsov examines this problem in a situation of communication, "mutual dialogue", because "... pulling out inter subjectivity from the situation of dialogue means to replace inter subjectivity with objectivity."[9]

It is worthwhile to divide two similar concepts: communication (dialogue) and communication. As M.S. Kagan in his book "The World of Communication. Problems of intersubjective relations, the first difference between communication and dialogue is that communication is a subject-object relationship,"[10] where the recipient is a passive participant in interaction, while dialogue is a subject-subject relationship in which both participants are active: in them there is no sender and receiver, there are only interlocutors.

The second difference between communication and dialogue is that the latter has a practical, material, spiritual, informational, and almost spiritual character, whereas communication is a purely informational process.[11]

Thus, the formation of the image in academic discourse should be considered not only as a process of creating image messages, but also as a subject-subject, active, bi-directional interaction between the image carrier and the target audience.

In subsequent works of M.M. Bakhtin ("Author and Hero in Aesthetic Activities" and "Problems of Dostoyevsky's Poetics"), you can find two ways by which you can understand another person. The first of them is "sympathetic understanding", under which M.M. Bakhtin understands "going outside the activity with respect to the inner world of another."[12]

As writes E.V. Demidova, "To understand another person, we must try to" get into his skin ", take his place, look at the situation through the eyes of another,

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[8] I. S: Karabulatova, Al-Saati Kamal Nabeel Ebrahim, Akhmed Abdulrakhman, B. Z. Akhmetova Al-Mulla Mahmood Akhmed, A G. Karabulatova, S. D. Galiullina, Yu. N. Ebzeeva N. Y. Dubinina, L. I. Kim, G. M. Rakisheva, M. Z. Seydina, K. N. Kotik, Kobersi Iskandar Suleiman, Modern transculture in the era of globalization: the problems of tolerance, intercultural communication and effective interaction, Moscov, Manama, Ufa, Kokshetau, Rostov-on-Don, Beirut, Publishing house of the UGNTU, 2017. Marina N. Prosekova, "Project-based learning method in the philosophical dimension," in Astra Salvensis, VI (2018), Supplement no. 1, p. 597.

[9] A. P. Ogurtsov, "Intersubjectivity as a field of philosophical research (the beginning)," in Personality. Culture. Society. Moscow: ANO "Independent Institute of Civil Society, IX (2007), no. 1, p. 60.

[10] M. S. Kagan, The world of communication, Moscow, Politizdat, 1988.

[11] I. Karabulatova, Kh Vildanov, A. Zinchenko, E. Vasilishina, A. Vassilenko, "Problems of transformation matrices modern multicultural identity of the person in the variability of the discourse of identity Electronic Information Society," in Pertanika. Journal of Social Science & Humanities, XXV (2017), p. 1-16.

[12] M. M. Bakhtin, Towards a philosophy of action, p. 7-68; M. M. Bakhti, The author and the hero in the aesthetic activity, p. 69-264.

try to feel and understand what he feels, how he thinks and evaluates ... In other words, one has to get used to another, and then return to yourself. "[13]

However, the application of this method for understanding the target audience in the formation of the image is hardly possible. Often the target audience is a few thousand people, so it is not possible to understand everyone.

Results

The main way by which the understanding of another person is possible, in the fair opinion of M.M. Bakhtin is a dialogue. This approach, in our opinion, is significant, to understand the image of the media target audience. As M.M. Bakhtin writes: "Other people's consciousnesses cannot be contemplated, analyzed, defined as objects, as things - they can only be communicated with them in dialogue ... Talking with them, otherwise they immediately turn to us with their object side: they fall silent, close and freeze into completed object images ".[14]

"The basic scheme of the dialogue ..." writes M.M. Bakhtin, it's very simple: a person's confrontation with a person ... "[15]. However, this is not an ordinary opposition, not a dispute or polemic between two participants: as M.M. Bakhtin - this is the lower, gross forms of dialogue. The higher forms of opposition are like consent, when "the meaning is layered on the meaning, the voices are voiced, amplified by a combination of many voices and all this complements the understanding of each other."

This understanding is held by M.M. Bakhtin's name is "co-creativity of those who understand." Didactic communication is a system of communicative strategies and tactics (techniques) designed to optimize communicative interaction within the educational environment of the lesson, as well as the means of communication used - means, ways, channels of communication. Units of communication are: communicative act as a complex of communicatively conditioned stimulus of the speech producer and adequate response of the recipient in extralinguistic conditions of the situation of verbal communication; communicative (interactive) course (speech or non-verbal) is the minimally significant element of communicative interaction that regulates the process of achieving a common intention of communicants; Transaction - the sequence of communicative acts as a complex of joint actions of communicants to achieve macrointense.

Complex analysis of any discourse presupposes the study of the semantic basis of the expanded statement, which has a correlation with discursive categories. To the essential and determining concepts of the theory of discourse, one can

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[13] *E. V. Demidova, "The appearance of the Other in the early MM. Bakhtina," in Ethical Thought. Moscow, XV (2015), p. 274-297.*

[14] *M. M. Bakhtin, The author and the hero in the aesthetic activity, p. 80.*

[15] *Ibidem.*

include a proposition, presupposition, explication, implicature, inference and reference.[16]

In the analysis of the speech process, a theoretically balanced relation between what is explicated and implied in the discourse is topical. In fact, a concrete proposition as an actualized proposition, conditioned by the intention of the speaker, cannot be realized in a concrete utterance only by the semantics of units of language. Inadequate elaboration of the modern information-code model of communication necessitated the description of the inference mechanisms that consider the role of the internal (cognition) and external (perception) context for the interpretation of the utterance. The meaning of the term "explicitness" turns out to be important in this respect: the content reported by the statement is explicit, if and only if it is the manifestation and development of a logical form expressed with the help of the linguistic code.

The "material" form of the language expression is that semantic representation is restored, interpreted in the process of decoding the utterance. It should be borne in mind that the statement as a "fragment" of the discourse does not always contain the necessary set of propositions: the addressee is usually forced to "restore" the information received, implicitly "projecting" the full proposition (as the addressee intended to transmit it) and implementing a kind of "propositional synchronization ". Accordingly, the level of explicitness is determined by the presence of a formal (actually linguistic) component. Thus, discursive implicatures provide the perception of non-literal aspects of meaning and meaning that are not defined conventionally.

An important place in the theory of discourse is occupied by the "problem" of the opposition proposal - the utterance.[17]

When studying oral spontaneous speech, one of the significant objects of research is the features (structure, properties, etc.) of those speech units, which, in fact, constitute the text / discourse realized by the speech producer in the process of communication. The specificity of the minimal unit of the speech stream is in many respects different from the basic postulates of the theory of supply in traditional grammar, which is reflected in the researchers' approaches to the definition and interpretation of the "quantum" of the speech flow, and also to the ways of its study. A number of researchers actively use the term "sentence" in analyzing the syntax of oral speech in any of its variants; others, without refusing, in principle, from the term itself, use it in the dichotomous sentence-statement variant. In general, today there is a tendency to apply the terms "utterance", "replica", "replica step" and "replica-statement", "speech step" and "speech stroke" to oral constructions (fragments of discourse).

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[16] *Gulmira Rakisheva, Irina Karabulatova, Aizhana Abibulaeva. "Ethno-Sociocultural Deviations In The Educational Environment Of The Modern Eurasian Higher Education Institution As A Reflection Of Transcultural Globalization Factors," in Man in India, IIIC (2017), no. 23, p.115-131.*

[17] *I. Karabulatova, M. Patieva, M. Seidina, Kushnirenko V. Podkopaeva, G. Niyazova, "Ethno-socioculturl deviations in the educational environment of the modern Eurasian Higher Education Institution as a reflection of transcultural globalization factors," in Man in India, IIIX (2017), no. 23, p. 95-103.*

The sentence is understood as the basic structural syntactic unit, and the utterance as its speech embodiment, that is, a truly communicative unit.

To analyze the discursive process and texts as "products" of communication, it is necessary to determine the structure of the discourse at the level of the model. Modeling the discursive process and isolating the "constituent parts" of the model, the researcher gets the opportunity to study a complex, multidimensional object (process) in more detail.

This is due to the fact that the understanding has a worldview, a certain outlook on life. And "these positions to a certain extent determine its assessment, but they themselves do not remain unchanged: they are exposed, they change, because understanding brings in them something new. The understanding should not exclude the possibility of changing or even abandoning his already ready-made points of view and positions. In the act of understanding, a struggle takes place, as a result of which mutual change and enrichment is carried out."[18] Cognitive understanding is characterized by the fact that it recreates the meaning, which is filled with the consciousness of the perceiver. This allows the meaning to unfold in all its diversity.

Conclusion

Thus, we can conclude that in the process of interaction, in the process of dialogue between the image carrier and the target audience, a mutual change in their opinions about each other takes place. For the image bearer, these changes are important from several points of view: first, he understands what his target audience sees and what characteristics of the image need to be adjusted, and secondly, the understanding and changes that occur in the target audience - and there is the formation of the image, it is this result that the image carrier expects from them.[19] Linguapragmatic, psycholinguistic and cognitive approaches allow one to effectively study a wide range of linguistic facts to which their heuristics apply. Much of the research work in the field of cognitive science and procedural semantics is based on the study of the system and structure of processes that occur "in the head" of the language personality.[20] It is assumed that most of the regularities available to observation should be explained precisely at this "primary" level, and not as consequences explicitly presented in the speech product. Modeling of processes occurring at the cognitive level allows to reduce in terms of describing

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[18] M. M. Bakhtin, "From the records of 1970-1971," in *Aesthetics of verbal creativity*, Moscow, Art. 1979, 347.

[19] Yuliya Ebzeeva, Irina Karabulatova. "Transcultural Language Personality: Statement Of The Problem And Conceptual Space," p. 255-262.

[20] Yuliya Ebzeeva, Svetlana Sheipak, Louisa Gishkayeva, Dmitry Nakisbaev, Irina Karabulatova, Natalia Dubinina. "The Problems Of Formation Of The Modern Elitist Language Personality In The Age Of Globalization And Migrations," in *Man in India,*, IIIC (2017), no. 23, p.321-328.

Zhibek K. ISSAYEVA, Elena N. LUCHINSKAYA, Valentina V.
ZELENSKAYA, Sergey A. GOLUBTSOV

"ideal" speech generation / perception mechanisms (models) with subsequent extrapolation of the results obtained to real communicative actions.[21]

Thus, the dialogical relations that arise between the image bearer and the target audience make it possible to convey the meaning of the image to the target audience.

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[21] Dmitry Nakisbaev, Natalia Dubinina, Irina Karabulatova, Anna Levshits, Lyudmila Krivoshlykova, "Actual ethnopsycholinguistic methods of foreign languages teaching in higher education," p. 389-396 .

"Dialogue as a Form of Interaction between the Bearer of the Image and the Target Audience in Intercultural Communication: the Aspect of Academic Discourse," *Astra Salvensis,* VI (2018), no. 12, p. 651-659

M.I. DANILOVA, G. M. NIKITIN

The Phenomenon of "Virtualization" of the World in Modern Society

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Abstract. *Post-industrial society is also defined as a "post-class" society, reflecting the breakdown of the stable social structures and identities characteristic of industrial society. If before the status of an individual in a society was determined by his place in the economic structure, that is, by the class affiliation to which all other social characteristics were subordinated, now the status characteristic of the individual is determined by a multitude of factors, among which the increasing role is played by education and the level of culture (according to P. Bourdieu "cultural capital"). On this basis, D. Bell and several other Western sociologists put forward the idea of a new "service" class.*

Keywords: post-industrial society, information society, social space, virtualization.

Post-industrial society is the stage of society when the economy has shifted from the primary production of goods to the production of services, information and knowledge are the dominant productive resource, scientific development has become the main driving force of the economy, the most valuable qualities are the level of education, professionalism, learning and creativity of the worker.

The service sector accounts for much more than half of GDP in post-industrial countries. Now the post-industrial countries include the United States (80% of the US GDP, 2002), the EU countries (service sector - 69.4% of GDP, 2004), Japan (67.7% of GDP, 2001).

The concepts of the information society, posteconomic society, postmodernism, the "third wave" are close to post-industrial theory. Some futurologists believe that post-industrialism is only a prologue to the transition to a "posthuman" phase of the development of terrestrial civilization.

The term "post-industrialism" was introduced at the beginning of the 20th century by A. Coomaraswamy, who specialized in pre-industrial development of Asian countries. In the modern sense, this term was first used in the late 1950s. The concept of a postindustrial society was widely accepted as a result of the work of Harvard University professor D. Bell, in particular, after the publication in 1973 of his book "The Coming Postindustrial Society".[1]

Modern society has a number of definitions: "post-economic" (P. Drucker), "super-industrial" or "third wave society" (A. Toffler), "programmable" (A. Touraine), "service class society" (R. Dahrendorf) , "Scientific" (M. Poniatowski), "service civilization" (J. Fourastie), "information-computer" (I. Massuda), "information" (F. Mahlup and T. Umesao), "informational" (M. Castells), "telematic society" (D. Martin), "technotronic" (Z. Brzezinski).

The American social philosopher Daniel Bell, a representative of the scientist and technocratic direction of social philosophy, defined that "postindustrial society means the emergence of new axial structures and principles: the transition from a commodity-producing society to an information society or

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[1] **Cf.** Irina V. Vasenina, Natalia S. Kuleshova, Gennadi B. Pronchev, "Verbal Aggression in Virtual Social Environments", in *Astra Salvensis,* VI (2018), Special Issue, p. 31.

knowledge society, and the forms of knowledge shift along the abstraction axis from empiricism ... "[2]

The work of D. Bell "The Coming of Post-Industrial Society: A Venture in Social Forecasting" was published in 1973. In this work, the characteristics of a new type of society were given as a new stage of social evolution, and the dominant elements of a new social structure were identified. Post-industrial society is defined by Bell as an objective social reality, the logical construction of which helps to comprehend the modern reality that embodied the results of changes. The concept of a postindustrial society is not a description of existing society, but an instrument of theoretical analysis.

American futurist Alvin Toffler called the emerging civilization "the society of the third wave," combining the concepts of "information technology and culture" in such works as "Shock of the Future" (1972), "Third Wave" (1980) and "Metamorphoses of Power" (1990). He combined the ongoing changes with the impending new "cultural wave." From his point of view, now people live in the era of collision of cultural waves. The new wave, being highly technological, is anti-industrial with its worldview, its concept of time, space, logic and causality. Toffler quite clearly defined the figurative, demassified, virtual character of the emerging sociality. Such features are inherent in modern society because the main object of human activity has become a disembodied, virtual concept of "information", which leads to tangible and real human actions. Toffler described the changes as follows: "An information bomb explodes in the very thick of people, showered with shrapnel of images and radically changing both the perception of our inner world and our behavior"[3]. Defining modern society as "superindustrial", he notes that such a description is not entirely adequate, since "we can not squeeze the embryonic tomorrow's world into categories accepted yesterday"[4].

Since the 80s, attention to the problems of the post-industrial society has significantly decreased. According to Inozemtsev V.L., one of the reasons for this is that social philosophers shifted attention to the concept of the information society and the theory of postmodernism. Inozemtsev V.L. believes that "the concept of the information society has presented its supporters the opportunity to positively determine the impending social status and allowed to make a step forward in comparison with the theory of post-industrialism"[5].

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[2] D. Bell, *The Coming of Post-Industrial Society: A Venture in Social Forecasting,* Moscow, 1999, p. 661. Cf. Gennadi B. Pronchev, Danila N. Monakhov, Nadezhda G. Proncheva, Aleksander P. Mikhailov, "Contemporary Virtual Social Environments as a Factor of Social Inequality Emergence," in *Astra Salvensis,* VI (2018), Special Issue, p. 207-216.

[3] E. Toffler, *The Third Wave*, Moscow, 2004, p. 263. Irina V. Vasenina, Natalia S. Kuleshova, Gennadi B. Pronchev, "Verbal Aggression in Virtual Social Environments", in *Astra Salvensis,* VI (2018), Special Issue, p. 31.

[4] E. Toffler, *The Third Wave*, Moscow, 2004, p. 263. Irina V. Vasenina, Natalia S. Kuleshova, Gennadi B. Pronchev, "Verbal Aggression in Virtual Social Environments", in *Astra Salvensis,* VI (2018), Special Issue, p. 31.

[5] V. A. Inozemtsev, *Prospects of post-industrial theory in a changing world. New post-industrial wave in the West: anthology*, Moscow, 1999, p. 4; Irina S. Volegzhanina, Svetlana V. Chusovlyanova, Ekaterina S. Bykadorova, Julija V. Pakhomova, "Ontology-Based Virtual Learning Environment for Academic

The concept of the information society absorbed the achievements of the postindustrial theory and found many like-minded people, having been developed in the works of J. Masouda, D. Naisbit, D. Barlow, N. Wiener, M. Porat, T. Stounier, R. Katz, M. Castells.

"The Phenomenon of "Virtualization" of the World in Modern Society,"
Astra Salvensis, VI (2018), no. 12, p. 661-663

The Total Media Theory: the Experience of Justification

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Abstract. *The reference to the topic of studying the concept of "media" is not new, but its deeper theoretical elaboration and access to modern social practices show how relevant this task is nowadays when we are in the process of rethinking all epistemological knowledge in the context of the medial nature of existence. Understanding the information society as a society where information becomes one of the leading values, forces scientists to seek answers to questions about the functioning of this information in the media environment, about the ways of its transmission, existence and influence on processes and phenomena. It is for the first time that an article gives a conceptual view of a new interpretation media theory through the prism of their integrality. This view is revealed in the concept of "The Total Media theory" based on a broad interpretation of the media as any means and channels of communication, which represents a comprehensive media environment. The aim of the given research is to prove the global, total nature of the media. To achieve this goal, the author carried out a linguistic analysis of the use of the word "media" in different languages, analyzed variants of its filling and use in different epochs, on this basis a classification of media on different criteria was worked out. As a result, the author concludes that a broad interpretation of the media creates conditions for the functioning of a coherent theory - The Total Media theory, allowing to see new horizons for media research. Within the framework of this theory, it becomes possible to identify the essential characteristics of media, such as viativity (cross-cutting action), integrativity, media variability in a changing media environment, and the inevitable deforming impact of media on communication subjects.*

Keywords: media, media theory, The Total Media theory, media classification, informal media, viativity.

Introduction

The first two decades of the 21st century have somewhat advanced the humanity in the understanding of the media space surrounding us, and, on the other hand, have largely added uncertainties to the self-understanding as an integral part of the media environment. In the field of technology, digital content replaced physical media such as compact discs and vinyl records; the video game industry was formed as an independent industry with multimillion-dollar budgets; the mobile phone destroyed the idea of a settled life and continues to erase the boundaries of time and space; smart dwellings and smart cities surround us from all sides; intellectual systems begin to perform creative functions that were traditionally subject only to the man.

However, the sphere of information exchange and interaction between people, machines, any other entities remain a mystery, despite the fact that communication is the basis of all the phenomena of nature and of the idea of development. Nevertheless, the means by which this communication occurs have long been beyond the scientific interest of researchers.

At present, the relevance of research in this field is growing due to the multiple increase in the flow of information and the ways in which it is delivered. Moreover, new questions arise related to the deep processes of information exchange in various systems, environments, organisms. It becomes clear that the limited interpretation of media as a means of mass communication unjustifiably narrows the concept of the world and does not allow us to see a holistic picture of the functioning of all elements of modern media space.

The hypothesis and methodological bases of the research

Our linguistic analysis of the notion of "media" in various languages confirmed our hypothesis that this concept is applicable in various fields of activity, such as communication, medicine, chemistry, economics, business and many others. As a result of the structural analysis of the media sphere, we singled out a number of criteria on the basis of which it was possible to formulate a classification of media and describe their typological characteristics. As a result of the theoretical generalization of the accumulated knowledge, we have formed some theoretical foundations of The Total Media theory, formulated their conceptual features and defined the given theory.

Theoretical background of the research: Opening of theoretical researches in the field of means of communication is connected with the Toronto School of Communication. The developments in the field of the study of writing as a powerful resource and technology of domination, belong to Harold Adams Innis[1], a researcher of culture and the shaping role of the means of communication. In the 1940s, Innis engaged in research on the impact of communication media on the typology of social order and the survival of empires - from the primitive society to the middle of the twentieth century. As a result, he offered a historical and philosophical concept, explaining the role of freedom of communication in the formation, development and disappearance of the largest civilizations from the historical arena. Innis[2], and after him M. McLuhan, considered the change of means of communication to be the engine of social development: the divided territories are united in a single whole with the help of new roads, transport, money, which, according to McLuhan, is media[3].

Further search for the driving forces of social development leads modern media researchers to a comprehensive analysis of natural, socio-economic, cultural processes. In particular, M. Castells emphasizes that "communication power is at the heart of the structure and dynamics of society ... Because it is through communication that the human consciousness interacts with its social and natural environment"[4].

Separation of the sciences of communication in an independent direction is attributed to the 1950s of the last century. Historically, the first cybernetic communication model developed by N. Wiener[5] is based on the mathematical theory of information, when information reduces the degree of uncertainty that in

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[1] S.V. Arkhipov, *The role of communication in the early history of civilizations: a view from Moscow and Toronto,* URL: svarkhipov.narod.ru/pup/serg.htm, accessed 05. 03. 2017.

[2] N.A. Innis, *Empire and Communications,* Oxford, Clarendon Press, 1950.

[3] M. McLuhan, *Understanding the Media: External Expansions of the Man.* Moscow, Kuchkovo Field, 2011. Nadezhda G. Osipova, Sergey O. Elishev, Gennadi B. Pronchev, "Mass Information Media and Propaganda Mouthpiece as a Tool for Manipulating and Social Inequality Factor among the Young People," in *Astra Salvensis,* VI (2018), Special Issue, p. 541-550.

[4] M. Castells, *The power of communication,* Moscow, Publishing house of Higher School of Economics, 2016.

[5] N. Wiener, *Cybernetics and Society,* Moscow, Foreign Literature, 1958.

the closed system irreversibly increases, which leads to loss of control over the functioning of the system.

A significant influence on the formation of the sciences of information and communication was the empirical-functionalist direction of mass media research that was developed in the United States during World War II and experienced a real flowering in the 1950s. This trend is traditionally associated with the names of P. Lazarsfeld[6], who was the first to study the audience of radio and the press, and G. Lasswell[7], who engaged in the theory of propaganda and the functioning of the mass media.

One of the fundamental directions, without which it is impossible to imagine the science of communication today, is the structural method and its linguistic and, more broadly, semiological theories. Among the authors who initiated the structural research of communication, it is necessary to name K. Levi-Strauss, M. Foucault, R. Barth and others. Methods of structural analysis are applied by them to artistic and professional texts, audio, video and film documents. They formed the basis for the development of modern methods of information processing and representation of knowledge.

Since the late 1960s, communication sciences have become a subject of interest of academic professional communities and have been enriched with new ideas. Among them, it should be noted the sociology of mass communication, the political economy of communication, the ethnography of communication.

At the present time in the complex of communication theory, the theory of media has emerged as a separate scientific direction. The works of many researchers are devoted to the study of this phenomenon[8]. However, nowadays, despite numerous developments, we still do not have a harmonious theory of media, which would fully disclose the essence of this concept, its functions, structure. And, as I. Minaeva rightly points out, "despite extensive factual material and multiple theoretical studies, there are often claims to the quality of these works: when we are steeped in multiple examples and special cases, the authors do not

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[6] P. Lazarsfeld, R. Merton, "Mass Communication, popular taste and organized social action", in L. Bryson (ed.) *The Communication of Ideas*, New-York, Harper and Brothers, 1948, p. 95-118.

[7] H.D. Lasswell, "The structure and function of communication in society", in L. Bryson (ed.) *The Communication of Ideas*, New-York, Harper and Brothers, 1948, p. 37-51.

[8] I.V. Kiriya, A.A. Novikova, *History and theory of media: coursebook for universities*, Moscow, Publishing House of Higher School of Economics, 2017; N. Sosna, K. Fedorova (eds.), *Media: between magic and technology*. Ekaterinburg-Moscow, The Office Scientist, 2014; Kateryna Miliutina, Andrii Trofimov, Svitlana Paschenko, Oleksandr Vakulenko, Iuliia Romanova, Nina Rohal, "The use of Projective Methods in working with Staff," in *Astra Salvensis,* VI (2018), no. 11, p. 498-503. A. Chernykh, *Rituals and myths of the media*, Moscow, Publishing "Center for Humanitarian Initiatives", 2015; A. Chernykh, *Media and Democracy* Moscow, St.-Peterburg, University Book, 2011; J. Keane, *Democracy and decadence of the media*, Moscow, High School of Economics, Series "Political Theory", 2015; D. Matisson, *Media Discourse. Analysis of media texts*, Kharkiv, Institute of Applied Psychology "Humanitarian Center", 2017; K. M. Entsberger, *The industry of consciousness. Elements of the theory of media*. Moscow, "Ad Marginem Press", 2016.

reach the level of reliability and scientificity either in description or in comprehension media phenomena"[9].

An important conceptual problem of research in the field of media theory is that most of them are devoted exclusively to the phenomenon of mass media. And, despite the fact that, as a rule, scientists treat the very concept of "media" rather broadly, polyphonically, but methodologically and meaningfully they remain in the sphere of mass communications.

Narrow interpretation of media immediately leads researchers and media professionals into the media industry, media measurements, mass production of information products, journalistic practice.

In this regard, N. Luhmann argued that "only the machine production of a product as a communication medium ... led to the isolation of the mass media system"[10]. It is the mediation of technology that is decisive for understanding the specifics of the sphere of mass communication, while the sphere of media in general is applied to all areas of human life.

A. V. Sharikov, in his article "On the Need for Reconceptualization of Media Education", provides in a convincing way the dissolution of the notions of "media" and "mass media". "In literature, unfortunately, even in the scientific literature," says the researcher, "there is a confusion of the terms "media", "means of mass communication", "mass media ". In fact, the synonyms here are only "mass media" and "means of mass communication". The concepts of "media" and "means of mass communication", "media" and "mass media" are correlated as a whole and a part. Every means of mass communication (mass media) is the essence of media, but not every media is the essence of "means of mass communication" (mass media), because there exist non-mass media forms"[11].

Nevertheless, in most dictionaries, the term "media" is treated as part of a word related to the media, English-language electronic translators translate "media" into Russian as " mass media". In this case, the English word "media" is an abbreviation of "media of communication (s)", which means "communication media" in Russian.

The notion of "media" (from Latin media - means, intermediaries, plural from medium which means "middle", average, intermediary) today has become very common, but it is interpreted differently by theorists and practitioners.

As the Russian researcher I.M. Dzyaloshinsky argues, in Russian there are verbal shells that sound like "media", but the meanings arising from their use are most likely inadequate to those deep meanings that are tied to this notion in Latin culture[12].

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[9] I. Minaeva, "Theory of Media. Along the bookshelf", in *Russian Journal*, 2014. URL: http://www.russ.ru/Mirovaya-povestka/Teoriya-media, accessed 12. 03. 2017.

[10] N. Lumann, *The reality of the media.* URL: http://gtmarket.ru/laboratory/basis/3001/3002, accessed 12. 03. 2017.

[11] A.V. Sharikov, "On the need for reconceptualization of media education", in K.E. Razlogov, A.V. Fedorov (eds.) *The current state of media education in Russia in the context of global trends*, Moscow, Russian Institute of Cultural Studies, 2012, p. 232-247.

[12] I.M. Dzyaloshinsky, *Civil Communication and Civil Society*, Moscow, Higher School of Economics, 2009.

According to one of the most complete automatic online Runet dictionaries "Multitran", which contains more than 5 million terms in more than 20 languages of the world, the word "media" has numerous semantic variations, preserving the original meaning of medianness, mediation. In particular, in English media in accordance with various fields of knowledge is used as a "discussion platform" (common); "the average shell of the blood vessel" (anatomical); "Mass media, advertising" (business); "interactive equipment" (education); "medium, filler" (chemistry); "medium-roasted meat" (culinary); "Audiovisual production" (cinema); "median consonant" (lingual); "means of communication" (scientific); "representative of the middle class" (colloquial.), etc.

Most often the word "media" is found in such spheres as advertising - 252, mass media - 250, telecommunications - 194, computer technology - 150, in military terminology - 126, programming - 105, in medicine - 79, Internet - 84, in politics - 56, business vocabulary - 55, energy field - 45 and so on.

In the Middle Ages, the word "medium" was associated with such concepts as magician, sorcerer, oracle, priest, wizard, shaman. In the 16th century, in English, it served to refer to people who were the link between the worlds.

In the XVII century, this notion joined philosophy language and was interpreted as environment, ether, sphere, for example, "To the Sight three things are required, the Object, the Organ, and the Medium" or "expressed by the Medium of Wordes"[13].

Since the XVIII century. the notion of "media" is beginning to be used in the context of newspapers which appeared at that time, for example, *"I wished to be one of those who would have the honour and happiness of announcing those Great events to the public through the Medium of a Newspaper"*[14]. At the same time, thanks to the efforts of historians and philosophers of the Enlightenment, a new scientific discipline arose – medievistics (*medieval* – Eng.), - as a section of the historical science of the European Middle Ages[15]. At one time, great success in studying medieval culture was achieved by Soviet medieval studies[16].

A special flourishing of media is obtained in the era of technological revolution, during the invention of electric communication media. From the middle of the XIX century, media refers to the process of disseminating messages using technical means of communication (electric media - telegraph, radio, telephone).

The whole 20th century is under the sign of "mass media", "means of mass communication" and the notion of "media" is closely associated with mass audience and mass communication, all the way to the fact that the differences between the media and the mass media become almost indistinguishable.

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[13] F. Bacon, *Of the Proficience and Advancement of Learning, Divine and Human*, The Online Library Of Liberty, 1605.

[14] Ph. Freneau, *To James Madison from Philip Freneau, 20 May 1795*. The National Archives and Records Administration (NARA). URL: https://founders.archives.gov/documents/Madison/01-16-02-0010, accessed 12. 03. 2017.

[15] W. Raymond, *Keywords: a vocabulary of culture and society*, New York, Oxford University Press, 1985.

[16] A.A. Prokhorov, "Medieval Studies as a Historical Science", in V.A. Fedosik, I.O. Evtukhov (eds.), *History of the Middle Ages. In 3 volumes Part 1*. Minsk, BSU, 2008, p. 46-61.

The term "media" is widely spread during the digital age, with mediation of all spheres of life: politics, economics, culture, and private life. Today we confidently use this concept in urban planning, describing the urban media environment, in education, when we talk about media literacy. At present, media are studied in such areas of science as philology, philosophy, linguistics, psychology, ecology, etc.

Thus, we believe that *media is an integral, infinitely self-developing environment consisting of numerous means and channels of communication that serve to exchange information between subjects of this communication; while by means and channels of communication we mean any media of content, including natural and artificial information translators in verbal and non-verbal forms*. This approach can be fixed as a fundamental one in the Total Media theory.

The concept of "The Total Media theory" (The Total Media theory) is introduced by us in order to emphasize the total nature of this theory and in order to distinguish it from the existing developments of the theory of media as a theory of mass communication. *The Total Media theory,* from our point of view, *is a dynamically developing system of generalized knowledge about media and their functioning in the information space as the widest, most comprehensive and integral phenomenon of reality.*

Conceptually, the Total Media theory is based on the research of Russian and foreign scholars who deal with issues of philosophy, culture, ecology of the media sphere. In particular, the American mediologist D. Rashkoff states that "the infosphere has become our new environment ... The infosphere began to behave like a living organism - a system no less complex, large-scale and self-sufficient than nature itself. Like any biological object, it aspired to grow. Consuming dollars from those who still thought that they were building a closed consumer culture, the media expanded into that amazing world wide web that we are enjoying today"[17].

In recent years, Russian researchers have started talking about "the mediaization of society." For example, N.B. Kirillova notes that all the semantic richness of "media", as the most important category of the modern lifestyle, can not be squeezed into a narrow scheme of banal mediation, because "... the media is not just a medium for transmitting information, it is the whole environment in which it is produced, aesthetized and broadcast cultural codes"[18].

A.A. Kalmykov's general notion of "media" refers to what constitutes "the integral of our personal comprehension of current events and interpretations offered by multiple information and communication practices"[19].

F. Stalder notes that "media create an integrated environment (environment), which is based on information flows. Increasingly, this environment becomes the main one in human activity"[20]. It is about the inclusion of media in everyday life, social processes and institutions that can not be considered without

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[17] D. Raskoff, *Mediavirus. How pop culture secretly affects your consciousness.* URL: http://www.gumer.info/bibliotek_Buks/Gurn/Rashk/02.php, accessed 12. 03. 2017.
[18] N.B. Kirillova, *Media culture: from the modern to the postmodern*, Moscow, Academic project, 2006.
[19] A.A. Kalmykov, *NOO Images. The matrix of key messages*, Moscow, Media Industry, 2013.
[20] F. Staulder, *Ecology of Information: A Systems Approach to the Media.* URL: http://media-ecology.blogspot.com/2011/04/blog-post.html, accessed 12. 03. 2017.

medial components. Figuratively speaking, it is a circulatory system that supports a living organism in its vital activity.

According to the interpretation of V.V. Savchuk, "everything that" is "given" to us in perception, communication and cognition is given in the media." The media philosophers of the St. Petersburg scientific school formulate the modern concept of media reality as "everything is media" or "mediaergosum"[21]. Russian researcher in the field of territorial development strategies S.E. Zuyev, emphosizes that "it is impossible to imagine a modern world without gravity, likewise it is impossible to imagine a modern world without the piercing lines of power created by information flows. ... and if we do not reduce media to the mass media, then we talk about communication platforms and communication technologies"[22].

Thus, a broad comprehensive interpretation of the media gives us a fundamental basis for developing the Total Media theory, which can make adjustments to our traditional ideas about media space.

Results and Discussion

Any theories have a number of functions, among them - providing researchers with understanding of conceptual structures, terminology, a system of elements; the theory also allows us to explain the various manifestations of the object of the theory in life, in real and ideal conditions, and also to predict the processes of the development of phenomena. The structural and functional analysis of the media system made it possible to justify the need for the maximum possible and logical classification of the means of communication on the basis of our Total Media theory.

In the field of media, which today is interpreted as a separate field of scientific knowledge, the typology method, which is one of the important methods of cognition, can serve as a very effective way of analyzing this multi-valued concept. At present, sufficient empirical material has already been accumulated in the field of media communication, on the basis of which it is possible to form a modern media typology. And, if only a few years ago, media were seen as an indefinite collection of means of communication, today researchers more and more clearly distinguish the special properties of various media that allow to unite them in definite groups.

However, with respect to the Total Media theory, it should be noted that in the process of analyzing and discovering regularities in the field of media, it is not always possible to fix clear boundaries between groups and classes of phenomena, therefore the role of classification should not be overestimated. Moreover, rigid dividing lines in complex multifunctional systems are hardly compatible with the theory of development. In the field of media, which is an integral environment with vague outlines of concepts, classification is particularly difficult, since numerous

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[21] V.V. Savchuk, *Mediophilosophy. Attack of reality*, St.-Peterburg, Publishing House of the Russian Academy of Civil Service, 2013.

[22] S.E. Zuev, *How new media have changed the world*. URL: postnauka.ru/video/30224#!, accessed 12. 03. 2017.

kinds and subkinds in different communicative, technological, social, cultural spheres can manifest themselves in different ways, intersect, reincarnate, mimicry.

The currently emergin Total Media theory is based on the fact that media include an unlimited range of means and channels of communication for the transmission of various kinds of information. These are works of art in the form of books, sculptures, paintings, films, and advertisements in all their forms, and a television or radio program, a newspaper or magazine article; it is a public speech, an official document, a postcard, an encrypted message, an SMS message, multimedia text in network media. In short, these are any means of delivering content from the producer to the consumer.

They are everywhere - where there is a subject capable of communicating with other subjects, even if these subjects are machines or seem to be inanimate objects. Interaction with the outside world is always performed through a variety of means, which are called "media", it's all that connects us to everything and everyone. And, if some of them, for example, neural media, have not been sufficiently studied yet, or others are not at all discovered yet, this does not mean that they do not exist. The Total Media theory allows us to assert that communication media exist in the surrounding world because without them communication, and, consequently, life itself, is impossible.

Klaus Brühne Jensen, a professor at the University of Copenhagen, who understands the media as "a kit of tools that people use throughout history to communicate with each other about their common reality"[23], distinguishes three levels of media:

the first level - those media that directly depend on the presence of a person (a verbal language, a speech, a song, a dance, a painting, etc.);

the second level – the media generated by technology, these are extended forms of representation and interaction that support communication through space and time, regardless of the presence and number of participants (traditional media and other analog media systems);

the third level - the digital forms of representation and interaction, when digital technology provides the opportunity for reproduction and recombination of all second-level media on a single platform: computers can thus be understood as meta-media.

We consider this approach to be legitimate, it corresponds to the Total Media theory in its historical and psychological-physiological aspects. Indeed, the premedia, which existed in the prehistoric times, as natural means of communication, accompany a person today also. They are his sense organs, which, through the direct action of various objects on receptors, for example, auditory or visual, transmit the received signals to the brain - the organ that processes the information. The Russian scientist I.P. Pavlov named this type of signaling (communication) the first signal system. It, including speech and other natural

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[23] K. B. Jensen, "Media", in *The International Encyclopedia of communication*, Malden-Oford-Carlton, Blackwell Publishing, 2008, p. 2811-2817.

modes of communication, corresponds to the first level of communication as a kind of *natural* or *organic (natural)* media.

The second level of media fully reflects the concept of McLooen about the external expansion of the man, where cultural objects act as communication tools. This is money, a road, a wheel, a watch, and clothes, and much more. This is a complex of artificial (technical) media, created by the man.

The third level of media implies the convergence of all the previous ones in the digital format.

In general, the whole pool of media can be divided into several complexes, which are grouped according to various criteria:

- by time of occurrence;
- by type of communication;
- by way the information is perceived;
- by the subject and format of content;
- by audience volume;
- by degree of formalization;
- by activity of the audience during the perception of information.

It should be noted that other criteria for classifying media are possible, but at this stage of development of the theory of media these categories are exhaustive. Let's contemplate some of them.

One of the most important criteria for the classification of media is the historical one- by time of occurrence, according to which all types of communication media are divided into:

- premedia
- written media
- printed media
- electronic media
- software (digital) media
- convergent media

By the type of communication, media can be **verbal** (from Latin verbalis - verbal) and **non-verbal** depending on the use or non-use of language facilities. The word, the language, the speech are universal means of communication, with the help of which information is encoded and decoded.

In order to achieve the fullest possible mutual understanding with other individuals, a person chooses from the many media options precisely those that most effectively solve the problem of interaction with the society. The success of communication between people depends on the correct choice in respect of the tasks, place and time.

According to the way the information is perceived, the media are divided into:

- visual (text, graphic, image),
- auditory (voice, music, spontaneous),
- tactile,
- taste,

- olfactory,
- neural.

The visual media can be created on the basis of only one kind of information, and also can be mixed, convergent, for example, audiovisual - a television program in digital format, a theatrical staging, a mobile application, etc.

The ext, the graphic and the visual media are distinguished in the structure of visual media.

The text media are those based on a text. The numbers also belong to this group of media.

The graphic media can be represented by graphs, diagrams, tables and other infographics.

The image media include all the variety of artistic means of communication – a drawing, a picture, a photograph, a poster, a collage, other ways of communicating information using visual means of the image.

Audial media exist in the form of *voice signals*, *musical pieces* or *spontaneous sounds.*

On the subject of content, media can be divided into political, social, scientific, educational ones, etc. According to *the content format* – the text media (articles, plans, instructions and other documents, online and offlinebooks); images media (photographs, infographics, drawings, diagrams, slides, screenshots); audio media (podcasts, music, audiolectures, Skype and phone entries); video media (videos, slideshows, video presentations, video lessons, video tours, movies, video clips, concerts, etc.) and convergent or multimedia, where several media formats merge.

Classification of media by volume of the audience is of a particular importance.

It's about **mass** and **non-mass media**. The mass media group includes all traditional media and communication, such as a newspaper, a magazine, a TV program, a radio broadcast and more modern online publications. Mass media also include films, any spectacular events, advertising brochures, leaflets, music albums and so on.

Non-mass media are divided into:
- individual,
- interpersonal,
- group.

The individual media are personal diaries, notes on the margins, working notes, as well as creative works not intended for display or replication, but solely for your own satisfaction. *The interpersonal media* are represented by SMS-messages, traditional letters and e-mail, it is a telephone conversation, a greeting card, another private message in a visual or auditive form. *The group media* are distributed in social networks, they are information products that are created in groups, on the moderated sites, in various thematic communities, as well as corporate publications of political parties, universities and schools, commercial enterprises, civil society organizations, etc. The group media include family newspapers and videos, house

bulletin boards, home shows and films, club exhibitions of photographs and drawings, etc.

From the point of view of formalization, all types of media can be divided into formal and informal ones.

The formal media include those that are part of the mass communication group and are registered as media in accordance with the law. However, at present there is a new huge class of media, which we call informal[24].

One of the main features of the modern mass communication industry is the active involvement of the reader / viewer / listener in the production and consumption of mass media products. In parallel with the traditional media, which have all the formal signs of the media, an entirely new media environment is emerging, which has a distinct informal character.

Today, everyone can create and publish their own articles, interviews, reports, shoot audio and video pieces, act as a photo reporter. This phenomenon is called informal journalism (from the Latin word "informalis" - informal), and the channels for the broadcast of amateur content are called informal media. Thus, informal journalism is the amateur creativity of non-professional authors in creating an information product that is informal, noneconomic. It should be noted that education, social groups, music and painting can be informal. In general, individual historical periods of any state can be informal, when official, formal institutions of power, ethical, artistic, moral values, social norms and rules are breaking down.

Another kind of media – the tactical media, which nowadays has become a serious competitor of the existing official media - is connected with the notion of "informal media". The tactical media are one of the forms of collective existence of the political activity of artists[25]. They grew up on the basis of alternative cultural trends in the mid-1990s, when the fashion for socially directed and active art arose. The term was introduced in 1996 to denote a special form of media activism, reflecting the art practice of interference into the media sphere.

During the Soviet period, *self-published media* that were uncontrolled by the regime, which were literary works, religious and journalistic texts produced unofficially, without any censorship, were widespread among dissidents and liberally minded citizens in Russia. Copies of the texts were made by the author or readers without the knowledge and permission of official authorities, usually typewritten, photographic or handwritten. This was not a massive, but a very popular type of media.

The group of informal media is also joined by *the amateur media*, created by children, adolescents, youth and adults for specific purposes. This non-mass segment of media is especially common in schools and universities.

In addition to these categories of media classification, other groups are also possible, allotted for other reasons. For example, by the type and nature of the

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[24] I.V. Zhilavskaya, *The Informal Media*. URL: http://www.relga.ru/Environ/WebObjects/tgu-www.woa/wa/Main?level1=main&level2=articles&textid=2257, accessed 12. 01. 2017.
[25] G.S. Melnik, B.Ya. Misonzhnikov, "Tactical media: social priorities and pragmatics of the text", in *Humanitarian vector*, XL (2014), no. 4, p. 104-109.

activity with which the consumer uses the media: reading, gaming, visual, as well as business, office, household and entertainment, professional and amateur, state and civil, etc.

The classification of the media at this stage of the development of the Total Media theory is an open system that allows some adjustments. However, the fundamental principles of integrativity, variability and transformation of the media, laid in its basis, allow us to assert that this approach has a scientific basis and can be used for further thorough study.

Conclusion

Let us formulate some conclusions, which we came to as a result of the analysis of media as an object of the research.

1. A wide palette of different ideas about media allows us to formulate their basic system properties, which are fundamental in the Total Media theory. These are dynamic properties, such as variability in time and space. In this case, it is the flexibility of the media, their ability to easily move from one group to another, for example, from the group of non-mass media to the mass group, when the blog, which emerged as a personal diary, after a while becomes a mass communication medium.

2. If we accept the Total Media theory, then we allow for various media transformations, their variability in the changing media environment, depending on the conditions - audience activity, software, the formulation of media usage goals, etc. In this case, it is the communicator that determines the choice of the means of communication to solve the task.

3. Media is not something static, once and for all given, not an object, not a carrier, but the essence that arises as a result of communication and disappears under condition of its destruction. There is communication - there is media, there is no communication - there is no media. No carrier of information can be treated as a media if it does not interact with the subject of communication.

4. Media have another special property: the ability to distort the information itself, the meanings that are broadcast with their help. The means of communication invariably deforms the content depending on various circumstances - the customer's terms, the technical parameters of the communication channel, the subjective factors of the translator, etc.

5. Media have integrative properties, combining all the existing elements of the "communication universe", linking them in a meaningfully functioning whole. The integrity of the media system can give us answers to questions about the interdependence of parts, its structure and, accordingly, its manageability.

6. The concept of the Total Media theory also implies the existence of super-systemic properties of media, in particular, such properties as *viativity* - a via (through) action, (via lat - road, path, channel in the body, means, a method, in English - through, with the help). Media are of a creative nature, piercing all the elements of the surrounding world - from the internal physiological processes of an individual to cosmic super-systems of a global scale. Viativity is such a property of media that promotes the diffusion of the content in the media space.

Of course, all the indicated properties of the media require a special study and their research can become the basis for further scientific directions in the field of the Total Media theory. D. Rashkoff confirms that "the only environment in which our civilization can still expand, our only real frontier is the air, in other words - the media ... The ever expanding media have become a real habitat - a space as real and, apparently, unclosed as the globe used to be five hundred years ago"[26].

It is obvious that the humanity need a deeper study of the notion of "media", as a complex of a special kind of scientific, philosophical, social and technological phenomena that ensure the effectiveness of information relations in society. And the Total Media theory in this regard is one of the most modern and promising tools.

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[26] D. Raskoff, *Mediavirus. How pop culture secretly affects your consciousness.* URL: http://www.gumer.info/bibliotek_Buks/Gurn/Rashk/02.php, accessed 12. 03. 2017.

Oksana Viktorovna NIKONOVA

The Development of the Social Protection System in the Context of Improving the Legal and Economic Status of Public Organizations in the Russian Federation

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Abstract. *Currently in the Russian Federation more than thirty million people use various services of state social organizations. The main categories of recipients of social services are persons with disabilities, elderly citizens, orphans and children left without parental care, low-income citizens, persons without a particular place of residence, others. In the social services network, such institutions as social service centers for elderly citizens and disabled people, boarding homes for elderly and disabled people, psycho-neurological boarding schools, social assistance centers for families and children, orphanages and boarding schools, social rehabilitation centers for the disabled, social centers adaptation of homeless citizens, etc. The author considers the system of state support in the aspect of public health.*

Keywords: social protection, state social organizations, social services, register of social service providers, register of recipients of social services.

Introduction

About half a million employees - social workers, social workers, psychologists, social educators, educators, doctors, nurses, instructors in exercise therapy and occupational therapy, cultivators, etc., are involved in the activities of social service organizations. To state social services, it is necessary to add numerous charity funds, Non-profit organizations, self-help groups, social institutions in religious organizations. The whole sector unites about a million staff members and volunteers, most of whom consider their work a calling. Social workers, social educators, psychologists, medical personnel of social services represent a special cohort of people who have chosen social service as a professional path, helping a person to overcome life's difficulties. It should be noted that the professional social services actually appeared in the Russian Federation relatively recently - in 1991-92. It was in 1991 that three new specialties appeared in Russia - a social worker, an expert in social work, a social pedagogue - and from the same year began the training of professional cadres for domestic social protection.[1]

The results of research on the activities of social services still open up many unresolved problems - the problems of determining the effectiveness of social services, the problems of combating the formation of dependent strategies for clients, the problems of targeting social assistance, and so on. Today, Russian social services are experiencing a difficult period of changes in the organizational and legal forms of work, increasing demands on the staff, reporting, timeliness and completeness of service delivery, in general, to the effectiveness of the work. This

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[1] I. S. Karabulatova, L. I. Kim, G. H. Gulmariam Hisamutdinovna Aznabaeva, Nadezhda Gennadievna Iraeva, Olga Aleksandrovna Konnova, "Socio-economic Effect of Modern Inclusive Discursive Practices in Disabled People's Social Rehabilitation," in *Mediterranean Journal of Social Science*, V (2015), no. 6, p. 11-18.

period is a landmark in the development of the social service system and symbolizes the opening of new frontiers.

Main changes in the status of state social organizations: Background

In 2010, the Russian Federation began reforming the budgetary system, which was based on Federal Law No. 83-FZ of May 8, 2010 "On Amending Certain Legislative Acts of the Russian Federation in Connection with the Improvement of the Legal Status of State (Municipal) Institutions." The purpose of the budget reform is to expand the scope of rights and increase the independence of budget institutions. Based on the results of the reform, it was planned to ensure: the orientation of institutions on the interests of consumers; improvement of the quality of state (municipal) services; increase in economic justification of the amount of budget financing of institutions; transparency of prices for paid services. One of the directions is to improve the forms of provision and financial support for the provision of public services.

In the edition of the Budget Code of the Russian Federation:

Public services (work) - services (work) rendered (performed) by public authorities (local governments), state and municipal institutions, and in cases established by the legislation of the Russian Federation, other legal entities.

State (municipal) task - a document that establishes requirements for composition, quality, volume (content), conditions, procedure, results of rendering state (municipal) services (works).

The state (municipal) task is:

- a tool for budget planning and financing based on the results of public service delivery (quantity and quality of services);

- part of the state program;

- The mechanism of financial support of the activities of institutions;

- form of determining the cost of public services;

- the way of interaction with the subordinated network (the state task is the agreement with the head of the institution).

In Russia, there are three types of state institutions: budgetary, autonomous and state institutions.

- Budget institutions

A budgetary institution can be created in the spheres of science, education, health, culture, social protection, employment of the population, physical culture and sports, and also in other spheres.

It carries out activities related to the performance of work, the provision of services, in accordance with the state (municipal) task, from which it can not refuse.

Financial support for this task is carried out in the form of subsidies from the relevant budget.

Subsidy (from Latin subsidium - assistance, support) - payments to consumers, provided at the expense of the state or local budget, as well as special funds to legal entities and individuals, local authorities. Above the established state assignment, a budgetary institution has the right to perform paid works, to provide

paid services related to its main activities.[2] The income received from the income-producing activity and the property acquired at the expense of these incomes go to the independent disposal of the budgetary institution. The property is assigned to the institution on the right of operational management, a budgetary institution without the consent of the owner is not entitled to dispose of especially valuable movable and immovable property.

- Autonomous institutions

Autonomous institutions can be established in the fields of science, education, health, culture, social protection, employment, physical culture and sports, as well as in other areas, but only in cases established by federal laws. Like a budgetary institution, an autonomous institution is liable for its obligations with property that is under its operational control, with the exception of immovable property and especially valuable movable property, assigned to it by the founder or acquired by an autonomous institution at the expense of the funds allocated to it by the founder for the acquisition of this property .

The state task for an autonomous institution is formed and approved by the founder in accordance with the types of activities attributed to its main activity by its charter. Financial support for core activities is carried out in the form of subsidies from the relevant budget and other sources not prohibited by federal laws.

The income of an autonomous institution comes to its own disposal and is used by it to achieve the purposes for which it was created. The owner of the property of an autonomous institution shall not have the right to receive income from the performance by an autonomous institution of the activities and use of the property assigned to the autonomous institution.

The supervisory board functions within the autonomous institution. The activities of the supervisory board are regulated by Federal Law No. 174-FZ of November 3, 2006 "On Autonomous Institutions" (with amendments and additions). The term of office of the supervisory board of an autonomous institution is established by the charter of an autonomous institution, but it can not be more than five years.

The head of an autonomous institution and his deputies can not be members of the supervisory board of an autonomous institution. The head of an autonomous institution participates in the meetings of the supervisory council of an autonomous institution with the right of an advisory vote.

An autonomous institution is not entitled to pay remuneration to members of the supervisory board of an autonomous institution for the performance of their duties, except for compensation of documented expenses directly related to participation in the work of the supervisory board of an autonomous institution.

The decision to appoint members of the supervisory board of an autonomous institution or early termination of their authority is taken by the founder of an autonomous institution. The decision to appoint a representative of

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[2] Tatiana N. Savina, "Diagnostics of the Regional Labour Market in the Format of Economic Security Indicators," in *Astra Salvensis,* VI (2018), Special Issue, p. 929-939.

employees of an autonomous institution as a member of the supervisory board or early termination of his powers is taken in the manner prescribed by the charter of the autonomous institution.

The Supervisory Board of the autonomous institution considers issues related to various aspects of the activity. For example, the draft plan of financial and economic activities of an autonomous institution, the proposal of the head of an autonomous institution on the completion of transactions for the disposal of property, which the autonomous institution is not entitled to dispose of independently; Proposals of the head of an autonomous institution on major transactions; issues of audit of the annual financial statements of an autonomous institution and approval of an audit organization, other.

A major transaction is a transaction involving the management of funds, the attraction of borrowed funds, the alienation of property (which the autonomous institution is entitled to dispose of independently in accordance with the Federal Law), as well as the transfer of such property for use or pledge, provided that the price transactions or the value of the alienated or transferred property exceeds ten percent of the book value of the assets of the autonomous institution determined by its accounting records the last reporting date, unless the charter of an autonomous institution is not provided for the smaller size of a large transaction.

- State institutions

A public institution is a budgetary institution that is deprived of the right to receive income from income-generating activities.

Financial support for the activities of the state institution is carried out at the expense of the corresponding budget of the budgetary system of the Russian Federation and on the basis of budget estimates.

A state institution can carry out income-generating activities only if such a right is provided for in its constituent documents.

At the same time, the revenues received from this activity go to the corresponding budget of the budget system of the Russian Federation.

The main directions of development of the social protection system

The development of the system of social protection of the population assumes the optimization of the activities of social services and the increase in the effectiveness of the work of social workers. On 1 January 2015, the Russian Federation entered into force Federal Law No. 442-FZ of December 28, 2013, "On the Basics of Social Services for Citizens in the Russian Federation", which defines the legal, organizational and economic foundations of modern social services for citizens in the Russian Federation. At the same time, Federal Law No. 122-FZ of August 2, 1995 "On Social Services for Older Persons and the Disabled" and Federal Law No. 195-FZ of December 10, 1995 "On the Basics of Social Services for Population in the Russian Federation" have lost force.

The laws withdrawn from circulation reflected the socioeconomic and legal realities of the 1990s, when the question of the market principles of the policy in the field of social services was not raised about the economic effectiveness of social

services. Significant changes that occurred in social policy, set the task to bring the sphere of legal regulation of the social service system in line with the modern stage of development of society.

Federal Law No. 442-FZ defines the transition from categorical provision of services (social service is provided to all citizens belonging to preferential categories) to the provision of services in accordance with individual need (services are determined not by belonging to a preferential category, but by the presence of circumstances that worsen the citizen or may worsen the conditions of his life).[3]

The principle of targeting traditionally means that certain social benefits should be provided only to those who really need them. Addressing is often interpreted as adherence to an individual approach to the client of social services, consideration of all indicators of the level and quality of his life, all factors of the external environment that directly or indirectly affect his ill-being.

This principle is contrary to many established traditions of the provision of social services in our country.[4] The introduction of the targeted approach is dictated by the objective requirements of the time when there is a reduction (or freezing) of budget expenditures on social protection, when demographic changes entail an increase in the number of potential recipients of social services, finally, when there is a need to seriously fight social dependency. Any next wave of the economic crisis can provoke an increased demand for social assistance, but in conditions of limited budgetary resources the state may not be able to cope with increased social obligations. In these conditions, the state system of distribution of social benefits should focus on supporting the most vulnerable citizens. Mechanisms for implementing the principle of targeting, proclaimed in the mid-1990s, were developed and implemented very slowly. One of the reasons is the methodological complexity of this problem.

Revision of the structural components of the social service system

At present, the system of social services includes: 1) the federal executive body, which exercises the functions of elaborating and implementing state policy and regulatory and legal regulation in the sphere of social services; 2) the state authority of a constituent entity of the Russian Federation authorized to exercise the powers provided for in this Federal Law in the field of social services; 3) the organization of social services, which are under the jurisdiction of federal executive bodies; 4) social services organizations, which are under the jurisdiction of the subject of the Russian Federation; 5) non-governmental (commercial and non-profit) social service organizations, including socially-oriented non-profit organizations that provide social services; 6) individual entrepreneurs performing social services.

- The development of information openness of suppliers social services

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[3] T*he handbook of the social worker on the implementation of the federal law of December 28, 2013 No. 442-FZ "On the bases of social services for citizens in the Russian Federation",* Moscow, IDPO SDZN, 2015, p. 2.

[4] S. G. Karepova S. G., Karabulatova, V. S. Novikov, S. V. Klemovitsky, D. I. Stratan, A. E. Perova, "New Approaches to the Development of Methodology of Strategic Community Planning," in *Mediterranean Journal of Social Science*, VI (2015), no. 6, p. 357-364.

Social service providers should create publicly available information resources that contain information on the activities of these providers and ensure access to these resources by placing them on information stands in the premises of social service providers, in the media, in the Internet, including the official website of the organization of social services.

- Creation of an individual program for the provision of social services

An individual program is a document that indicates the form of social services, types, scope, frequency, conditions, terms of providing social services, a list of recommended providers of social services, and social support activities. The individual program is made based on the citizen's need for social services, revised depending on the change of this need, but at least every three years. Revision of the individual program is carried out taking into account the results of the implemented individual program. Individual program for a citizen or his legal representative is advisory in nature, for a provider of social services - mandatory.

- Three forms of social services

Social services are provided to their recipients in the form of social services at home, or in a semi-permanent form, or in a fixed form. Social services in a semi-permanent form are provided to their recipients by the organization of social services at certain times of the day. Social services in the inpatient form are provided to their recipients at a permanent, temporary (for a period determined by an individual program) or a five-day (per week) 24-hour stay in the organization of social services.

- Identification of eight types of social services

To recipients of social services, taking into account their individual needs, the following types of social services are provided: 1) social services aimed at supporting the life of recipients of social services in the home; 2) social and medical, aimed at maintaining and preserving the health of recipients of social services through the organization of care, assisting in the conduct of recreational activities, systematic observation of recipients of social services to identify abnormalities in their state of health; 3) socio-psychological, providing assistance in correcting the psychological state of recipients of social services for adaptation in the social environment, including the provision of psychological assistance anonymously using a telephone hotline; 4) socio-pedagogical, aimed at preventing deviations in the behavior and development of the personality of the recipients of social services, the formation of positive interests (including in the sphere of leisure), organizing their leisure, assisting the family in the upbringing of children; 5) social and labor, aimed at assisting in finding employment and in solving other problems related to labor adaptation;[5] 6) social and legal, aimed at providing assistance in obtaining legal services, including free of charge, in protecting the rights and legitimate interests of recipients of social services; 7) services to increase

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[5] Cf. Svetlana A. Sergeeva, "Sustainable Socio-Economic Development of the Country Using the Results of Statistical Analysis of the Public Procurement Volume," in *Astra Salvensis,* VI (2018), Special Issue, p. 149.

the communicative potential of recipients of social services with disabilities, including children with disabilities; 8) urgent social services.

- Implementation of an independent assessment of the quality of service delivery

An independent assessment of the quality of service delivery by social organizations is a form of public control and is conducted to provide social services recipients with information about the quality of service delivery by social service organizations, and to improve the quality of their activities.

An independent assessment of the quality of service delivery by social service organizations provides for an assessment of the conditions for providing services on such general criteria as the openness and accessibility of information on the organization of social services; comfortable conditions for the provision of social services and the availability of their receipt; waiting time for the provision of social services; goodwill, politeness, competence of employees of social service organizations; satisfaction with the quality of service delivery.

- The introduction of the register of suppliers and the register of recipients of social services

The register of providers of social services is formed in the subject of the Russian Federation. Inclusion of social organizations in the register of providers of social services is carried out on a voluntary basis. The register of social service providers in the subject of the Russian Federation is posted on the official website of the authorized body of the subject of the Russian Federation in the Internet in accordance with the requirements of the legislation of the Russian Federation.

The provider of social services from the moment of its inclusion in the register of social service providers is responsible for the reliability and relevance of the information contained in this register.

The register of recipients of social services is formed in the subject of the Russian Federation on the basis of data provided by providers of social services.

- Financial security

The sources of financial security are: 1) budgetary funds of the budgetary system of the Russian Federation; 2) charitable contributions and donations; 3) the funds of recipients of social services when providing social services for a fee or a partial payment; 4) income from entrepreneurial and other income-producing activities carried out by social service organizations, as well as other sources not prohibited by law.

- Pay and free of social services

Social services in the form of social services at home, in semi-permanent and inpatient forms of social services are provided free of charge: 1) to minors; 2) persons affected by emergencies, armed interethnic (interethnic) conflicts. Social services in the form of social services at home and in a semi-permanent form of social services are provided free of charge if on the circulation date the per capita income of the recipient of social services calculated in accordance with the regulatory legal acts of the Russian Federation is below the threshold value or equal to the limit of per capita income for the provision of social services free of charge, established by law of the subject of the Russian Federation.

Regulatory legal acts of the subjects of the Russian Federation may provide for other categories of citizens to whom social services are provided free of charge.[6]

The size of the limit value of per capita income for the provision of social services is established free of charge by the laws of the subject of the Russian Federation and can not be less than one and a half times the subsistence minimum established in the constituent entity of the Russian Federation for the main socio-demographic groups of the population.

- State and public control

The provisions of Federal Law No. 294-FZ of December 26, 2008 "On the Protection of the Rights of Legal Entities and Individual Entrepreneurs in the Conduct of State Control" apply to relations related to the exercise of state control (supervision) in the sphere of social services, organization and conduct of inspections of social service providers, (supervision) and municipal control ". Regional state control in the sphere of social services is carried out by the authorized body of the subject of the Russian Federation in the manner established by the state authority of the subject of the Russian Federation.

Public control in the sphere of social services is carried out by citizens, public and other organizations in accordance with the legislation of the Russian Federation on the protection of consumers' rights.

The bodies of state power of the constituent entities of the Russian Federation, within the established competence, provide assistance to citizens, public and other organizations in the implementation of public control in the sphere of social services.

Conclusion

In modern conditions, individual work with a person gets a new round of development, formalized in new methods of diagnosis and planning of social services. In this case, the most important is the preservation of flexibility in working with the recipient of social services, ensuring the possibility of prompt review of the conditions and methods of providing social services. [7] Mechanisms are provided that guarantee the freedom of choice of the recipient of social services and the equality of providers of social services.[8] It is assumed that all this will allow to expand the range of social services received by citizens and in the competitive

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[6] I. N. Chuev, T. M. Panchenko, V. S. Novikov, O. A. Konnova, N. G. Iraeva, I. S. Karabulatova, "Innovation and Integrated Structures of the Innovations in Modern Russia," in *International Review of management and marketing,* VI(2016), no. 1, p. 239-244.

[7] O. A. Koryakovtseva, O.A. Doronina, I.I. Panchenko, T.M. Karabulatova, I.S. Abdullina,. "Research of category "Motivation" as a basic tool of personnel management", in *International Review of Management and Marketing.* VI (2016), no. 1, p. 293-299.

[8] N. R. Saenko, A. A. Sozinovam, I. S. Karabulatova I.S. Akhmetov, O. V. Mamatelashvili, E. E. Pismennaya, "Research in Action Integrated Marketing Communications as the Elements of Information and Virtualization Market Relations," in *International Review of management and marketing,* VI (2016), no. 1, p. 267-272.

struggle to ensure a higher quality of their provision. Despite the measures taken by the state, there are socio-economic and demographic problems that must be taken into account when forecasting the development of the social protection system in the context of improving the legal and economic status of state social organizations:

1. Aging of the population, accompanied by an increase in life expectancy, as well as an increase in the number of people over working age and their proportion in the total population of the capital. This will require, first of all, the introduction of new types of social services (for example, accompanied accomodation), the increase in the volume of services in general, provided to older citizens, and the cost of their financing from budgets of all levels.

2. Decrease in the number of persons under working age, which entails the need to stimulate the birth rate in the current demographic situation, which in turn will require an increase in the volume of social support for the family and children, both in cash, in the form of benefits, in kind, and in the form provision of social services and a corresponding increase in the cost of their financing.

3. Preservation of certain negative social phenomena, such as: material unhappiness, manifested in poverty (the proportion of people who have incomes below the subsistence minimum) of a part of the population; social unhappiness associated with family conflicts, social orphanhood, homelessness and neglect; disability, including child; alcoholism, drug addiction, etc.

The rules and regulations of social protection of the population directly depend on the regulated law and the direction of this type of support to the population. The basis of state social guarantees is a minimalized social standard that determines the living conditions of people.

!The Development of the Social Protection System in the Context of Improving the Legal and Economic Status of Public Organizations in the Russian Federation," *Astra Salvensis,* VI (2018), no. 12, p.679-687

Tatiana PORTNOVA

Genre and Style Interaction in Solutions Staged Ballets of the Nineteenth, Twentieth Centuries

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Abstract. *The relevance of this study is determined by the need to create a new scientific approach to conducting an analysis of specific properties of the genre and style in the ballet theater, arising from the theoretical problems of ballet as a scenic genre based on the visual nature of perception. The question is raised about the meaning of the plot, event-related beginning in genres of the considered arts. Based on a number of studies in the field of choreography, the author uses a system-semiotic analysis of a semantic category in dance. In the article the questions concerning the genre and stylistic solutions ballets and dance numbers staged by examples of decisions of the nineteenth, twentieth century, considered the relation of genre and style in the structure of a number of ballet performances. Of all types of expressive dance art tends to be the most figurative. The ratio in the modern dance space pictorial and expressive on the basis of existing dance techniques creates new approaches to understanding and mastering the art of ballet. Thus, research methodology based on the system-comparative analysis of genre elements makes it possible to highlight deep regular contacts between them and expand the understanding of modern dance vocabulary, orienting researchers to the latest integrative approaches to mastering the synthetic nature of the ballet theater.*

Keywords: genre, style, horeodramaturgiya, staging solution, the unity of form and content, choreographer language.

Introduction

The choreographer's stage work provides for various forms and genres of the choreographic repertoire. In the process of creating a stage image, it is necessary to master the whole variety of choreographic forms and genres that have developed in the practice of both professional ballet companies and choreographic collectives.

The study of genre and stylistic principles in contemporary choreography seems complicated because of a rapid change in creativity, the diversity of existing schools, directions and styles of choreography.

Methods

There is no single developed methodology for teaching contemporary choreography. This is the reason for the relevance of this article. It should be noted that the well-known works of E. Esaulov, I. Smirnov, R. Zakharov, critical articles by I. Slonimsky, historical studies in the sphere of classical ballet by Y. Bakhrushin, V. Krasovskaya, memoirs of M. Petipa, M. Fokine, K. Goleizovsky, F. Lopukhov, A. Messerer, R. Nuriev, works on the art of modernism by G. Von-Becker and other authors describe the theory of the art of the ballet master of the classical performance, but do not disclose special questions of the genre and style solution in the figurative structure of the ballet performance. The main goal of the article is to trace the peculiarity of thematic, figurative, stylistic features in the best staging decisions of the 19th-20th centuries, which are indicative of contemporary choreography practice.

"Genre and Style Interaction in Solutions Staged Ballets of the Nineteenth, Twentieth Centuries," *Astra Salvensis,* VI (2018), no. 12, p. 689-694

Genre definition of ballet performance

Genre-forming characters play a different role in different kinds of art. It is known that the genre in the visual arts is determined by the object of the image, and in the choreography by the character of the performance. An essential criterion for the internal division of genres can be found in the different logic of relations to reality. Traditional genres of ballet theater (lyric-dramatic, romantic, tragic, comedic, genre of plotless ballet – ballet of symphony) is supplemented by new genres in the twentieth century: tragicomedy – ballet of satirical orientation, ballet-pamphlet, ballet-poster). Academic dance, in contrast to the fine arts in genre terms, proved to be a flexible, mobile form capable of expressing the uniqueness of new themes, images, unusual for a ballet.

Choreographic genre, as well as any plot genre of fine art, shows the interaction of the heroes of ballet or painting with the environment, the ratio of the subject of the image to a certain structural and style system depicted. Therefore, the choice of the theme of ballet or painting canvas is the beginning of their ideological and imaginative solution. Selection by the choreographer of the material determines the form of the play or act, pictures, and hence their genre[1].

Thus, the substantive content, going directly from the choreographer or from the artist, is the beginning of the movement in the concept of the genre, as choreography. However, the content essence of any genre is revealed by the choreographer in its individual uniqueness[2,3]. In addition, the genre of the ballet performance is determined primarily by the plot, and hence by the feature of the author's participation in it (choreographer and artist). Describing the ballet genres, V. Pasyutinskaya writes: "The plot gives rise to a certain kind of relationship between the heroes of the play with the environment, with the ongoing events, with each other – the connections of social, moral, psychological. Hence the first definition of ballet follows – social, lyrical, heroic, psychological, etc. But there is a definition of the genre of the performance, which is given by the choreographer. It can be a definition of the type – satirical ballet, choreographic poem, ballet-romance, ballet-parody, etc."[4]

In this regard, it will be possible to find analogies with genres of fine arts. Each master creates his own portrait image (intimate, ceremonial, portrait-type, etc.), each landscape painter interprets nature in his own way (landscape – romantic, lyric, epic, etc.). At the same time, the genre nature of ballet depends on the prevalence in it of such properties of imagery as symbolism, allegory, poster, etc., directly borrowed from the fine arts. V. Pasyutinskaya singles out the

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[1] N. P. Pankov, *Stage Sketches for Works of Art*, Moscow, the State Institute of Theatrical Arts named after A.V. Lunacharsky, 1982, p. 112.

[2] *Russian Painters and the Stage. 1884-1965. A Loan Exhibition of Stage and Costume Designs from the Collection of Mr. and Mrs. Nikita D'Lobanov-Rostovsky*, Copyright, 1977, p. 105.

[3] *Russian Stage and Costume Designs for the Ballet, Opera and Theatre. A Loan Exhibition from the Lobanov-Rostovsky, Oenslager and Rialov Collections, 1967-1969*, New York, International Exhibitions Foundation, 1967, p. 64.

[4] B. Pasyutinskaya, *Enrichment of the Multinational Soviet Ballet Traditions*, Moscow, the State Institute of Theatrical Arts named after A.V. Lunacharsky, 1984, p. 5.

following main choreographic genres: "... heroic, ballet-tragedy, lyrical-dramatic, comedy, ballet-tale. They can correspond to the following types: in the heroic genre – a heroic-romantic ballet, a heroic poem, a heroic ballad, a heroic legend; in the genre of ballet-tragedy – a lyrical tragedy, a heroic tragedy; in the lyric-dramatic genre – a romantic poem, a choreographic novel, a choreographic epic, a novel, a social and romantic tale, a choreographic drama, a lyrical drama, a pantomime drama; in the comedy genre – social comedy, satirical comedy, ballet-parody, ballet-grotesque, ballet-comedy, ballet-satire, ballet-irony, lyrical comedy; in the genre of ballet-fairy-tale – magic-fantastic ballet, fairy ballets about animals and birds, household ballets-tales, lyrical fairy tale, satirical fairy tale, magic-fantastic action."[5]

Genres in dance art are not only whole works, but also their separate parts, if they are finished in form and possess the qualities of a genre feature. So, individual dances, scenes, variations in ballet can have their own style and be performed in a certain genre. Each genre as a single direction can be subdivided into varieties of this species. For example, a waltz is a general direction in art, the direction of the genre, but it can be ballroom, symphonic, concert, etc. It can be lyrical, dramatic, sentimental, sad, merry or bravura. And all this acquires shades of plot in a single genre direction.

The unique nonverbal system of the classical dance school can assimilate and transform the signs and symbols of various nonverbal systems, developing and expanding the range of its technical and artistic possibilities and enriching the stage dance art with new original genres.

Style definition of ballet performance

Style in choreodramaturgy depends on many qualities of the author: temperament, culture, education, talent, taste, psychology, world outlook, will, way of thinking, spiritual orientation of creativity. Style is determined by a certain historical epoch, time, which form directions, schools, expressing certain trends in the development of society[6]. Style is a reflection of the spiritual, aesthetic essence of any time, class, group. Style is manifested in a combination of ideological and artistic features, distinctive features in the work of artists, orators, writers, composers, architects, choreographers, etc. In the broad sense of the word, style is the flow in the aesthetics of the arts, ideology, the morality of society, its mentality. In a narrower sense, style is the language, techniques, methods of operation of the choreographer. Style in the art of a choreographer is that "building material" and the way of its organization, through which ideas are realized.

According to external signs, the style can be linear, pictorial, constructive, decorative, ornamental in form. The style of a work depends on many components and their properties: from the choice of genre, idea, music, images, artistic design, performers, expressive means, language, direction, etc., etc. The style of the ballet performance determines the following qualities: imagery, the social significance, the

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[5] *Ibidem,* p. 8.
[6] R. S. Zaripov, & A. R. Valyaeva, *From Conception to the Plot: theory and practice of choreographic art*. Novosibirsk, 2009, p. 340.

motivation of the idea, the novelty, the unity of form and content, the individual language and thinking of the author, the energy of beauty and optimism.

The author-choreographer can take any life phenomenon, a historical fact, a literary work (a poem, a story, a pictorial or sculptural work, etc.) as the basis of the plot. When a choreographer uses the plot of an existing work, he must preserve his character and style, the images of the original source, and find ways to solve his plot in a choreographic genre. This often causes the choreographer (the author of the compositional plan) to change the place of action, to shorten or supplement it in comparison with the literary source material, taken as a basis. In this respect, the choreographic staging culture of the turn of the 19th and 20th centuries is characteristic, in which there was a heightened interest in the art of the Ancient East and Antiquity (Cleopatra, Narcissus, Daphnis and Chloe, etc.).

"The greatest strength of M. Fokine is stylization and that his best ballets are stylized, such as" Scheherazade "(East)," Cleopatra "(Egypt)," Daphnis and Chloe "(Greek antiquity), etc. In these ballets M. Fokine has shown such an amazing knowledge of the style of different times and different peoples, such an extraordinary erudition as any choreographer in Russia (and, perhaps, all over the world) did not have before him"[7] – S. Lifar wrote about M Fokine. The choreographer turned to the expositions of the famous Petersburg museums, primarily the Hermitage and the Russian Museum. The authentic historical materials provided the reliability of the visual series. In these ballets, the author's ability to find figurative, scenic visual equivalents to the monuments of art, to make the realization of the idea and design an occupation, a soul-stirring process, attracts. Perfected profile movements and gestures, as if descended from Egyptian temple reliefs with their progressive rhythmic composition are internally connected with the choreographic text throughout the entire ballet "Cleopatra".

The flatness of the composite construction corresponded to the canons of ancient Egyptian art. Ballet costume, wigs, makeup (lengthened eyes, black eyebrows, brightly outlined lips) appeared on a polychrome Egyptian sculpture in a new style. Instead of ballet shoes, the feet were dressed in sandals. Fine stylistics, coming from the monuments of Ancient Egypt with its "canonical" development of artistic thought, created an ideal model of the image, became a dynamic spring and the semantic core of the play.

The materialized in the marble image of the mythological hero, erected in the standard of beauty by ancient sculptors, was used by M. Fokin in his ballets on the ancient theme: Narcissus and Daphnis and Chloe. In this regard, V. Krasovskaya noted: "The ancient myth of the nymph Echo, who drew the curse of the gods on the youth of Narcissus, was embodied in the techniques of picturesque statics. The plastic postures stylized as monuments of Hellenic art were replaced: Echo – Karsavina and Narcissus – Nizhinsky moved on the stage"[8]. In addition to M. Fokine, other choreography figures of the late nineteenth and early twentieth centuries touched the ancient fine patterns. The first idea of compositional

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[7] S. M. Lifar, *Diaghilev and with Diaghilev*, Moscow, AST, 1994, p. 171.
[8] V. M. Krasouskaya, *V. Nijinsky*, Leningrad, Art, 1974, p. 193.

construction of the ballet came to S. Diaghilev in the ballet "Afternoon rest of the Faun" in the choreography of V. Nijinsky. In Venice in 1911 "... he began to show Nijinsky the angry movements of the Faun; Diaghilev's participation in the creation of the ballet was not limited to this: the whole composition of the ballet, from the appearance of nymphs, the reproduction of the poses of dancers in antique vases to the last gesture, with a stop on the musical crescendo belongs to Sergei Pavlovich. Diaghilev tried to guess the dynamics of antique poses, dynamic plasticity in antique images, in museums devoted to ancient sculpture and painting, and he represented Nijinsky to realize this plastic he had found."[9] O. Rodin, delighted with the plasticity of Nijinsky in this ballet, said: "Every artist and artist who truly loves his art must see this performance – a magnificent embodiment of the ideals of the beauty of Ancient Greece."[10] The fragile naked beauty frozen in marble came to life in the images of Narcissus, Daphnis with the formula of the effeminate Ionian of the ancient style and acquired zoomorphic features in the Faun.

Sometimes the sculpture is taken as the basis of the plot of the choreographic number. From this point of view, L. Jacobson's choreographic miniatures "Eternal Spring", "Kiss", "Eternal Idol", "Minotaur and Nymph" are indicative, which are the semantic core of borrowing the Hermitage originals. The path of L. Jacobson through Rodin's plastic has become a movement towards the hidden, emotional beauty through beauty external, visible, material. The pose, movement, foreshortening, which were dear to L. Jakobson in O. Rodin's sculptures became capable of development in instantaneous changes in the plasticity of bodies, head turns, facial expressions.

The choreographer brings to the pedestal scenes generalized, as if coming from antiquity images. The fragile naked beauty of their figures, frozen in white marble, came to life in a duet dance, became an expression of the standard of Rodin's images (a white tight-fitting leotard imitates the sculptor's material). If the graphic series offer the choreographers a detailed chain of events, O. Rodin's fixed images created the choreography of L. Jacobson, which was economical and concise according to the conditions of the selected original source, but more dictated by the choreographer's plan.

"The movement for Rodin was the main form of expression of life in sculpture, the sculptor was a passionate observer of dance ... He was fond of bold choreography, admired the new quest of L. Fuller and A. Duncan, Russian ballet and Nijinsky."[11] Although O. Rodin's compositions "Kiss", "Eternal Spring", "Eternal Idol", "Minotaur and Nymph" are not a direct expression of dance, they represent allegorical abstract concepts. Nevertheless, they are theatrical, ballet. The "extended" space of the Rodin's sculptures, thanks to the imagination of the choreographer L. Jacobson, formed a plastic synthesis of the stage image itself. The translation of O. Rodin's sculptures into the language of L. Jakobson's choreography includes the development of plot lines that ultimately concentrate

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[9] S. M. Lifar, *Diaghilev and with Diaghilev*, Moscow, AST, 1994, p. 233-234.
[10] B. Weiss, *Auguste Rodin*, Moscow, Art, 1969, p. 579.
[11] *Rodin and His Time. Exhibition of the Museums of France*, Moscow, Soviet artist, 1966, p. 16.

around the main core – the beginning and the end, which draws the same visual image (the exact copy) of Rodin's images.

Conclusion

So, the important stage of the choreographer's work concerns his activity as a ballet master-writer[12]. Choreodramaturgy as an idea, reflecting the content in expressive and visual form, should receive a spatial scenic expression. Genre, thematic and imaginative, style preferences of different ballet masters and ballet dancers create a process of individual perception. Then, these positions, overlapping each other, form the lines of power of artistic creativity, in which some general patterns appear. Understanding the process of artistic creativity of choreographers as a multi-system process allows us to embrace the movement of artistic cognition from objective reality to its artistic model (choreographic work), as well as its internal self-movement from individual perceptions to large-scale artistic generalizations, from individual and universal to unity in the artistic image.

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[12] G. F. Bogdanov, *Basics of a Choreographic Drama*, Moscow, MGUKI, 2010, p. 192.

Mayya Mudarrisovna POLEKHINA, Valentina Alekseeva LIMONZEVA, Irina Sovetovna KARABULATOVA, Margarita Stepanovna VYHRYSTYUK

The Evolution of the Concept of "Terror" / "Terrorism" in Modern Scientific Knowledge as a Factor in Ensuring the Security of Modern Society[*]

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Abstract. *The authors consider the problems associated with the growth of terrorism in the modern world, the impact of terrorism on the economy and social security of the state, which is reflected in the Internet. The terrorist acts with extensive use of the latest technologies, modern weapons and the media are becoming more carefully planned and brutal. The authors consider terrorism to be an anti-social and anti-human social phenomenon, consisting in the unlawful use of violence to intimidate objects of terrorism in order to achieve specific goals. At the same time, the authors acknowledge the presence of fake embroilments of information about terrorist acts as one of the manifestations of a "hybrid war" in the context of globalization. Terrorism and extremism pose a threat to the integrity of the state, its constitutional system; carry a danger to the entire world community as a whole. Success in the fight against terrorism can only be achieved if there is an early opening and detection of the planned terrorist attacks. Important is not only the search and detention of the perpetrators, but, first of all, the forecasting of possible terrorist acts, their detection and prevention in the outbreaks of the terrorist underground.*

Keywords: terrorism, terrorist act, social and economic security, counter-terrorism activity, hybrid war, globalization, social networks

Introduction

Terror and terrorism are being studied not only and not so much in the academic context. Criminologists and military experts are exploring the technologies of terrorist and anti-terrorist struggle. Lawyers are engaged in understanding the legal status of various types of modern terrorism. Politicians develop political strategies to counter the threat of terror.

In various fields of social and human sciences, many works written by political scientists, jurists, historians, sociologists, social psychologists, culturologists, philosophers, etc. have been devoted to the problems of terror and terrorism. Even the best definitions of terror / terrorism suffer from incompleteness.

"The Evolution of the Concept of "Terror" / "Terrorism" in Modern Scientific Knowledge as a Factor in Ensuring the Security of Modern Society," *Astra Salvensis,* VI (2018), no. 12, p. 695-704

The problems of terrorism and ensuring social, political and economic security of citizens in recent decades have become vital problems of public life. In its scale, intensity, cruelty and paralyzing influence on people, terrorism has turned into a malicious phenomenon of a global nature and tends to permanent and sustainable growth. One can not but admit that terrorism is an effective tool of intimidation and destruction in an irreconcilable confrontation of different worlds, differing from one another in culture, understanding of life, and moral norms. The terrorist acts are becoming more carefully planned and brutal, using the latest technology, modern weapons, media and communications.[1]

In many countries, primarily in the Arab world and the Middle East,[2] tens and hundreds of terrorist groups numbering many thousands of militants have been set up by political and nationalist radicals; an extensive network of camps, economic structures and financial institutions has been organized.[3] As a cover for terrorist organizations, a system of banks, funds, companies and firms has been created and is functioning. Any terrorist actions involve violence, coercion, threat, the main means of achieving the goal is to intimidate, create an atmosphere of fear and horror.

We view terrorism as an anti-social and anti-human social phenomenon, consisting in the unlawful use of violence or the threat of violence to intimidate the objects of terrorism in order to achieve specific goals. We agree with the opinion of other researchers who consider the very fact of a terrorist act to be an extreme public danger and cruelty to modern society, regardless of the state.[4]

The dynamics of crimes of an extremist nature and of a terrorist nature in the whole of the Russian Federation is characterized by a pronounced upward trend, according to the statistics of the Ministry of Internal Affairs of the Russian Federation (from the official website mvdrf.ru). According to the Judicial

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[1] G. V. Osipov, I. S. Karabulatova, Shafranov-Kutsev G. F. Kucheryavaya, S. D. Galiullina, L. R. Sadykova, "Problems of Ethno-Confessional Extremism in Russia as a Reflection of Deviation Processes in the Society," in *Mediterranean Journal of Social Science*, VI (2015), no. 6, p. 95-103; I. Karabulatova, S: Galiullina, K. Kotik, "Terrorist threat in Russia: Transformation of confessional relationships," in *Central Asia and the Caucasus,* XVII (2017), no. 3, p. 93-104; John Mecklin, "Introduction: The evolving threat of hybrid war, 3 September 2017 [Electronic resource]: https://thebulletin.org/2017/september/introduction-evolving-threat-hybrid-war11076, accessed 11. 04. 2018. Karabulatova Irina Sovetovna, Lyusheva Svetlana Aslanovna, Yanguzin Aibulat Rimovich, Setova Setenay Asfarovna, Kotik Ksenia Nikolaevna, "The Transformation of the Concepts „Terror/Terrorism" in Contemporary Socio-Philosophical Discourse," in *Astra Salvensis,* VI (2018), no. 11, p. 739-748.

[2] GLOBAL STRATEGIES. Hybrid Warfare in the Middle East. February 2017 [Electronic resource]: http://www.lse.ac.uk/ideas/Assets/Documents/reports/LSE-IDEAS-Hybrid-Warfare-in-the-Middle-East.pdf, accessed 12. 04. 2018.

[3] I. S. Karabulatova, B. Z. Akhmetova, K. S. Shagbanova, K.S. Loskutova, F. Sayfulina, L. Zamalieva, I. Dyukov, M. Vykhrystyuk, "Shaping positive identity in the context of ethnocultural information security in the struggle against the Islamic State," in *Central Asia and the Caucasus*, XVII (2016), no. 1, p. 84- 92.

[4] Ye. V. Paducheva, "Nuzhen li lingvistike epitet «kognitivnaya»? (o novykh ideyakh i podkhodakh v semantike)," in *Informatsionnyye protsessy i sistemy*, XI (2003), p. 38-43.

Mayya Mudarrisovna POLEKHINA**,** Valentina Alekseeva LIMONZEVA, Irina Sovetovna KARABULATOVA, Margarita Stepanovna VYHRYSTYUK

Department of the Supreme Court of the Russian Federation, the number of convicts on articles on the organization of extremist and terrorist communities is also growing.

Total Registered crimes	2012 year 2013	2014	2015	2016
Extremist crimes	696	896	1034	1329	1450
crimes of a Terrorist nature	637	661	1128	1538	2227

Source: compiled according to the official website mvdrf.ru.

Under extremism, criminal law means adherence to extreme measures to counteract existing relations in the society, put under the protection of the Constitution and other legislative acts of the Russian Federation.[5]

Language from the standpoint of this approach is studied as a cognitive mechanism for coding, transforming and representation of knowledge in the course of verbal communication. The focus is on the processes of assimilation, accumulation and use of information by a person. These questions are presented in a dynamically developing field of research conducted at the junction of linguistics, philosophy, logic, psychology and the development of artificial intelligence systems. Cognitive linguistics came from cognitive science, the science of human cognition and information processing by a person.

In the opinion of a number of authors, in the postindustrial era, social conflicts arise over "symbolic goods", i.e. those images that are actively and directed are formed within the framework of Internet content.

Materials and methods

There is a great tradition of studying the policy of terror / terrorism, which was practiced by various opposition forces in the era of the absence of an open revolutionary confrontation of social forces.[6] One of the most interesting historical contexts of the conceptualization of revolutionary terror / terrorism under conditions of relative social stability in the framework of our consideration is the history of Russian terrorism from the shot of Dmitry Karakozov in Alexander II in 1866 before the assassination of Stolypin in 1911. A lot of remarkable works have been devoted to this period.[7]

The object in this context is the texts and oral statements of politicians,

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[5] I. M. Tyazhkova, "Ekstremistskiye prestupleniya kak posyagatel'stva na vnutrennyuyu bezopasnost' gosudarstva," in *Vestnik Moskovskogo universiteta,* IV (2012), p. 83. Milana V. Ragulina, "Indigenous Knowledge and Life Support of Nomadic Peoples of the Baikal Region: Issues of Intergenerational Transmission," in *Astra Salvensis,* VI (2018), Special Issue, p. 120.

[6] F. Razzakov, *Vek terrora: khronika pokusheniy*, Moscow, Eksmo, 1997; K. V. Zharinov, *Terrorizm i terroristy*, Minsk, Kharvest, 1999; V. Stavitskiy, *Krovavyy terror*, Moscow, OLMA-PRESS, 2000.

[7] K. N. Morozov, P*oliticheskiy terror v Rossii. KHIKH – nachalo KHKH,* Moscow, 1996; S. A. Lantsov, "Revolyutsionnyy terrorizm v Rossii," in *Terror i terroristy: Slovar'*, SPb., Izd-vo S.-Peterb. un-ta, 2004; M. I. Leonov, "Terror i smuta v Rossiyskoy imperii nachala XX veka," in *Vestnik SamGU,* V(2007), no. 5; C. Verhoeven, *The Odd Man Karakozov: Imperial Russia, Modernity, and the Birth of Terrorism*, Cornell, Cornell University Press, 2009; C. Verhoeven, "Oh, Times, There is No Time (But the Time that Remains): The Terrorist in Russian Literature, 1863-1913," in *Terrorism and Narrative Practice*, Munster, LIT Verlag, 2011.Karabulatova Irina Sovetovna, Lyusheva Svetlana Aslanovna, Yanguzin Aibulat Rimovich, Setova Setenay Asfarovna, Kotik Ksenia Nikolaevna, "The Transformation of the Concepts „Terror/Terrorism" in Contemporary Socio-Philosophical Discourse," in *Astra Salvensis,* VI (2018), no. 11, p. 739-748.

public figures, writers and thinkers of the late 18th and early 21st centuries that significantly influenced the transformation of the semantics of the concept of "terror / terrorism". The facts of not only intellectual culture and art (for example, movies) are involved in the orbit of the analysis, but also the characteristic phenomena of mass culture (telecasts, television films, etc.) that may indicate an understanding of the concept under study at the level of the mental structures of society on a particular historical stage of development of its semantics. Since the notion of "terror / terrorism" is international, we did not limit the material for analysis only to the material of Russian history and social thought, while trying to emphasize the specifics of its interpretation in relation to individual historical contexts.

Therefore, the subject of our attention is constantly becoming the socio-political struggle of various discourses in society, representing certain ideological positions in the social field, as well as the role played in this struggle by the interpretation and evaluation of the conceptual "terror / terrorism" complex.[8] In this sense, the deep-seated subject of our interest is the socio-political pragmatics behind discursive strategies of social forces that use and conceptualize this phenomenon. Material for analysis was made up of a wide range of sources, in particular, the texts and speeches of revolutionary figures (M. Robespierre, A.I. Herzen, F. Engels, S. Stepnyak-Kravchinsky, Ravashol, B. Savinkov, L.D. Trotsky, R. Luxemburg, V.I. Lenin, I.V. Stalin, E. Guevara, K. Marigell, and others); philosophers and publicists whose ideas shaped or revealed new historical meanings of the concept (L.A. Tikhomirov, S.N. Bulgakov, N.A. Berdyaev, M. Merlo-Ponty, J.-P. Sartre, A. Camus, G. Deborah, J. Baudrillard, and others); works of art (texts of I.S. Turgenev, L.N. Tolstoy, B.V. Savinkov, L.N. Andreev, B. Akunin, films by K. Chabrol, R.V. Fassbinder, T. Gilliam, D. Fincher , M. Pellington, the Wachowski brothers, etc.).

The theoretical and methodological basis of the research was:

- the above approaches to the study of historical semantics within the framework of the German school of the history of R. Kozelleck's concepts;

- Modern critical discourse theory combined with the analysis of ideologies and the study of the processes of formation of discourse-ideological hegemony (M. Foucault, M. Pesce, P. Serio, E. Laclau, S. Mouffe, T. van Dyck, etc.);

- philosophical criticism and philosophical anthropology of violence (J. Sorel, B. Benjamin, J. Bataille, R. Girard);

- socio-political theory of the revolution, the theory of power and the analyst of the "state of emergency" (K. Schmitt, H. Arendt, J. Agamben, C. Lefort, etc.).

In our opinion, modern social studies have a methodology that will allow us to "place" the problem in two planes - diachrony and synchrony.

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[8] E. Ermakova, M. Jilkisheva, G. Fayzullina, I. Karabulatova, Kh. Shagbanova, "The media end fiction: postmodernist discourse of   contemporary terrorism in the context of apocalyptic rhetoric," in *Central Asia and the Caucasus. Journal of Social and Political Studies*, XVII (2016), no, 2, p. 61-69.

Mayya Mudarrisovna POLEKHINA, Valentina Alekseeva LIMONZEVA, Irina Sovetovna KARABULATOVA, Margarita Stepanovna VYHRYSTYUK

A diachronic perspective is given by the "history of concepts" mentioned by us (in the version of R. Kosellek's school),[9] which treats concepts not simply as words that are significant from a particular point of view for social history and cultural history, but as tools for the social construction of reality. The concept of interest in this coordinate system is one of the key, since, on the one hand, it represents terrorist practices in discourses and, on the other hand, influences the formation of policies and social strategies (protective, negotiating, critical) that have to take into account terror / terrorism in as an essential factor of social life. Synchronous contextualization of the concept allows the modern social theory of discourse to be implemented (approaches by Sh. Mouff, N. Fairclaw, T. van Dyck, R. Vodak, and others).[10] Within the framework of this theory, different aspects (levels) of existence of social discourses are distinguished. At the level of "political" (in terms of Muff) the notion of terror / terrorism exists in the field of the struggle of political positions and ideologies (including as an ideological means). In this field, as a rule, the "discursive hegemony" of one or another position becomes relative to which the rest are placed. In this sense, the predominance of the generally positive semantics of the word "terror" is typical in the discourses of the nineteenth century, which has direct semantic connections with the revolutionary struggle and the corresponding body of teachings. There is also a noticeable increase in the negative assessment in the treatment of terror / terrorism in the twentieth century, when their link to the revolutionary tradition is problematic. The very concept of revolution is extremely multiplying, and "terror" and "terrorism", gradually becoming autonomous from the political discourse of the revolution, become independent concepts.

Today, a whole series of uncertainties and contradictions in the modern understanding of the phenomena of terror and terrorism, caused by extrahistoric and often ideologically biased interpretations of it, becomes evident.

Discussion

Our research is based on the hypothesis that initially the concept of revolutionary terror / terrorism is formed as a syncretic semantic whole, which later developed into the paradigm of the meaning of "terror" and "terrorism."

Extremism in all its manifestations leads to violation of civil peace and accord, undermines public security and the state integrity of the Russian Federation, creates a real threat to the preservation of the foundations of the

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[9] R. Koselleck, *Begriffsgeschichten. Studien zur Semantik und Pragmatik der politischen und sozialen Sprache,* Frankfurt am Main, Suhrkamp, 2006.

[10] E. Laclau, Ch. Mouffe, *Hegemony and Socialist Strategy: towards a Radical Democratic Politics*, London, Verso, 1985; N. Fairclough, *Language and Power*, London, Longman, 1989; R. Vodakand others, *Methods of analyzing text and discourse*, Kharkov, Humanitarian Center, 2009; T. Van Dyck, *Discourse and Power. Representation of dominance in language and communication*, Moscow, URSS, Book House "LIBROKOM", 2013. Karabulatova Irina Sovetovna, Lyusheva Svetlana Aslanovna, Yanguzin Aibulat Rimovich, Setova Setenay Asfarovna, Kotik Ksenia Nikolaevna, "The Transformation of the Concepts „Terror/Terrorism" in Contemporary Socio-Philosophical Discourse," in *Astra Salvensis,* VI (2018), no. 11, p. 739-748.

constitutional order, inter-ethnic (inter-ethnic) and inter-confessional accord.[11]

Today, we are fully aware of the full measure of the danger of extremist and terrorist activities and their organized forms. So, for example, according to sociological research by D.A. Lazarev and I.V. Polonets, the problem of extremism was assessed as topical by 86% of respondents (27% - very relevant, 59% - more relevant), and only 14% of respondents did not attach much importance to this problem. Extremism, according to the survey, is perceived as a threat to personal security (41%), as a threat to their loved ones (35%) and as a security threat to all Russians (24%).[12]

At present, there is no single, universally accepted and universal definition of the concept of "terrorism". In the Russian legislation, terrorism is defined as the ideology of violence and the practice of influencing public consciousness, decision-making by state authorities, local governments or international organizations related to intimidation of the population and / or other forms of unlawful violent actions.[13] In US law, terrorism is treated as a deliberate, politically motivated violence committed against civilians or objects by subnational groups or clandestine agents, usually in order to influence the mood of society.[14] In total, there are more than 300 definitions of terror and terrorism in the world today, but none of them can be considered exhaustive.

Modern society is faced with a variety of manifestations of terrorism, and this term has lost a clear and unambiguous semantic load. Terrorism is defined as criminal kidnapping for ransom, and political killings, inhuman methods of warfare, explosions in crowded areas, and aircraft hijackings and various acts of violence directed against states and their policies, against politicians, property and interests of citizens. The term terrorism is often used as a synonym for the term terror, first appeared in France during the bourgeois revolution of 1789-1791. In translation from the Latin language, from which it occurred, terrorism means "fear", "horror". However, a number of modern researchers believe that the concept of terrorism should refer to the practice and tactics of illegal violence by non-state forces, and the notion of terror is repressive actions carried out by states and having a legal character.

The experts disagree on the timing of the emergence of terrorism.[15] Some

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[11] The strategy of counteracting extremism in the Russian Federation until 2025 (approved by the President of the Russian Federation on November 28, 2014 No. Pr-2753) // SPS. Consultant Plus, 24.04.2018 [Electronic resource]: http://www.consultant.ru/document/cons_doc_LAW_194160/, accessed 24. 04. 2018.

[12] D. A. Lazarev, I. V. Polonets, " Sociological Analysis of Russian Public Opinion on the Problem of Extremism," in *Counteraction to Extremism and Terrorism: Philosophical, Sociological and Political Science Aspects: Proceedings of the II All-Russian Scientific and Practical Conference: Sat. sci. Art,* Krasnodar, Krasnodar University of the Ministry of Internal Affairs of Russia, 2015. p. . 356-360.

[13] ***, "Federal Law of the Russian Federation of March 6, 2006 N 35-FZ "On Counteracting Terrorism" in *Rossiyskaya Gazeta*, March 10, 2006.

[14] *The US Code of Law,* title 22 section 2656 fd.

[15] I. Mkrtumova, I. Dosanova, I. Karabulatova, I. Nifontov, "The use of communication technologies of oppose political-religious terrorism as an ethnosocial deviation in the contemporary

Mayya Mudarrisovna POLEKHINA, Valentina Alekseeva LIMONZEVA, Irina Sovetovna KARABULATOVA, Margarita Stepanovna VYHRYSTYUK

authors consider terrorism to be any political murder. For three hundred and forty years before the father of Alexander the Great, King Philip was killed as a result of the terrorist attack; Thus, the roots of terrorism are correlated with ancient times, although some facts of terrorist actions were fixed in an earlier period. Most researchers agree that terrorism existed in the Ancient World, and in the Middle Ages, and in the New Times, that is, it was a companion of class society throughout its history. The mass phenomenon and the subject of close attention of the public and scientific research has become terrorism only in recent decades.[16] The reason for this were numerous terrorist acts, occurring both in our country and in other countries.

The mass phenomenon and the subject of close attention of the public and scientific research has become terrorism only in recent decades. The reason for this were numerous terrorist acts, occurring both in our country and in other countries.[17]   The consequences of terrorism entail massive human casualties, enormous moral and material damage is inflicted, and fear, distrust and hatred among peoples, social and national groups are generated.

Results

Our hypothesis is based on the fact that when analyzing the origin of the concept in the socio-discursive context of the French Revolution, in the light of the approaches mentioned above, it turns out that in the course of the revolutionary struggle, a signifier is created that, first, fixes in the language the new realities of applying extreme political violence, Secondly, it serves as an instrument for the reflection of a new socio-political reality and even in some ways an instrument of governance in revolutionary space. The semantic core of the new concept is the understanding of terror as a method of eliminating opponents in the context of a revolutionary struggle, accompanied by the creation of a total atmosphere of fear in society. At the same time, revolutionary terror implies a syncretic unity of both the policy of revolutionary power and the violent actions of the crowd (mass and individual). Subsequently, these meanings of the concept of "terror" were divided. However, in the chronotope of revolution between them it is impossible to draw a dividing line. Terror encompasses all, permeates all strata of society, the entire "melting" revolutionary sociality, becoming the quintessence of the revolution itself.

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information-digital society," in *Central Asia and   the Caucasus. Journal of Social and Political Studies*, XVII (2016), no 2, p. 54-61.

[16] I. Mkrtumova, I. Karabulatova, A. Zinchenko, "Political extremism of the youth as an ethnosocial deviation in the post-soviet electronic information society," p. 79-87.

[17] I. Karabulatova, S. Galiullina, K.,Kotik, "Terrorist threat in Russia: Transformation of confessional relationships, p. 93-104. I. S. Karabulatova, M. Polekhina, S. Lyausheva, N. Dubinina, "How the Discourse of Sufism became the expressive Discourse of Islamic radicalism in the regions of "popular Islam" in Russia,", p. 92-98; Irina Karabulatova, Elena Ermakova,"The Concept "Abrek" In The Modern Russian Linguistic Consciousness: From The Mountaineer-Robber To The Terrorist-Migrant," in *Man in India,* IIIC (2017), no. 23, p. 439-445.

Terrorism is a phenomenon that exists as a reaction of certain groups in a particular society that do not agree with the policy and the law of the state and thereby justify their transition to terror in order to achieve certain goals.

In the future, especially if we take the discursive existence of the concept outside the context of the revolution, there is a significant narrowing (specialization) of its meaning. For example, in Russia in the second half of the XIX century. "Terror / terrorism" means the method of individual political assassinations in conditions of revolutionary actions outside the real chronotope of the revolution. However, with such a narrowness of meaning, the concept is so closely associated with the revolutionary tradition that an illusion of the revolutionary chronotope arises and the specialized concept is subjected to secondary generalization: "terror / terrorism" becomes a contextual synonym for revolutionary terror as such. A close connection with the revolutionary paradigm allows to support the heroics of the revolution, which is combined with a unique myth about the victim in the context of the "underground" subculture.

As stated above, criminal groups commit terrorist acts to intimidate opponents and competitors, to influence the state power in order to achieve the desired result. Everyone can become a victim of a terrorist act - a passenger of a vehicle, a visitor to a public institution or events, an accidental passer-by, etc. Terrorism and extremism entail huge political, economic and moral losses, exert strong psychological pressure on large masses of people due to the huge and increasing number of victims. According to the research of a number of Russian scientists and the data of foreign research centers, the aggregate budget among terrorists amounts to 20 billion dollars.

In view of the extreme complexity of solving the question of the essence of terrorism, some analogy between the comparison of terrorism and the war suggests itself. For a long time, the war seemed to be a phenomenon beyond the scientific explanation. In the early nineteenth century, the German military theoretician Karl Clausewitz developed a definition of the essence of the war, which the scientist associated with politics. In the three-volume work On the Nature of War, Clausewitz described the nature, purpose and essence of war, as well as the forms and methods of its conduct. Composition Clausewitz, which was the result of years of study of military campaigns and campaigns from 1566 to 1815, proved to be in demand military tactics and strategists. Clausewitz's merit in this definition of the essence of war as "the continuation of politics by other means": "... because it is politics that gives rise to war is its guiding reason, then war is only an instrument of policy, but not vice versa" ("*daß der Krieg nichts istals die fortgesetzte Staatspolitik mit anderen Mitteln")[18]*. Clausewitz's definition of the nature of war is cited in his work by V.I. Lenin: "As applied to wars, the basic position of dialectics .. is that" war is

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[18] Clausewitz *C. O* voyne. M.: Gosvoenizdat, 1934 / Clausewitz K. Vom Krieg. 1832/34. [Electronic resource]: http://militera.lib.ru/science/clausewitz/index.html, accessed 24. 04. 2018.

Mayya Mudarrisovna POLEKHINA**,** Valentina Alekseeva LIMONZEVA, Irina Sovetovna KARABULATOVA, Margarita Stepanovna VYHRYSTYUK
simply the continuation of politics by others "(namely, violent)" means. " This is the formulation of Clausewitz ... "[19] .

Modern terrorism, and above all, international terrorism, is today a global danger in the world, connected with politics and is its specific continuation and means of achieving political goals. History testifies that terrorism from its very inception originated as a political phenomenon. As soon as political motivation disappears in terrorism, this kind of violence ceases to be terrorism.

This myth contributes to a sharp increase in the cultural and anthropological significance of the figure of the revolutionary. Prominent people of different views sympathize with terrorists, despite the dubious value of the attacks themselves. Thus, the figure of the hero ensures the attractiveness of the revolutionary myth, which determined the hegemony of revolutionary discourse in this period.

On the contrary, in the late XIX - early XX century. observed, on the one hand, the axiological crisis of the concept under study, on the other hand, a semantic prototype of the modern concept of "terrorism" is being formed. This implies an understanding of the criminal nature of subversive activities, as well as the orientation of terrorists to use the media to create resonant events designed to "shake" society. In addition, there is a large-scale expansion of the "objects" of terrorist violence, among which the townsfolk fall, and the "addressees" of that "message", which is contained in the terrorist act as a communicative act.

Conclusion

Crimes that are not related to political goals will form other crimes. Terrorism is always a socio-political phenomenon. With the collapse of the USSR in a number of regions of the former Soviet Union, and primarily in the North Caucasus, conditions have emerged that have become breeding grounds for terrorism.[20] This is used by international terrorist organizations that sent their representatives to the region, emissaries who managed to direct spontaneous social, political and religious protest and discontent into the channel of terrorist actions. The wave of terrorism swept the North Caucasus first, and then it reached Central Russia, including its megacities, Moscow and St. Petersburg.[21]

Sobolnikov V.V. and Putyatin V.D., speaking of crimes of extremist orientation, consider the motives that guided the terrorists. Crimes are committed on the grounds of political, ideological, racial, national or religious hatred or enmity

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[19] V. I. Lenin, "O znachenii voinstvuyushchego materializma," in Poln. sobr. soch. 5 izd. T. 26, p. 224

[20] I. Karabulatova, "The nature of modern ethno-cultural communications in the North Caucasus," p. 71-79: I. Karabulatova, Kh. Vildanov, Kh. Zinchenko, E. Vasilishina, E. Vassilenko, "Problems of transformation matrices modern multicultural identity of the person in the variability of the discourse of identity Electronic Information Society," in *Pertanika Journal of Social Science & Humanities,* XXV (2017), p. 1-16; I. S. Karabulatova, "The islamic factor and the political processes in Tajikistan," in *Central Asia and the Caucasus*, XVIII (2017), no. 1, p. 118-123; I

[21] M. Seidina, I. Karabulatova, Z. Polivara, A. Zinchenko, "A Publicist Discourse Of The Islamic Organizations Of The Central Federal District Of Russia And The Issue Of Tolerance," in *Central Asia and the Caucasus*, XVIII (2017), no. 1, p. 109-117.

towards any social group. These motives become internal motivations of people, expressed in an effort to show the inferiority of the victim due to his racial, national, religious affiliation.[22]

After World War II, "terror" becomes a critical term, through which fascist regimes are exposed, communist dictatorships, and then - any organized state or public mechanisms of violence.

The word "terrorism" in this new semantic configuration begins to mean not only actions of combat groups and acts of individual terror "from below", the concept of which survived a deep crisis as early as the beginning of the twentieth century, but any antisocial activity of extremist persuasion regardless of its political nature. "Terrorist" becomes a universal figure of the social Other, the unconditional enemy of modern societies. Stalinism clearly demonstrates the paradoxical nature of this figure. The revived sympathy for terrorist methods of struggle is related to their transformation both in terms of practices and in terms of discursive design.

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[22] V. V. Sobol'nikov, V. D. Putyatin, "Terrorizm kak yuridiko-psikhologicheskoye yavleniye: problemno-psikhologicheskiy analiz i perspektivy protivodeystviya," in *Rossiyskiy sledovatel'*, X(2016), p.41

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Verbs, Denoting Insincere Behavior of a Man in Amirkhan Eniki's Works and Semantic Correspondences in the Translation of them into Russian[*]

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Abstract. *The article is devoted to the study of the lexical-semantic group of verbs of behavior, where the following principles of behavior are implicitly presented: in relations with other people it is necessary to hold naturally, be sincere in words and deeds, be honest, highly moral. Rules in the semantics of verbs ensure the harmonious existence of man in society. The globalization processes of our time, the need to build effective relationships with people, including representatives of other nations, make the topic of this study topical. Therefore, studies, in which language is seen as the bearer of the cultural "behavioral" code of ethnos, remain in demand in modern linguistics.*

In this study, Tatar and Russian verbs of behavior are compared in terms of their lexical compatibility. The materials for the study were the works of A. Eniki. A. Eniki classic of Tatar literature, one of the most revered authors of the twentieth century. His works are of great interest for linguists studying various aspects of the development of the Tatar literary language. Verbs of behavior in A. Eniki's works are also important for studying this lexico-semantic group.

Keywords: Tatar language; semantics; verb; a synonym; synonymous sets; literary translation.

Introduction

The verb in the language is one of the most interesting and complex categories in the grammatical and lexical-semantic terms, for comparative studies. Verb forms and verbs of behavior carry information. Verbs of behavior record violations of ethics, morality, etiquette, law; However, through the negation of such rules and principles, verbs of behavior give an idea of the normative behavior of a person, as well as about the "ideal - a highly moral person observing ethical and etiquette norms in his behavior".

Method

The studied lexical and semantic groups of verbs of Tatar language behavior are studied in the monograph by R.K. Ishtanova[1]. R.K. Ishtanova tried to consistently identify smaller subgroups within the semantic groups of verbs on the basis of a unifying sema.[2]

A.M. Aidarova describes the structural and semantic features of verbs of behavior in different-lingual languages, such as Russian, Tatar and English. The author asserts: "It seems that studies of lexico-semantic groups, are especially valuable. Comparative studies of such paradigms are of great importance, since the results obtained can provide additional material for typology and lexicography, as

[1] R. K. Ishtanova R.K., *Verbs of the Tatar language in the semantic aspect*, Doct. Diss., Kazan, 2002, p. 284.

[2] *Ibidem,* p. 284; A. F. Zagidulina, G. Kh. Gilazetdinova, E. A. Islamova, "Associative fields of lexemes "homeland" and "vatan"in russian and tatar linguistic consciousness", in *Journal of Language and Literature*, VII (2016), no. 2, p. 289-292.

well as for translation studies and intercultural communication in connection with the growth of language contacts".[3]

A group of verbs of insincere behavior in the Tatar language contains two subgroups:

I. Verbs of behavior, denoting hypocrisy, pretense, secrecy.[4] In this subgroup, there are:

1) synonymic set of verbs with a common sema *'to behave, to act like one to deceive' 'shulaj kylanu, juri jeshleu' 'nindi de bulsa ber jesh jeshlegen bulyp kurenu (sabyshu, salynu, salyshu). Ihtimal, shuna kure ul imamlykka kemne varis itu mes'elese buencha bargan beheslerne ishetmemeshke salyngan bulyp, tel jasherep baryrga mejcburder de[5]. / Maybe that's why the old Khazrat pretended not to notice the conversations that had been going on about the new mullah for a long time[6]. Elle suzen tynlatyr ochen bary ujnap kyna kylanuy buldymy? Heer, chiber artistka juri kylansa da hich gajcep tugel![7]./ Maybe she was so generous for him to make him obey? Nothing, by the way, surprising, if she, the actress, pretended to him[8]*.

The verbs of insincere behavior in these examples were translated into Russian by inaccurate equivalents, but the general content did not suffer from this, the translation turned out to be adequate and stylistically correct.

2) synonymic sets of verbs with a common sema *'to behave cunningly, hypocritically'* (tat. *'ikejozle keshelerche jesh itu','ikejozlelenu, jalagajlanu', jahshatlanu – 'kem aldynda bulsa da ikejozlelek kursetu, jalagajlanyp, uzen jahshy itep kurseterge tyryshu'*.

In A. Eniki's works, there are many verbs of behavior, denoting hypocrisy, pretense, secrecy: *Kaja ul jelekke shikelle herkem belen uz bulyp, jahshatlanyp matashu![9]*. / *There is no way to continue to be with people. Where exactly![10]*. In this example, two verbs of conduct are connected in the analytical construction *яхшатланьп маташу* (in the sense of "trying to seem good, kind"): *jahshatlanu* (seem kind) and the verb of the non-verbal behavior *matashu*, and this construction is translated into Russian by a phraseological unit that accurately conveys the semantic features of the Tatar verb.

In the following example, the verb *jahshatlanu* is supplemented with irony, which is reflected in the translation: the translator replaced this verb with a connecting structure emphasizing the irony of the utterance: *Ul ana elle jahshatlanyp,*

[3] A. M. Aidarova A.M., *Verbs of behavior in Russian, Tatar and English*, p. 202; T. S. Shcherbinina, E. N. Denmukhametova, R. R. Denmukhametov, "Landscape components during phraseologism in the Tatar language", in *Journal of Language and Literature*, VII (2016), no. 2, p. 353-356.

[4] R. R. Salakhova, F. R. Sibgaeva, "Cross-linguistic differences as a type of lexical difficulties in Russian – Tatar translations", p. 325-328.

[5] A. N. Eniki, *Novels and stories*, Kazan, Tatar publishing house, 1982, p. 73. Elena L. Bokut, Elena V. Gubina, Oksana N. Komarova, Alla L. Rasskazova, Anna G. Akhtyan, "Identity Features of Modern Russian Students," in *Astra Salvensis,* VI (2018), Special Issue, p. 315.

[6] A. N. Eniki, *Selected works*, Kazan, TARIH, 2002, p. 24.

[7] A. N. Eniki, *Novels and stories*, p. 66.

[8] A. N. Eniki, *Selected works*, p. 13.

[9] A. N. Eniki, *Novels and stories*, p. 53

[10] Eniki A. N., *Selected works*, p. 8.

elle uzenche myskyl itken bulyp, boryngy morzalarcha gel shulaj dip deshe torgan ide[11]. *He always ironically called her in the old "gentlemanly" manner.[12]*

3) a synonymic set of verbs with a common sema *'try to deceive someone, hide anything by means of clever pretense'* (tat. *'hejle belen berer nerse jeshleu jaki sojleu'*): *kylanu, hejleleu, hejleleu, hejleleshu; 'nersene de bulsa jasherep, butap, bashkalarda jalgysh fiker tudyryp, meker hem hejle belen berer nerse jeshleu jaki sojleu'*.

Nigeder anyn minem belen gel borgalanyp kyna sojleshese kile[13]. *She did not want to talk to me seriously[14]*.

4) verbs with a common sema *'pretend to be stupid'* (tat. *'akylsyz, belmegen bulyp kylanu'*): *berkatlylanu, meskenlenu, juri anlamagan bulu julerlenu, 'julerlekke kursetu jaki julerlekke salynu'*.

Min azrak unajsyzlanyp kittem: elle juri anlamagan bula inde, peri kyz![15]. *"I thought blushing "the damn girl pretends not to understand"[16]*.

II. Verbs of behavior, denoting servility, sycophancy, adaptability. Within the framework of this subgroup, the following groupings are distinguished:

1) a synonymic set of verbs with a common sema *'to be obsequious with'*: (tat. *'kem aldynda bulsa da ikejozlelenu, jahshatlanyp jararga tyryshu'*): *jalagajlanu, jararga tyryshu jumalau / jumakajlau / jumakajlanu – 'berer maksat belen jumakajlyk kursetu'; juhalanu – 'ikejozlelenu, jalagajlanu'– to dissemble; jahshatlanu – 'kem aldynda bulsa da ikejozlelek kursetu, jalagajlanyp, uzen jahshy itep kurseterge tyryshu'* – to flatter.

2) verbs with a common sema *'to express humility, to forget about dignity'*: (tat. *'jalagajlanu, jalagajlyk kursetu, telinke totu'*: лакейлану; *kushtanlanu, jalagajlanu* – to flatter, to blandish.

3) verbs with a common sema *'to provide services, to instate oneself in favour of smb'* (tat. *'ярарга тырышу'*): *jarau –'kemge de bulsa ohsharga tyryshu, anyn aldynda jahshatlanu, kunelen tabu'*.

Verbs of conduct, denoting servility, sycophancy, adaptability, are represented in the works of A. Enika by the following units: *Monda juhalanyp matashu july belen gene jesh chygaryp bulmajachak ide, elbette[17]*. *The Koranhafiz was also a cunning beast, he understood that nothing would be achieved by obedience, he decided to approach the old Khazret from the other end[18]*.

In this case, the translator translated the verb *yuhalana* (to flatter): the semantics of the verb is expressed with the help of the noun *obedience* and supplemented by the figurative expression *the cunning beast*.

Consider the following example: *Lekin shulaj da gajceplengen bulyp: "Professor, bu ni jesh bu?.. Sojlemegez ele, Helil Kerimovich, utyrygyz ele, utyrygyz, sezden bashka mejclesnen*

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[11] A. N. Eniki, *Novels and stories*, p. 54.

[12] A. N. Eniki, *Selected works*, p. 10.

[13] *Ibidem,* p. 58. Larisa V. Gaidarenko, Olga A. Isabekova, Petr A. Kapyrin, Nikolay A. Meshkov, Aleksey E. Popovich, "Innovation Development Concept of the Russian Educational Complex in the Conditions of Information Society, " in *Astra Salvensis,* VI (2018), Special Issue, p. 731.

[14] A. N. Eniki, *Novels and stories*, p. 17.

[15] A. N. Eniki, *Selected works*, p. 62.

[16] A. N. Eniki, *Novels and stories*, p. 18.

[17] A. N. Eniki, *Novels and stories*, , p. 44.

[18] A. N. Eniki, *Selected works*, p. 7.

jame kite bit!" – dip kystarga, jumalarga totyndylar kile[19]. – Professor, it's no good?! - they began to persuade him obsequiously, with feigned surprise [20].

In the above example, the semantics of the verb *jumalau* is conveyed using the verb *to persuade*, in conjunction with the adverb *obsequiously*. *Ebekeem, beg#rem, – dide, balalarcha jumalanyp, – bez kajtuga oj jcyly bulyr bit? Chej janyna ele, belkem, berer jcyly ash ta bulyr, e, ebekeem? – dide Reshide, tagy da jumalana toshep, hem Zoferge hejleker gene kuz kysyp kujdy kile[21]. – Granny, my heart, - she said kindly, like a child, - when we return, will it be warm in the house? Maybe there's a hot meal for dinner, granny? Rashida fawned, slyly winking at Zoufar[22].*

In these sentences the verb *yumalanu* is translated in many ways: in the first case, it is translated with the help of the construction *to say kindly*, and in the second case, using the verb *tofawn*.

As can be seen from the examples, in the above-mentioned groups, smaller subgroups are formed, represented by synonymous series, as well as individual verbs, based on repeated differential sema. Dedicated groups and subgroups are in complex semantic connections, intersect with each other, as well as with other lexical-semantic groups such as verbs of speech, feelings, forming a complex semantic system. The interrelationships between the selected groups reflect the essence of the concept of "human behavior", which is complex and syncretic. Lexico-semantic groups of verbs of insincere behavior in the studied languages have a similar composition and, consequently, a similar way of verbalizing the non-normative acts of a person in two different-structure languages. This leads to a similar perception by representatives of these linguistic communities of the concept of "human behavior", namely, behavior that does not correspond to the norms of morality, ethics, etiquette adopted in these communities.

The classification is the result of the component analysis performed within the lexico-semantic group. The classification makes it possible to judge the relationship of interlanguage equivalence between verbs. Interlingual equivalence is the basis of the methodology for comparing different-language languages. Interlingual correspondences of verbs of behavior enter relations of full, partial and zero equivalence; zero equivalence is of the greatest interest for lexicographical and translation practice.

In translation studies, the problem of equivalence is considered in the process of establishing semantic correspondences. In translation studies, there are three main types of semantic correspondences between lexical units of several languages: 1) complete correspondence; 2) partial compliance; 3) lack of conformity.

The cases of complete coincidence of lexical units (complete equivalence) of different languages are relatively rare. According to the material studied, the

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[19] A. N. Eniki, *Novels and stories*, p. 60.
[20] A.N. Eniki, *Selected works*, p. 19.
[21] A. N. Eniki, *Novels and stories*, p. 68.
[22] A. N. Eniki, *Selected works*, p. 26.

following verbs can be called total equivalents in the Tatar language: tat. *ikejozlelenu* – *'ikejozle keshelerche jesh itu'* and rus. *'to behave hypocritically, to dissemble'*[23]. As can be seen from the examples, not only the complete correspondence of the semantic structures, but also the internal form is observed.

When comparing the lexical units of the two languages, the most common case is partial correspondence (partial equivalence), when the corresponding tokens of the languages being compared have different volumes of lexical-semantic variants. For example, one word in the source language corresponds to several semantic equivalents in the translating language. Thus, the polysemantic Russian verb *"vertet'sja - to twirl"* has four lexical-semantic variants with the meaning of behavior according to the materials of the study: 5. *'to resort to tricks, to cunning'*; 6. *'to be able to adapt to circumstances, to cheat'*; 7. 'to spend time in constant business, worries, trouble'; 8. *'often come across someone's eyes, trying to please'* .[24] This verb with the lexical-semantic variant 5, 6 and 8 is included in the group of verbs of insincere behavior, with the lexical-semantic variant 7 - in the group of verbs of unbalanced behavior. The first lexical-semantic variant in the Tatar language corresponds to the verb *borgalanu*, which is also polysemantic. The second lexical-semantic variant corresponds with the Tatar word-combinations *hejlesen tabu, emelen tabu*. The third lexical-semantic variant is transmitted to the Tatar language with the help of the verb *meshekat'lenu*. The fourth lexical-semantic variant can be transmitted in the Tatar language by the analytic verb *chualyp joru*.

Zero equivalence occurs when the word in the source language does not have an equivalent word in the language being compared. The words that denote geographic, ethnographic, socio-political realities, etc. refer to the untranslatables vocabulary. The existence of such words is explained by the divergence of cultures and the living conditions of peoples. Such lexemes are transmitted to other languages through transliteration, transcription, substitution, and also accompanied by linguocultural commentary. As applied to the material of our study, zero equivalence (nonequivalence) is manifested at the level of the sema of behavioral verbs.

Conclusions

A. Eniki's works contain many verbs of insincere behavior. These lexemes have been translated into Russian in various ways: exact equivalents have been selected; the verb of insincere behavior is omitted or replaced by another part of speech; translated by word or analytical construction in figurative meaning or phraseology. In general, verbs of insincere behavior are translated accurately and adequately, translators consider the content of the text, the stylistic features of the work.

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[23] F. R. Sibgaeva, R. R., Salakhova, S. Mukhamedova S., "Representation of person emotional state in the tatar Language picture of the world", in *Journal of interdisciplinary Research*, VI (2017), no. 2, p. p. 260-262; F. R. Sibgaeva, Z. N. Kirillova, "Functioning of Tatar language in public institutions of Tatarstan", in *Journal of Language and Literature*, VII (2016), no. 2, p. 285-288.

[24] Ozhegov S.I., *Explanatory dictionary of the Russian language*, Moscow, World and Education, Onyx, 2011, p. 736.

Thus, verbs of behavior record violations of ethics, morality, etiquette, law.[25] In the verb lexicon implicitly presented the following principles of behavior: in relation to others - to behave naturally, to be sincere in words and deeds, to be honest and moral, to observe the law and etiquette rules, to control emotions, to be ready for cooperation; in relation to work - to be responsible, rationally use time; in relation to material goods - not to be greedy and mean, spend the money wisely. Rules in the semantics of verbal units ensure the harmonious existence of man in society. All this can be observed in the works of A. Enki and in his translations.

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[25] R. R. Salakhova, F. R., Sibgaeva, , "Cross-linguistic differences as a type of lexical difficulties in Russian – Tatar translations", in *Journal of Language and Literature*, V (2014), p. 325-328; D. H. Husnutdinov, "Functional and semantic of Tatar language verbal sinlexis", in *Journal of language and literature*, VI (2015), p. 348-350.

Margarita Stepanovna VYHRYSTYUK, Sofya Vladimirovna ONINA, Julia Valeryevna ISLAMOVA, Irina Petrovna SAVCHUK

The Image of the Family in the Modern Advertising Discourse of Russian Media

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Abstract. *Among social institutions, the family occupies a key position in its existential essence - in maintaining the existence of family members and in the birth - the socialization of children. The family is such an evolutionary invention of humanity that harmoniously combines its own existence with the extension of the family, surnames and thus provides status-role performers with other social institutions, contributing to their survival and the existence of society as a whole. The mediating role of the family takes on another dimension: through the existence and continuity of the family generations, reproduction of the population in society, reproduction of labor resources and bearers of social roles is achieved. Thus, the existence of a family is a condition for the functioning of the social structure of society.*

The historical realities of the 21st century, which resulted from the "modernization of society, led to the transformation of the family structure, the emergence of specific features of the modern family, which have a disorganizing impact on the institution of the family.

The narrow focus of the socio-communicative and socio-technological approaches to understanding advertising does not allow us to identify the main trends and characteristics of advertising the family way of life in modern Russia.

Keywords: Russian family, transformation, advertising discourse, gender roles.

Introduction

The spread of low-income families, the devaluation of traditional family relationships, the increase in the number of divorces, the change in the reproductive attitudes of the population-these phenomena characterize the crisis situation of the family institution in modern Russia. The negative tendencies that accompany the development of the modern family negatively affect the stability of the social structure, since the functions performed by the institution of the family are practically irreplaceable functions of other social institutions. Dysfunctional changes in the modern family make it urgent to find effective ways to solve the family-demographic problems of Russian society[1].

At the macro level, the task of maintaining the family institution becomes a priority for the state, for which the preservation of the institution of the family is of socio-economic importance.

Advertising has the potential to overcome the crisis trends that accompany the institution of the family. First, the institutional essence of advertising makes it possible to characterize its interaction with other social institutions of society. Secondly, - the mass character and availability of advertising provide a wide

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[1] I. S. Karabulatova, Z. R. Khachmafova, M. M. Bricheva, M. T. Nescheretova, A. K. Bersirova, "Linguopragmatic Aspect of "Search for the Ideal" in the Discourse of Female Fiction as a Reflection of Matrimonial-Demographic and Sexual Behavior in Contemporary Russian Society," in *Review of European Studies*, VII (2015), no. 6, p. 35-45.

coverage of the audience, which facilitates the dissemination of presentations of the family way of life; Thirdly, the technological components of the advertising process form the basis of the mechanisms for realizing the advertising of the family way of life in modern society.

The social consequences of the existence of advertising can be assessed differently, but it must be acknowledged that in order to assess the social effectiveness of family advertising, it is necessary to study the main directions and characteristics of advertising a family way of life in the modern Russian region.

Materials and methods

Methods of research:

Theoretical: synthesis, theoretical modeling, typology, operationalization of concepts.

Methods for collecting empirical information: expert interview in the form of a semi-formalized interview, content analysis, questionnaire.

Methods of data analysis: comparative-comparative, statistical groupings, traditional literature analysis, classification.

Empirical research base:

1. The results of the author's content analysis of advertising samples posted on Russian TV channels that broadcast in the country ("First", "Russia", NTV) in 2017.

2. Results of an expert survey conducted by the author in February-March 2008 (n = 52).

3. The results of a mass survey of Khanty-Mansiysk residents (n = 571) carried out by the team of authors in March 2018.

4. Results of secondary data analysis.

Discussion

Among the reasons for the existence of the family institution, it is important to note not only the realization of functions important for the existence of society, but also the satisfaction of the profound personal needs of millions of people: in marriage, birth, maintenance and upbringing of children. [2]

Systematization of Azarova A.C. representations about social advertising of Russian and foreign experts in the field of advertising, allows to designate the main characteristics of social advertising, consisting in the fact that it:

- is non-commercial in nature (the goal of social advertising is not to obtain economic profit);

- draws attention to the pressing problems of society;

- offers ways to solve social problems;

- is a tool for the prevention of public problems;

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[2] A. I. Antonov, V. M. Medkov, *Sociology of the family*, Moscow, MSU Publishing House: Publishing house of the International University of Business and Management ("Brothers Karic"), 1996. Nadezhda G. Osipova, Sergey O. Elishev, Gennadi B. Pronchev, "Mass Information Media and Propaganda Mouthpiece as a Tool for Manipulating and Social Inequality Factor among the Young People," in *Astra Salvensis,* VI (2018), Special Issue, p. 541-550.

should form values, outlook and socially approved behavioral models of the audience;

should act as an instrument of state social and information policy.[3]

To determine the properties of the goods that are important for the consumer, the "goal-means" model is used, which is based on the relationship between the properties of the goods, the buyer's conclusions and his personal values. Within the framework of this model, the desired final state of the consumer is, values that can have an outward orientation or characterize the attitude of the individual to himself. This model assumes that there is a strong associative series that contains properties, conclusions and values that reflect real needs.[4]

The basis of the communication task is the DAGMAR (Defining Advertising Goals for Measured Advertising) model, proposed in 1961 by Russell H. Colley. In the framework of this model it is assumed that the advertising message must go through some stages before demonstrating effectiveness: ignorance of the brand, awareness, understanding and image, attitude, action. Another hierarchical model, developed by Robert Lavidge and Gary Stener, contains six stages: awareness, knowledge, inclination, preference, conviction and buying.[5]

Both presented models contain cognitive, emotional components and a relationship component, which is an element of action and motivation. Such approaches attach the greatest importance to the communication task, while at the level of a particular case of an advertising campaign it is necessary to include in marketing a marketing task that must be measurable, include a starting point, contain an audience description and a fixed implementation time.

The communication strategy contains the following components: "attention and understanding, the attitude of the consumer to the benefits derived from the product, the consumer's perception of contact with the advertising message, the value of the trademark, the influence of the group on the consumer's opinion.[6]

The social function of commercial advertising is directed to the formation of ideas, the strengthening of public relations, the improvement of living conditions. The main meaning of some advertising messages of a commercial nature is disguised by social discourse, that is, its social usefulness will serve as an argument for choosing a buyer in favor of a particular product or service. The social function of social advertising in the long term is aimed at the formation of values and norms, changing the behavioral model of individuals, which will contribute to the preservation of the social structure.

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[3] A. C. Azarova, *Specificity of the process of institutionalization of social advertising in the modern Russian region (on the example of the Altai Territory): the author's abstract of the thesis of the candidate of sociological sciences*, Barnaul, 2005.

[4] R. Batra, J. Myers, D. Aaker, *Advertising management,* Moskov, St. Petersburg, Kiev, Williams, 1999. Natalya V. Goltsova, Elena V. Yakovleva, "The Content of Safe Socialization of the Younger Teenager in a Family Environment," in *Astra Salvensis,* VI (2018), Special Issue, p. 21-28.

[5] R. Batra, J. Myers, D. Aaker, *Advertising management.*

[6] V. J. Muzykant, *Advertising as a social institution (the emergence and main stages of development): the author's dissertation of the Doctor of Sociological Sciences*, Moscow, 1998.

Results

To identify the optimal mechanisms for implementing social advertising for the family way of life in the region, respondents were asked to assess the degree of trust in advertising media.[7] The results of the ranking showed that respondents enjoyed the greatest confidence (in descending order): television, newspapers, radio, magazines and outdoor advertising. The data completely coincide with the obtained results of the study of the level of trust of advertising carriers containing commercial advertising. This coincidence confirms the assumption that people tend to rely more and more on the sources of information available to them.

The results of the survey of citizens about the need for social advertising for the prevention and solving family problems show that most citizens consider public service an important component of social policy in the area of family and demographic - 50.2% of respondents answered unequivocally positive, 29.9% of respondents "somewhat agreed with the statement and 19.9% said they do not agree that social advertising aimed at family problems is necessary for prevention and search for possible solutions.

Respondents assessed the importance of problems recorded in the course of the online analysis: the majority of the respondents (68.3%) evaluated the problems presented in the questionnaire as very important for preserving the family way of life and supporting the family institution. The most relevant, according to respondents, is the problem of caring for adult children about elderly parents - 83.1% of respondents chose it as one of the most important. Only 2.6% of the interviewed respondents indicated that the mention in the social advertisement of this topic is not important or rather unimportant for the preservation of the institution of the family. All age and gender groups were equally active in assessing this issue, and the answer was virtually independent of the sex and age of the respondent.

The second important problem was the issue of orphans. 79.1% of respondents gave it the status of a very urgent problem in social advertising of the family way of life. 5% of respondents found this problem not important or relatively important for mentioning in the social advertising of a family way of life. This group includes women over 60 and men from each age group.

74.4% of respondents noted that the topic of having children in the family is very important in the social advertising of the family way of life. A low significance of this topic was noted by 9.8% of respondents. The main number of them was made up of older people, which is explained by their well-established ideas about the right number of children in the family and their unconditional need.

The topic of safe sex as necessary in the social advertising of the family way of life was noted by 73.0% of respondents. Despite the controversial nature of the issue and its connection with the family way of life, the respondents' assessment was not ambiguous. In oral comments, the respondents stressed the importance of the problem of safe sex, as the importance of preserving the health of future parents. Only 10.3% of respondents noted it as

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[7] Margarita Stepanovna Vyhrystyuk, Irina Vagizovna Osipova, Irina Sovetovna Karabulatova, Dubinina Natalya Valentinovna, Druzhinina Olga Mikhailovna and Sabirova Sanovbar Ganievna. "Representative Characteristics of Gender Stereotypes in Modern Advertising," in *Man in India,* IIIC (2017), no. 23, p. 339-347. Zarina Buyenbayeva, Kaken Kamzin, Aliya Akhmetova, "The Diversification of Media Convergence in Kazakhstan based on the Television Experience," in *Astra Salvensis,* VI (2018), no. 11, 81.

unimportant in the social advertising of the family way of life, but noted its importance in general.

The issue of adoption of HIV-infected children follows. This topic received the most varied assessment. 40.4% of respondents noted the importance of the issue in social advertising of adoption of HIV-infected children and social responsibility for them. The ambiguity of the assessment of the indicated problems is expressed in the fact that every fourth of respondents, that is, 25.4% of respondents, consider the issue of adoption of HIV-infected children not important in the implementation of social advertising of the family way of life. This result refers to experts who commented on the problem as one of the most complex and ambiguous when it comes to social orphanhood and the adoption of HIV-infected children.

The least important to the respondents was the social advertising of the family way of life, which contained the theme addressed to the wedding traditions.

More than 50% of respondents identified problems, the mention of which is absent at the moment in social advertising, but it is necessary to preserve the institution of the family. These topics can be divided into the following groups.

The first group includes problems, the share of which amounted to more than 10% of the total. Problems related to this category can be attributed to the behavioral aspects of the family way of life. This group includes: problems of preserving family traditions; maintaining a favorable psychological climate in the family; prevention of family conflicts and the need to prevent deviant behavior of one of the family members. The mentioned problems are the most relevant in the opinion of the respondents, and it is their reflection in the social advertising of the family that will not only help support the family way of life, but will also contribute to the formation of socially approved patterns of behavior.

The second group includes the respondents' identified problems, having a specific gravity from 5 to 10% in the total. This group includes the problems of domestic violence; preservation of the relevance of the institution of marriage; respect for the older generation; responsibility when creating a family; the need for family planning; Prevention of early pregnancy and maternity among minors; prevention of intergenerational conflicts; responsible motherhood and paternity.

The third group consisted of answers having a specific gravity from 1 to 5%. This includes: the problem of preventing abortions, in particular among minors; the urgency of informing the population about organizations that provide assistance to families in a difficult life situation and state programs aimed at supporting the family; the relevance of joint family leisure; prevention of child abandonment and social orphanhood; propagation of the institution of adoption, custody and patronage; the importance of socializing children with disabilities; actualization of the value of childhood and large families and respect for women and motherhood.

The fourth group includes topics, the proportion of which did not exceed 1 percent: the problems of adolescents; unequal marriages; the promotion of state registration of marriages and the prevention of cohabitation; safety of children in school and on the street; inter-ethnic marriages; promotion of conjugal roles; Maternity among AIDS patients and HIV-infected women; prevention of single-parent families.

The distribution of answers by groups made it possible to identify the most pressing problems of the family, the mention of which in the social advertising of the family way of life

will contribute to a more successful overcoming of the crisis phenomena of the family institution.

The family problems revealed during the mass survey are immaterial, which suggests the value basis of the family crisis. [8]The mass survey revealed a greater number of problematic places in the modern family than an expert survey of social workers, which is related to the greater importance for the individual of the family problems with which he has to face himself or act as an outside observer. The professional duties of experts are outlined by a range of tasks whose solution is narrowly focused, but the immersion of the expert in the problem is deeper, which means a detailed knowledge of all aspects of the issue.

Understanding the phenomenon of social advertising, its functional features show more than half of the respondents. In general, it can be argued that women are more likely to trust social advertising than men. Women of all age categories in the majority were inclined to the answer, that they more likely trust social advertising in mass media. Among the female audience, fully trusting social advertising, the most significant proportion is the age groups from 16 to 22 years, from 31 to 40 years and from 51 to 60 years. Do not underestimate the male audience - most men of young and middle age are more likely to trust social advertising. The greatest skepticism regarding social advertising was expressed by men aged 51 years and older. But this age-sex group was also skeptical about commercial advertising.

The evaluation of the indicator of the level of trust is necessary for solving the problems of effective practical application of social advertising tools for the family way of life. The results of assessing the level of trust in social television advertising show that 51.4% of the population trusts social advertising rather than does not trust. This group of respondents consists of 51.9% of women and 48.1% of men. Absolute trust in advertising media containing social advertising was demonstrated by 19.2 percent of respondents, among them 69.0% of women and 31.0% of men.

Rather, 21.1% of the population does not trust social advertising, 52.0% of women and 48.0% of men, respectively. A total distrust of social advertising was expressed by 13.8% of the respondents, including 41.7% of women and 58.3% of men.

Based on these data, it can be argued that social advertising enjoys greater trust among the population than commercial advertising. This fact is explained by citizens' understanding of the essence of social advertising and the tasks of its functioning in modern society. Expressive coloring of social advertising, despite the severity of the mentioned problems, has a positive or neutral character. For example, in an advertising message dedicated to orphaned children, an unfortunate abandoned child is portrayed, but a happy family adopting a child. Analyzing the expressive coloration of social advertising, we can say about a certain departure of the creators of advertising messages from the tendency of demonstrating the extreme naturalism of the negative aspects of the problems covered.

Conclusion

Presentation of the family way of life in social advertising contains visualization of family dysfunctions as a social institution and ways of their elimination or prevention. Low intensity of social advertising campaigns aimed at

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[8] I. S. Karabulatova I.S. Vasilyeva, S. D. Galiullina, S. A. Nikonova, O. N. Budeeva,"Ethnic Factor in Reproductive and Marriage Behavior of Modern Russian Youth," in *Mediterranean Journal of Social Science*, VI (2015), no. 6, p. 104-112.

preserving the institution of the family does not allow to fully implementing the mechanisms of social advertising of the family way of life at the technological level, including compliance with the requirements of the technological order - the algorithms for developing an advertising campaign and the effective frequency of placement on advertising media. The main component of the family's advertising is the presentation of the family way of life, which contains the visualization of the functions and institutional features of the family and, depending on the type of advertising, has specific features.

Advertising represents the audience material, social and cultural opportunities, forming a desire to use them - and encourages the individual to act in personal or public interests.[9] The object of social advertising is the entire population or a category of persons who are related to a particular social problem. The subject is a state or an organization that is interested in achieving charitable and socially important goals. Most advertising designs reflect socially desirable values and norms. Thus, we can conclude that advertising, acting as a social institution, regulates and regulates the spheres of human activity represented by advertisers, advertising producers, advertising distributors, consumers of advertising and the system of mutual relations between them, which has its own specific functions and pursues clearly defined pragmatic goals.

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[9] Z. R. Khachmafova, I. S. Karabulatova, S. V. Serebryakova, A. V. Zinkovskaya, E. N. Ermakova, "The Specifics of an Estimate discourse of gender stereotypes in small forms of Folklore in a Network Discourse of Electronic and Information society at the Beginning of 21ct Century," in *Pertanika Journal of Social Science & Humanities,* XXV (2017), p. 137-150.

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The Mortality Theme in A.I. Herzen's Novel *Who Is To Blame?*

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Abstract. *This article deals with the representation of the mortality theme in the work of the Russian writer of the 19th century. The purpose of the paper is to reveal peculiarities of the esthetic shaping of the mortality theme in the context of A.I. Herzen's novel.*

The relevance of the theme under study is determined by the relationship with the recently developing trend – thanatological literary criticism.

Appeal to the death theme in A.I. Herzen's artistic and journalistic creativity is inadequately treated in scientific works. In view of the fact that the creation of the novel by A.I. Herzen was influenced by the personal tragedies of the writer's life, the study of the theme of death in his key novel is a prerequisite for understanding the entire novelism of the Russian prose writer.

Mortality theme gets an unusual interpretation in the novel Who is to blame? The crisis situation – being in the mortal existence – enables the main protagonist to discover his own unlimited will and demonstrate an action that is understood as being "actively-responsible" and definitely oriented in the world. The novelist shows a secular, desacralized attitude toward death in the text. Thus, the writer and his literary character are aware of the dramatic nature of human existence left by the Creator, and consisting in the contradiction between the inevitability of death and the thirst for immortality inherent in humans.

In addition, the article examines the issue of functioning of the dual motive – the motive of death and spiritual resurrection

The article is devoted to the problem of the "action crisis" (disappearance) of a literary hero in Russian literature of the 1840-50s. Relying on the understanding of the "crisis of action", proposed by M.M. Bakhtin, the author comes to the conclusion that the hero "retreated" during the crisis periods of the development of Russian literature, culture and society, in the situation of the "breakout"

The results obtained allow talking about the possibility of building a new approach to understanding the novel Who is to blame? in the context of the Russian historical and literary process.

Keywords: mortality, death, immortality, initiatory component of mortality motives, action, A.I. Herzen.

Introduction

Considerations on death enrich the human spiritual experience and often determine the structure of human thinking and worldview. The close interest of representatives of various sciences to the mortality theme indicates the relevance of the chosen subject matter.

The only thing that we (people) can know with all the immutability and certainty is that each of us is mortal. As expressed by Michel de Montaigne, "nature compels us to it. "Go out of this world," says she, "as you entered into it; the same pass you made from death to life, without passion or fear, the same, after the same manner, repeat from life to death. Your death is a part of the order of the universe, 'tis a part of the life of the world… Shall I not change this goody contexture of things for you? [1].

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[1] M. Montaigne, *The Essays of Montaigne*, Complete. Translated by Charles Cotton, vol. 1 Project Gutenberg Ebook. 2006. p. 43, from http://infomotions.com/sandbox/great-books/mirror/pg3600.txt, accessed 13.03.2018.

Whether we want it or not, however, because of the very fact of human mortality, we cannot help but keep in mind the perspective of our own death. The thought of it can frighten and suppress – but the experience of many shows that the realization of own future death can give a special meaning to life, make every day lived brighter and more significant. Paradoxical as it may seem – however, it is noticed that it is in those cultures where it is not customary to talk and think about death, depression and suicide are becoming particularly widespread. There is good reason for one of the most popular psychotherapeutic exercises, in its different variations, when it is proposed to imagine that today is the last day in our life. Practice indicates that if this exercise is done with the right motivation, it can enrich our life with new, still unexperienced impressions and reflections, on the basis of which we really begin to appreciate our own life. The testimonies of many people who survived the clinical death collected by the resuscitators (R. Moody, E. Kubler-Ross, etc.) are even more revealing: here the results may also seem paradoxical, since, on the one hand, the majority of respondents who had similar experience stated that they ceased to fear death; on the other hand, they recognize that they have seen their lives on the new side and started appreciating it much more.

The main paradox of life and death is the finality of human life, the absolute inevitability of its completion. Against the background of a person's knowledge of this fact, life itself can seem meaningless: why should we exist if this existence inevitably ends?

Methods of research

This article is a historical-literary study which applies comparative-historical and historical-functional research methods. These scientific methods are actual application of the hermeneutical approach as the basis of the theory of perception, understanding and interpretation of a literary text depending on the context, which is a combination of national, cultural, socio-historical, philosophical, ideological and subjective peculiarities that influence the author's specific judgments.

The author has chosen the concepts of the theme and the motive as a starting point in this study, analyzing concepts by means of the structural method.

The actual analysis of the literary text is carried out using a descriptive strategy.

Research background

The problem of life and death, their relationship and interrelations remains central to thinkers for millennia – starting from anonymous authors of ancient religious philosophical concepts and classics of ancient and Hellenistic philosophy, in which Socrates, Plato, Epicurus, Lucretius, Seneca Marcus Aurelius and others paid special attention to this topic. In the Middle Ages, philosophy, which was at that time mainly theocentric, continued the ancient tradition of considering the paradox of life and death in a religious vein (Augustine, Thomas Aquinas, Piter Abelard). The philosophers of the New Age and the Enlightenment (M. de Montaigne, F. Bacon, R. Descartes, B. Spinoza, B. Pascal, I. Kant, L. Feuerbach

and others) shifted the emphasis to the "positivist" and "objectivist" approach. In this framework, the main requirement is to consider this problem strictly rationalistically, within biological understanding. In the 20th century, however, there is a kind of "renaissance" of the approach that goes beyond strict biologism and is distinguished by the search and exploration of the spiritual components of the problem (M. Heidegger, J.-P. Sartre, A. Camus, K. Jaspers, E. Mounier , P. Ricoeur, J. Maritain, etc.).

The analysis of the relevant publications proves that researchers actively discuss issues related to the attitude towards death in modern society; they speak about the need for a new methodological paradigm in comprehending these issues. Discussions about traditional historiographical genres covering this problem prove to be topical.

The attention of scholars of different specialties to the mortality theme is dictated by the disappointment and collapse of the former world and the growing anxiety of mankind[2].

In modern science, the problem of life and death is developed most actively by the well-known philosopher and culturologist P.S. Gurevich, including works especially in the monograph *Life After Death*, dedicated specifically to this theme[3].

The interdisciplinary approach to the study of the basic problems of human existence is a characteristic feature of the modern academic situation. In the framework of this process, the formation of such a discipline as "literary thanatology" should be considered as an element of the broader concept of "humanitarian thanatology" (these terms were suggested by R.L. Krasilnikov, who devoted several serious studies to this theme (see, e.g.: Lupia[4]; Krasilnikov[5]; Spoljar[6]; Frank[7]).

"Fiction is one of the main sources of thanatological information; based on the author's inspiration and revelation, it allows one to hear the echoes of the thanatological experience of past generations, try on different models of the attitude to death and the other world, " notes R.L. Krasilnikov[8].

In the same connection, V.Yu. Lebedeva speaks of a "mortal" or "thanatological discourse" (whether in the literature as a whole or, as in this case, in the creative work of a specific writer)[9].

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[2] L. Frank (Ed.), *Representations of Death in Nineteenth-Century US Writing and Culture*, Routledge, 2018, p. 757.

[3] P. S. Gurevich, *Life after death*. Magadan: Magadan Publishing House, 1992.

[4] L. A. M. Lupia, *An Interdisciplinary Bibliography for the Study of Death and Dying. A review of Death and Dying: An Annotated Bibliography of the Thanatological Literature by John F. Szabo,* Lanham, MD: The Scarecrow Press, Inc., 2010.

[5] R. L. Krasilnikov, *Thanatological motives in fiction (Introduction to literary thanatology)*, Moscow, Yazyki Slavyanskoi Kultury, 2015, 488 p.

[6] P. Spoljar, "The insolvent debt of the death of the Father in Aurélia de G. de Nerval: Romantic or melancholic complaint?", in *Annales Medico-Psychologiques*, CLXXIV (2016), no. 9, p. 757-762.

[7] L. Frank (Ed.), *Representations of Death in Nineteenth-Century US Writing and Culture*.

[8] R. L. Krasilnikov, *Thanatological motives in fiction (Introduction to literary thanatology),* Moscow, Yazyki Slavyanskoi Kultury, 2015, p. 4.

[9] V. Yu. Lebedeva, *The motive of metaphysical death in the Russian novels of V. Nabokov, Author's abstract from PhD Thesis (Philology),* Yelets, 2009, p. 5.

A collection of articles entitled *Mortality in Literature and Culture* and devoted specifically to the problem under consideration was published in 2015 [10]. Authors studying various aspects of the problem, such as, for example, the semantics and semiotics of the concept of mortality, took part in this project.

Another academic collection *Representations of Death in Nineteenth-Century US Writing and Culture* [11] is worth mentioning as a striking and illustrative example, which also demonstrates the multidimensionality and multivalence of the problem under study. The authors of the collection (among them J. Kusich, S. Shapiro, E.K. Miller, etc.) analyze the cultural-historical, social, sexual and epistemological contexts of the "obsession with death" in American literature of the 19th century; reporting the results of racial and gender studies of social practices regarding the loss and perpetuation of the memory of the deceased, as well as literary rethinking of death caused by personal and national trauma.

The representation of death as an independent protagonist responds to the archaic aspiration to anthropomorphize uncognizable phenomena of the surrounding world. A special discourse in the history of literature is formed by the dead and their varieties (phantoms, ghosts, mermaids, etc.). Thus, M. Fleischhak and E. Schenkel analyze the episodes of invasion of ghosts in the life of the living people based on a wide literary material – from the Middle Ages to the turn of the 19th-20th centuries [12].

The problem of interest is touched upon in publications aimed at studying genres that describe the image of the human body during its posthumous decomposition as a phenomenon of aesthetics. The roman-charogne in horror literature, also known as "gothic", refers to this kind of genre. This is discussed in the work of J. Schmitt [13].

These publications reflect the ideas of the multilayered world, the shifting of boundaries between the worlds – the world of the living and the world of the dead.

Formation of the twofold motive of death and spiritual rebirth in the world literature

The attention paid by the world literature to the problems of human death, immortality, dying and rebirth throughout its entire history has determined the formation of literary thanatology as a special academic discipline. Literary criticism, as emphasized by R.L. Krasilnikov in this connection, "has a strong research tradition, formed terminological apparatus and methodological basis. It is able to

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[10] R. L. Krasilnikov, "Epistemological Problems of Humanitarian Thanatology," in A. G. Stepanov, V. Yu. (Eds.), in *Mortality in Literature and Culture*, Moscow, Novoye Literaturnoye Obozrenie, 2015, p. 7-17.

[11] L. Frank (Ed.), *Representations of Death in Nineteenth-Century US Writing and Culture*.

[12] M. Fleischhack, & E. Schenkel, "Ghosts - or the (Nearly) Invisible: Spectral Phenomena in Literature and the Media", in *ALPH: Arbeiten zur Literarischen Phantastik / ALPH: Approaches to Literary Phantasy*, IX (2016), p. 107-113.

[13] J. Schmitt, "O Imaginário do Cadáver em Decomposição: Das Danças Macabras ao Roman-Charogne", in *Ilha do Desterro*, LXVIII (2015), no. 3, p. 83-97.

provide thanatology – a young discipline – with its own experience in solving scientific problems" [14]; at the same time, the theory of motive and the methodology of literary motivational analysis correspond most adequately to the goals of the new discipline from all the broadest literary tools.

Considering the motive as a plot-forming phenomenon, modern researchers rely on the definition given by A.N. Veselovsky, who by the term "motive" meant "a formula which responds ... to the questions that nature put to man everywhere, or fixed especially bright, seemingly important or repetitive impressions of reality" [15]. They also use the definition of the motive given by Yu.M. Lotman, where "the motive is an elementary, inseparable unit of narration ..." [16].

"Real" literature is always aimed at reflecting and revealing, in one way or another, the fundamental existential problems of life and death, the sense of existence and destiny of human life, etc. The main place here is given to the problem of death in its correlation with life. "The study of attitudes towards death, which deserve attention on their own, can shed light on the attitudes of people in relation to life and its basic values" [17].

"Perception of death, the afterlife, links between the living and the dead" [18] – all these themes remain vital throughout the history of mankind and the development of literature since the very first of its samples. It is characteristic that the best of these samples, within the framework of the mortal themes and motivations, very often reproduce a well-defined motive – the motive of "spiritual death" and "spiritual rebirth". This twofold motive eventually developed into a mythologeme that is fully recognizable and widely represented in the literature, the main character of which (as a rule, a cultural hero) "is in the realm of death, this is a living dead man, destined to have a new birth and transfiguration" [19].

In modernist and post-modernist literature this motive is actively employed already in the "main novel of the 20th century" – *Ulysses* by J. Joyce, as convincingly shown, for example, by Jibu [20]. Death occupied an important place in the matrix of the comprehensive philosophical worldview of Joyce and his artistic choice. As Jibu highlighted, relying on the concepts of dialogism, polyphonism and carnivalism of M.M. Bakhtin, Ulysses, in fact, deconstructed and undermined, through carnivalization and travesty, the entire range of traditional religious and political associations relating to death, desacralized this concept, thereby "returning" it to the everyday, "empirical" context. The polyphonic method, as pointed out by the author, allowed Joyce, desacralizing death, at the same time paradoxically to make it

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[14] R. L. Krasilnikov, *Thanatological motives in fiction (Introduction to literary thanatology),* p. 17.

[15] A. N. Veselovsky, *Historical poetics,* Moscow, Vysshaya Shkola, 1989, p. 494.

[16] N. A. Igonina, *Methods of lyricism in the small genres of Russian classical prose*, *PhD Thesis (Philology)*, Moscow, 2011, p. 64-65.

[17] P. S. Gurevich, *Life after death*, Magadan, Magadan Publishing House, 1992, p. 115.

[18] *Ibidem.*

[19] N. Kalina, "Myth in the modern world," in J. Campbell, *The hero with a thousand faces,* St. Petersburg, Peter, 2017, p. 17.

[20] J. M. George, "James Joyce and the 'strolling mort': significations of death in Ulysses", in *Mortality,* XXII (2017), no. 1.

the focus of an alternative vision, to restore its real relationships with such vital problems as, for example, the health and quality of human life.

In the twofold motive identified by the author: the motive of death as a "spiritual death" and "spiritual rebirth" (resurrection, renewal) an archetype is embodied that is similar to the one embodied in the famous apocrypha *The Mother of God Purgatory*. Traveling to the underworld (usually "intra vitam"), in which death is rather "spiritual" than physical, the process of spiritual and moral rebirth of the characters is shown.

The popularity of this twofold motive throughout the development of world literature has, in our opinion, a deep cultural and historical rationale. It is well known that the echoes of ancient ritual practice, in particular its initiatory aspects, are reflected in the literature from earliest times. In the initiation ceremonies, whether it is a common practice to reach a certain age or initiation of a religious-mysterious character, death (pretended, "spiritual", imaginary, etc.) played a colossal role precisely as a threshold beyond which the "initiated" had to abandon his former personality in symbolic terms.

Here are some of the most significant, in our opinion, examples. Thus, already in the very first of the major literary works that have reached us – the Sumero-Akkadian *Epic of Gilgamesh* (XVIII-XVII centuries BC) – the main character visits the Lower World three times in pursuit of immortality, but the only thing that he gets is advice to put up with his fate of a mortal human being since it is pointless for humans to try to escape death, because it is the will of the gods that all humans must die:

<div align="center">

the great gods held an assembly,

Mammitum, maker of destiny, fixed fates with them:

both Death and Life they have established,

but the day of Death they do not disclose [21].

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Similarly, Homer's Odysseus descends to Hades to learn his future from the prophet Tiresias. (It should be added here: it is not surprising that this motive "penetrates" later in Joyce's Ulysses, who, as is known, chose Homer's *Odyssey* as an intertextual model). The eleventh of the twelve famous exploits of Hercules is the abduction of the dog Kerberos (Cerberus) from Tartarus. According to the so-called "*Alexandrias*" – the literary treatments of the "life" of Alexander the Great (IV century BC), known from Hellenistic times and enjoyed extreme popularity for many centuries both in the West and in the East – the great king also descended into the kingdom of Darkness, where he found a source, granting immortality. However, he failed to use it "as intended", because it was not destined for him.

This theme was readily taken up by the best Roman authors. Aeneas in the sixth song of the *Aeneid* of Virgil (the 1st century BC) descends to Tartarus (Avernus), where he meets his own father, who foretold the future greatness of Rome to him. Orpheus in Ovid's *Metamorphoses* (the 1st century BC) descends to hell to save his beloved Eurydice. The religious and moral "regenesis" of the

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[21] *The Epic of Gilgamesh*, A New Translation. Translated by A. George, New York, Penguin Books, 1999, p. 46.

protagonist Lucius is the main content the *Golden Donkey* by Apuleius (the 2nd century AD), the heroine of the insert story Psyche (the choice of the name is very meaningful: in Greek Ψυχή is "soul") firstly, being obedient to the prophecy of the Pythian oracle, gets dressed in a funeral outfit for her own wedding with Cupid, the god of love; secondly, she descends into the underworld in search of her already beloved and lost husband.

The *Divine Comedy* of Dante Alighieri remains an unsurpassed masterpiece both in the world literature as a whole and in literature oriented towards Christian values. Dante's poem had a tremendous impact on the entire subsequent development of the literary process – and, in particular, on Russian writers. Here it is appropriate to recall the *Dead Souls* by Nikolai Gogol. While in the first volume Chichikov presented a certain travestized version of Antichrist, by the third volume he, according to Gogol's plan, was to experience a moral transformation comparable to the conversion of the persecutor of Christians Saul to the apostle Paul. Yu.V. Mann [22] convincingly showed that when creating *Dead Souls* Gogol was guided by the structure, architectonics and motives of the *Divine Comedy*. This is evidenced by the three-part composition of Gogol's "poem", and its poetics, and numerous Dantean allusions, generously scattered throughout the text.

The intertextual connection "Gogol and Dante" has been the subject of the most active discussion for more than two centuries. The "hints at the grandiose design, as well as the future fate of Chichikov" were also the reason for comparing the brilliant creations of Gogol and Dante [23] - and, last but not least, the author's definition of the genre as a "poems". It should be added that probably the distinctly traced choice of the apostle Paul as the "ideal prototype" of Pavel Chichikov and his fate could also be inspired by the Italian poet who considered St. Paul along with the Virgil's Aeneas his only "forerunners" in the afterlife journey (except, of course, Christ). It is for this reason that Dante calls Paul "the chosen vessel" of Christianity.

Below it is intended to show that the twofold motive of death and spiritual rebirth is quite clearly traced in another significant work of the 19th century Russian literature – the novel of A.I. Herzen *Who is to blame?*.

It should be noted in this connection that in this case one can also speak about a direct impact of Gogol's poetics and motivations on A.I. Herzen; for a good reason A.I. Herzen is spoken of as "a sensitive interpreter of Gogol's creativity" [24]. A lot of works are written about Herzen's attitude to Gogol; it is known that this attitude was complicated. In particular, this concerns the harsh criticism of A.I. Herzen concerning the most controversial work of N.V. Gogol *Selected places from correspondence with friends*, in which the author himself saw a "confessional" reflection of the initiatory processes of "spiritual death" and the

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[22] Yu. V. Mann, *In search for a living soul: Dead Souls. The writer-the critics-the reader,* Moscow, Kniga, 1984.

[23] A. A. Asoyan, *Dante in Russian culture,* Moscow, Center for Humanitarian Initiatives, 2015, p. 68.

[24] S. A. Dzhanumov, "Creativity of N.V. Gogol in assessment of A.I. Herzen," in M. B. Loskutnikov (Ed.), in *Rusistics and comparativistics*: Collected scientific articles in 2 books: Issue 7, book 2, Moscow, MSPU Press, 2012, p. 144.

religious and spiritual revival that happened to him. A.I. Herzen was unanimous with V.G. Belinsky and other critics in the evaluation of this book. Gogol's artistic creativity – and primarily *Dead Souls* – was evaluated by Herzen extremely high, and he recognized the impossibility of unambiguous evaluation and perception as one of the main advantages of this masterpiece: "The merit of the work of art is great when it can elude any one-sided view ..." [25].

It is curious that A.I. Herzen was one of the first readers of N.V. Gogol, who paid serious attention to his "close echoing" of Dante. "As early as in the mid-1930s, Herzen began to closely monitor the creative work of Gogol. In Herzen's diaries traces of the young writer's deep reflections on Petersburg stories and especially Dead Souls can be found. Noteworthy, for example, is his idea that Gogol's realism is not limited to the merciless destruction of the existing, that it also bears within itself the desire for a social renewal of life" [26].

In the summer of 1842, Herzen, in particular, makes the following entry in his diary, reflecting on the first volume of *Dead Souls*: "Here, passing from the Sobakeviches to the Plyushkins, you are engulfed with horror, with every step you are getting stuck, drowning deeper. The lyric place will suddenly be enlivened, illuminated, and now replaced again with a picture that reminds you even more clearly, in which trash of hell you are, and how Dante would like to stop seeing and hearing – and the funny words of the merry author are heard ... " [27].

A.I. Herzen was one of the first to note another symbolic and semantic core of Gogol's poem – correlation of the title epithet "dead souls" rather with numerous landowner characters who are physically alive and quite well, but spiritually dead than with those "fictively alive" (until the next census) peasants, who are defined so by Chichikov. In his publicistic essay *On the Development of Revolutionary Ideas in Russia* Herzen perceptively states: "Gogol's poetry, his sorrowful laughter is not only an indictment against such an absurd existence, but also a painful cry of a man trying to escape before he is buried alive in this world of madmen. For such a cry to break out of the chest, it is necessary that something healthy would remain in it, so that the great power of revival resides in it. Gogol felt – and many others felt with him – *that there are living souls behind the dead ones...* " [28].

Undoubtedly, it would be hard to see a direct "successor" of Gogol's tradition in A.I. Herzen. On the contrary, as the researchers quite reasonably point out, "N.V. Gogol and A.I. Herzen, contemporaries, are antipodes in many ways. Their names seldom stand side by side as close and especially related. The nature of their connection with the epoch, as well as the ratio of the ideological and the aesthetic in creativity separate them most irresistibly" [29]. Nevertheless, the above

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[25] A. I. Herzen, *Diary 1842–1845,* in Collected Works in 30 volumes, Vol. 2. Moscow, USSR AS Press, 1954, p. 220.

[26] *Ibidem,* p. 411.

[27] *Ibidem,* p. 220.

[28] *Ibidem,* p. 188.

[29] E. I. Annenkova, "Gogol and Herzen in the 1940s: ("Selected Places from Correspondence with Friends" and "From the Other Bank")", in *Issues of Russian Literature*, LV (1990), no 1, p. 44.

quotation from Herzen's diary about the "great power of revival" that had risen to prominence in the *Dead Souls* could be used, to the best of the author's belief, as an epigraph of the novel *Who is to blame?* by A.I. Herzen.

Despite the difference in literary and ideological approaches of N.V. Gogol and A.I. Herzen, a definite influence of the former on the latter is without doubt for the researchers. Thus, according to S. Mashinsky, "Hertzen experienced a strong influence of Gogol. Intonations characteristic of Gogol are already felt in some of his early works. In this respect *Patriarchal Manners of the Town of Malinov* is of interest. Sketches of an outlandish provincial town, its life, people, customs, naturally, excited the associations with the pages of some stories of *Mirgorod* and the Petersburg cycle in the reader's memory. The satirical denunciation of the landowners' life, of the entire feudal reality becomes the main theme of Herzen's prose. The parallels between Herzen and Gogol are well known: *Doctor Krupov* and *Notes of a Madman*, *Who is to blame?* and *Dead Souls* – these literary works reveal much in common in the nature of the artistic vision of the world and the creative method of both writers ... " [30].

In addition, Gogol's *Dead Souls* actualizes Dante's problems in the creative work of A.I. Herzen. As underlined rightfully by A.A. Asoyan in his study of the fate of Dante's great poem in Russian literature, "the infernal character of the epoch of Nicholas was obvious to Herzen prior to *Dead Souls*, but this "poem that was born in travail" in which he heard "a bitter rebuke to modern Rus" gathered his life impressions in the well-known terrible image of Dante's hell. Since that time, it persistently pursued Herzen in meditations about his fate and Russia, but even in the most difficult days, Herzen was able to keep the presence of the spirit <...>. In these meditations, the shadow of Dante impacts the thought of Herzen about himself in other way than in the time of romantic experiences. The nightmare of Russian reality and the purgatory of the struggle are perceived by him like the trials that Dante went through, descending to Lucifer and ascending to the southern hemisphere. This parallel developed in another way as well. Thus, in a deeply radical article, according to Annenkova's opinion, with the pathos of a follower Herzen told about Dante, who, having reached paradise, came back to life and carried its cross, and in the diary, anticipating new repressions, almost the same words and almost at the same time Herzen wrote about himself: "I just hope my shoulders would not be broken under the weight of the cross" [31].

A.A. Asoyan pointed to the connection between the image structure of the novel *Who is to blame?* and the *Divine Comedy* by Dante Alighieri. The researcher notes the obvious susceptibility of the Russian writer to the first part of Dante's poem, the preference given by him to the infernal scenes in the *Comedy*. This parallel reflects the development of the writer's ideas of non-existence.

Being primarily an artist of social and political conflicts, A.I. Herzen, as a deeply thinking writer who depicted widely the reality, could not avoid the theme of death in his works. Before every representative of the human race, the question

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[30] S. I. Mashinsky, *Artistic world of Gogol*, Moscow, Prosveschenie, 1979, p. 411.
[31] A. A. Asoyan, *Dante in Russian culture,* Moscow, Center for Humanitarian Initiatives, 2015, p. 112.

of the meaning of life inevitably arises, as the loss of this meaning often leads to moral and physical destruction – it was this thesis that became the foundation for the writer in covering this problem.

It should be noted that the theme of death is not the leading, dominant subject in the creative activity of A.I. Herzen, nevertheless, in the novel *Who is to blame?* (1846) death acts as a constituent element of the worldview.

Who is to blame? is a novel unusual in its depth and scale. As known, this is the second work of the young writer. However, already in it he demonstrates the pulsation of his own thought and the whimsical artistic manner, which fascinates the game with the reader. In the last decade there has been a new "surge" of researchers' attention to various aspects of the poetics of this novel by A.I. Herzen. There are works that determine its motivational structure (Ayupov [32], Sarsenova [33]), the features of narration (Silantev, Sozina [34]), the use of intertextual signs in the novel of A.I. Herzen (Sozina [35]; Karpov [36]), the realization of the motive of happiness in the text of *Who is to blame?* (Belyeva [37]), the development of the problem of providentialism and the occasion (Benkovich [38]).

It seems curious to look at the text of A.I. Herzen's novel from the perspective of the semantics of dying, considering that the mortality theme is presented in the text quite definitely. The writer develops an initiatory semantics related to the image of the main character of Vladimir Beltov in the deepest layers of the text.

The relevance of this subject for A.I. Herzen was emphasized by the historical context: the 1840s were the time when this novel was published. A.I. Herzen characterizes the reign of Nicholas, who created this state of life in death as the "devastating period". The author of *Who is to blame?* called this period a "smoothly murdered barren"[39]. At the end of 1847, when thunder broke over literature and art, being aggrieved with the created situation, Professor A.N. Nikitenko wrote in his diary: "The vitality of our society is poorly manifested in general: we are morally closer to death than it should be, and therefore the physical

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[32] S. M. Ayupov, & I. K. Zainasheva, "Motives of Russian classics in the novel of A.I. Herzen "Who is to blame?"", in *The Humanistic Heritage of Educators in Culture and Education*, III (2008), p. 40-44.

[33] I. Zh. Sarsenova, "The concept of the garden in the fiction prose of A.I. Herzen", in *Studies in Humanities,* II (2012), p. 246-252.

[34] I. V. Silantev, & E. K. Sozina, "The narrative in literature and history (based on the material of A. Herzen's diary prose of the 1840s)", in *Siberian Philological Journal*, III (2013), p. 58-68.

[35] E. K. Sozina, *Dynamics of artistic consciousness in Russian prose of the 1830-1850s and the strategy of writing in classical realism*, *Author's abstract from PhD Thesis (Philology)*, Ekaterinburg, 2001.

[36] D. L. Karpov*, The tradition of Pushkin's prose and Russian novels of the mid-1840s, PhD Thesis (Philology)*, Yaroslavl, 2010.

[37] I. A. Belyaeva, "The novel of A.I. Herzen "Who is to blame?" and the problem of happiness in Russian prose of the 1840s", in *Bulletin of Moscow State Pedagogical University. Series: Philological education,* (2013), no 1, p. 38-44.

[38] M. A. Benkovitch, "The plot experiment (the problem of necessity and freedom of will) in the novel of A.I. Herzen "Who is to blame?", in *Literature and Time* (collected articles), 1987, p. 39-57.

[39] A. I. Herzen, *My past and thoughts* p. 35.

death arouses less natural horror in us"[40]. Russia under Nicholas, as seen by the eyes of A.I. Herzen, recalled the "miserable cemetery", "Necropolis", the city of the dead (Chaadaev), the "Sandwich Islands". That is, according to the ideas of the people of the 19th century, it was the place where anthropophagy dominates (Nikitenko), and the inhabitants of this world were one and all "dead souls" (Gogol). In this "miserable cemetery" life has decomposed, but it has not become even a "real" death, continuing to remain in some intermediate state.

The role of the chronotope in the realization of the mortuality motives in the novel *Who is to blame?*

The theme of death and hell, the possibility of posthumous existence worried humanity since ancient times. The idea of guilt and requital/retribution is associated with the image of hell. These constants determine the content of the novel *Who is to blame?* of A.I. Herzen. Hell acts here as one of the circumstantial signs of a thanatological act. In Herzen's novel hell is not a specific locus, as in Dante's *Comedy*, but the hero's state, the participants in the narration always carry their own hell with them.

At the same time, there a peculiar "topical" component is in the novel – the town of NN, whose inhabitants are seen by the author as some living dead, devoid of a truly "living" human feeling, existing as if purely mechanically, instinctively. The town of NN is quite conventional and even metaphorical – any Russian city of the epoch that was contemporary to the young author could be in its place; this metaphoricity adds the depth and "universality" to the mortuality motives of the novel. The very epoch and, correspondingly, the chronological framework of the narrative is deprived of this conventionality: we see the characters existing in a definite historical period, which imposes a clear and powerful imprint on this existence.

The text of A.I. Herzen develops an important idea of N.V. Gogol, represented here at the level of allusions. A gigantic mythological image of Russia appears in Gogol's text, as the "other world" or the "after-death"[41]. Rus is the death that had already happened, but perceived as life "by force of habit". In Herzen's novel, a quiet and ordinary stagnation of social life in the town of NN takes the same image of a kind of the "after-death". Chichikov is trying to find a way to acquire a kind of immortality in the other world; Beltov leaves NN – and thus runs away from death, leaving his elderly mother and his dying beloved woman.

The lyrical digression in the poem *Dead Souls*, dedicated to the road, represents the reconciliation of the space of life and death, of the earthly and heavenly coordinates. Through allusion to N.V. Gogol (*Dead Souls*, Chapter XI) [42]

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[40] A. V. Nikitenko, *A diary*. Vol. I, Leningrad, State Publishing House of Fiction, 1955, p. 308.

[41] E. O. Tretyakov, "Chichikov's image as an ontological mystery: the phenomenon of the enigmatic nature of thanatology of the *Dead Souls* by N.V. Gogol", in *Imagology and Comparativistics*, I (2015), p. 127-142.

[42] N. V. Gogol, *Dead Souls*. Translated from Russian by D. J. Hogarth. The Project Gutenberg EBook, from http://www.gutenberg.org/files/1081/1081-h/1081-h.htm accessed 13.10.2018.

with its epic immensity A.I. Herzen tries to show the miserliness of the social in the second part of his novel (Chapter VI) [43].

A.I. Herzen is building his tirades in an explicit orientation toward the style of N.V. Gogol, as evidenced by the verbal inclusions being present in the fragments. Even Herzen's structure of phrase construction recalls what Gogol did. In the poem *Dead Souls*, N.V. Gogol develops the mortuality theme. Similarly, an infernal, mortuality beginning pervades the scene created by A.I. Herzen. The key images involved in the description – the road, the garden and the river, traditionally have mortuality semantics.

N.V. Gogol, *Dead Souls* [44]

1. *The appeal of the lyric hero to Rus, a description of the topos*

"Ah, Russia, Russia, from my beautiful home in a strange land I can still see you! In you everything is poor and disordered and unhomely; in you the eye is neither cheered nor dismayed by temerities of nature which a yet more temerarious art has conquered; in you one beholds no cities with lofty, many-windowed mansions, lofty as crags, no picturesque trees, no ivy-clad ruins, no waterfalls with their everlasting spray and roar, no beetling precipices which confuse the brain with their stony immensity, no vistas of vines and ivy and millions of wild roses and ageless lines of blue hills which look almost unreal against the clear, silvery background of the sky".

2. *Visual description of the town*

"In you everything is flat and open; your towns project like points or signals from smooth levels of plain, and nothing whatsoever enchants or deludes the eye."

A.I. Herzen, *Who is to blame?* [45]

1. *A description of the topos – the river crossing*

"The view from the hill was rather pleasing. A large, muddy road encircled the park and lead directly to the river. The water was high and on both banks there stood all sorts of carts, wagons, carriages, unhitched horses, peasant women with large bundles, soldiers and tradesmen. Two large bottom-flattened boats were constantly ferrying people back and forth. Loaded with people, horses and carriages these boats were slowly rowed across the river and resembled some ancient, recently excavated sea monsters, regularly raising and lowering their numerous appendages…"

2. *Sonic description of the river crossing*

"A variety of sounds came to the ears of the sitting couple: the creaking of carts, bells, the cries of ferrymen and somebody's barely audible answers from that direction; the scolding of hurrying

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[43] A. I. Herzen, *Who is to blame?,* 1984.

[44] N. V. Gogol, *Dead Souls,* Translated from Russian by D. J. Hogarth. The Project Gutenberg EBook, from http://www.gutenberg.org/files/1081/1081-h/1081-h.htm accessed 13.10.2018.

[45] A. I. Herzen, *Who is to blame?,* p. 245-246.

passengers; the tramping of horses that were mounted on the dock, the mooing of a cow tied to the cart by the horns, a loud conversation of peasants on the bank who had gathered near the laid fire. The lady and the gentleman interrupted their talk, watching in silence and listening to those far away sounds..."

3. *A rhetorical question of the lyric hero*

"Yet what secret, what invincible force draws me to you?"

3. *A rhetorical question of the lyric hero*

" Why do all these sounds from far away act so strongly on us, why are they so amazing – I do not know, but I do know that I hope to God that Viardot and Roubini would be always listened to with such heartbeat, with which many times I was listening to …"

4. *Motive of a song*

"Why does there <u>ceaselessly echo and re-echo in my ears the sad song which hovers throughout the length and the breadth of your borders?</u> What is the burden of that song? Why does it wail and sob and catch at my heart? What say the notes which thus painfully caress and embrace my soul, and flit, uttering their lamentations, around me? What is it you seek of me, O Russia? What is the hidden bond which subsists between us? Why do you regard me as you do? Why does everything within you turn upon me eyes full of yearning? Even at this moment, as I stand dumbly, fixedly, perplexedly contemplating your vastness, a menacing cloud, charged with gathering rain, seems to overshadow my head. What is it that your boundless expanses presage? Do they not presage that one day there will arise in you ideas as boundless as yourself? Do they not presage that one day you too will know no limits? Do

4. *Motive of a song*

"some <u>plangent and endless song of a barge hauler</u> guarding the barges at night – that was a dull song, interrupted by a splash of water and wind that rustled between the willows at the riverside."

they not presage that one day, when again you shall have room for their exploits, there will spring to life the heroes of old?"

5. *Contact of the external and internal space*

"How the power of your immensity enfolds me, and reverberates through all my being with a wild, strange spell, and flashes in my eyes with an almost supernatural radiance! Yes, a strange, brilliant, unearthly vista indeed do you disclose, O Russia, country of mine!"

5. *Division of the external and internal, and attempt to enter another reality*

"And I could fancy anything listening to monotonous, dull sounds; it seemed to me that with this song a poor man was eager to get from the stuffy sphere into another one; that he, without realizing, was announcing his sadness; that his soul sounded, because it was sad, because it was tight, and so on and so forth. It was in my youth!"

The text of A.I. Herzen demonstrates the idea of delimitating the two layers: the man-made, subordinate to man (*a herd, quacking, tramping, mooing*) and created by the Maker, not subordinate to man (*evening, night*). The change of times of day has its own logic. The lyric narrator relishes the order that is not arranged by him ("*so good that the evening will pass in an hour, that is, will change for night on time*"). However, the narrator will very soon grow weary of the well-oiled and harmonious world order.

The town of NN is represented as life in death in the novel *Who is to blame?,* where a young Russian gentleman, the owner of Beloye Pole estate, Vladimir Petrovich Beltov, has come from Europe to participate in nobiliary elections. In essence, Beltov is going through a transition procedure: he is crossing the border between Europe and Russia, the capital and the province, the new and the old, the familiar and the unusual. The condition for his survival and transfiguration is a compulsory passage of the "liminal zone". The provincial town acts as such a zone in the novel. The motives of boredom, despondence, and silence are persistently repeated in its description. The town is similar to Dante's hell, and the word "hell" appears time and again in the text.

The townspeople are not alive, nor are they dead yet (as later in the "The House of the Dead" and "Demons" by F.M. Dostoyevsky). These people live in boundlessness and anxiety. What surrounds them is not culture, this is devildom. The inhabitants of the town are people without God's protection and grace, without a guardian angel. The characters are tempted in their boredom. Herzen finds witty characteristics to describe the town life: everything that is happening is an "oblivious sleep", an "optical illusion", all the plot participants "live because they were born."

Vladimir Beltov, the protagonist of the novel, having arrived at the town of NN, is a welcome groom; Varvara Karpovna, the daughter of the meeting chairman, is kept for his wife. Beltov has two strings to bow: to marry Varvara or to arrange an affair with married Lyubonka Krutsiferskaya. He opts for the latter. Beltov creates a catastrophic situation for the Krutsiferskiis' family. By his act – the invasion and destruction of other people's family – he challenges the Supreme Judge [46]. Beltov deprives the Krutsifersky family of hope for salvation in Eternity. The moral iniquity is followed by no punishment, since all these people appear to have been already punished, they initially dwell in death. It can be assumed that Herzen's Vladimir Beltov is trying to find an alternative way to gain immortality in such a manner.

The title of the *Who is to blame?* is symptomatic. It is this binding force that integrates all the action, all the narratives. The guilt dominant is built in the title. Who is to blame in the misfortunes of people? V.A. Nedzvetsky reasons upon this question [47]. The answer is the same: there is no subject of guilt; it is a chance that is to blame. The chance is such a category that destroys truisms of the world order. The chance is a blind fate, a blind, chaotic will. The town of NN is a desacralized place. The all-merciful and all-powerful will does not ever manifest itself by any means in such a world. The space of the provincial NN town world is likened to a "deserted garden, / futile fortune of worthless herbs…" that are not taken care after; the owner's hand has ceased to care for his creation.

The initiatory component of mortuality motives in the novel *Who is to blame?*

The main character of the novel of A.I. Herzen undergoes a peculiar ordeal by death in the plot. It acts as his visit to the otherworldly "land of the dead". This journey is sharpened to become a mortal peril (a duel). The paradigm of Beltov's behavior corresponds to the model of an archaic hero who ought to touch the world of death in order to achieve the status of a hero. A hero is a person who performs a feat, proving his own special position in the world and his chosenness, perhaps, at the expense of his life.

Given Gogol's and Dante's context of the book, the following interpretation can be proposed: in Herzen's novel, Beltsov "died", and that is precisely why he found himself in the town of NN (this is an anti-world where everything is the other way around). Therein, he is out of breath, everything is nagging, it is wailsome (cramping), the "morbid awry" is developing in him. His manner is thrown into sharp relief with the entourage: in this dirty town, in a nasty hotel, being decently and neatly dressed, he is lying (holding a horizontal position, like a dead man in a coffin): "*When he looked at his watch having finished reading, he was very surprised it was so late, so he called his valet to order to prepare the apparel as soon as*

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[46] T. V. Shvetsova, "Don Juan and Vladimir Beltov: toward the hero's action", in *Bulletin of the Vyatka State University*, VII (2017), p. 84-89.

[47] V. A. Nedzvetsky, "Who on Earth is to blame in the novel by A.I. Herzen *Who is to blame?*", in *Literature at School*, VI (2010), p. 16-19.

possible; however, both the surprise and the order were rather instinctive, since he was not going anywhere and nor did he care whether it was six or twelve in the morning. Having dressed with that thoroughness and neatness we get accustomed to living abroad for a long time and we soon get estranged from in the provinces, he, determined to get down to political economics, lay down in the same place and opened an English booklet about Adam Smith" (chapter IV) [48]. All those around him are like dead men. Getting acquainted with the inhabitants of the town, Beltov is passing the circles of hell as the Dante's hero (each circle is for a peculiar sin).

The contents of the novel of A.I. Herzen suggests that, despite the absence of explicit references to the mortality theme, a problem that ascends to the dual mythologem of "death and resurrection" can be considered one of the main problems of the novel. In this regard, in the author's opinion, the references to Hufeland's essay "The Art of Prolonging Life" are indicative in the text. As is known, Christoph Wilhelm Hufeland (1762-1836) was one of the founders of gerontology, a professor at the University of Jena, an honorary member of the St. Petersburg Academy of Sciences [49]. In 1820, the essay was published in Russian (translated from German by the student of Moscow University Peter Ozerov), entitled "The Science Showing Ways to Achieve Longevity". In his paper, Hufeland elaborates the idea of immortality, or eternal life. Any person is pushed for this idea by the fear of death, by the awe of human existence finiteness. The barrier between life and death, the realization "And what is There is never here!" (a quote from Schiller), the incompatibility of two planes in the structure of the universe – the empyrean and the terra firma becomes a reason for the tragic conclusion about God's non-involvement in temporal affairs.

In the town of NN, Beltov experiences, in fact, a ritually symbolic death, and, therefore, appears to be able to regenerate in a real, true life (what comes back to memory is Novalis's "Hymns to the Night" and the key message of this cycle: in order to come to God, one has to break from the night of life). The fact of his departure in the finale of the Herzen's novel proves the protagonist overcoming death.

In the novel of A.I. Herzen, the mortality theme intersects with the motive of sleep, which is made to appear by the writer as a kind of transformation of the departure from life. Meanwhile, it is known that sleep is one of the most important universals of human culture. It comes as a no surprise that the idea of "overcoming" sociophysical reality and expanding beyond it is laid in the artistic system of A.I. Herzen who listened to lectures on the German philosophy by Professor S.P. Shevyrev, so the "sleep" motive plays a significant role in his oeuvre.

The hero of the Herzen's novel needs to define existence by non-existence to realize the abundance of his own life. Death is the limit that shapes existence and determines it. Beltov is offered a duel – and refuses. He reflects on a suicide, but is not going to pursue this act. Beltov's rival, Dmitry Krutsifersky, also admits the idea of a suicide. Death in the novel loses its lofty sacred meaning; this is not a

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[48] A. I. Herzen, *Who is to blame?*
[49] V. Kovalinskiy, "Science of a long-term life", in *Pharmaceutical Branch*, XXII (2010), no. 5, p. 110.

transcendental concept. Herzen removes the conceptual borderline between life and death. The character of Dr. Krupov appears in the novel with a definite function. He has to deal with death ex professo, but at the same time, he is a guide into life (he helps a servant to be brought to bed).

Thus, the actual situation of the hero's peril in the novel *Who is to blame?* is not set. The plot of the novel acquires finish through the motive of Beltov's arrival at and departure from the provincial town. The episode of the protagonist's contact with symbolic death (initiation) lies at the heart of this "circular" plot, as a result of which he is to change. All the dead remain in the town, while Beltov leaves.

It can be said that the mortuality motives and the immortality theme permeate the entire text of the novel of A.I. Herzen. An important role in the realization of these motives is played by the image of a temple. The temple depicted throughout the pages of the novel does not perform sacred solemn rites. It becomes a meeting place of town officials for an exchange of civilities. The temple is not comprehended any more as a shrine preserved among the insanity, as a bastion of good, a haven for fellowship of God. A shift in attitude to the temple changes the perception and view of the world by characters. In actual life where the Supreme Judge does not reveal His presence, the idea of life and death, guilt and retribution becomes meaningless, and an actively responsible human act becomes value-irrelevant [50].

Conclusion

Realization and transformation of the mortuality motives in the novel of A.I. Herzen *Who is to blame?* is associated with the performance of two major cultural and philosophical functions:

1. ontological: the author postulates the existence of two realities – the daily reality and some kind of the otherworldly one. They are linked by complex dialectical relations: we cannot clearly distinguish between the reality intended to be the "life" motive embodiment and the other one, the essence of which would be the mortality motive embodiment. Perceived from different perspectives, they can also be interpreted in different ways: in one "frame of reference" close to the conventional perception, "life" is represented by physical existence of the characters, while death is only mentioned in its physical aspect. At a deeper, metaphorically symbolic level, it is ordinary life of the characters that is "apprehended" as life-in-death being deprived of "abundance", of a full-fledged lively impulse;

2. worldview: the very fact of the protagonist's break with the dead-alive community, the initiatory "breakthrough" testifies to the author's conviction of the ability of an individual to resist circumstances, in particular, that situation of "life-in-death" where he finds himself by force of circumstances.

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[50] N. I. Nikolaev, & T. V. Shvetsova, "Crisis of action" of the Russian literary character in literary discourse", in *Man in India,* IIIC(2017), no. 10, p. 449-462.

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The Mythologization of the Abrek's Image in the Modern Caucasian Linguistic Consciousness

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Abstract. *The modern realities of our world actualize the phenomenon of the militant, accentuating the primary fears of the recipient before uncontrolled power, lack of spirituality, darkness, etc. The bearers of European culture are defenseless against the archetypal Evil. We are considering the phenomenon of abrek, which correlates with the image of the militant.*

If the image of abrek has a positive color in the traditional Caucasian worldview, then modern Russian speakers paint it in a negative aspect. The Abrek phenomenon as a representative of some dark forces was not the object of close attention of the scientific community and for various reasons has not received a clear interpretation and / or understanding. At the same time, the abrek-militant appears in the Caucasian worldview as a bearer of Light and Good. This distinction in the interpretation of the image of abrek is due to the dichotomy of "one's own" in Russian and Caucasian cultures. The formation of a rigid connection between Muslim culture, terrorism and extremism and the Caucasian phenomenon of "abrechestvo"/ abrekticism puts us in a position to investigate the dynamics of the emotional and evaluation characteristics of the abrek lexeme in the contemporary linguistic consciousness of Chechens. The choice of this ethnic group is due to the fact that: 1) this people retained the tradition of "abrechestvo" \ abrekticism; 2) the representatives of this people actively participate in military operations in Syria; 3) the culture of the Chechens is mythologized in the minds of the peoples-neighbors. Today, under the influence of the media, we develop speech markers of portraits of individual ethnic and social groups, which subsequently govern our social behavior.

Keywords: abrek, war, noble robber, revolutionary, militant, terrorist, Northern Caucasus, associative reactions.

Introduction

The end of the second decade of the XXI century showed that the concepts of war and terror are disavowed, since there is no moral support from the revolutionary paradigm. The European civilizational paradigm rightly regards "terror" as an unjustified crime in both a legal and an ethical context. At the same time, with the change in the semantic scope of the concepts of "terror" and "terrorism," the scope of the concepts "abrek", "abrekticism", which lose its romantic coloring, also changes. At the same time, the culture of war is positively colored by many Muslim peoples of the Caucasus and the Middle East. Initially, the word "abrek" was understood as a mountain partisan, who fought social injustice. Such a contradictory attitude to the image of abrek cannot but interest researchers, since understanding this phenomenon will help to understand the reasons for the

participation of representatives of the peoples of the Caucasus in the war on the territory of Syria.

Most Caucasian writers traditionally romanticize the image of Abrek. Traditional Caucasian culture positions Abrek: 1) as the bearer of Light as a representative of the forces of Good; 2) as a strong personality; 3) as a fighter for justice.

We see these ideas about the abrek in the works of the Georgian novelist Ch. Amirejibi, the Ingush writer I. Bazorkin, the Kabardian poet and prose writer A. Keshokov, the Russian classic M. Lermontov, and others. Traditionally, in literature, the concept of "light" is verbally realized by the lexemes "good", "knowledge", "warmth", "truth", etc. The Abrek becomes the bearer of the primordial Light among the surrounding outer Darkness. The sense core of the category "darkness" consists of the lexemes "darkness", "cold" and even "death."

At the same time, many proverbs of the peoples of the Caucasus abound in examples of the hardships of the life of the Abreks. For example, Abrek is not a warm bread; abrek as a wolf, then too full, too hungry. The American linguist M. Black analyzed the expression "man (person) - wolf", based on a set of associative attributes that form the basis of the above metaphor, while the researcher points out that the main principle is the stereotype of the wolf, and not the direct designation of this representative of the wild fauna.

The Chechen proverb testifies to the intelligence of the wolf: Barzo a'lla: «So to'lur yolchokh' leta so, o'shur yolchokh' yodu so»/ "The wolf said:" Where I see victory - I go into battle; where I see defeat - retreat "/" I fight where I'm sure of victory; I run from a fight where I'm overcome "; borz az taynnachukha ben tsa yo'du "by proven wolf trails"; barzo – da'kh'na, zh1a'la – Ia'khna "while the dog barked, the wolf carried away". The Avarian proverb talk about wolf: BatsIil k'yer khisula, gIamal khisularo - The wolf changes color, but not habits.

Overcoming oneself, heroism, heroic deed becomes the meaning of the life of a Caucasian man. Also the Chechen proverb says: Mayrachun irs khyunarca, zudchun irs berashtsa. - The happiness of a man is in a feat, and the happiness of a woman is in children . At the same time Adyghe proverb says: Be a man or die. - Ye ulien, ye uliyn. The Avarian proverb also glorifies Abrek: Nadir-shag'asul boyal kutakal, chabkhenal g'arize magIarulal tsIak"al. - The troops of Nadir Shah are strong, the raids of the Avars are glorious.

Traditional men's unions, the cult of the jigit warrior, blood feud and hospitality helped small communities of the mountaineers to survive in the conditions of constant civil strife and conquest from the north and south, did not allow the mountain society to descend to the state of anarchy.

For a long time, the Institute of abrekticism occupied an important place in the traditional institutional system of the Caucasian feudal society. No matter how changeable its forms are at different times, abrek people are always called people declared by society or the authorities "outside the law".

Materials and methods

Irina S. KARABULATOVA, Svetlana A. LYAUSHEVA, Zaineta R. KHACHMAFOVA, Irina P. SAVCHUK, Shibkova Oksana SERGEEVNA

Theoretically, the study of this problem is important for understanding the forms of adaptation of the traditional institutions of public self-regulation of the peoples of the North Caucasus, to the social and political system of Russia.

The methodological basis of the proposed study is the principles of historicism, objectivity and systems approach, which allow us to comprehensively investigate the problem posed.

To achieve these goals and objectives, such research methods as genetic, comparative, historical, typological, etc. were used. With the help of a structural-functional method, we conducted a study of the institution of abrekticism as a system of interrelated elements in the political and legal culture of the peoples of the Caucasus. The combination of these principles and methods makes it possible to visualize the dynamics of the development of this institute most visually under the influence of endogenous and exogenous factors at different stages of the history of Caucasian society.

The sources and the base of the research are: materials found in various archives, published collections of archival documents and narrative sources. In addition, we have drawn to the analysis of data from modern media in the Caucasus region. At the same time, we conducted an associative experiment among the youth of the Caucasian peoples, the total number of respondents was 100 people (50 boys and 50 girls) aged 18 to 25 years.

Discussion

The Abreks in the North Caucasus occupied and occupied a special social position. They represent a group of society that was opposed to the rest of the collective. This mainly included those who for a number of reasons (blood feud, search for fame and booty, etc.) voluntarily left their native places, and in part those whom the relatives themselves expelled from society[1]. For the first category stay in Abrek was more formal, temporary (although the return to the previous image, life, as a rule, for certain reasons, it was very difficult). For the second - the status of abrek was lifelong[2]. The attitude of the mountaineers to the robbery was ambiguous. On the one hand, raids were admired when they served as a means for young men to obtain the glory and honor of a real jigit. One of the 19th century Chechen songs about the heroes of the raid ends with a wish: "Let every son have such sons." On the other hand, in the mountain folklore there are also a lot of attacks against raids and their participants. So, with clear condemnation speaks of raids of lamentations about the destruction of the detachment of Shamil village Chokh, recorded by the modern Dagestani historian P.I. Takhnaeva. The song ends with a wish for the participants of the raid, who fell under Choh, to burn

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[1] R. S. Kardanova. *The Abrek Institute of the Kabardians in the XVIII - the first half of the XIX century, The author's abstract of the dissertation of the candidate of historical sciences,* Makhachkala 2010, p. 24.
[2] R. R.Gould. *Writers and Rebels: The Literature of Insurgency in the Caucasus*, Yale University, 2016, p. 336.

forever in hell. Similar songs are recorded in Rutulians and other peoples of Dagestan[3].

The Abrek acts as a victim of circumstances and public injustice in the poetry of the Caucasus and the Caucasus. However, already at the beginning of the twentieth century, the idealistic image of the abrek-revolutionary was rethought critically, and the very hidden apocalyptic rhetoric of terrorism turns into a negative assessment plan[4].

The social upheavals and state reforms experienced by the mountaineers of the Caucasus after their final conquest by Russia caused a profound transformation of the local society and its outlook. As a result of a whole series of changes and as a reaction to the Russian conquest, modern abrekticism developed. It was a professional robbery of a new type, characteristic of a post-traditional society, but it was perceived by the mountaineers themselves, politicians and scientists as a continuation of the daring or "predation" of local jigits. In fact, the social and cultural roots of abrekticism have changed significantly in the XIX-XX centuries.

The restructuring of the mountain society in the North-Western Caucasus with the aim of "appeasing" it was started by the Russian authorities at the end of the 18th century. Already in 1777 the construction of the Caucasian line was started-chains of fortresses, cordon lines and Cossack villages, which restricted the freedom of movement of mountaineers of the North-Western Caucasus. "Peaceful mountaineers" were forbidden to convoke rural militias and princely squads. Princes and noblemen turned from military leaders of highlanders to the service estate of the Russian state. The decisions of the 1820s-50s deprived the Adygeic princes who had accepted Russian citizenship of almost all their former privileges, above all the right to convoke troops, declare war, make raids. The numerous class of princes-pshi and vassal-dependent noblemen, the bridle, were deprived of the opportunity to collect tribute from formerly dependent peoples. To live, the impoverished princes-pshi had to enter the Russian service or secretly engage in ridership[5].

Al-Adnani's announcement came just days after reports that thousands of Islamic militants in Dagestan, Chechnya, Ingushetia, and Kabardino-Balkaria – four declared provinces of the Caucasus Emirate, Russia's main jihadist group – had formally pledged allegiance to ISIS (Islamic State of Iraq and Syria)[6]. Daghestanians and Chechens are the main ethnic groups among Russian jihadists in Syria, but in

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[3] T.H. Aloev, "Kabardian abreks of Chechnya in the first third of the XIX century. To the problem of comparative analysis of ethnic migration of Kabardians in the Zakuban and Chechnya," in *Bulletin of the Institute of Information Technologies of the Government of the KBR and KBSC RAS* XII (2005), p. 84-90.

[4] E. Ermakova, M. Jilkisheva, G. Fayzullina, I. Karabulatova, Kh. Shagbanova. "The media end fiction: postmodernist discourse of contemporary terrorism in the context of apocalyptic rhetoric," in *Central Asia and Caucasus. Journal of Social and Political Studies*, XVII (2016), Issue 2, p.61-69.

[5] N.T. Na*kusova. Artistic comprehension of the problem of abrek in the Ossetian literature, Author's abstract. kand.diss,* Vladikavkaz, 2009.

[6] A. Borchevskaya "The Future of Chechens in ISIS". Downloaded 10.09.2017 from http://www.washingtoninstitute.org/uploads/Documents/opeds/Borshchevskaya_20171009-HSI.pdf., accessed 12. 03. 2018.

Irina S. KARABULATOVA, Svetlana A. LYAUSHEVA, Zaineta R. KHACHMAFOVA, Irina P. SAVCHUK, Shibkova Oksana SERGEEVNA

addition to them there are fighting the Ingush, Circassians, Karachais and Balkars, Crimean Tatars, Bashkirs and Russians[7]. The conflict unfolds on many fronts and in dozens of localized theaters of military operations, where small armed groups form alliances with larger ones[8]. This transformation of the phenomenon of abreks is caused by traditional stereotypes in the communicative behavior of the peoples of the Caucasus[9].

In the stories and tales of Caucasian authors, the images of abreks are revealed through conflict situations that promote the idealization of heroes. The younger generation, who grew up on these works, strives to meet the ideals of their fathers. The Ossetian writer D. Kh. Mamsurov depicts the abreks as national heroes in the drama "The Sons of Bath" (1942)[10].

Georgian novelist C. Amirejibi portrays Abrek Data Tutashkhia as a mythologized hero. The writer holds the idea that the implementation of efforts is impossible if a person does not have a global experience of the value of his life, himself as a living person, i.e. existential experiences responsible for the constitution of all other values and their hierarchization[11]. Similarly, the Ingush writer I. Bazorkin writes in the Soviet of the preface to the novel: "It will deal with the formation of the personality, the struggle of the characters in the context of significant historical events, the people who created this story"[12].

The revival of abrekticism, roughly the same scale as in the 1920s, occurred in the post-Soviet period in connection with the general crisis of power in the Russian Federation in general and in the North Caucasus in particular[13]. The cult of abrek as a noble robber and hero of the "liberation struggle of the mountain people with Russian tsarism" played a significant role in the literature of the peoples of the

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[7] G. Simons. *Mass Media and Modern Warfare: Reporting on the Russian War on Terrorist*, New-York, 2010, p. 206.

[8] E. Sokiryanskaya, "Abu Meat So in IGIL nicknamed the Chechen commander, sending his fighters to death: How natives of Russia influence the processes in the terrorist state, in *Novaya gazeta*, Downloaded 11.06.2016 from https://www.novayagazeta.ru/articles/2016/05/11/68546-abu-myaso-tak-v-igil-prozvali-chechenskogo-komandira-otpravlyayuschego-svoih-boytsov-na-smert, accessed 12. 03. 2018.

[9] I. Karabulatova "The nature of modern ethno-cultural communications in the North Caucasus, in *Central Asia and Caucasus. Journal of Social and Political Studies*, XVII (2016), Issue 4, p. 71-79.

[10] D.H. Mamsurov "Collection of artistic works", 1965-1971. Downloaded 08.03.2018 from http://www.trackerok.com/books/657016-mamsurov_dh_-_uatsmyist230_230hs230z_tom230y_sochineniya_v_shesti_tomah_19651971_g_DjVu_OSS.html, accessed 12. 03. 2018.

[11] I.S. Karabulatova, Ju.N. Ebzeeva, N.A. Pocheshkhov, "The Repressed Caucasians' Ethno-Trauma Expressed as "Light" and "Darkness", in *Selected Writings of Idris Bazorkin*." in *Terra Sebus: Acta Musei Sabesiensis,* IX (2017), p. 447-458.

[12] I. Bazorkin. "From the Dark Ages". Downloaded 18.03.2018 from http://bibling.justclick.ru/media/content/bibling/%D0%98%D0%B7_%D1%82%D1%8C%D0%BC%D1%8B_%D0%B2%D0%B5%D0%BA%D0%BE%D0%B2_(%D0%98%D0%B4%D1%80%D0%B8%D1%81_%D0%91%D0%B0%D0%B7%D0%BE%D1%80%D0%BA%D0%B8%D0%BD).pdf , accessed 12. 03. 2018.

[13] I.S. Karabulatova, E.N. Ermakova, "The concept "ABREK" in the modern Russian linguistic consciousness: the mountaineer-robber to the terrorist-migrant," in *Man in India,* IIIC (2017), no. 23, p. 439-445.

Caucasus in the post-war decades. In the years of the Russian-Chechen war of 1994-1996, the local population had accumulated huge stocks of weapons, which became the subject of sale and purchase. During the field surveys, I became aware of cases when residents of border Dagestan villages sold part of the collective farm property in order to acquire the money for the proceeds. The armed forces of the North Caucasus mountaineers ended in 1997, all the positive consequences of the disarmament of the 1920s and 1940s were brought to naught[14].

Retained after the Russian-Chechen war of 1994-1996, partisan detachments led by military commanders such as Salman Raduyev and Shamil Basayev in recent years have terrorized Chechnya, Ingushetia, North Ossetia and Dagestan. Mountain gangs moved to the resettlement areas on the plain. Their bases are in forested mountains and foothills. Members of these gangs are young single or already married people of 20-40 years old[15]. Many of them have higher humanitarian or technical education. Gangs regularly steal cattle from border villages. Abductions of people were widely spread with the aim of extorting ransom. We collected observations in 1995-1997, these observations indicate the participation of these gangs in cases of blood feud that has revived in recent years.

Results

Ultra right-wing militants, or religious extremists who are not involved in politics at all, declare themselves carriers of true faith. This use of left-wing revolutionary ideologies that have lost their historical basis is symptomatic for the disintegration of the revolutionary-terrorist paradigm and the emergence of an internally eclectic "postmodern" discourse of terrorism[16].

The religious background (Islamic fundamentalism) lies at the heart of modern terrorist attacks, this fact actualizes the religious roots of the creators of the modern discourse of terrorism in the West[17].

This is a deep ontological relationship between the phenomenon of abrektisizm and the concomitant terrorism, which is consistent with the Muslim interpretation of the holy war against the infidels – the ghazavat.

Associative reactions to the word-stimulus **abrek** are the following: doom (23/15), doomed (14/9), single (9/8), cruel (7/7), evil (7/6), demonic (6/7), Stalin (6/6), silent (5 \ 3), dagger (5 \ 0), Georgia (3 \ 1), robber (3 \ 1), terrorist (3 \ 1), migrant (2 \ 1) , murderer (0 \ 2), protest (1 \ 0), murder (1 \ 0), Caucasus (1 \ 0),

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[14] A. Magomedov, R. Nikerov," Rebellious Regions of the Caucasus at the Turn of Energy Wars, in *Central Asia and the Caucasus* XIII (2010), no. 2, p. 54-67.

[15] A. Borchevskaya "The Future of Chechens in ISIS". Downloaded 10.09.2017 from http://www.washingtoninstitute.org/uploads/Documents/opeds/Borshchevskaya_20171009-HSI.pdf., accessed 03. 02. 2018.

[16] E. Ermakova, M. Jilkisheva, G. Fayzullina, I. Karabulatova, Kh. Shagbanova, "The media end fiction: postmodernist discourse of contemporary terrorism in the context of apocalyptic rhetoric," p.61-69.

[17] "The Islamic State" is preparing new terrorist attacks in Europe - the Prime Minister of France. Downloaded on 08.03.2018 from http://www.segodnya.ua/world/islamskoe-gosudarstvo-gotovit-novye-terakty-v-evrope-premer-francii-667525.html, accessed 03. 02. 2018.

Chechnya (1 \ 0), mountains (1 \ 0), lezginka (1 \ 0), Revolutionary (0 \ 1), Dagestan (0 \ 1), suicide bomber (0 \ 1), extremist (0 \ 1), rifle (0 \ 1), pledge (0 \ 1), obrok (0 \ 1), non-Russian (0 \ 1), a werewolf (0 \ 1), a lazy person (0 \ 1), a visiting (0 \ 1), a wahhabi (0 \ 1), an arbiter 0 \ 1), black (0 \ 1), the hat (0 \ 1), the rifle (0 \ 1), not normally (0 \ 1), Berserker (0 \ 1).

100 people were interviewed, at the age of 20-25. The survey was conducted by the author in the form of a free associative experiment in March 2018 among students working in the chain of fast food restaurants "Shokoladnitsa" and "Yandex-taxis". The choice of places for conducting the experiment was due to the fact that these are popular places among young people for providing services and popular as employers. We see that in the associative field the negative connotate dominates, which, on the one hand, is associated, in our opinion, with the dissonant phonosemantic (br-ch-st), and on the other hand, negative linguistic-cultural background knowledge about the phenomenon of abrekticism.

At the same time, in traditional Chechen folklore, abrek is portrayed as a noble, "God marked person", worthy, honest, threatening, just, free, etc[18].

In today's discursive space, a combination of the incongruous is realized, which is a symptom of the desantification and devaluation of terrorist discourse and the concept corresponding to it, breaking away from its historical basis - revolutionary terrorism.

Associative reactions among the youth of the Caucasian peoples show their own specifics. Here the abrek is interpreted more freely and more positively:

Caucasus (48/33), young (45/18), hot (42/16), impatient (40/21), in love (19/11), beautiful (19/9), papakha (16/9), horse (14/8), reliable (14/5), friend (12/7), militant (10/4), raid (9/3), ancestors (8/2), blood (7/5), handsome 6/6), militant (4/1), cautious (3/1), tradition (2/1), faithful (2/1), fast (1/1), in the name of Allah (1/0), believer (1/0), fair (1/0), honesty (1/0), fast (1/0), speed (1/0), war (1/0), money (1/0).

Therefore, the Caucasian youth draws the image of abrek romantic and sublime. Despite the positive changes in the sphere of interethnic relations, the North Caucasus on the ethnopolitical map of Russia and the world is listed as a region of interethnic conflicts[19]. Abreks always felt the help and support: giving Abrek to the authorities was tantamount to betraying his people. Of course, without the "blessing" of sheikhs and murids of the Sufi brotherhoods, the abreks would not enjoy the support of the people.

Conclusion

As the followers of Sufism claimed, greed, insatiability, greed, passion - these are the properties generated by the Devil, present in every person. If these vices prevail, then there is no doubt that you become the servant of Shaitan (Satan).

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18 *About abrek Vara. Chechen folk poetry in the records of the XIX-XX centuries*, Illi, Uzama. Translations of Russian poets. Moscow, New key, 2005. p. 192-198.

[19] A. Magomedov, R. Nikerov, "Rebellious Regions of the Caucasus at the Turn of Energy Wars," in *Central Asia and the Caucasus* XIII (2010), no. 13 (2), p. 54-67.

But the diabolical feelings can be defeated if you wholeheartedly believe in Allah's Most High. A person, who knows eternal truth cannot be greedy, because for him the material world, being is a temporary haven.

It should be noted that folklore and the literary works created on its basis about a certain noble robber correspond with the mythological figure of a trickster, which has an ambivalent nature: this character also combines contradictions (he is a "good villain"), occupying an intermediate position between the world of ordinary people and criminals[20]. In world folklore, the robber has always been romanticized, since anyone who rebelled against injustice was called a "robber", he was an avenger for the scorned justice, imperfection of the social order. This was the tragic fault of the rebel against the injustice of man, that he put himself outside the law and so condemned himself to death.

Under the influence of migration processes and globalization, the culture of abrekticism seeks new ways of development[21]. Thus, to denote Muslim migrants from Central Asian countries and regions, the youth Russian environment uses the "abrek" lexeme to refer also to migrants from the post-Soviet countries[22].

Thus, the archetypical lexeme "abrek" appeals to the mythological unconscious of any recipient, actualizing those or other elements of the universal scenario of the struggle between Good and Evil as a narrative structure. At the same time, the Abrek archetype assumes, therefore, a certain plot scheme with a tragic outcome, therefore, the development of the semantic space of the abrek lexeme, in our opinion, is not yet complete, but will demonstrate the development of polyvariative strategies of association in everyday and professional linguistic consciousness.

Representations about abrektisizm among the indigenous mountain population of the region have changed significantly. Until the middle of the nineteenth century, the attitude towards village robbery was ambiguous: the poeticization of raids in folklore, but the struggle against robbers and robbers in life. Today we observe the idealization and Islamization of the institution of the abrekticism. Many abreks became revered as holy sheikhs-patrons of the mountain-Muslims. Support of the local population is one of the most important conditions for the preservation and periodic revival of abrekticism in the region.

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[20] AA. Nikolova. "Motive for the travesty of a noble robber in Ukrainian and Russian literature of the first half of the XIX century". Downloaded on 09.02.2018 from http://sociosphera.com/publication/conference/2014/254/motiv_travestii_blagorodnogo_razboj nika_v_russkoj_i_ukrainskoj_literaturah_pol_hh_veka/, accesses 02. 03. 2017.

[21] I. Karabulatova, S. Galiullina, K. Kotik."Terrorist threat in Russia: Transformation of confessional relationships," p. 93-104.

[22] I.S. Karabulatova, E.N. Ermakova, "The concept "ABREK" in the modern Russian linguistic consciousness: the mountaineer-robber to the terrorist-migrant," p. 439-445.

Svetlana A. LYAUSHEVA, Irina S. KARABULATOVA, Zhanna O. ABREGOVA, Zara A. MAMISHEVA, Lyubov V. USOVA

Problems of Innovative Development in the Modern Ethno-cultural Environment[*]

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Abstract. *The most stable element of the "core" of culture, the border that protects society from chaos-disintegration, is ethnic culture. What are the mechanisms of renewal here, what is the ratio of innovation and ethnic tradition? Should we refer to tradition as a reducible, archaic element of modern culture that opposes the innovative dynamics of the 21st century society? The study of the processes of the innovation of traditional cultures of ethnic groups, including the Caucasian region, allows us to draw a number of conclusions that are both socially and politically significant, as well as a general methodological one.*

Globalization strengthens the interdependence of states and societies, facilitates the overcoming of cultural and national borders, promotes the unification of normative standards and value preferences in various countries of the world. At the same time, contrary to scientific forecasts based on the popular theory of the "melting pot" in the middle of the 20th century, ethnic differences do not disappear. On the contrary, with the development of globalization, the ethnic diversity of the countries involved in this process is growing.

Keywords: globalization, ethnic diversity, interethnic interaction, interethnic conflicts.

Introduction

Any change in the social environment is always associated with a qualitative transformation of everyday practices, the replacement or abolition of behavior patterns and institutional forms that regulate behavior, which provokes an inevitable clash of the old and the new. The latter generates a special cultural state, which on the one hand is defined as a clash of cultures, and on the other hand as a

clash of different subsystems of society, but always accompanies the dynamics of society - cultural shock, the disruption of the fabric of everyday life.

The qualitative and dramatic changes that have taken place in our country in the post-Soviet period, during the transition to a market economy, a democratic model of development, require a more individual initiative from the individual, taking responsibility for one's own destiny, which meets considerable resistance in the existing "traditionalist" cultural models behavior and self-identification. Hence, there is an urgent need for historical and cultural analysis, determining a person's readiness to perceive social changes and finding the possible boundaries of his behavior within the framework of the implementation of innovation. Moreover, it is vitally important to find and scientifically substantiate the model of the individual's behavior, where his ethnocultural origin reliably optimizes the processes of organic modernization and renewal.

Analysis of innovation, which has turned into the most important socio-cultural regulation of development in all spheres of the social organism, which is in a continuous state of change, transition, "race after novelty," only means and methods formed for the study of a stable society with separate elements of renovation is clearly insufficient. From our point of view, this circumstance fully refers to the ethnic culture, which, as a rule, is considered metaphysically as unchanging and "once and for all given". Meanwhile, ethnic constants are also subject to change and the cultural-anthropological type of modern man is largely changed under the influence of "waves" of urbanization, modernization and globalization.

Materials and methods

In this paper we proceed from the socio-cultural concept of the content of the concept of "dynamics". This term was used by Aristotle, but O. Kont was introduced into modern scientific circulation. In his concept, the correlation between the categories "social statics" and "social dynamics" reflects the moment of variability and the moment of stability in social practice, helping to achieve dialectical depth in considering social changes. The research strategy in the study of development in the ethnocultural environment is concretized on the basis of the ideas of P. Sorokin, who showed that, although the social and cultural dynamics of society are ontologically inseparable, but epistemologically differentiated.

Discussion

The study of regional and territorial identities is devoted to a broad stratum of works of both foreign[1,2] and domestic[3,4,5,6] researchers. Domestic researchers

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[1] J.G. Cawelty. *Adventure, Mystery and Romance: Formula Stories as Art and Popular Culture*, Chicago, 1976.

[2] L. Tietje, S. Cresap. "Is lookism unjust?: the ethics of aesthetics and public policy implications," in *Journal of libertarian studies,* XIX (2005), no. p. 31-50.

[3] G.Ch. Fayzullina, I.S. Karabulatova, AA Fattakova, E.N. Ermakova, F.S. Sayfulina, "The Anthropomorphous Dolls-Patrimonial Idols of Attanay and Their Place in the Language Picture World of the Siberian Tatars," in *The Social Science*, XI (2016), p. 4448-4456.

take into account ethnic and cultural identity and factors that elaborate the spatial aspect of identity in detail[7].

Culturogenesis is represented in the concept of A.Ya. Flier not as a one-time act of the emergence of a "reasonable person", but as an essential property of culture, its creative principle, continuously generating new cultural forms and phenomena, integrating them into already existing sociocultural systems[8]. On the creative, innovative essence of culture, such well-known domestic philosophers and culturologists as N.A. Berdyaev, V.S. Bibler, GA Davydov, E.V. Ilyenkov, T.F. Kuznetsova, M.K. Mamardashvili , L.Mosolova and others[9].

In culturology, culture-anthropology and ethnography, the term "innovation" is used to study the processes of changes in culture, acting as an antonym to the term "tradition." Particular attention was paid to the diffusion of cultural neoplasms in the relevant environment, including their transfer to other cultures. As a result, the concept of innovation turned out to be included in the context of the concept of diffusionism, it came to replace the evolutionism of the XIX century in the treatment of changes in culture. These innovative changes were defined as "mixed" cultural phenomena - technologies, rituals, customs, language and speech, etc., that arose as a result of intercultural interactions. However, in the first half of the XX century under the influence of functionalism, the processes of change have found themselves on the periphery of the attention of the humanities in the West. Innovations began to be viewed as manifestations of disequilibrium, tension in the system, or as a deviation from the norm, which serves as a source of new stresses. Therefore B. Malinovsky, noting the difficulties of studying cultural innovations in African countries in the post-colonial era, wrote: "Cultural change is a process that is difficult to take under supervision and control in the aspect of both theory and method."[10].

Foreign scholars investigate the identification space that is possible in the conditions of a "borderline" society, and introduce the concept of interlocution (Latin "loquor" - "talk" and "locus" - "place"), linking it with the concepts of "I",

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[4] I.S. Karabulatova, M. Polekhina, S. Lyausheva, N. Dubinina, "How the Discourse of Sufism became the expressive Discourse of Islamic radicalism in the regions of "popular Islam" in Russia," in *Central Asia and the Caucasus* XVIII (2017), no. 4, p. 92-98.

[5] S.A. Lyausheva, A.A. Nagoi. Influence of cultural policy on cultural identity, in *Bulletin of Adyghe State University. Series 1: Regional studies: philosophy, history, sociology, jurisprudence, political science, culturology* (2014), No 4 (148). Downloaded on 27.06.2018 from URL: https://cyberleninka.ru/article/n/vliyanie-kulturnoy-politiki-na-kulturnuyu-identichnost, accessed 02. 01. 2018.

[6] B. Malinovsky, *Dynamics of cultural change,* Moscow, Favorites, 2004.

[7] I. Karabulatova, "The nature of modern ethno-cultural communications in the North Caucasus," in *Central Asia and the Caucasus. Journal of Social and Political Studies*, XVII (2016), no. 4, p. 71-79.

[8] A.Ya. Flier, *Culturology for culturologists*, Moscow, 2000.

[9] V.L. Rabinovich, "Culture as Creativity," in *The First Russian Culturological Congress. Theses of reports,* SPb., 2006.

[10] B. Malinovsky, *Dynamics of cultural change. Favorites,* p. 27.

"being- "This One," "Another," "identity," "reflexivity," and the metacategory "Otherness."[11].

According to L. White, the evolution of culture as a process is based on innovations in the technological order, moreover, it is a function of technological evolution. L. White and his followers treated the culture primarily as an adaptation mechanism, through which society adapts to changes in the environment[12]. It contains in itself such models of behavior that make it possible to satisfy basic human needs. According to the well-known cultural expert E.S. Markaryan, it is adaptation that contributes to the preservation and development of society, because it "works" on the principle of "feedback". Hence the process of innovation was defined as "cultural mutations" that arise in response to the "challenges" of the environment. "If innovations are adopted by a social system, then they are stereotyped and fixed in one form or another by a cultural tradition, just as natural mutations that have passed through natural selection and their recombinations are fixed in the genetic programs of biological populations."[13].

Thus, in cultural studies and cultural anthropology, the innovation process was viewed as a complex, multistructural interdisciplinary phenomenon. His active study is connected, from our point of view, with the activation of intercultural contacts and the processes of "Europeanisation" of world culture in the nineteenth and early twentieth centuries. Innovations become the object of serious scientific analysis from other humanitarian disciplines. For example, in sociology G. Tard showed that the indicator of social progress are inventions and new introductions, which differ in that the invention is something fundamentally new, and innovation is the process of mastering an invention as a sociocultural norm. It is emphasized that the innovation is not limited to the ability to adapt to changing conditions. The essence of innovation is not only the satisfaction of needs, but also the production of new ones aimed at changing the human society.

In the twentieth century the process of innovation penetrates all the pores of the social organism. The problem of innovation is becoming one of the central issues for economists, specialists in management and management. N.D. Kondratiev in the 20s of the last century put forward the idea of "large cycles" or "long waves" that are formed in the sphere of economy and production as a result of the introduction of a basic technical innovation and the introduction of a subsequent set of secondary innovations. Later, the Austrian economist J. Schumpeter argued that using such cycles or waves; it is possible to overcome the next economic recession through the activation of radical technical and economic innovations. He also wrote about a special mechanism of innovation, which is distinguished by the presence of a special connection between theoretical research and production in the chain "science - research - development - production -

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[11] E. Ermakova, M. Jilkisheva, G. Fayzullina, I. Karabulatova, Kh. Shagbanova, "The media end fiction: postmodernist discourse of contemporary terrorism in the context of apocalyptic rhetoric," in *Central Asia and the Caucasus. Journal of* Social and Political Studies, XVII (2016), Issue 2, p.61-69.

[12] White L. *Theory of Evolution and Cultural Anthropology*. Moscow, 2004, p. 597.

[13] E.S. Markaryan, "Cultural tradition and the task of differentiation of its general and local manifestations," in *Methodological problems of ethnic cultures. Materials of the symposium*, Yerevan, 1978.

consumption." On this basis, five types of innovations are distinguished and an image of a new entrepreneur is created with a description of the necessary qualities of a person as a subject of innovative changes.

Results

Mentality as a way of seeing the world is not always identical to ideology. Therefore, the constant component of mass consciousness acts as a stabilizing factor and is now expressed in the phenomenon of resistance, social transformation, exacerbating the contradictions in society. Without reliance on knowledge of the public mentality and the tendency towards the transformation of mass consciousness, any managerial decisions and reformist historical actions cannot be successful and conform to the intentions of their organizers. Analysis of effective large-scale social solutions implemented in our country shows that, as a rule, their implementation presupposed the active inclusion of broad masses in social activities. Consequently, the practical relevance of the analysis of the dynamics of the structural elements of mass consciousness and their adaptation to the new principles of the functioning of society is beyond doubt.

The currently prevailing paradigm for research of innovation processes has been formed in the field of interdisciplinary research related to the definition of innovative policies of firms, organizational reorganization of various management and production systems based on the principles of innovation management, positional analysis of innovations, etc. This technocratic-oriented innovation comes from the classical for the new European culture concept of a person as the subject of decision-making on the basis of rational calculation of acquisitions and losses. In innovation, emerging from economic applied research on the competitive strategy of firms in terms of "race for novelty" (goods, services, needs, etc.), an invisible shadow is present in the entrepreneur, active and abstract, devoid of ethnic features, the subject of market economy with its own specific system of values and goal-oriented action. However, the "maximization of utility" proves to be the motivating motive for the innovation of a very limited sphere of human life activity.

From this point of view, the very problem of innovation should be solved within the framework of a sociocultural methodology aimed at combining personal, historical, cultural and theoretical social science material. The dynamics of the effective formation or inhibition of the innovation process in culture as a special form of reality should be concretized on an empirical level and regarded as the activity of a real socio-cultural and ethnic subject.

Innovative dynamics, carried out spontaneously or in an incentive way (including by borrowing) is limited by the fact that all innovations are selected in terms of their consistency or inconsistency with mental attitudes and traditional values and are accepted or rejected depending on how high the innovation potential ethnic culture.

The problem is that in different cultures there are different ways of updating and counteracting innovations, their diffusion, routineization, etc. The society can exist, overcoming the threatening disorganization, provided that its

institutions, ethno-cultural, stable social ties, basic values, etc. are reproduced. The effectiveness of this process largely depends on the historically developed in each ethno-culture the measure of innovation as the limit beyond which the quantitatively accumulated social, technical, cultural, etc., accumulated during cultural genesis. innovations have a destructive effect on the "core of ethnoculture" of the individual and society, which leads to devastating consequences.

The analysis of ethnocultural channels of the translation of new cultural meanings on the example of the peoples of the Caucasus region shows the special role of the artistic and aesthetic sphere in social, cognitive and value-based statues of innovations, for it is the aesthetically developed sensory cognition of the world that is the starting point in the creative rethinking of reality[14]. Of particular importance for the renewal of traditions is a visual culture, for the symbolic images presented in images as the main mode of interethnic communication are incorporated into the sociocultural space and re-structured by symbolic "blurring" of visual symbols and images[15]. The aesthetically developed perception of the mountain peoples, which is associated with the range of their habitat, is the basis for changing the semantic boundaries of the phenomena of visual culture that are not rigidly related to ethnic constants.

Recently, the theory of assimilation as the final phase in the development of ethnoses and their cultures was replaced by a new paralysis, namely, the theory of "ethnocultural pluralism." The stereotype of the transient sense of ethnosocial affiliation is now replaced by the directly opposite slogan of the ever increasing role of ethnic identity in the context of globalization[16]. Ethnonational culture is seen today not as an evolutionary breakdown by a background, but as an important source of people's creative energy.

Thus, the statue of a new field of cultural studies - ethnocultural innovation - with its methodology, a system of concepts and basic theories makes it possible to find ways to solve the topical and practical problems of the North Caucasus, such as:

- the possibility of the entry of various ethnic groups of the North Caucasus into a modernizing democratic space based on common ethno-cultural characteristics;

- the degree of their tolerance and adaptability;

- limits of convertibility of traditional (autochthonous) and liberal-democratic technologies;

- the affectivity of the perception of modernization processes at the level of ethnopsychology;

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[14] S.A. Lyausheva, *Evolution of Adygs' religious beliefs: history and modernity (philosophical and cultural analysis)*, Maikop, Electronic publishing technologies, 2015, p. 184.

[15] E.N. Luchinskaya., I.S. Karabulatova., V.V. Zelenskaya., S.A. Golubtsov, "Characteristics of the Image of the Russian Family in the Modern Advertising Discourse" in *Astra Salvensis,* VI (2018), no. 11, p. 699 - 714.

[16] S. A. Lyausheva, I.S. Karabulatova, Z. Zhade, N. Ilyinova, "The Islamic Ummah of Russia and ISIS: Islamic radicalism in the Turkic-speaking regions," in *Central Asia and the Caucasus,* XIV(2018), Issue 1, p. 90-96.

Svetlana A. LYAUSHEVA, Irina S. KARABULATOVA, Zhanna O. ABREGOVA, Zara A. MAMISHEVA, Lyubov V. USOVA

- the possibility and limits of the transformation of ethnic mentality within the liberal-democratic vector.

Conclusion

Culturogenesis, understood as a constant historical process for the generation of new cultural forms and phenomena, is one of the types of cultural dynamics. Sociocultural innovations play a huge role in the historical and cultural process, especially in the modern society - a society where the prevailing socio-cultural mechanism of development is not tradition, but innovation. In an innovative and globalizing society, there is a significant change in the relationship between traditions (including ethno-cultural ones) and innovations, which is manifested, among other things, in crisis forms of "innovative chaos", demodernization, and "clash of civilizations."

In modern conditions, the processes of globalization (in another discourse variant - glocalization) inevitably exacerbate the theoretical and practical problems of the development of ethnoses.

The relationship of traditional and innovative layers of cultural development becomes mainstream of social science thought. In this regard, it is necessary to explicate the essence of socio-cultural innovation as a fundamental mechanism for the social and cultural dynamics of civilizational and ethnic development, which makes it possible to highlight the range of issues related to the socio-cultural status, the dynamics of the cultural development of the Caucasus in the global and modern modernization processes[17]. At the same time, we proceed from the idea of direct causal dependence between the civilizational processes of organic modernization and the development of the ethno-cultural sphere, where the socio-cultural mechanisms of tradition and innovation are in the relations of complementarity and parity. This problem is significant both at the general methodological level, and at the concrete historical and praxeological levels.

Thus, the modern theory and practice of innovations show that innovations are now universal, the mechanisms of their emergence and realization cannot be fully explained within the framework of certain specialized forms of knowledge. There is an urgent need to overcome the limitations of positional analysis and to explore the socio-cultural essence of innovation as a complex social phenomenon carried out in an ethno-cultural environment.

Cultural innovation is "defined" in society not by the physical properties of the phenomenon, but by the thesaurus of culture, on the basis of which it is possible to distinguish between the new and the old, finding the degree of novelty. Innovation can be considered only what is really mastered in culture, leads to a change in the constituent elements of human activity.

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[17] I.S. Karabulatova, E. Ermakova. "The concept "abrek" in the modern Russian linguistic consciousness: from the mountaineer-robber to the terrorist-migrant," in *Man in India,* III (2017), no. 23, p. 439-445.

"Problems of Innovative Development in the Modern Ethno-cultural Environment," *Astra Salvensis,* VI (2018), no. 12, p. 745-751

Valentina V. ZELENSKAYA, Sergey A. GOLUBTSOV, Irina S. KARABULATOVA, Inna A. KANON, Zinaida S. KASYANOVA

Innovative Discourse in the Formation of a Modern Ethno-Cultural Environment[*]

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Abstract. *Dialectics of interaction in traditional and innovative ethno-culture is controversial and is carried out in several ways: through the mechanism of imitation, as a result of "peaceful" or "violent" penetration of elements of one culture into another, through the synthesis or use of borrowings in accordance with traditional norms. In some cases, the traditional elements of the cultural phenomenon remain intact, and the borrowed ones serve as a complement to them. It should be noted that the archaic elements of the tradition do not disappear without a trace, they are restructured, reduced and may well be reborn during the crisis periods of the development of society. (J. Heisinga called this process the "barbarization" of culture). All the cognitive activity of man (cognition) can be represented as developing the ability to orientate ourselves in the world, to learn the corresponding concepts. Consequently, the formation of concepts is associated with the knowledge of the world, with the formation of ideas about it. The culturological aspect is important in the concept, when the concept is considered as the main cell of culture in the mental world of human. In the present work, this is the socio-cultural aspect of the concepts of ethnographic discourse, mental representations of this area of knowledge.*

Keywords: innovative discourse, ethnography, modernization, new forms, ethnicity, traditionalism, innovations.

Introduction

The dialectical contradiction of the ethno-cultural tradition and innovation is manifested in their interconnection and interdependence. They are difficult to differentiate, since innovation often gives rise to tradition, and no tradition is a tradition from the beginning, it arises in a novel way[1].

In modern innovation, as a rule, the question of the boundaries of the permissible measure of innovation is overlooked: how long can it be possible to "innovate" the social environment, where the boundaries of its possible changes? The paradox of innovation from the point of view of the sociocultural approach is that the innovation itself, even if it is rational from the point of view of social,

[1] Zh.Kh. Skrylnikova, *Modern ethnocultural processes in the* environment of the Nogai Karagash of the Astrakhan Region, Abstract of diss. candidate ist. n. Moscow, Moscow State University, 2008.

educational or technical technology, can actually destabilize and chaotic the situation in connection with the cultural and psychological unpreparedness of individuals - subjects of the given process. However, observing the boundaries of the "step of novelty", the measure of innovation can protect society from innovative chaos. We emphasize that these boundaries are determined primarily by stable elements of the "middle core" of culture, including ethnicity, and the dialectic nature of the situation is that some portion of "chaotization" is necessary for a successful process of socio-cultural innovation, to involve the individual in the innovation process. The most stable element of the "core" of culture, the border that protects society from chaos-disintegration, is ethnic culture.

In the ability to accept and assimilate innovations, and the vitality of tradition is, and this ability is one of the indicators of the viability of the ethnos. From this point of view, for example, ethnia (the culture of a migrant people) should have a greater innovative potential than the culture of closed localized ethnic communities, otherwise their degradation is inevitable[2,3,4]. At the same time, the "cultural trauma"[5,6]; associated with the preservation and reproduction in ethnic consciousness of attitudes to the preservation of traditions, traditionalism as a mechanism for overcoming catastrophic events, turns out to be a powerful anti-innovation factor.

Materials and methods

Cognition was virtually excluded from the activity of the modern ethnos environment, and the object, means of activity, the environment was sometimes not even considered to be its own elements of activity as a system. Applying the system-activity approach to the study of ethno-environment formation, seven stages of its formation can be distinguished:

1) awareness of the need for activity;
2) cognition as a stage in the process of activity;
3) goal-setting;

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[2] I.M. Gabdrafikov, I.S. Karabulatova, L.G. Khusnutdinova, Kh.S. Vildanov, "Ethnoconfessional Factor in Social Adaptation of Migrant Workers in the Muslim Regions of Russia," in *Mediterranean Journal of Social Science*, VI (2015), no. 3, Suppl. no. 4, p. 213-223.

[3] I.S. Karabulatova and B.Z. Akhmetova, "Characteristics of Social-Cultural Vitality of Modern Russian Settlements of the Former Gorky Line of Kazakhstan," in *Mediterranean Journal of Social Science*, VI (2015), no. 3, Suppl. no. 4, p. 201-206.

[4] I.S. Karabulatova, Z.V. Polivara, "Intraethnic installation of Ukrainian Labour migrants in the preservation of linguistic and cultural identity," in *Mediterranean Journal of Social Science*, VI (2015), no. 3, Suppl. no. 2, 142-148.

[5] I.S. Karabulatova, J.N. Ebzeeva, N.A. Pocheshkhov, "Tolerance problems in the context of the repressed caucasians 'ethno-trauma transformation as "light" and "darkness", in *Terra Sebvs,* IX (2017).

[6] G. Osipov, I. Karabulatova, G. Shafranov-Kutsev, L. Kononova, B. Akhmetova, E. Loskutova, G. Niyazova, "Ethnic trauma and its Echo in today's mental picture of the world among the peoples of the post-soviet states: an interethnic conflicting discourse unfolding in Russian's ethnolinguistic information space," in *Central Asia and the Caucasus. Journal of Social and Political Studies*, XVII (2016), Issue 2, p. 87- 94.

4) preparation and adoption of a decision;

5) organization of the process;

6) practical activities;

7) evaluation of performance.

In this case, the "understanding sociology" of M. Weber becomes an effective method of analysis, concentrating his attention on the subjective-value level of studying sociocultural dynamics. It was his theory of social action that became the foundation of modern analytical cultural studies and opens up serious prospects for studying ethno-cultural innovation.

Following the methodology of understanding sociology. we distinguish two main points: 1) the principle of reference to value; 2) the principle of theoretical design of ideal types as certain "samples" containing typical motives of social actions in a specific sphere of human activity.

The main methods used in this study are complex analysis with the use of geographical, historical, anthropological, linguistic, ethnographic, sociological and political data; relatively-historical method, allowing to analyze the history of the people, determine it a modern situation in a multi-ethnic society.

When collecting ethnographic material, traditional methods field survey (survey, questionnaire, interview, method of included observations). The method of comparative analysis, so popular at the time among British anthropologists (Richards, Hunter) and American cultural anthropology (Redfield, Belz) acculturation in studying the dynamics of the most fruitful looks for those ethnic groups who originally had similar natural and socio-cultural conditions of existence. This circumstance makes it possible to talk about the Caucasian civilization as an integral phenomenon, which, however, arises in the zone of active intercivilizational contacts and clashes. Caucasian ethnic groups clashed, albeit at different times, with similar situations of intercultural contacts, creating new patterns of behavior, cultural meanings and values. Speech in this case is about the basic reconstruction of the "age-range", which makes it possible to determine both the forms and the typology of renewal.

Two basic types of conditions can be identified under which a cultural borrowing in traditional cultures: first, directed and forced assimilation that dominant militarily or politically force has a decisive influence on the update tradition (in the history of the Caucasian wars, for example, played a major role Turkey and, later, Russia); secondly, the free borrowing of innovative elements by the contacting cultures (Linton), occurring on a parity, mutual basis.

For the Caucasian peoples, active visualization of innovations through the use of symbols of various kinds, including art, is characteristic. This confirms the idea by I.N.Polonskaya that "the dominant influence of visual culture and image as the main mode of communication leads to a restructuring of the cultural space and the erosion of cultural memory into force lability and visual fluctuation transmitted values. Instability semantic image borders, its contexts determinanted form poly-alternativeness understanding, virtual, and the plasticity of the image redirect imaginative activity of the subject on consumption rather than creation. The visual culture deprives imagination of binding to the space-time constants of cultural

memory, contributes to the rupture of its continuity, individualization and fragmentation of cultural experience "[7].

Discussion

The pure forms of being of culture and the vital, disorderly world of human existence are connected by certain formations possessing very specific properties - this is what E. Husserl called the territory of fundamentally indistinct, unclear concepts. Ethnicity, in the opinion of ethnologists, appears to be a very strange phenomenon, often not amenable to any habitual explanations within the theories of the intellectual essence of man, cultural interpretations, etc.

History of the twentieth century clearly demonstrates that many rational strategies of behavior do not work, because they do not have appeal for the broad masses of the population. However, the illogical ethnic orientational complexes, on the contrary, actively transform the vital behavior of individuals. As shown by SV Lurie, in order to get at least an approximate idea of events and processes, which we are still categorically coding as ethnic, it is necessary to introduce into the analyst precisely those phenomenal series that allow us to see the modes, modes and forms of cohesion of various a kind of trans-individual structures and institutions with people's vital worlds. Therefore, the topic of ethnic identity is articulated as a problem of style, modes of connectedness of self with various structures of social life, with social transindividual reality. As a result, the specifics of ethnicity are found by modern scientists in such phenomenality, which largely develops beyond consciousness, self-awareness, and so on.

However, the "secrecy", "cipher" of ethno-cultural processes does not mean that they are completely subjective. From this point of view, ethno-cultural renewal processes should be defined specifically as latent ones. As is known, in the modern humanities the problem of latency was posed by R. Merton[8]. It is he who introduces the distinction between explicit and latent functions in order to exclude the confusion of the conscious motivation of social behavior with its objective consequences.

We emphasize that ethnocultural renewal is predominantly latent in nature, and it is latency in culture that dominates the character of other forms of latency. It integrates all forms and allows you to view society in its entirety. It is precisely the existence of mental latency that draws attention to V.Yu. Kolmakov.

To the specific features of ethnocultural innovation is its long and stochastic character. No wonder V. Hugo said that to change a person you need to start with his grandmother. Updates in the ethnocultural sphere are stochastic, intermittent-continuous, so their detection may not always be possible. "The

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[7] I.N. Polonskaya. *Sociocultural tradition: ontology and dynamics. Abstract of diss. to the resurrection of the school. degree of doctor filos. sciences*, Rostov on Don, 2006.
[8] R.K. Merton, *Explicit and latent functions. American sociological thought: Texts*, Moscow, 1994, p. 245.

discovery of connotative meanings is of a statistical nature, that is, they can be actualized or not actualized in perception, this is their property called latency"[9].

M. Weber, unlike J. Habermas, does not build evolutionary schemes in the progressive spirit - the higher, because rational, the lower, because it is unreasonable. For Weber, as emphasized by Yu.N. Davydov, Luther's "unreasonable" behavior, like the behavior of Jesus Christ, is quite reasonable from the point of view of the ethic of persuasion they profess.

Hence it seems to us fruitful and heuristically important to introduce the concept of "ethno-cultural type of rationality", as it is able to reflect the characteristic motives of behavior prevailing for a given ethnic community, i.e. representations about the most significant goals and ways to achieve them (both at the conscious and unconscious levels). The notion of "ethnocultural type of rationality" makes it possible to clarify somewhat the concept of "mentality" "blurred" in theoretical discourse.

Thus, the rationality of the activity of the ethnic subject of innovation is largely determined by the existing model of the culture, the standard, the system of ethno-cultural constants and concepts. Hence, one can speak about the rationality or irrationality of the actions of individuals.

The entrepreneurial rationality of the Western man, the rational maximizer of utility, thanks to the global expansion of the market economy in all regions of the world, universalizes the principles of managerial innovation and uncritically transfers them to national soil, which leads to a chaotic socio-cultural life, the destruction of tradition and the revival of the archaic. Proceeding from the classic works of V. Sombart, we can fix the main features of the "rationality of the entrepreneur", which is innovating society (not without reason J. Schumpeter defined the essence of entrepreneurial behavior through the concept of "economic creativity"). It represents a rather complex system of targeted orientations and the means corresponding to them, ensuring the successful functioning of the capitalist enterprise, ultimately, obtaining maximum profit. It is important to highlight the fact that for this purpose (to obtain maximum profit) the entrepreneur uses various means, including knowledge of professionals - scientists, engineers, managers, accountants, etc. Innovative-entrepreneurial rationality is the rationality of the entrepreneur, who profits by economic methods, i.e. using market mechanisms. There existed and exist societies in which the entrepreneur was not the main sample, and as a standard in culture another sample was approved, for example, a free citizen, as was the case in the Greek polis, or "noble husband" in Confucian China. In this case, innovation-entrepreneurial rationality is not the main type of rationality, but is present in culture as a marginal type. Economic "imperialism" as an attempt to explain any behavior with the help of economic rationality became possible only because in the modern society the market really extends its rules of conduct to all spheres of the society, including those that were previously regulated by other norms.

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[9] K.S. Pigrov. *Social philosophy.* from http://www.uic.ssu.samara.ru/~cclub/ pigrov1.htm 03. 02. 2018.

Thus, the theory of ethno-cultural innovation can in no case be based on ideas of abstract "rational" expediency, which is a hidden form of economic expediency, which is only one of the types of rationality and rationality of the entrepreneur. Such universalization creates the illusion of one-dimensionality of the individual and society at all levels of mentality, while the human world consists of many "worlds" with their (including ethnocultural) types of rationality.

From this point of view, a successful innovation in the ethno-cultural environment presupposes a harmonious combination of various types of rationality - economic, professional, religious, ethnocultural, etc.

Results

Innovative dynamics, carried out spontaneously or in an incentive way (including by borrowing) is limited by the fact that all innovations are selected in terms of their consistency or inconsistency with mental attitudes and traditional values and are accepted or rejected depending on how high the innovation potential ethnic culture.

The relationship between tradition and innovation as two basic mechanisms of socio-cultural development in the modern globalizing society of "rapid changes" is largely transformed. The destructive nature of the processes of inorganic modernization clearly indicates that tradition is not only a "prohibitive", limiting, stabilizing element of culture, but also a basis that "catalyzes" the moment of the processes of renewal of the society. Ethnocultural traditions acquire special significance here.

Attempts to conduct large-scale reforms in Russia in economic, political, educational, etc. spheres largely depend on the quality and massiveness of positive innovations. The problem is that in different cultures there are different ways of updating and counteracting innovations, their diffusion, routineization, etc. The society can exist, overcoming the threatening disorganization, provided that its institutions, ethno-cultural, stable social ties, basic values, etc. are reproduced. The effectiveness of this process largely depends on the historically developed in each ethno-culture the measure of innovation as the limit beyond which the innovations begin destructively affecting the "core of the ethno-culture" of the individual and society, which leads to irreversible consequences.

Acculturation in one of the meanings of this concept means that in the course of a collision, the interaction of two cultures, one of them loses its identity, traditional foundations and at the same time does not assimilate new norms, values, patterns of behavior. This kind of situation develops in the course of modernization processes, especially when the dominant culture is introduced in a "power" way. Such acculturation leads entire groups of the population into an intermediate, marginal state. This marginality is completely negative, therefore it does not contain the prospects for an ethnic identity to emerge from the crisis, it does not have a creative beginning, which gives the opportunity to initiate an update. In the course of modernization, entire groups and strata of the population lose the basic features of their ethnos, but they do not acquire stable properties of the communities. Marginals are recruited primarily through low-skilled, seasonal workers, mostly manual labor. Here the origins of the emergence of national

Valentina V. ZELENSKAYA, Sergey A. GOLUBTSOV, Irina S. KARABULATOVA, Inna A. KANON, Zinaida S. KASYANOVA

tension. Especially marginalized migrants who do not have the opportunity to realize their ethno-cultural needs. This concerns primarily the system of education, the sphere of communication, access to the media, religious choice. As a result, ethno-cultural traditions are destroyed, which leads to stressful situations, the emergence of migrants in frustration at the individual and group levels.

These processes serve as the basis for increasing tension between the processes of unification, globalization and modernization, on the one hand, and the ethnopsychological aspiration to preserve traditional values in the course of interethnic interaction, on the other. It should be emphasized once again that the processes of marginalization in the course of inadequate introduction of innovations into the socio-cultural life arise not only during the spatial movement of people from the distribution area of one culture to another. So-called sedentary groups of the population may find themselves in transitive integrity, characterized primarily by the contradiction between established traditions and a new way of life. Moreover, this kind of integrity can be formed both at the expense of a large influx of "external" migrants, carrying their own dominant subculture, and during the introduction and diffusion of socially significant or technological innovations, the destruction of the old foundations of life. The researcher of crisis ethnoses VG Babakov emphasized that marginalization of traditional ethnic and interethnic communities is the main trend in crisis societies. It takes place in the process of forming a subculture of transitivity with special patterns of behavior, interests and values. The sociological indicator of marginality is the presence of shadow behavior. It clearly does not fit into the traditional ideas about the stereotypical behavior of ethnophores of a particular people. Ethno-cultural traditions for marginals are no longer a regulator of their behavior. As a result, traditional ethnic values are destroyed, new behavioral codes are disseminated. All this contradicts ethnic ethics, traditional customs, however, the positive values of modern civilization are also not accepted. Thus it turns out that the regulatory behavior of "external" and "internal" migrants is the negative standards of behavior of the industrial society. Hence, non-peaceful forms of interethnic relations, interethnic and religious clashes, system-wide and local crises that occur in the form of antisocial and antisocial actions in relation to normal states are spreading.

Thus, innovative social progress brings in itself and new sources of destruction of a stable human identity. For the successful implementation of innovations on a mass scale, it is necessary to release a person in political and economic terms, to establish autonomy for development, creative freedom. However, behind all this lies the danger of fragmentation of the human community, the disintegration of social behavior and the integrity of spiritual development.

Modern technocratic oriented innovation really "does not notice" the complementarity of man's spiritual life, working with the abstract model of an "economic man", devoid of ethno-cultural specifics. Such a position inevitably leads to a rigid binary opposition "or-or": either tradition, or renewal and modernization. Proceeding from the logic of complementarity and complementarity, the etho-cultural type of rationality, which persists in

traditionalist forms of behavior, communication, art, morality, etc. is the basis for the innovation of society - it is important to find a balance of complementarity between different types of rationality - for example, between religious or ethnocultural and economic or political.

Is this possible, can the tradition become not a "constraint" but an initial basis, the most important factor that mobilizes people's innovative activity? Very interesting in this regard is the experience of Japan's innovation.

The history of the people of Nokhchi (linguistic, religious, artistic, social, etc.) confirms that in traditional cultures, focused on repetition, reproduction, where the main event of history has already occurred at the beginning of time (a common common ancestor is fixed, from which all occurred and the more ancient it is, the higher the status of a given people), the most valuable is what has come from ancient times, and the new one must be coordinated with the old one. If there was no such unity, then the innovation did not take root.

Throughout the historical development of the traditional cultures of the Caucasian ethnoses, the renewal was carried out both as a result of autochthonous development, and also through interregional and inter-civilization "borrowings", transfers of cultural innovations as a result of spatial migration of peoples, military operations, trade, and relationships in science and the religious sphere. The concrete material presented in this section demonstrates the special role of the artistic and aesthetic sphere in the social and cognitive statues of innovative processes, for it is the sensory cognition of the world that is the starting point for changing the paradigms of rational activity. In this context, the ideas of E.I. Il'yankov about the aesthetic nature of creative fantasy provide the key to understanding the deep psycho-social processes that underlie socio-cultural innovations.

Thus, the study of the processes of the innovation of traditional cultures of certain ethnic groups in the Caucasus region allows us to draw a number of conclusions that bear a common characterological character for culturology.

The mechanisms of the renewal of the traditional culture of the Chechen people, noted by us, can also be considered using the example of the historical dynamics of Georgian culture. It is especially interesting to consider interregional relations, intercivilizational relations, thanks to which it is possible to determine the channels of innovative broadcasting. It is not for nothing that Yu.A. Zhdanov called the Caucasus "the solar plexus of Eurasia". Speech, first of all, is about art and religion as the most significant institutions of the renewal of tradition.

Special attention, in our opinion, deserves the ideological context of the categorization of the ethnonational identity of Russians in the province. To do this, let us turn to the analysis of the basic ideologies presented in political and journalistic texts.

Discourse as speech, immersed in the social context, determines thoughts, and knowledge, and actions, sets a certain model of reality. Bilateral interaction of words, ideas and things creates what M. Foucault called "discursive practice."

Journalistic and political discourses to a certain extent are able not only to form the content of ethnic identity of the population of the region, but also to set

the direction of interethnic attitudes towards tolerance, or intolerance and even extremism.

The political discourse of the region, in general terms, is characterized by the following ideologies:

1) postulate on the division of the population into indigenous and non-indigenous and the need to dominate the category of "Russian". Hierarchy of the inhabitants of the region in terms of their degree of rootedness is the legitimate beginning for the migration policy of the authorities, since the protection of the rights of "indigenous" is proclaimed as its main goal, which justifies all means. "The actions of the administration of the Krasnodar region in the fight against illegal migration are not nationalistic, but aimed at upholding the rights of the indigenous population of the Kuban of all nationalities. Kuban is a pearl of Russia, and therefore attracts very many. As a result, the unsettled migration processes lead to the infringement of the rights of indigenous people, leading to the development of interethnic tensions and conflicts. Of course, the regional authorities are obliged to react to this, and it has always reacted adequately. "

2) supporting the idea of a regional socio-cultural community "Kuban": "the multinational environment of the Kuban forms a special type of character, nurtures national pride, self-esteem and the ability to respect people of a different nationality. And here it was worthwhile for many in Russia to learn from the Kuban people. It is national pride and self-respect of the Kuban people that have allowed the formation of patriotic power in the province. "

3) the idea of a special role for the Cossacks in preserving law and order in the territory of the region: "The Cossacks have always been the most patriotic-minded part of the Russian people." "Cossacks live for hundreds of years with a variety of peoples. There were, of course, different, but in general the indigenous peoples learned to live together and peacefully. And in this neighborhood of different peoples, the Russian factor is of great importance. "

4) the assertion that there is no ethnic discrimination in the province, which is justified by the fact of residence of representatives of many ethnic groups. In particular, the vice-governor of the region, MK Ahedzhak, verbally reiterated this position. "To date, there are more than 120 nationalities in the Krasnodar Territory, and the agreement that exists between them is very important. A person should not have any limitations or advantages because of his belonging to a particular race. People of the most diverse nationalities work for us in the administration, but the authorities are not formed on this basis at all. "

In general, the main political discourse is the ethnic categorization of social actors, the perception of ethnic minorities as a threat to stability in the region.

The journalistic view on the problem of interethnic relations in many respects echoes the political one. The main trend of the regional press continues to be the practice of ethnic actualization in the discussion of the topic of migration.

There are two main groups of publications on the state of interethnic relations in the province. The subject of the first group of publications is the protection of the traditional way of life and the rights of the ethnic majority. The second group of publications is related to the protection of the rights of ethnic

minorities and migrants. For both groups, there is a strong demand for unconditional support for one's position and emotional disregard for the arguments of the opposite side, for the use of manipulation techniques in texts.

The most common stories of the Kuban press:

1. opposition of the indigenous population and migrants representing certain ethnic groups: "Why should the indigenous population suffer because of strangers whom no one invited to Kuban? On the contrary, their position as if entered, allowed them ... And what, unless the majority, the indigenous population has no rights? In our region more than 200 years ago, a society with its mentality, history and tradition, defined by the ratio of ethnic groups began to be formed. "

"In the recent period, the number of individual ethnic groups - Crimean Tatars, Meskhetian Turks, Kurds - has sharply increased, which has burdened the social infrastructure and infringed upon the rights of local residents. In addition, this category of migrants in their way of life, level of civilization not only did not dovetail with local culture and customs, but even appeared and is in some its manifestations hostile. "

Such are the common features of the ethnosocial situation in the region, in the context of which the identity of the population of the region is being constructed, the "self" and "others" are realized.

In order to study the state of ethno-national self-consciousness of Russians in the Krasnodar Territory, a sociological survey was conducted in the following areas: Tuapse, Abinsk, Shcherbinovsky, and also in the cities of Krasnodar, Tuapse, Goryachy Klyuch, Korenovsk. In total, the survey covered 1,200 people.

Proceeding from the situation, the conditionality of ethno-national self-awareness by macro-environment factors (the action of "cultural trauma") and the specific situation in the region, it is pertinent to consider the following sections when considering the collected material: 1) analysis of the structure of social identities of the Russian population of the region, the influence of the resource potential of individuals on the structure and content of social identities; 2) analysis of cognitive, emotional and behavioral components of ethnonational self-consciousness of Russians; 3) analysis of individual characteristics of ethnonational identity. The structure of social identities.

The materials of the survey show that in the system of social identities of the Russian population in the region, the orientation toward primary social groups (family, friends, close circle of people) dominates, and identities that belong to larger communities are in most cases unstable.

The materials of the survey show that in the system of social identities of the Russian population in the region, the orientation toward primary social groups (family, friends, close circle of people) dominates, and identities that belong to larger communities are in most cases unstable.

The categories of identification were conditionally divided into two groups: an indication of social status and indications of personal status.

The feeling "We" arises in man, in relation to those people with whom he feels identity on certain situational parameters or value criteria. The task of maintaining identity is more successfully resolved with stable personal contacts, and

therefore personal criteria in subjective justifications for the proximity of representatives of a certain group not only look more "weighty", but also more natural and organic.

The use of social criteria to denote the community "We" is actualized when a group of "They" appears with more or less distinct social characteristics, perceiving the individual as either an excellent or a directly hostile one by basic values. Between the levels of self-categorization there is a functional antagonism, that is, when the social-group identity is actualized, the personality retreats into the background.

Perception of self and "We-groups" in personal categories makes human behavior more flexible and nuanced, and the depersonalized perception of "We" in social-group categories entails stereotyped reactions that can be effective in a situation of uncertainty.

In the category of "social status" nominations were selected according to the criterion of belonging to non-compulsory personal contacts to communities occupying a certain position in the social structure: nationality, age, place of birth or residence, a particular profession, level of wealth or property status.

The category "personal status" includes nominations in which the subject himself is the point of reference, with his value preferences and personal contacts, connections: representatives of primary groups (friends, relatives, colleagues), description of the personality or lifestyle of the object of identification preferences ("all people "," the same views "), or the expression of a subjective attitude toward others (" pleasant people "," their own ").

Religious belonging is also classified as a "personal status" group, since respondents defined themselves not as members of a particular social organization, but as individuals with certain values and expressed their willingness to consider "their own" individuals with similar attitudes.

In the received data, indications of personal status in the category "We" are almost 5 times greater than indications of social status, thus, there is an undoubted orientation to personal ties. Such an orientation towards informal ties is generally traditional for Russian culture, and plays an unimportant role in the translation of cultural models, and a form of adaptation to sociocultural changes that are taking place.

When examining the identities of different resource groups, the following trend was revealed: the predominance of orientation toward personal status among groups with relatively large social resources (young people with special or higher education and living in large settlements (cities, villages)).

Personal relationships are more powerful prerequisites for adaptation, and a city or a large village is optimal to "find their place in life." In cities, on the one hand, social interactions are not as impersonal and complex as, for example, in the "megalopolis", and therefore it is easier to find someone close to you in the way of life and person's views. On the other hand, the big city has sufficient institutional capabilities to find work, study, and solve other life problems. At the same time, not the youngest are the most adapted, but those who are young, but already achieved something in life - this age group is 26-35 years old. In this age group,

there are more optimists (indicators of emotional well-being and attitude towards current life), up to 50%, while in the age group 18-25 years - 42%, in the group of 36 - 45 years - 31%, and in older groups (from 46 to 80) is about 20%.

In general, the analysis of identification structures allows us to conclude that the orientation toward personal status remains dominant for the Russian population of the region. Personal relations are not institutionalized, and therefore sensitive to changes in the external environment, contribute to adaptation to structural and value changes, the effects of "cultural trauma." At the same time, the following trend was revealed: the prevalence of personal identification criteria in groups with relatively large social resources is young (26-35) with special or higher education and living in large settlements (cities, villages).

It should be recognized that interpersonal communication and contacts allow people in conditions of limited effectiveness of the state social protection system to support each other in difficult life situations. In a situation where formal structures are not able to solve society's problems and bear moral authority, informal ties take on numerous functions to support the viability and development of the society. These are such functions as: community integration, and articulation, expression of his interests; "Mastering the rules" - the interpretation in terms of "their" new living conditions, the explanation of "how life is arranged," in order to better navigate the changing situation, protection.

P. Sztompka, analyzing the process of overcoming the "cultural trauma", pointed out that "strong friendships, partnerships, dating networks inherited from the communist period" are successfully used in new conditions as ways to overcome trauma. At the same time, he notes that in Poland, not so much personal, as institutional structures help citizens to adapt to changing social conditions.

In the Russian reality, the deficit of institutional structures actualizes the basic categories of self-identification - family, role, gender, professional characteristics.

In the structure of the confidences ("They") the following tendency is traced: opposition most often arises in relation to the abstract "enemies", "strangers", or "people with alien views", as well as emotional perception and definition of the group "They" is "People are not pleasant to me."

Although power holders and people with high incomes are not the most selectable opposition categories in the general data set, but their stability (from 6 to 9% in all subsamples) indicates that for the majority of respondents power holders and rich people are real groups, a way of life which interests are also opposed to the interests of the common man. Specificity is revealed when classifying such groups as "criminals, terrorists", "representatives of radical groups (nationalists, skinheads)" in the category "They", which is most likely connected with the defense mechanisms of the human psyche: the specification and labeling of the threat, protection and reduce psychological tension.

One of the indicators of overcoming the "cultural trauma" is the restoration of the structure of social identities that were destroyed in the period of sociocultural transformations, while the process of identification essentially

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depends on the social resource of the individual. In this regard, we tried to identify differences in the self-determination of "weakly resource" groups from "highly resource" groups.

The social resource of an individual or group is determined by a combination of their subjective potential or "social capital". "Resource groups" are formed according to the following criteria: age (natural resource), level of material well-being, education, place of residence.

Any change in the sociocultural environment is always associated with a qualitative transformation of everyday practices, the replacement or abolition of behavior patterns and institutional forms that regulate behavior, which provokes the inevitable clash of the old and the new[10]. The latter generates a special cultural state, which, on the one hand, is defined as a clash of cultures, and, on the other hand, as a clash of different subsystems of society, but that always accompanies the crisis dynamics of society-cultural shock, the disruption of everyday life. True, it should be noted that without some share of anomie, chaos, "cultural shock", the development of society would be impossible. It is not without reason that in Western philosophy a stable opinion was created that the state of structural violations is a fruitful field for creativity, which is the essence of the process of self-realization of the individual.

Conclusion

Predominantly latent character of socio-cultural renewal in ethnoculture calls into question the established scheme of the innovation process with its constructivist-project methodology of rational action. The phenomenon of transfer in the ethnic sphere, studied in detail by modern ethnologists, when the real results and consequences of innovations on the basis of ethnic constants appear to be very far from the original design, speaks of a very peculiar type of rationality that operates in this case. From our point of view, technically oriented innovation proceeds from the classical for the new European culture concept of a person as the subject of decision-making on the basis of rational calculation of acquisitions and losses. In innovation, emerging from economic applied research on the competitive strategy of firms in terms of "race for novelty" (goods, services, needs, etc.), an invisible shadow is present in the entrepreneur, the active subject of market economy with its specific value system and goal-oriented action. However, the "maximization of utility" proves to be the motivating motive for a very limited sphere of human life activity.

The immanent quality of culture at any stage of its development is creativity, and besides the person entering into intercultural contact, the results of acculturation (acceptance, syncretism, rejection reaction) can not arise. Hence the role of acculturation agents and creators of new spiritual values, as mentioned above, is so important. The scale and speed of the change in the structure of the

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[10] V.B. Mandzhieva. *The education of children's giftedness in an educational institution with ethno-cultural orientation (aspect of scientific and methodological support): the author's abstract. dis. cand. ped. sciences.* Elista, 2002, p. 26.

personality, the actualization of the potential "I" in the context of intercultural contact is directly related to the system of ethnic constants, about which ethnologists write and, first of all, with the basic mental attitude "We are they", "ours-strangers". The personal acceptance or rejection of innovation in the traditional ethno-culture of the peoples of the Caucasus region has in many ways proved to be connected with the historically formed unity in the diversity of these ethnic groups that have a single paradigm of cultural development (which, for example, is fixed in the principles of mountain ethics) and the identity and richness of differentiation. If the first circumstance facilitates the translation and adoption of innovations, the second is the variable richness of their possible choice. So, if we proceed from a person-oriented approach, then art - in its various forms - turns out to be the most adequate channel for updating cultural and existential meanings, for the artistic image is always symbolic, carries information implicit, unreflected, multivalued, polysemantic and gives a wide possibility of individual interpretation and reinterpretation[11,12].

Hence follows the importance of forming among the peoples of the Caucasus an aesthetic criterion for assessing the acceptance or non-acceptance of modern innovations. After all, the complex world of art is an important part of the culture of mankind.

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[11] Y. Ebzeeva, I. Karabulatova, "Transcultural language personality: statement of the problem and conceptual space," in *Man in India,* IIIC (2017), no. 23, p. 255-262.
[12] I. Karabulatova, E. Ermakova, "The concept "abrek" in the modern russian linguistic consciousness: from the mountaineer-robber to the terrorist-migrant," in *Man in India,* IIIC (2017), no. 23, p. 439-445 .

Recenzii / Book Reviews
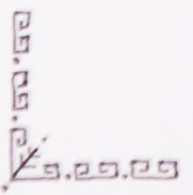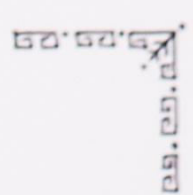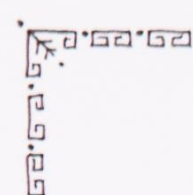
Doina Dobreanu, Vasile Dobreanu, *Subcetate-Mureș. Prezentare monografică,* Târgu Mureş, 2017, 417 p.

Moştenirea sfântă, lăsată urmaşilor de străbuni, i-a îndemnat pe aceşti mari dascăli, fraţii Doina şi Vasile Dobreanu, să împletească cununi de recunoştinţă pentru cei care au trudit şi au luptat pe moşia strămoşească, pentru a lăsa generaţiilor următoare o zestre inestimabilă.

Cu rădăcinile adânc înfipte în pământul natal din Subcetate, autorii s-au aplecat cu pioşenie asupra trecutului aşezării şi au considerat că au o datorie de onoare să se apropie de strămoşi pentru a descifra măreţia valorilor materiale şi spirituale pe care le-au primit. De fapt, ei au împlint visul bunicului Vasile Dobreanu, preluând efortul lui şi completându-l cu noi date, pentru a aduce în faţa cititorului de astăzi climatul social, economic şi spiritual al comunităţii, de la 1700 şi până astăzi.

Scrierea acestei monografii este rodul multor decenii de cercetări în arhive şi biblioteci, de culegeri de pe teren a unor creaţii materiale şi spirituale, care au fost depuse spre neuitare în multe alte lucrări apărute sub semnătura celor doi dascăli (precum: *Subcetate-Mureş – file de monografie, Surâsul amintirilor, Cântecul obârşiei, Acasă la Subcetate, Cusături artistice din Subcetate-Mureş, Ţesături Româneşti din zona Mureşului superior, Un secol de istorie în imagini, La obârşie, la izvor (4 volume)* etc.). De fapt, ei au dus mai departe *"zestrea de gând a familiei,"* cum afirmă dr. Valentin Marica, prefaţatorul lucrării, şi din nevoia de redefinire a spiritului în ceea ce avem identitar, după cum spun autorii în "Argument."

Cartea este structurată pe întinderea a 20 de capitole. Mai întâi, cititorul este informat cu privire la aşezarea localităţii între Munţii Gurghiului, Giurgeului şi Călimani, pe Valea Mureşului superior, cu structura, caracteristicile geologice, hidrografice, clima, vegetaţia, sauna şi resursele. Urmează apoi un scurt istoric al localităţii, de la prima atestare documentară din 1750, sub numele de Varviz (Subcetate în limba maghiară), şi până astăzi. Sunt aduse dovezi, mai ales din toponimia specific românească în subzonă şi în satele aparţinătoare, dar şi dintr-o cronică maghiară, scrisă de Simion de Keza, din secolul al XIII-lea, în care se afirmă că *"secuii veniţi din Câmpia Panonică au găsit aici o populaţie românească."* După răscoala lui Horea din 1784, locuitorilor de aici li s-au confiscat arme (puşti şi flinte). 23 de români au trecut prin acest proces, între care şi strămoşii familiei

Dobreanu, George şi Gligor, iar în timpul revoluţiei de la 1848, românii au participat la lupte alături de secui, împotriva stăpânirii austriece, iar apoi, de-a lungul anilor, au avut mult de pătimit, mai ales în timpul celor două războaie mondiale. În primul dintre ele au căzut 119 morţi (9 din familia Dobreanu), şi 55 au devenit invalizi, din cei 580 de ostaşi ai localităţii (lista de pe monument cuprinde 123 eroi). Despre ororile războiului şi deportările în Siberia sau Ungaria, povestesc membrii familiei autorilor şi alţi martori oculari.

Zilele Marii Uniri din 1918, sătenii le-au trăit intens, după propriile mărturisiri. Altă mare jertfă de sânge a luat şi cel de-al doilea război mondial, în care au căzut 53 de eroi. Mărturiile cuprinse în monografie, aparţinând martorilor oculari, sunt copleşitoare.

Ulterior, în anii comunismului, localnicii au reuşit să scape de colectivizare, dar au fost împovăraţi de cote şi alte obligaţii. Prin muncă şi înţelepciune, au reuşit însă să treacă şi peste această perioadă, după cum reiese tot relatările lor. Situaţia populaţiei şi a sporului natural până în anul 2014, sunt de asemenea prezentate aici. Un capitol deosebit de bogat în informaţii este cel etnografic. El dovedeşte că localnicii, pe lângă luptătorii pentru libertate scrişi pe monumente, au avut oameni harnici care au trudit pentru pâinea familiei, şi au dat cărturari iluştri.

Autorii s-au născut, au trăit şi au muncit în Subcetate, au respirat aerul pur al cetinii, au ascultat murmurul domol al Mureşului şi şi-au hrănit sufletul cu poveştile spuse de bunici şi străbunici, iubitori de carte, de neam, de ţară, şi de aceea tot ce au scris a fost trecut prin sufletul şi simţirea lor, ca vieţuitori pe această vatră românească, oameni calmi, harnici, frumoşi, hotărâţi şi ospitalieri. De aceea, găsim toate obiceiurile, datinile, folclorul, care au dăinuit până astăzi, prin petreceri, jocuri, clăci, şezători, horile satului, obiceiuri de muncă, botez sau înmormântare, povestite cu atâta pricepere şi participare sufletească de autori şi exemplificate cu fotografii, creaţii populare, sau desene în peniţe de către Zorel Suciu, artist plastic.

Pe lângă muncile agricole şi creşterea animalelor, deosebit de dezvoltată era şi industria casnică: prelucrarea cânepii, inului, lânii, pieilor etc. Alături de pânzele, pănurile sau stofele ţesute, harnicele femei din Subcetate îşi împleteau printre firele de urzeală şi bătătură propriile speranţe de mai bine, şi cu hărnicie au creat straie foarte valoroase, care compun astăzi patrimoniul muzeului sătesc, sau cântecele pe care le-au "nădit" în lungile noţi de muncă: cântece de jale, strigături, jocuri de şezătoare etc. Bărbaţii au îmbogăţit zestrea satului cu porţi de lemn sculptate, poduri trainice din lemn acoperite cu draniţe, au înfrumuseţat stâlpii caselor, pridvoarele, făcând din localitatea lor una din care nu-ţi mai vine să pleci. Au construit numeroase mori de apă, pive şi vâltori pe toate pâraiele şi pe Mureş, fapt care este atestat şi de harta întocmită de autorităţile austro-ungare în 1892, şi revizuită în 1910, pe care autoarea o publică în lucrare. Tot ei au fost şi plutaşi vestiţi, stupari pricepuţi, pescari, lucrători în industria lemnului.

Volumul conţine de asemenea şi o prezentare detaliată a ciclului calendaristic şi a datinilor şi obiceiurilor prilejuite de sărbătorile religioase sau cele populare, a superstiţiilor şi "leacului" lor, pluguşoarelor şi celorlalte obieciuri similare. Nici ciclul famililal, cu toate obiceiurile de la naştere, botez, nuntă, înmormântare, creaţiile folclorice, literare şi muzicale specifice fiecărui eveniment,

nu sunt neglijate. Autorii oferă inclusiv melodiile cântecelor, în transcrierea muzicianului Ioan Morar (44 de partituri, cărora se adaugă încă 2, transcrise de de dr. Florina Matei). Sunt cuprinse în monografie şi versurile populare culese de un alt membru al familiei, Aurel Dobreanu, care a strâns într-un caiet creaţii populare din perioada 1940-1946, despre înstrăinarea tinerilor plecaţi pe front sau refugiaţi departe de locurile natale, care-şi purtau dorul de casă, mândruţă, părinţi sau sat, pe meleaguri străine. Specifică locului este şi o frumoasă creaţie populară, intitulată: *"Balada lui Vălean,"* inspirată dintr-o întâmplare reală. Nu lipsesc nici poveştile cu zâne sau legendele unor locuri: *Coasta Higii, Pădurea cailor, Dealul spânzuraţilor* etc. Autorii nu uită nici de muzicanţii din tarafuri sau de rapsozii populari, interpreţii de muzică populară sau regizorii ai formaţiilor artistice.

Studiul graiului local este realizat cu ajutorul unui chestionar, după modelul celui regăsit în paginile *"Noului Atlas Lingvistic Român,"* întocmit de E. Petrovici şi Boris Cazacu în anul 1963. Autorii urmăresc descrierea lui şi a particularităţilor lui fonetice, morfologice şi sintactice, folosindu-se de transcrierea directă după sistemul pomenit. Ei insistă în special asupra elementelor aflate în curs de dispariţie din domeniul foneticii, accentului, sintacticii, vocalismului, morfologiei, formării cuvintelor şi a vocabularului, toponimiei, onomasticii, poreclelor, expresiilor peiorative, cuvintelor cu sens figurat şi altele, dovedind o temeinică şi erudită cunoaştere a domeniului lingvisticii. De altfel, Doina Dobreanu ţine să sublinieze faptul că, graiul din Subcetate a constituit tema lucrării sale de licenţă, pe care a susţinut-o cu prilejul absolvirii Facultăţii de Filologie a Universităţii clujene, din 1973.

Situaţia confesională a localităţii, ca de altfel a tuturor bisericilor româneşti din Transilvania, a fost destul de frământată. La început, preoţii care slujeau în bisericile din Subcetate şi satele aparţinătoare: Flipea, Călnaci şi Duda, erau veniţi din Moldova, mai ales de la mănăstirea Moglăneşti, de care şi aparţineau. De aceea nu au fost cuprinşi în conscripţia din 1733 a lui Inocenţiu Micu Klein. Preotul protopop Elie Câmpeanu, care a fost aproape două decenii paroh în localitatea pomenită, a găsit însemnări pe icoane, cărţile de cult, pomelnice, clopote şi pe scanulu de tei din strană, pe care le-a transcris şi care dovedesc existenţa unei vieţi creştine bine organizate. Autorii au găsit de asemenea, în Arhivele Naţionale de la Târgu Mureş şi în arhiva personală a doamnei Maria Togănel din Târgu Mureş (fiica preotului Elie Câmpeanu), date utile investigaţiei lor. Pe baza lor, ei arată că biserica a ars la 1899, inscripţiile păstrându-se însă, datorită acestor transcrieri. Ei arată cum, la 1738 se atestează ridicarea unei biserici noi şi construirea unei case parohiale în 1785, şi că biserica localitate a fost pictată în anul următor finalizării construcţiei anterior pomenite.

Timp de 96 de ani, la Subcetate au funcţionat preoţi din familia Dobreanu (Petru, Nicolae, Petru junior), care s-au îngrijit de buna gospodărire a veniturilor, au înzestrat biserica cu cărţi de cult valoroase şi au oficiat şi în alte localităţi româneşti din Depresiunea Giurgeului, unde au reuşit să creeze noi parohii. Eforturile lor sunt de asemenea evidenţiate aici. Autorii arată de asemenea că biserica şi şcoala au făcut întotdeauna casă bună şi aici, ca peste tot în Transilvania, şi că preoţii au înfiinţat şcoala cu clădire proprie, iar preotul Petru Dobreanu a pus bazele Fundaţiilor

Bisericeşti şi Şcolare în anul 1870, cu scopul de a strânge fonduri pentru construcţiile şcolare, reuşind să adune 700 de florini pentru clădirea bisericii, şi 150 pentru edificiul şcolar. Începând cu anul 1879, şcoala din localitate a beneficiat numai de învăţători specializaţi, absolvenţi ai şcolii normale din Blaj. O figură luminoasă a învăţământului din localitate a fost preotul şi profesorul Elie Câmpeanu, care a înzestrat şcoala în 1885 cu cărţi, materiale didactice noi, reuşind să înfiinţeze încă o şcoală în satul Flipea, mai întâi în casa parohială de aici, iar, din anul 1930, în localul propriu ce există şi astăzi. În textul monografiei sunt de asemenea integrate fotografii color ale tuturor bisericilor şi şcolilor din comună şi "vervizenii" plecaţi prin lume îşi vor putea odihni privirea asupra acestor ilustraţii ce artă aceste construcţii atât de frumoase şi bine îngrijite, îi vor vedea pe consăteni, preoţi şi profesori, vor afla noutăţi despre satul lor natal, şi poate mulţi se vor gândi la o eventuală întoarcere acasă.

Pe baza rezulatelor sondajului efectuat pe un eşantion de 386 de persoane, autorii arată că localnicii consideră că *"instituţia care oferă educaţie liceală este nu numai podoaba trecutului şi prezentului în comună, ci şi una dintre garanţiile pentru viitor"* (p. 360). Varvigenii nu neglijează nici activitatea culturală, ci sunt membri în grupul folcloric "Rapsozii Varvigiului," punând în scenă obiceiuri de muncă sau nuntă, culegând folclor, şi participând la festivaluri şi concursuri în ţară şi în străinătate, de unde vin cu premii, trofee şi diplome. Pe plan local se organizează concursuri şi festivaluri: *"Subcetatea-n sărbătoare," "Pe plaiurile Varvigiului," "De la debut la succes," "Glasul muzicii," "Calea spre celălalt," "Festivalul de teatru."* Astfel, căminul cultural are o activitate deosebit de bogată. O colecţie etnografică valoroasă a creat şi doamna Doina Dobreanu. Ea se numeşte *"casa cu amintiri"* şi dovedeşte hărnicia, priceperea şi dragostea pentru frumos a oamenilor locului şi *"sunt o pledoarie pentru apărarea identităţii româneşti, un îndemn de aplecare spre preţuirea şi reconsiderarea trecutului istoric, cultural şi etnografic al locuitorilor de pe Valea Mureşului Superior"* (p. 368).

Dornici de ridicarea prin cultură, oamenii de aici au creat în anul 1874 un cerc al Asociaţiunii ASTRA, *"pentru ridicarea stindardului culturii româneşti în ţinutul Giurgeului,"* cum se exprima preotul Vasile Urzică în anul 1912 (p. 370). Conferinţele acesteia se bucurau de o mare afluenţă de spectatori, deoarece ofereau soluţii mai multor probleme, prin tematica lor. Pe teritoriul mai-sus pomenitei localităţi activează de asemenea astăzi cu succes şi ONG-uri, dintre care amintim: *"Asociaţia culturală Dobreanu," "Asociaţia culturală Ardealul Flipea"* şi *"Asociaţia Harghita Nord-Est,"* toate având o activitate bogată, după cum aflăm din mărturiile organizatorilor şi participanţilor. Există serviciu voluntar pentru situaţii de urgenţă, formaţie de pompieri, specializată în stingerea incendiilor de pădure. De asemenea, nu este uitat nici sistemul de sănătate, care cuprinde dispensar uman, veterinar, centru de plasament, toate dispunând de localuri corespunzătoare.

Capitolul intitulat *"Fiii satului – repere de profesionalism,"* este apoi dedicat celor care au pornit de aici şi *"sfinţesc locul"* acolo unde activează, în ţară sau în străinătate. Confesiunile lor, cuprinse în volum în număr foarte mare, dovedesc faptul că *"nasc şi la Subcetate oameni,"* vorba cronicarului. Şi ce oameni!

În concluzie, nu putem decât să remarcăm faptul că monografia intitulată *"Subcetate-Mureş"* beneficiază de condiţii tehnice deosebite, prin grija Primăriei,

căreia autorii nu uită să-i mulțumească, alături de toți cei care au pus umărul și au sprijinit efortul lor. Lucrarea se citește cu mare ușurință, fiind scrisă într-un stil ce denotă concizie și fluență, cursivitatea ideilor și întâmplărilor, expresivitatea limbajului, fraze coerente etc. Este o carte scrisă cu har, care realizează o radiografie a satului sub toate aspectele lui, lăsând ceva frumos și trainic drept moștenire urmașilor. Printre rânduri răzbate delicatețea și sinceritatea sentimentelor și trăirilor, răbdarea și meticulozitatea de invidiat a autorilor, care au reușit să creioneze portretul unui sat românesc ca oricare altul din cuprinsul țării, contribuind astfel la reliefarea identității și dăinuirii noastre și oferind o oglindă a bunicilor și străbunilor noștri, ce vor rămâne cartea de aur a veșniciei, constituindu-se într-o nouă filă adăugată la istoria sufletului românesc. *Carte frumoasă, cinste cui te-a scris!*

Ana FILIP

Lillian I. Larsen, Samuel Rubenson (eds.), *Monastic Education in Late Antiquity. The Transformation of Classical Paideia,* Cambridge, Cambridge University Press, 2018, 399 p.

Monastic life was already investigated by theologians from different confessional backgrounds, who have emphasized its important patterns and defining elements. Thomas Spidlick,[1] Irene Hausherr,[2] but also many others[3] have written about its forms of organisation, literary production, ideas and doctrines, important personalities, influences or continuity. Despite of their work, there still are many aspects that can be deepened or presented in a new light. This is the reason why, the book coordinated by Lillian I. Larsen from University of Redlands, California, and Samuel Rubenson from Lund University, entitled *Monastic Education in Late Antiquity. The Transformation of Classical Paideia,* published at Cambridge University Press in 2018, has been expected and will be for sure read and debated.

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[1] Thomas Spidlik, *La doctrine spirituelle de Teophane le Reclus. Le Coeur et l'Esprit,* col. "Orientalia Christiana Analecta", vol. 172, Rome, Pontificio Instituto Orientale, 1965; Thomas Spidlik, *The Spirituality of the Christian East. Systematic Handbook,* col. "Cistercian Studies", vol. 79, Minnesota, Liturgical Press, 1986; Thomas Spidlick, *Ignazio di Loyola e la Spiritualità orientale. Guida alla lettura degli Esercizi,* Rome, Edizioni Studium, 1994; Thomas Spidlick, *La Spiritualite de l'Orient Chretien,* vol. 2 - "La priere", col. "Orientalia Christiana analecta", vol. 230, Rome, Pontificio Institutum Studiorum Orientalium, 1988.
[2] Irénée Hausherr, *Direction spirituelle en Orient autrefois,* col. "Orientalia Christiana Analecta," vol. 144, Rome, Pont. Institutum Orientalium Studiorum, 1955.
[3] Like, for example in Romanian Theological space: Paul Siladi, *Orașul – deșert. Reflecții citadine despre Părinții Pustiei (The desert-city. Citadine reflections about the parents from the desert),* col. "Media Christiana – Seria Lumina," Bucharest, Trinitas, 2018; Daniel Lemeni, *Duhul a suflat în pustie. Lumea duhovnicească a părinților deșertului (The Spirit has blown into the desert. Spiritual world of Fathers from Desert),* col. „Monografii", vol. 5, Cluj-Napoca, Renașterea Publishing House, 2014; Daniel Lemeni, *Tradiția paternității duhovnicești în spiritualitatea creștină răsăriteană: un studiu asupra îndrumării spirituale în Antichitatea creștină târzie (Tradition of spiritual paternity in Eastern Christian Spirituality: A study about the spiritual direction in Late Christian Antiquity),* Alba-Iulia, Reîntregirea Press, 2012.
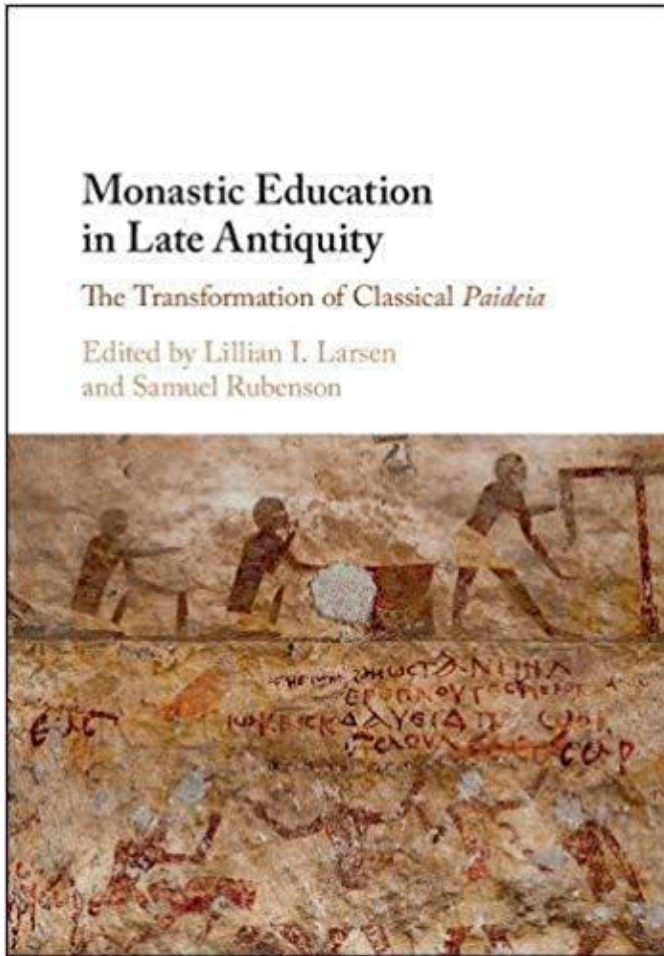
Segmented into five big parts, it speaks about the language of education from monastic space of the investigated period (p. 11-71), the content of education and lectures of the monks (p. 73-149), the way how the style of writing, reading or copying is reflected in the grammar or rhetoric (p. 151-216), philosophy and its role in the formation and the discourse of monastic writers (p. 217-277) and manuscripts and literary production (p. 279-341). The 15th chapters are signed by researchers like the two coordinators, Roger Bagnall from New York University, Britt Dahlman from Lund University, Lance Gennot from University of Washington in St. Louis, Peter Gemeinhart from Georg August University in Gottingen, Hugo Ludhaug from Oslo University, Henrik Rydel Johnsen from Stockholm University, Mark Sheridan from Pontificio Atheneo Sant'Anselmo from Rome, and many others. All of them are reputed researchers on the topics presented.

The introductory part is written by the coordinators (p. 1-9), who speak about the previous studies and books dedicated to the approached topic and present the main directions of the work, underlining the fact that:

"The present volume is a further step in the ongoing interpretation of the rise and early history of Monasticism in the East. As such, it embodies and expands existing research aimed at contributing to a deeper understanding of the role of emergent monasticism in the transmission of Classical pedagogical models that began in Antiquity and extend into the Renaissance. In pursuing these ends, the volume also presents a reformulation of basic theoretical approaches, vigorously arguing against models that have often depicted Christian, and more specifically monastic, thought as inherently antithetical to Classical culture. It likewise resists presenting Christian and Classical Antiquity as inherently different entities. Instead, included essays examine the growth of Christian literature and monastic culture in conversation with Greek and Latin precedents." (p. 3).

Then, in the first part of the book, Samuel Rubenson defines the concept of "school" in Early Monasticism (p. 13-22), Peter Gemeinhardt illustrates the idea of education in Greek and Latin versions of *Life of Saint Anthony* (p. 33-52) and Andreas Westergren analyses the same topics in a case-study dedicated to Socrates' *Church History* (p. 53-71). The second one is later dedicated to the Egyptian monasticism and its educational main points. Here Roger Bagnall speaks about the educational and cultural background of Egyptian Monks (p. 75-100), reconstructing their universe on the base of documents from Nag Hammady, Lillian Larsen offers an interesting archeologically, historical and philological research dedicated to the documents that have survived from those times and offer information about the education of the aforementioned monks and their sources (p. 101-124), and Anastasia Maravela offers an interesting article on the way how Greek culture have been infused also into that space (p. 125-149).

The 3rd part of the research, entitled "Grammar and rhetoric," hosts ~~there~~ articles like the one of Blossom Stephaniw (p. 153-181), that speaks about Didim the Blind, Tura interpretation, and his influence on the monastic space, the one of Ellen Muehlberger dedicated to Evagrius and the authors that have influenced his way of thinking (p. 182-194), and the very interesting text of Mark Sheridan dedicated to the Coptic Monasticism from the 6th century and the way how classical education has shifted it, focusing on the role of Rufus of Shotep (p. 195-216). The next section touches then three important aspects related to the influence of Philosophy on the Monastic space. The debate generated by the relevance of Philosophy in Christian space, that has sometimes almost divided Christian communities from the 4th and 5th centuries is presented by Henrik Rydell Johnsen (p. 219-235), while the influences of Plato (p. 236-255) and Pythagoras (p. 256-277) and their disciples on that space are investigated by Arthur Urbano and Daniele Pevarello.

The last part of the volume is filled with case-studies like the one of Britt Dahlman who speaks about Cassian and Palladius (p. 281-305), their literary production, paternity of the ideas, copies circulation and distribution, the one of Hugo Lundang and Lance Jenott, who present the production, distribution and owner ship of books in the monasteries of upper Egypt, with special emphasis on Nag Hammadi Colophons or the one of Jason Zabrowski, dedicated to the Arabic recessions of *Apophtegmata Patrum* (p. 326-342).

Although the missing of a conclusion, which could be for sure inserted by the two coordinators, can be considered a minus of the work, the rich content that brings together historical, theological, philological and philosophical approaches and which offers an overview of the investigated topic both in the Greek, European, Coptic, Arabic or Egyptian space, the huge amount of illustrations that accompanies the demarche, and the methodological and scientific quality of the book, are making it an important and useful research tool that will be for sure useful both for the historians interested about the history of Monastic life from the presented period, but also for literates, philosophers, or theologians.

Iuliu-Marius MORARIU

Chris L. Firestone, Nathan A. Jacobs, James H. Joiner (eds.), *Kant and the problem of theology,* Cambridge, Cambridge University Press, 2017, 216 p.
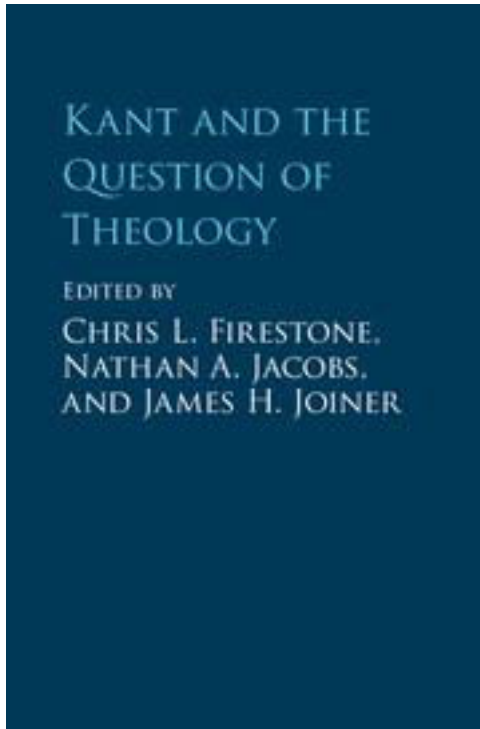
The pages of the volume "Kant and the question of theology", edited by Chris L. Firestone, Nathan A. Jacobs and James H. Joiner are relevant both for those interested in philosophy and those interested in theology, because it offers conciliatory solutions between theology and philosophy in general, but more special between dogmatic theology and Kantian philosophy.

The studies found among the pages of this volume bring arguments in favor of God's existence. Also, the authors treats different themes as: redemption, revelation, miracle and some problems of eshatological theology. All these themes are carefully presented and argued through Kantian texts.

The volume is structured into three big parts: the first part, named *Kant and God*, includes studies which question the reporting of Kantian philosophy to God. The second is entitled *Kant and religion* and the last one is dedicated to redemption, relation between Kantian texts colection and redemption theology.

The first part, *Kant and God*, begins with the contribution James J. DiCenso, *Practical Cognition of God*. In a metaphysics formulation of morality, the author shows that Kant uses terms as: God, freedom, salvation, but in a closer analysis of them can be observed that Kant will create a religion based on morality, anchored in practical sense. The moral postulate are so strong that will create religion, not the reverse. The practical knowledge of principles of moral fibers leads to the postulation of some sensitive concepts as the concept of God. Moreover, the sensitive concepts are guided by moral fibers and its practical purpose.

The second study is created by Pablo Muchnik, entitled *The Birth of God and the Problem of History* where it is said that the appearance of God from the human reason, in a paradoxal way, also produces the appearance of evil. This is an interesting thesis created by the author and, in the end, he concludes: *Theodicy, Kantian style, is always already an anthropodicy, because the God it defends is not an external object, but an idea that mirrors the development of human reason. The identity of the birth of God and the birth of evil, resting both on the fundamental anthropological fracture Kant called unsociable sociability, should give pause to any attempt to associate Kant whit insouciantly optimistic view of historical progress"* (pp. 55-56).

The third study is dedicated by James H. Joiner to the theme *The Kantian Summum Bonum and the Requirements of Reason*. Joiner *offers a critical examination of the role of the summum bonum în Kant s moral argument for God s existence as a justifiable postulate of practical reason. In the final chapter on Kant and God, D. Bradshaw, „seeks to reconceive and broaden how we think of experiences of God in light of paradigmatic examples provided through the literature most normative for all western monotheistic tradition, namely the Old Testament. Further, Bradshaw attempts to undercut Kant s rationalist conceptions of the divine as entailing a priori criteria through which any such experiences must pass. Instead, Bradshaw recasts the nature of concept formation for notions of divine infinity and goodness in a deveopmental way that is rooted in religious experience and more analogous to the coming to know of any person, all of which provides an alternative to the Kantian strictures"* (p.7).

The second part, *Kant and Religion* begins with the study of L. Pasternack. His approach can be summarized through his own statement: *I have sought to address the Question of Theology first by discussing the core structure of Pure Rational Faith within Kant s taxonomy of propositional attitudes and then by considering the positive status of Historical Faith in Kant s Philosophical Theology. In doing so, I have sought to navigate a course between the Scylla of those reductionist views that treat religion as just our moral ideals in an imaginatively enhanced form and the Charybdis of the Metaphysically Friendly interpreters who believe that Kant s religious view can only be salvaged through granting exception to the Restriction Thesis"* (p.118). In the next chapter, Leslie Stevenson discusses some ambivalent themes from Kantian creations about Christianity: nature of God, morality, revelation, redemption, incarnation, both in Kantian and dogmatic perspective. The chapter *Divine Agency and Divine Action in Immanuel Kant* is developed by W. Abraham. In the middle of this Abraham *focuses on Kantian portrayals of the traditional theological doctrines of original sin, salvation, incarnation, atonement, and Scripture to assess what his philosophical commitments allow (p.8)*. In the last chapter of the second part, *Kant and the Problem of Divine Revelation*, the authors highlights, among others, *for Kant, we must at best remain agnostic about any purported revelation because the rational concept of God, formed apart from experience, will always prove incompatible with any empirical appearance that God might cause…Kant's argument locates revelation in the realm of empirical knowledge and from this argues that it cannot be recognized as such. The Eastern father's , by contrast, locate divine revelation in the ontology of man: Man, as a nous-bearing species, can partake of its divine Archetype and in doing so participate in divine operation of knowing that are otherwise alien to man"* (pp.179-180).

The third part of the book, entitled *Kant and Redemption* is composed by four important studies *What Perfection Demands: An Iranian Account of Kant on Radical Evil* where J. Marina brings to the reader elements from Kantian system, rarely used in connection with human condition (pp. 183-200); Keith Yandeel continues the chapter through a study entitled *Atonement and Grace in Kant* where is discussed if a doctrine of grace is in contradiction with the whole Kantian system. The chapter is continued by Thomas H. McCall (*Christology- within the Limits of Reason Alone? Kant on Fittingness for Atonement)* and Chris L. Firestone (*Rational Religious Faith in a Bodily Resurrection).* Thomas H. Call arrives to a simple conclusion: Kant cannot be considered a moment of spirit which perfectly lie between Christological dogmas, but also he cannot be considered a threat to these dogmas.

In the end, the volume *Kant and the question of theology* can be considered a necessity to a dialog, questioning about Christian values, with a huge philosophical tradition.

Grigore-Toma SOMEŞAN

Tatiana Victoroff (dir.), *Anna Akhmatova et la poésie européenne,* col. "Nouvelle poétique comparatiste," vol. 36, Brussels, P. I. E. Peter Lang, 2016, 450 p.

Anna Akhmatova was, for sure, as is has been already said, an important Russian poet.[4] But this is not the only thing that really matters. The fact that she was a part of an important culture, influenced by writers like Lomonosov, and who influenced others, that she was interested by the ideas of authors like Baudelaire and brought their ideas in Russian culture or contributed to their reception, and that she has been known all over the world where she was and that she is considered an important cultural personality, are also very important, like many other similar aspects.

Conscious of these facts, a group of researchers from European space, coordinated by Tatiana Victoroff (originated from Siberia and who received her PhD. in Lomonosov University (Moscow), and since 2004 is professor in Strasbourg University, teaching in Lyon compared literature), tries, in the book entitled: *Anna Akhmatova et la poésie européenne,* published in the collection "Nouvelle poétique comparatiste," from the famous Peter Lang Press (with offices in Brussels, Oxford, Warsaw, Bern, New York and s. o.), to bring again into attention her work, life activity and message, and suggest a new evaluation and different keys of lecture of her work. The seven chapters that are dealing with aspects like: the place of Russian literature in the larger context of the European one (p. 155-191), the translation of reception of Akhmatova in the international space (p. 143-240), her dialogue with other important writers outside from Slavic area (31-154), her reception (193-301), the way how, during her life, has been appreciated for her work (pp. 303-358), her forbidden poems (p. 359-393) and s. o., segmented in smaller thematic unities are signed by authors from Universities like: Laval, Sorbonne, Strasbourg, École normale supérieure (Paris), Toulouse II, Institut de Littérature Comparée de l'UFR des Lettres de l'Université de Strasbourg, and other similar institutions, especially from France and Russian Federation. All of them are

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[4] Tatiana Victoroff , "Avant-propos Des « voix qui s'appellent l'une l'autre » : une poésie du dialogue," in Tatiana Victoroff (dir.), *Anna Akhmatova et la poésie européenne,* col. "Nouvelle poétique comparatiste," vol. 36, Brussels, P. I. E. Peter Lang, 2016, p. 15.

specialised in the topics presented and their presence there, as authors, is a fact that certifies the quality of the work.

While writers like Christophe Imbert from University of Tolouse or the coordinator of the book, are writing interesting and documented investigations dedicated to the common reasons from the poetic works of authors like Baudelaire, Eliot and the aforementioned women,[5] or speaking about the influences of the French poet just mentioned upon, the Russian poet, as about a dialogue,[6] others compare her with other contemporary writers from the same cultural space,[7] analyse some important aspects of her work,[8] or focus on the way how she perceived others work.[9] Of course, actual aspects, like the elements that make Akhmatova's poetry to shine even today and to be rediscovered, and the main reasons of it, like the myths that are part of a structure called by some authors "mytho-poetry,"[10] and offers the possibility to use a "real codified" language, giving hermetic and symbolist dimension to her work, or the difficulties brought by the translation work, presented by the ones who have done this,[11] are also part of the book, offering a complete and well-documented landscape of the Russian writer, her work and the reception of its message in European space.

Because of the richness of texts and approaches of the works of Anna Akhmatova, but also of the way how she is presented in the context of Russian and European Literature, with special emphasis on her influences, translations, reception and main topics of her poetic writing, but also because of the style and well-documented dimension of the work, the book coordinated by Tatiana Victoroff, entitled: *Anna Akhmatova et la poésie européenne,* is as we have tried to show

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[5] Christophe Imbert, "«Ici où se promènent nos ombres /Sur la Néva, sur la Néva, sur la Néva… » Ombres du fleuve, mélancolie de la ville, Enfer moderne, de Baudelaire et Eliot à Akhmatova," in Tatiana Victoroff (dir.), *Anna Akhmatova et la poésie européenne,* col. "Nouvelle poétique comparatiste," vol. 36, Brussels, P. I. E. Peter Lang, 2016, p. 31-46.

[6] Tatiana Victoroff , "Spleen et Nostalgie : Anna Akhmatova en dialogue avec Baudelaire," in Tatiana Victoroff (dir.), *Anna Akhmatova et la poésie européenne,* col. "Nouvelle poétique comparatiste," vol. 36, Brussels, P. I. E. Peter Lang, 2016, p. 47-59.

[7] See, for example: Véronique Lossky, "Les figures d'Akhmatova et de Tsvetaeva dans le contexte poétique européen," in Tatiana Victoroff (dir.), *Anna Akhmatova et la poésie européenne,* col. "Nouvelle poétique comparatiste," vol. 36, Brussels, P. I. E. Peter Lang, 2016, p. 155-166.

[8] Michel Aucouturier, "La « Cassandre » de Mandelstam: Anna Akhmatova," in Tatiana Victoroff (dir.), *Anna Akhmatova et la poésie européenne,* col. "Nouvelle poétique comparatiste," vol. 36, Brussels, P. I. E. Peter Lang, 2016, p. 167-176.

[9] Like: Hélène Henry-Safier, "«Mythe d'octobre » : remarques sur la mythopoétique dans la poésie lyrique d'Innokenti Annenski," in Tatiana Victoroff (dir.), *Anna Akhmatova et la poésie européenne,* col. "Nouvelle poétique comparatiste," vol. 36, Brussels, P. I. E. Peter Lang, 2016, p. 177-189.

[10] Cf. Hélène Henry-Safier, "« Mythe d'octobre » : remarques sur la mythopoétique dans la poésie lyrique d'Innokenti Annenski," in Tatiana Victoroff (dir.), *Anna Akhmatova et la poésie européenne,* col. "Nouvelle poétique comparatiste," vol. 36, Brussels, P. I. E. Peter Lang, 2016, p. 177.

[11] Cf. Jean-Marc Bordier, "Rencontres avec Anna Akhmatova ou comment j'ai commencé à traduire de la poésie," in Tatiana Victoroff (dir.), *Anna Akhmatova et la poésie européenne,* col. "Nouvelle poétique comparatiste," vol. 36, Brussels, P. I. E. Peter Lang, 2016, p. 193-197. See also: Carlo Riccio, Réflexions sur la traduction du « Poème sans Héros »," in Tatiana Victoroff (dir.), *Anna Akhmatova et la poésie européenne,* col. "Nouvelle poétique comparatiste," vol. 36, Brussels, P. I. E. Peter Lang, 2016, p. 199-205.

there too, an important contribution, useful for the ones who want to know and understand Russian culture, literature and poetry of the last three centuries, but also for the ones who are interested to find more information about an important personality of European literature, who's ideas are deeply linked with the ones of personalities like Baudelaire. Although some specifically aspects like the comparison of different texts and poems, philological analyses and the proposals for translation may look difficult to read and understand for unspecialised people, the process of reading is one recommended even to them. The huge amount of information will help them to enrich their knowledge about the aforementioned topics, while the poetries will make them to discover a special world and a writer with deep feelings and a huge sensibility.

Iuliu-Marius MORARIU

Ioana, Nicolaie, *Pelinul negru*, București, Editura Humanitas, 2017, 222 p.

Volumul Ioanei Nicolaie, intitulat *Pelinul negru*, poate fi înțeles ca o panoramă sau ca un diptic în care se prezintă povestea unui personaj defavorizat. Romanul este o frescă, datorită talentului literar al autoarei, care se împletește neîncetat cu imaginația, ilustrând pe tot parcursul scrierii aspecte ale vieții cenușii, de după momentul *Cernobîl.* Un diptic deoarece îmbină două planuri, cel al vieții de familie și cel al mediului școlar, evidențiind un peisaj post-apocaliptic, o zonă a morții și a anomaliilor. *Pelinul negru* este construit asemeni unui puzzle, din piese cenușii și multicolore care sparg peisajul.

Alcătuită sub forma unei reconstituiri, proza abundă uneori în descrieri care ademenesc cititorul, făcându-l să uite care este miza cărții. Romanul urmărește evoluția Agustinei, *o biată fetiță dintr-o familie mare* (p. 34), și atmosfera unei școli speciale de după Revoluție, care adună laolaltă copiii problematici ai unei societăți contaminate. Un bildungsroman limitat, o carte a reeducării și a convalescenței, care nu oferă protagonistei sale decât puțin noroc. Autoarea are ca sursă de inspirație destinul copiilor marginalizați, obligați după `86 să respire un aer contaminat. Romanul poate fi perceput și ca un ghid, ca o carte de istorie neagră, utilă pentru cei care sunt dornici să viziteze o zonă veninoasă și încărcată de periculos, a Cernobîlului, care *a stricat țărâna* (p. 20), și a aerului care *și-a scuipat otrava pe toate dâmburile* (p. 20).

Detaliile inundă pe alocuri, însă lectura nu devine greoaie. Ioana Nicolaie se deplasează cu ușurință de la un moment la altul, de la un tablou înspre o altă priveliște, fără a se crea o narațiune sacadată. De fapt, această operă are două

caracteristici care o particularizează. Pe de o parte, descrierile de spaţii, peisaje sau figuri, iar pe de altă parte, ilustrarea unei situaţii mereu tensionate, a unei balerine, ce stă pe-o bârnă îngustă, gata să cadă în gol, din clipă-n clipă. Scriitoarea te face uneori să intri în pielea nevinovatei Agustina, în sufletul ei amărât, să suferi şi să plângi alături de ea, înţelegându-i soarta şi ieşirile, care o fac să pară bolnavă, chiar şi în momentele sale de luciditate. Avem în faţă romanul unui copil suferind, firav şi matur în acelaşi timp, conştient de propria-i maladie.

Odată cu explozia celui de-al patrulea reactor al Centralei Atomoelectrice din Cernobîl debutează şi povestea Agustinei. Întâmplările încep în casa bunicilor de la Măgura, se mută la şcoala specială de la Buzău şi revin treptat în sânul familiei. Toate aceste spaţii contribuie la dezvoltarea fetei, care rămâne cu sechele, progresând într-o şcoală a iluziilor şi ajungând chiar să îndrăgească gramatica şi să-şi autocorecteze greşelile de exprimare. *„- Sever! strig. Cum se zice pe domneşte la şfebăla? El ştie orice, e deosebit de deştept. Dar până să mă audă, nu-s tâmpită de tot şi îmi aduc aminte singură".* (p. 20)

Boala este un alt element care umbreşte întregul roman. Zilele Agustinei sunt numărate, asemenea unor zale dintr-un lanţ, care scârţâind aşteaptă să se desprindă una de cealaltă. În calitate de cititor eşti revoltat de faptul că nu poţi devia un suflet pur din drumul său plin cu iarba neagră a morţii. Copila devine matură, explicându-şi în termeni patologici suferinţa, cu care demonicul deceniu optzeci a înzestrat-o: *„- Nu pot învăţa, frăţioare-porc, nu mă duce mintea, aşa au zis şi la ultima evaluare. Căci sunt născută atunci, cu Cernobîlul, dar nu se vorbeşte despre asta, doamnă, a adăugat doctoriţa. Bucuraţi-vă că e totuşi întreagă, alţii au trecut prin lucruri îngrozitoare. Copii hidrocefali, copii cu diformităţi, nici nu vă puteţi închipui ce-a venit pe lume în anul ăla. Şi o grămadă de bolnavi de cancer, mai ales de piele, dar şi de glandă. Nu vrem să ne gândim la cum va fi mai departe, că lucrurile astea nu se termină, abia peste vreo treizeci de ani o să se poată socoti mai bine dezastrul".* (pp. 215-216)

Boala nu contaminează doar oamenii, ci întreg mediul înconjurător. Explozia schimbă totul, creând un peisaj monstruos, în care natura nu mai are nicio şansă de supravieţuire: *„Mama ar mânca mulţi castraveţi. Dar castraveţii ăştia mor încă de când le dă floarea. Şi nu mai trece pacostea asta odată. Că eu am peste opt ani, dar legumele, nu şi nu. Ciucurii galbeni, adică florile, se topesc de parcă ai fi pus sub ei şfebele aprinse. Dar nu, ceva nu e bine. [...] Deci petalele se ard şi se împrăştie de parcă ai ţine dedesubtul lor câte un chibrit. Iar mama nu mai are din ce să ne facă salată că de când cu Cernobîlul, afurisitul, s-a stricat ţărâna. Nimic nu mai creşte. [...] Degeaba pui gunoi, sapi bine, degeaba aduci răsadurile cele mai viguroase din piaţă. Nu tu castraveţi, nu tu roşii şi, mai departe, către câmpie, nu tu vinete, nu tu nimic, doar o sfârâială şi frunzele se fac ca arse".* (pp. 19-20)

Fetiţa şochează prin puterea imaginaţiei, iar elementele pe care ar dori să le înghesuie în bagajul său, denotă naivitatea sufletului de copil. Sentimentul pe care îl trăieşte aceasta în momentul plecării la şcoala specială de la Buzău, este unul de dor. Dor de casă, de familie, de locurile de baştină şi de lucrurile preferate. *„Adică ce să strâng? Eu o iubesc pe mama. Nu o pot face maieu ca s-o pun în geantă. O iubesc pe Lucreţia. Nu o pot face cămaşă pe care s-o port duminicile. O iubesc pe Maria. Nu o pot strânge într-o*

minge mică, de cârpă, pe care s-o îndes într-un buzunar şi să o am mereu cu mine. [...] Şi-mi pasă de Novac, câinele nostru corcit, şi de purceii care vor creşte până vor fi tăiaţi, şi de căpriţa pe care a adus-o de la Măgura mama. [...] Şi-aş lua podul, otrăvurile, aş lua şi cireşul, aş strânge şi treptele de pe care a împins-o atunci lupul pe mama şi mâna ei s-a rupt şi-a trebuit să stea mai mult de două luni cu ea în ghips". (pp. 66-67)

Dintre toate acestea, mama rămâne cea pe care o aşteaptă cu nerăbdare în fiecare vacanţă, cea la care Agustina visează mereu în timpul şcolii, femeia protectoare pe care nu a avut-o suficient de aproape în primii trei ani de viaţă.

Prozatoarea este însă o mamă sufletistă, ajutându-şi personajul să iasă din spaţiul clautral al bolii şi mutându-l periodic în cel al casei părinteşti. Modul în care fetiţa de numai nouă ani descrie sărbătorile de Paşte şi timpul petrecut alături de cei dragi, dau scriiturii un puternic accent copilăresc, înspicat cu dor şi amintire: *„Apoi a venit ieri, când am fost fericiţi, fiindcă mama a frământat cozonaci. Imediat ce i-a adus de la cuptor, încă aburinzi, am rupt unul mare în bucăţi şi l-am dat gata cât ai zice o poezie. Apoi mama a făcut alt aluat, l-a întins pe masă şi a decupat cu un pahar din el. Rotundurile acelea au sfârâit scurt în ceaunul plin cu ulei şi, întoarse de pe-o parte pe alta, în numai câteva minute s-au preschimbat în pancove".* (p. 114)

„Dar eu nu vreau să mai aud nimic, cireşii sunt în floare şi un bondar se aşază pe tricoul meu cu prinţesă. Sunt drugă, cu toată fiinţa, pentru cei ca mine s-au făcut şcolile speciale. Îmi modelez iute în gând, ca din plastilină, surorile, cu hainele lor, cu părul lor blond sau castaniu, cu ochii miraţi ai Mariei, cu espadrilele de alergat, cu prietenul acesta vesel şi frumos care după ce-şi va termina pozele din aparatul foto o să plece fără să se uite înapoi, turtesc un pic şi grădina cu tot cu terenul de ţig şi cu casa, îl pun pe Guiţu, iar apoi închid totul într-o cameră de adus aminte. În care e mereu Paştele, şi primăvară, miroase a tort Doboş şi a cozonaci şi e loc pentru oricine. Numai să-şi dorească vreunul să stea lângă o drugă". (pp. 124-125)

Pentru a uşura lectura, naraţiunea este împărţită în trei capitole mari: *Tutuană şi Drugă, Tutuană, Druga.* Lectura nu e fragmentată întâmplător, ci aceste părţi poartă numele celor două păpuşi, cu care Agustina se jucase în copilărie. Jucăriile reprezintă un *alter ego* al personajului care capătă pe parcursul operei atât aspectul drăgălaş şi sensibil al Tutuanei, cât şi pe cel defectuos şi bădăran al Drugăi. Cele două păpuşi sunt puse într-o relaţie de antonimie şi reprezintă cele două ipostaze ale Agustinei. Aceasta este nevoită să se despartă de ele şi să le lase la Măgura, în casa bunicilor, însă pe parcursul întregului roman se va raporta la ele.

Iată o caracterizare pe care fetiţa o dă celor două prietene: *„Tutuana era subţire, cu o rochie de prinţesă, de un roz minunat, şi cu ochi ce se puteau închide. Dacă o ţineai drept şi cu multă grijă, reuşeai să o aşezi în picioare. Purta pantofiori cusuţi cu aur. Şi buzele îi erau roşii, cum nu le au oamenii. [...] Pe Tutuană am ajuns-o în toate, sunt o fetiţă cum nu mai e alta, o mică minune, iar ea, buna, nici nu mai are cuvinte de laudă. Eram cât Tutuana de înaltă şi-mi dădeam singură seama că mă făcusem cu mult mai deşteaptă. Pe când Druga? Cum să te descurci cu una ca ea? Cheală şi cusută din cârpe, nu era bună de aproape nimic. Doar să-i rupi câte-o aţă din picior sau să o baţi când spune rele şi nu e cuminte. Doar să-i tai câte o sfoară din cap şi-apoi să-i lipeşti alta la loc, cu un lipici tare, chinezesc, adus de la ajutoare. Doar să-i scoţi ochii, dacă eşti vărul meu mai mic, Lenuţ, şi n-ai chef s-o mai vezi. Sau s-o închizi în*

sertarul cu cheie, unde-şi ţine bunu actele, doar-doar o să se sufoce acolo, nenorocita, urâta cu spume. Şi să-ţi mai baţi joc de ea, făcându-i pe ascuns, cu pixul, mustaţă şi barbă. [...] Şi Druga asta cât putea fi de proastă, de nu era în stare să înveţe nimic? Nici culorile pe care ni le arăta pe ghemele ei de ţesut buna, nici numerele până la trei, nici poezia cu îngeraşul meu care mi te-a dat Dumnezeu. Şi eu nu trebuia să fiu ca ea, niciodată. Dar niciodată!". (pp. 42-44).

Povestea capătă nuanţe autobiografice, prin faptul că toate evenimentele sunt prezentate prin perspectiva protagonistei, aceasta fiind capabilă să-şi spună singură povestea. Ioana Nicolaie scrie o filă de jurnal din viaţa sufletelor schiloade, legate la mâini, care nu sunt capabile să facă nimic pentru propriul destin.

Agustina, fetiţa cu handicap, ambiţioasă, suferă mai mult din cauza prejudecăţilor pe care colegii şi le fac despre ea, însă avem în faţă un personaj curajos, care, în ciuda vârstei fragede, reuşeşte să treacă cu brio peste toate încercările drumului său scurt, reuşind din când în când să evadeze într-o lume cu *biscuiţi dulci-săraţi, flori, vâzdoage* şi *clopoţei de munte* (p. 15), detalii ce dau romanului o notă infantilă.

Raluca–Nicoleta UILEAN

Andrew Radde-Gallwitz, *Gregory of Nyssa's Doctrinal Works. A literary Study,* col. "Oxford Early Christian Studies," Oxford, Oxford University Press, 2018, 336 p.
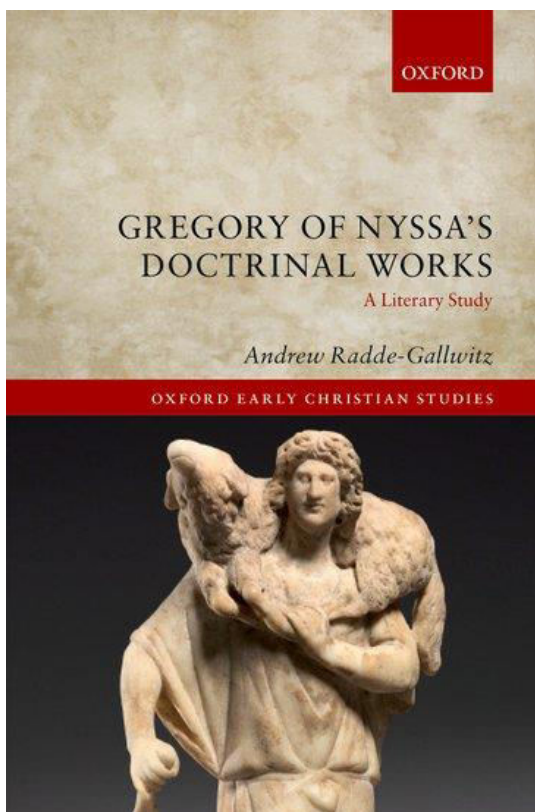
With the publication of the book entitled: *Gregory of Nyssa's Doctrinal Works. A literary Study* in the collection "Oxford Early Christian Studies," of Professor Andrew Radde-Gallwitz, known for his monographs on Saint Basil of Cesareea and Saint Gregory of Nyssa, Oxford University Press has offered to the readers a very interested documented monograph dedicated to this important theologian of the "Golden Age" of the Church, who is, unfortunately, up to now, not enough known in Christian space, because of his complexity and deep value of his works.

The content of the research is already very well summarized by the author in the preface of it, where he also

presents the main points of his investigation (p. VII-IX). There, he shows that:

"This book is devoted to Gregory's numerous writings on the doctrinal part of the baptismal formula – in modern parlance, these are his books on Trinitarian theology and Christology. My goal in writing this book has been to fill a gap in the literature by studying these works' complex interrelationships rather than focusing on only one work or offering a summary of his theology as a whole." (p. VII).

Although he proposes a monograph useful for English space and English speakers (p. VII), where a work on this topic was still expecting for an author to do it, his presentation on the Trinitarian, Christological and Baptismal theology of the Saint from Cappadocia is very useful for all cultural and confessional spaces. Moreover, he creates the opportunity for new bridges and opens topics of dialogue by linking them not only with the work of Saint Basil the Great, but also with the connections with the age when Gregory lived and highlighting the contemporary dimensions of his thought.

The introductory aspects, where he presents the main aspects of life and activity of the investigated Father (p. 1-20) and his contribution to the Council of Constantinople from 381 brought through *De Deitata Adversus Evagrium* (p. 21-25), are followed by two big parts. In the first one (p. 31-165) is dealt with his Trinitarian confession, while the second one (p. 167-264) refers to the investigation of the work of Christ in the Salvation of the World according to him.

There, Andrew Radde-Gallwitz offers a presentation of the general context of dogmatic writings of Saint Gregory (p. 31-61), and then, he analyses works like *Against Eunomius* (p. 76-51), *To Eustathius* (p. 53-75), and other similar ones, identifying the main doctrinaire points of them. In the same time, he speaks about the context of writing of these works, the history of their survival until today, and so one, offering precious information both for historians and theologians. Later, in the second part of the first section, he continues the investigation of the letters against the aforementioned heretic of the first centuries, presenting his ideas and the way how Gregory of Nyssa deconstructs step by step his ideas. The process of comparison of the two epistles ends with a conclusion, where he systematizes the main points of the entire investigation. There, the author shows that:

"To sum up briefly, then, with respect to the making of creeds, the picture in 383 or shortly thereafter is the same as it was when Gregory wrote Against Eunomius 1 prior to the 381 council. He objects to Eunomius' departure from Matthew 28: 19. He also differs from Eunomius in his evaluation of the work of human salvation. For Gregory, this act is proper to the divine nature and in no respect inferior to the work of creation. It is easy to read Gregory and his partisans as elevating the Spirit and the Son, though to Eunomius Gregory's theology must have looked like a demotion of God – associating the ruler with the roles of highest servants." (p. 111).

The distinction of hypostases in Christ (p. 112-129), the influence of Plato towards his taught (p. 133-145), the passions of the Lord (p. 167-190), the virginity of Mary and its relevance for the general context of the Salvation, as reflected in works like *To Teophilos - Against Apollinarians* (p. 231-234), or the *Economy of Salvation,* as it is reflected in his catechetical oration (p. 237-256), are also part of an interesting presentation.

Although, to a theologian from a specifically confessional background, some of the assumptions of the author and some of his interpretations may look debatable, his work is still an important achievement for the theological space in generally. The philological analyses like the historical information offered and the contextualisation of the texts, linked also with the underlining of the actual dimension of some works, are some of the strong points of the book of Andrew Radde-Gallwitz. But it must also be noticed the fact that, for theologians interested in doctrine of the Church or in its history, morals, patristic, but also for other researchers who want to find new topics for interdisciplinary investigations, the book won't disappoint them.

Iuliu-Marius MORARIU

Bartolomeu Valeriu Anania, *Patriarhul meu*, volum îngrijit de Bogdan Ivanov, Cluj-Napoca, Editura Renaşterea, 2017, 250 p.
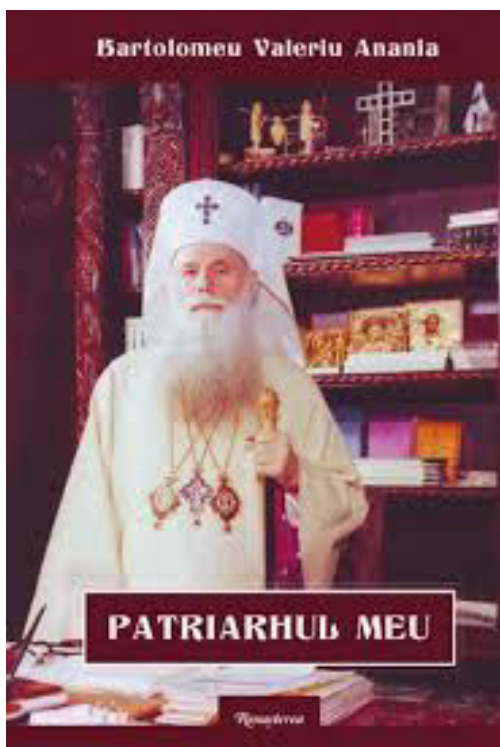
Parafrazând vorbele Mitropolitului Bartolomeu (Valeriu) Anania, am putea spune că despre acesta s-ar putea scrie mai degrabă o carte pentru a-i fi ilustrată în mod corespunzător viaţa şi opera, fapt pentru care nu vom insista asupra biografiei celui care a fost supranumit de critici, „Leul Ardealului".

Mitropolitul Bartolomeu Anania posedă o bogată operă care se compune din proză, teatru, memorialistică etc., însă este îndeobşte pentru traducerea *Bibliei* (ediţia jubiliară a Sfântului Sinod), care a apărut în anul 2001, fiind reeditată de mai multe ori până în prezent. Totodată, acesta s-a îngrijit de apariţia *Bibliei cu ilustraţiei*, în 8 volume, fiind publicată în anul 2011 la Editura Litera Internaţional.

Volumul intitulat *Patriarhul Meu*, a fost îngrijit de către Preotul Bogdan Ivanov, consilier cultural al Arhiepiscopiei Clujului şi profesor la Facultatea de Teologie Ortodoxă din Cluj-Napoca, şi a apărut la Editura Renaşterea din Cluj-Napoca în anul 2017, având 250 de pagini şi o *Anexă foto*.

După cum menţionează editorul în *Cuvântul înainte*, această carte „reuneşte 12 texte scrise de Bartolomeu Valeriu Anania într-un interval de mai bine de 50 de

ani" (p. 7) despre Patriarhul Justinian Marina (1901-1977), al cărui apropiat colaborator a fost timp de aproape un sfert de veac.

O parte dintre mărturiile sale cu privire la Patriarhul Justinian au fost publicate în *Memoriile sale*, publicate în 2008 şi 2011 la Editura Polirom, în diverse reviste teologice (*Biserica Ortodoxă Română*, *Glasul Bisericii*, *Ortodoxia*) precum şi în interviul său publicat în volumul al II-lea al lucrării *Convorbiri Duhovniceşti* a Părintelui Arhimandrit Ioanichie Bălan.

Noutatea acestui volum o reprezintă faptul că au fost adunate aici şi articole publicate de Bartolomeu Anania în revista *Credinţa* de la Detroit precum *Sâmbăta Moşilor* (pp. 61-62), *Omagiu* (pp. 63-64), *Preafericirea Sa Patriarhul* (pp. 65-67), *De din vale* (pp. 69-70) şi *Patriarhia Română la 50 de ani* (pp. 71-74).

În textul *Sâmbăta Moşilor*, apărut în numărul din mai 1967 al revistei *Credinţa*, autorul consemnează o întâlnire memorabilă, la care a fost martor direct, dintre poetul Tudor Arghezi şi Patriarhul Justinian. Acesta din urmă, continuând tradiţia împărţelii de Sâmbăta Moşilor, i-a dăruit şi poetului, precum şi tuturor ostenitorilor palatului patriarhal, „o cană de pământ zmălţuit, plină de cireşe şi cu o lumânare înfiptă'n mijloc, aprinsă; alături un pacheţel de colivă" (p. 62). După cum era obiceiul, atunci când dăruia cana cu cireşe împreună cu coliva Patriarhul pomenea numele celor pentru care făcea împărţeala, pentru Patriarhul Miron, pentru Patriarhul Nicodim etc. Când a ajuns în dreptul lui Arghezi l-a pomenit pe mitropolitul Iosif al Moldovei, în amintirea celui care l-a hirotonit diacon, moment în care „maestrului i se umplură ochii de lacrimi şi-i sărută Patriarhului mână" (p. 62).

Un alt element de noutate îl reprezintă *Anexa foto* de la finalul volumului, ce conţine un număr de 67 de fotografii inedite, majoritatea din arhiva personală a autorului, şi care nu au fost aduse la lumină publicului până în prezent.

Astfel, putem enumera câteva fotografii ale lui Bartolomeu Anania, şi anume: în închisoarea Curţii Marţiale din Bucureşti (1943), la Facultatea de Medicină (1945), la Serbarea de Crăciun de la Institutul Teologic din Bucureşti (1950), la Curtea de Argeş (1951-1952), alături de Patriarhul Justinian, împreună cu Episcopul Teoctist (viitorul Patriarh al Bisericii Ortodoxe Române), la Institutul Teologic din Bucureşti (1958), la ieşirea din puşcărie (1964), împreună cu Tudor Arghezi (1965), la înmormântarea Patriarhului Justinian (1977) şi la parastasul acestuia (1977 şi 1978).

Volumul reprezintă o veritabilă mărturie-document, cu informaţii deosebit de preţioase pe care ni le oferă, deopotrivă, scriitorul şi teologul Bartolomeu Valeriu Anania despre Patriarhul Justinian Marina (1948-1977).

Cartea merită lecturată pentru a înţelege şi a privi în mod corect, autorul fiind pe alocuri subiectiv, istoria şi evoluţia Bisericii Ortodoxe Române în primele decenii de dictatură comunistă, şi modul prin care Patriarhul Justinian a reuşit să evite, printr-o politică abilă în relaţia sa cu statul ateu-comunist, interzicerea misiunii Bisericii.

Silviu – Constantin NEDELCU

Ana Victoria Sima, Teodora-Alexandra Mihalache (eds.), *Propaganda and Mobilisation in Transylvania during World War I,* Berlin, Bern, Bruxelles, New York, Oxford, Warszawa, Wien, Peter Lang, 2018, 240 p.

The commemoration of the centenary of First World War, has also brought in the Romanian space, like in other ones, the rediscover of the interest for this topic. Among the relevant contributions dedicated to the event, it can be surely mentioned the one coordinated by Ana Victoria Sima and Teodora-Alexandra Mihalache from "Babeş-Bolyai" University, published in 2018 at Peter Lang Publishing House.

The book brings together some of the most important communications presented at *Romanian Historians' National Congress* held in Cluj-Napoca, Romania, on 25–28 August 2016, from the section: *Propaganda, Mobilisation and Population Involvement in World War I*, as it shows the main editor in her foreword (p. 7). The thirteen texts published there offer a complex image about the world from Transylvania from the investigated period. Therefore, as it is shown starting from its first pages:

"This volume of studies speaks about the War of the world and about the world at war. This was the world of Transylvania, a multiethnic province that was still incorporated within the borders of the Austro-Hungarian Monarchy at the start of World War I. Alongside Romanians, who accounted for more than half of the population in the province (54.9%), here lived Hungarians (25.2%), Germans (12%) and other ethnic groups like Serbs, Croats, Slovaks, Ruthenians and Jews, albeit in much smaller proportions. The war came down upon all of them like an earthquake, ravaging lives, ruining hopes, troubling minds and forcibly enmeshing everyone in a collective event that shattered the very foundations of the world. On the eve of the Great War, Transylvania's population comprised over 2.6 million inhabitants. About one million of them were mobilised. Almost half of those recruited were Romanians. The rest was accounted for by the other ethnicities." (p. 7).

The landscape of Transylvania during the First World War starts with the article of Diana Covaci, who comes from the same university with the editors. She speaks in her article about "*The Church's Mobilisation of the Population in Support of the War Effort*" (p. 11-26), offering an interesting approach on the investigated topics. Her research is later completed by the ones of Mirela Popa-Andrei, from "George Bariţiu" Institute from Cluj-Napoca, who speaks about: *"The Priests' Manifold Roles in Transylvania's Romanian Communities during World War I"* (p. 27-51), and Floarea Pop,

who presents the *"Episcopal Circulars as Means of Conveying War Propaganda. Case Study: The Circulars Issued by the Vicariate of Maramureş (1914-1918)"* (p. 51-61).

In the next article, Ionela Zaharia speaks about the way how the relationship between emperor and ASTRA (Transylvanian Association for Romanian Literature and Culture of Romanian People) is reflected in the relations of the aforementioned institution with the military clergy (p. 61-80), while Andrea Dăncilă Ineoan presents the article entitled: *"Looking for Allies in the Enemy Camp. Secret Actions Undertaken by the Romanian Kingdom's Intelligence among their Conationals from Austria-Hungary (1914–1916)"* (p. 81-90).

The book is then continued by the evocation of two important Romanian personalities and their activity during the World War I, namely the one of Ştefan Cicio Pop, made by Corneliu Pădurean from Arad (p. 97-108), and the other of Vasile Mangra, realised by Marius Eppel from Bucharest (p. 109-122). The topic dedicated to the Church and its contribution is then continued by the article of Ioana Mihaela Bonda and Oana Mihaela Tămaş, both from Cluj-Napoca (p. 123-136), dedicated to the Transylvanian clerical elite's Stance on World War I.

In the last part of the book, the editor Teodora-Alexandra Mihalache presents the actions in support of the war efforts in Braşov during 1914 (p. 137-148), Oana Habor about the recollections of the Transylvanian Romanians enlisted in the Austro-Hungarian Army during the Great War (p. 149-160), the professor Nicolae Bocşan, unfortunately passed away maybe too fast, and Mihaela Bedecean presents the text entiltled: *"The Sentiment of Fear in the Great War. An Attempt to Reconstruct the Psychological Mindset of the Transylvanian Romanians"* (p. 161-174), and Ana Victoria Sima presents some examples of letters of ordinary Romanian people from Transylvania at the time of the Great War (p. 175-198). The publication is ended by an interesting approach of Tiberiu Iordan (p. 199-210), who presents some interesting information about the photos taken into the trenches during the investigated period.

Written in a very interesting way, surprising the complexity of the war and the way how it affected all the sectors of life from this time, the book edited by Ana Victoria Sima and Teodora-Alexandra Mihalache, entitled: *Propaganda and Mobilisation in Transylvania during World War I,* is an important tool that should not miss from the library of any historian interested on modern or contemporary history.

Iuliu-Marius MORARIU

Cristian Constantin, *Activitatea consulară la Brăila şi Galaţi (1919-1940)*, Iaşi, Editura PIM, 2017, 248 p.

Cristian Constantin abordează problematica consulatelor din porturile Brăila şi Galaţi (1919-1940)' cu analizarea şi valorificarea informaţiilor unor piloni din domeniul istoriei economice, sociale şi geopolitice din arealul Gurilor Dunării secolelor al XIX şi XX-lea. Autorul s-a remarcat prin publicarea unor studii în reviste de specialitate ale Academiei Romane şi muzee de istorie, precum: Studii şi

Materiale de Istorie Modernă", „Revista Istorică", „Analele Brăilei", „Danubius" etc.

Volumul de faţă este rodul mai multor ani de cercetare în arhivele şi bibliotecile din România, amintind în acest sens fondurile arhivistice conservate de Arhivele Naţionale ale României şi de către Arhiva Diplomatică a Ministerului Afacerilor Externe.

Cartea întruneşte criteriile unei lucrării ştiinţifice prin recursul la referinţe, conform normelor Academiei Române, şi o bibliografie vastă, formată din surse arhivistice din România şi lucrări de specialitate. Volumul este structurat pe 6 (şase) capitole, divizate la rândul lor în mai multe subcapitole şi dispune de o amplă bibliografie şi anexe documentare uinedite.

Ca urmare a unei căutări permanente a Rusiei de a avea ieşire la mările permanent navigabile din sudul său, dar şi dorinţa ţarilor de a controla Strâmtorilor Bosfor şi Dardanele, obiectivul volumului de faţă este consolidat de problematică ataşaţilor diplomatici străini din porturile Galaţi şi Brăila[12].

Deşi nu exista studii concrete asupra activităţii ataşaţilor diplomatici străini la gurile Dunării în perioada interbelică, acestea sunt surprinse dispersat de către: activitatea Comisiei Europene a Dunării, marile momente ale istoriei diplomatice interbelice, elemente de drept internaţional, diplomatic şi consular, care ţin de statutul juridic al navigaţiei pe Dunăre.

Se remarcă folosirea în cadrul documentării a surselor indedite utilizate de literatura de specialitate din cadrul fondurilor: Prefectura judeţului Brăila şi Serviciul Judeţean al Arhivelor Naţionale Brăila, Fondul Comisiei Europene al Dunării de la Serviciul Judeţean al Arhivelor Naţionale Galaţi, dar şi utilizarea unor materiale arhivistice din fondul *Cabinet Papers* ce aparţine deţinătorilor publici ai arhivelor din Regatul Unit al Marei Britanii şi Irlandei de Nord şi alte fonduri arhivistice din Olanda.

În realizarea prezentului volum, au fost folosite de asemenea o serie de surse externe în format electronic ale unor publicaţii similare „Monitorului Oficial al Romaniei" cu scopul identificării datei la care s-a emis *exequator*-ul din partea suveranului/preşedintelui statului pe care (vice-)consulul urma să-l servească într-un din porturile Brăila sau/şi Galaţi.

De asemenea, s-au cercetat într-o manieră amplă anuarele locale, precum: *Anuarul General al judeţului şi oraşului Brăila, 1922*; *Anuarul general al judeţului şi oraşului Brăila* ediţia 1937-1938; dar şi revista de cultura regională „Analele Brăilei"[13]. Volumul editat de Horia Brestoiu, *Acţiuni secrete în Romania în preajma celui de al doilea Razboi Mondial* (apărut la Bucureşti în 1973), ce ilustrează activitaţi de spionaj în preajma celui de-al Doilea Război Mondial, explică activitaţile scecrete desfăşurate

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[12] Prima încercare de a crea o sinteză asupra desfăşurării activităţii consulare la Galaţi, în prima jumătate al secolului XIX, este realizată de Ana-Maria Cheşcu, *Reprezentaţe consulare europene la Galaţi în prima jumătate a secolului al-XIX-le (Franţa, Anglia, Sardinia),* Iaşi, Editura PIM, 2015.
[13] "Analele Brăilei" (1929-1940) cuprinde studii de istorie locală. Cele mai relevante studii sunt cele care privesc activitatea portuară economică şi ale docurilor Brăilei, elaborate de către Paul Demetriad şi Vasile T. Ciobanu.

de ataşaţii diplomatici străini din arealul gurilor Dunării după izbucnirea ostilităţilor la nivel european în septembrie 1939.

Studii asupra comerţului României şi navigaţiei Dunării maritime au fost elaborate de Bogdan Murgescu (*România şi Europa. Acumularea decalajelor economice (1500-2010)*, Iaşi, 2010), Arthur Tuluş (*Situaţia refugiaţilor în judeţul Covurlui între 1939-1940*, în „Analele Universităţii Dunărea de Jos din Galaţi, seria XIX- istorie”), Alexandru David (*Aspecte ale traficului naval derulat prin portul Brăila între anii 1920-1928,* în „Analele Universităţii Dunărae de Jos, Galaţi, seria XIX, istorie”, an IV, nr.4, 2005), Silviu Miloiu (*România şi Ţările Baltice în perioada interbelică,* ediţia a–II-a, Târgovişte 2012), Leontin Negru (*Identităţi etnice la Dunărea de Jos şi ultimatumul sovietic (23 august* 1939-28 iunie 1940) în „Analele Universităţii Dunărea de Jos din Galaţi, seria XIX-istorie”, an IV, nr.4 2005) şi Alina Stoica (*Relaţii diplomatice romano-portugheze 1919-1933, Martinho de Brederode, ambasador la Bucureşti*, Oradea, 2011).

Volumul de faţă prezintă în structura sa logică şi metodologică elemente cât mai clare asupra acestui spaţiu aflat sub influenţa unui astfel de fluviu, astfel: „Nu se află act mai de seamă din viaţa noastră naţională, nu găsim pagină din istoria trecutului nostru în care sa nu găsim pomenit numele acestei ape, care ne scaldă ţara, ne-a ocrotit şi ne dă viaţă[14]”.

Primul capitol vizează geneza intereselor politice şi economice străine de la gurile Dunării. Al doilea capitol vizează date despre consulii şi detaşaţii diplomatici care au avut o importanţă aparte în istoriografie.

Capitolul trei evidenţiază rolul pe care l-au jucat diplomaţii străini în comerţul şi navigaţia hinterlandului danubian, şi de asemenea vizează referiri la arhivele locale.

Sunt urmărite domeniile de activitate economică, comercială, de navigaţie, juridice şi sabotajele unor consuli străini, precum: membrii familiilor Vuccin, Boscoff, Mendl, Grupper, Corbu.

Capitolul patru aduce în prim-plan investigaţii privind acţiunile de propagandă ideologică, spionaj şi sabotaj la care au participat consulii străini din Brăila şi Galaţi. Relaţiile dintre ataşaţii diplomatici şi autorităţile locale sunt analizate în capitolul cinci, evidenţiind munca depusă de Muzeul Brăilei „Carol I” cu privire la editarea a două volume dedicate etniilor din oraşul Brăila[15].

Ultimul capitol vizează activitatea consulară a consulului Portugaliei în oraşul Galaţi, în special al consulului Cristopher Macry, remarcându-se nevoia Portugaliei în interbelic de a găsi noi pieţe de desfacere, dar şi de import a produselor alimentare la un preţ scăzut.

Trebuie precizat că produsele erau pentru piaţa internă şi nu se viza ca obiectiv metamorfozarea porturilor Lisabina şi Porto în antrepozite de produse româneşti.

Acest studiu aduce în prim-plan activitatea diplomaţilor străini la gurile Dunării, într-o lume aflată în căutare continuă a identităţii la finele Primului Război

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[14] Eugen P. Botez, *Cum se desleagă chestiunea Dunării,* p.8.

[15] *Un grec.. doi greci.. trei greci.. Brăila*, editori Camelia Hristian, Ghena Pricop, Brăila, Editura Istros a Muzeului Brăilei, 2009; *Grecii, Evreii, Ruşii lipoveni, Turcii…Brăila. Reactivarea memoriei culturale a oraşului*, editori: C. Hristian, G. Pricop şi E. Smaznov, Brăila, Editura Istros a Muzeului Brăilei, 2012.

Mondial, transformand arealul Dunării maritime într-un factor cheie al geopoliticii internaţionale.

Elementele de noutate ale acestei cărţi îşi găsesc resursele în exploatarea unor surse arhivistice care pană la prezentul volum nu au fost supuse cercetării. Ataşaţii diplomatici de la Galaţi şi Brăila au vizat necesitatea de a controla mediul financiar-local de către Marile Puteri, în special mediul comerţului, astfel consulatele străine amplasate pe arealul acestui fluviu nu au fost influenţate de politica externă-romanească, ci de nivelul ridicat al comerţului dunărean.

De asemenea, consulatele străine au dispus de un rol multiplu, ele ajutând totodată şi la răspandirea în rândul populaţiei a unor idei extremiste sau spiritul de solidaritate, sidincalism şi grevă. Prin urmare, Dunărea a reprezentat un factor de comunicare şi de influenţă esenţial, aceasta fiind nu numai „o arteră navigabilă", ci şi un mijloc de „întrepătrundere a ideilor"', concluzionâd astfel asemenea autorului, că cine controlează comerţul are influenţă şi asupra oamenilor.

Isabela HARŢUCHE

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