НОВІ ПЕРСПЕКТИВИ В АНГЛІЙСЬКІЙ ФІЛОЛОГІЇ ТА НАВЧАННЯ АНГЛІЙСЬКІЙ МОВІ

КОЛЕКТИВНА МОНОГРАФІЯ

Нові перспективи в англійській філології та навчання англійській мові[Текст] : колективна монографія / [авт. кол. : Т. В. Коноваленко, Г. В. Матюха, І. О. Баранцова та ін.]. – Мелітополь : ТОВ «Колор Принт», 2019. – 184 с. – ISBN 978-966-2489-95-8.

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Монографія презентує колективну роботу викладачів кафедри англійської філології та методики викладання англійської мови Мелітопольського державного педагогічного університету імені Богдана Хмельницького в руслі загальнокафедральної тематики. Статті підпорядковані проблемі пошуку нових перспектив англійської філології та викладання англійської мови.

Праця може бути використана фахівцями з лінгвістики, викладачами, студентами-філологами при підготовці до навчального курсу з основної іноземної мови та теоретичних дисциплін з основної іноземної мови.

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INTRODUCTION

In today's global society many learners are facing the challenge of obtaining Bachelors' and Masters' educational programs in a language other than their mother tongue. To enable learners to fully participate in both the academic and social aspects of university life, educators need to recognize how this phenomenon influences teaching and learning and to identify ways of supporting language development.

That is why the urgency of this work comprises the extreme need for implementing new approaches to the process of future teachers and interpreters' training English as second language for professional activities. They lead to the use of innovative teaching methods and techniques for foreign languages, including English at a university. We are sure that the combination of innovative teaching methods with the most effective traditional ones will provide a new, time-appropriate format of the future professionals' training for teaching and translating or interpreting in a multicultural society.

The teachers' professionalism is expressed in their key function – that means to create the system of skills and to develop students' professional competence. The second, equally important, is the function of transforming the object of education (student) into a subject of self-education and self-development. The basis of these two functions is the process of forming the students' needs for self-education, teaching them to set themselves objectives and solve them. Thus, the pedagogical aims automatically transform into the aims of the student.

University teachers should realize key objectives which mean providing future specialists with core awareness; ensuring the effectiveness of the educational process; forming students' skills for self-education; educating a fully developed, competent and cultural person.

This monograph is the result of Bohdan Khmelnytsky Melitopol State Pedagogical University scientific investigation aimed at improving future teachers' and interpreters' education for further effective professional activities.

CHAPTER 1
LANGUAGE TEACHINGSTRATEGIES, IDEAS AND TECHNIQUES HELPFUL TO IMPLEMENT THE NEWEST TEACHING METHODS AND FORMS INTO SCHOOL AND UNIVERSITY PRACTICE

1.1. The Concept of the English-speaking Communicative Competence Formation of the Philology Faculty Students by means of the course "Linguistic Country-specific Studies"

Baiteriakova Natalia

The urgency of the study is explained by the fact that the existence of any language is impossible without the existence of a society that uses it. This common truth, at first glance, reflects the essence of the curriculum, "Linguistic Country-specific Studies", and relates to any country and its language. All spheres of human existence show their interconnection with linguistics: geography and topography, economics, history, culture, literature, judicial systems, folk rituals and customs – all of these are expressed in the language, and therefore reflected in it. No significant process or event of the physical space overlooks the linguistic space.

The "Linguistic Country-specific Studies" course study allows students to feel the specifics of the language being studied profoundly, to follow the etymological aspects of thematic vocabulary formation, to enrich their vocabulary, to orientate themselves in foreign literature and periodicals. The given aspects directly contribute to the formation of students' foreign language communicative competence. Thus, the question concerning the search and application of modern and effective technologies for studying this course arises.

Recently, a number of methodological publications for "Linguistic Country-specific Studies" study have been proposed in Ukraine. Each of the authors presents his own vision of the training appliances and the course on the whole, reflected in its structure, sequence and methodological approaches to the study. In this respect, some publications specific ate on the country-specific material only, revealing the peculiarities of national traditions and the contemporaneity of English-speaking countries, while the others highlight the interconnection of cultures that influence the development of the English language. As a rule, the lexical component is not the main focus of the training appliances; it only helps to consolidate the studied material. Much attention is paid to such general subject areas as geography, history and ethnography of the English-speaking countries.

The question arises as for the application of the Linguistic Country-specific training conception, which will allow not only to master the basic information about the country being studied, but on its basis to reproduce the notion of the peculiarities of the formation of the modern lexical structure of the language by the various thematic groups; to develop the skills of fluent and conscious use of

linguistic country-specific information in the process of oral and written communication in English.

The purpose of the study is the development of educational technology that not only reveals the main information about the United Kingdom of Great Britain and Northern Ireland, where the English language originated, but also contributes to the students' foreign communication skills formation.

The Linguistic Country-specific training conception is based on the main position of country-specific studies, which involves the ensuring of the communicative competence in intercultural communication acts through adequate perception of the interlocutor's language and understanding of the original texts. This determines the need for the formation of students' Linguistic Country-specific competence, which is an integral part of communicative competence. The necessity of the language units study, which most clearly reflect the national peculiarities of people's culture and the environment of people's existence, is connected with the defined purpose. Therefore, Linguistic Country-specific studies serve as a logical basis not only for linguo-didactics, but translation as well. For an accurate translation, it is necessary to understand the foreign language comprehensively with all the nuances of meaning, including subtext and author's hints, in order to select the corresponding equivalents in the language of translation according to the addressee.

The reflection of the conception of the students' linguistic knowledge competence formation is presented in the author's textbook "Linguistic Country-specific Studies. Great Britain", which came out in 2017. The manual was created for the same course of study taught to students of higher educational institutions specialties: "Secondary education. Language and Literature (English)", "German Languages (Translation Inclusive)", "Secondary Education. Geography and English". Corresponding to the general standards, it discloses the basic information concerning the United Kingdom of Great Britain and Northern Ireland, where the English language originated.

It is important to understand that the linguistic characteristic of a word is significantly different from the commonly used one. Under a certain term not only the direct denotation is usually understood, but also the cognitive-semantic field in which the lexeme is located. The boundary between the concept and the term in this case is almost eliminated: by studying the term, the linguist has to deal with all the possible associations and connotative ties that this term generates. In this respect Linguistic Country-specific Studies as a discipline uses this way of interpreting and perceptions of the word, covering all possible meanings of the word and applying knowledge of psycholinguistics and cultural studies. This approach is extremely important, since it allows avoiding most problems with the difference between lexical and contextual word meanings.

The content of the linguistic study preparation can be divided into 8 main themes; namely, they correspond to the sections, consistency, structure and content of the textbook. Each section contains theoretical and practical part.

The theoretical part of the sections contains authentic English texts, selected from a variety of professional editions and English-language online resources. First

of all, they are distinguished by significant informativity, the availability of the necessary terminology and nomenclature base. The texts are adapted to the content for the purpose of professionally oriented English language teaching and according to the specific level of students' knowledge of a foreign language. To facilitate the work thematic vocabulary has been selected in the texts.

The theoretical part of the sections allows comprehending Great Britain from different angles of view, while learning the specific vocabulary. Along with the well-known information, the text reveals some stereotypes and misunderstandings about the country (for example, the difference between the United Kingdom, Britain and England). The illustrated materials are supplemented with informative notes: due to this, specific theses are correlated with specific images.

Each text of the theoretical part begins with a block of thematic questions for preliminary discussion, intended to update students' background knowledge and direct their thoughts on the study of this theme. At the end of the theoretical block, detailed self-checking questions are provided for the self-testing of the mastered material.

The practical part of each section is constructed according to the single scheme. It contains 7-8 tasks (the system of which has been worked out by the authors) aimed at the development of students' creative language, formation of the ability to self-analyze the country research literature, development of the skills of the English-Ukrainian and Ukrainian-English translation of texts, the use of the acquired knowledge to express their thoughts.

The first task of each practical block is aimed at the phonetic drilling of the proper nouns by the relevant theme. The practice of teaching the discipline demonstrates some difficulties encountered by students in the pronunciation of terms and proper nouns. This problem is solved by providing the recipient with the transcription that eliminates all inaccuracies and phonetic errors.

The second task involves searching for the thematic vocabulary and its further commenting in the linguistics vocabulary. As the experience shows, the work with such vocabulary allows students to master the new vocabulary and proper nouns better, to orientate themselves proficiently in the texts and literature on Linguistic Country-specific studies. Students who make such vocabularies receive more comprehensive knowledge of the course, and, accordingly, the best grades.

The third task is aimed at developing skills to explain the basic terms and concepts in English. Besides the evident development of coherent speech, this kind of work also raises the level of general perception of the given topic, establishes cause-effect relationships and helps students to find certain contiguity between different lexical categories. During practical classes in a group this task can be used in the following way: the first student explains the first term of the proposed thematic group of terms; the second student explains the following concept and relates it to the previous one; the third student picks up this logical chain, and so on.

The fourth task is intended to consolidate the ability to formulate questions regarding a specific concept sphere. The terms mentioned in the task usually have a broad lexicosemantic field of application, so for their explanation specialized

vocabulary from different spheres can be used. For example, the historical event can be described from the position of geolocation (the question "Where?"), the time of action ("When?"), the description of the immediate course of events ("What?"), the definition of persons who took part in them ("Who?") and the impact that these events had on subsequent history ("How?").

The fifth and sixth assignments provide systematization of theoretical information by filling in a variety of tables. In practical terms it has been proved that the information systemized by the student to the table by himself is memorized much faster than the whole handwritten text (for example, the lecture notes).The proposed tables not only categorize the acquired knowledge, but become useful when preparing for a test or an exam as well. According to the subject matter, the tables may contain terms, names, dates, or periods.

The seventh task contains the Ukrainian-language Linguistic Country-specific studies text, the content of which must be translated into English using a certain plan, which involves expressing one's own attitude to the content. Students not only practice the translation of the authentic text, but also consolidate the results of the first three tasks, actualizing the specific lexical layer. Moreover, the texts provide an example of "real" application of the studied terminology: new lexemes will cease to be just a "vocabulary burden" and will be embodied in the active vocabulary of students. Since the passages selected for translation are sometimes distinguished by their fiction literature content, the translations may involve the cases when the student will have to translate certain tropes.

The eighth task is aimed at preparing oral reports in accordance with the proposed illustrations of the country-specific-studies' theme, using the knowledge gained from the theoretical part, the thematic vocabulary and the given thematic clichés. The knowledge and skills acquired during the accomplishment of this task are to embody in students' active vocabulary directly: the coherent speech will become more natural, and the written works will resemble a piece of fiction. More than that, the studying of clichés will allow students to understand authentic English texts better, where certain phrases have non-typical translation in accordance with the context.

To determine the level of the theme mastery at the end of each practical block there have been provided self-checking tests concerning theoretical knowledge and tests aimed at working with thematic vocabulary. The generalizing test contains 20 theoretical questions aimed at verifying students' knowledge of the factual material. It is significant to note that the questions are not just taken out of context or copied from the theoretical section: in order to provide the correct answer, the student must fully understand the crux of the problem and the actual difference between the options of the answer.

The cluster of tests for summing up the thematic vocabulary is divided into several parts. In the first part the recipient should choose a synonymic expression that describes the selected term in the sentence best. The given task promotes logic connections and hastens the students' memorizing of the new concepts. In the second task the students are supposed to complete the excerpt from the thematic text, adding the suggested words to the specified spaces correctly. The words are

given in the required form (for example, the plural form of the nouns, the tenses of verbs), so the students are only to arrange them correctly in the text.

The third task is aimed at establishing the correspondence between terms and their definitions. As a rule, the nouns from thematic vocabulary are given for the check. The fourth task is based on the knowledge gained from the first one: students are to group the terms in accordance with several thematic groups. Besides the obvious activation of logic connections, this test helps to categorize the information gained during the study of the section. The fifth task functions according to the similar principle: students find synonyms among the terms, presented in a scattered way, and systematize them. The sixth test in its algorithm somewhat resembles the second one. Though, in this case, ten sentences not related to one another are given instead of the whole text. The students' task is to insert the proposed terms into spaces correctly.

The variety of types of tasks not only activates intellectual processes but also helps to sum up world-view information, expand the range of vocabulary, as well as the ability to build cause-effect relationships. The information that is necessary for the successful completion of the tasks is carefully selected in accordance with the criteria of relevance, the interconnection of training courses, the compliance with the linguistic-knowledge norms, etc.

The mastering of theoretical material and the practical tasks of the textbook will help students to develop the following professional competencies:

• the comprehension of geographical features, history, economy, political system, culture and customs of the country being studied;

• the ability to integrate information from various scientific fields and disciplines to understand the country-specific and cultural features of the language of study;

• the comprehension of the peculiarities of the formation of ethnographic and idiomatic vocabulary on the basis of analysis of the historical development of the country the language of which is being studied;

• the ability to apply linguistics knowledge in the English language learning process;

• the ability to develop associative and critical thinking based on the realities of the country being studied;

• the ability to creative and searching activity in the educational and professional communication process;

• the ability to further professional self-improvement;

• the comprehension of ethical and moral norms of behavior, adopted in a society of another cultural type, and models of social situations;

• the ability to intercultural communication;

• the ability to communicate fluently in English with the use of country-specific vocabulary and terminology;

• the ability to overcome the influence of stereotypes and to conduct intercultural dialogue in general and professional spheres of communication;

• the ability to use discursive senses and meanings in the communicative process.

Novelty of results. The scientific novelty is to develop a model for raising the level of professional Linguistic Country-specific competence of future specialists, which is carried out on the basis of interdisciplinary, competent, person-oriented approaches and application of the author's textbook "Linguistic Country-specific Studies. Great Britain".

The practical value is the possibility of using the proposed methodology and the textbook for conducting seminars and *students'* self-studying in the "Linguistic Country-specific Studies" course at higher educational institutions (HEIs) in order to enhance the quality of knowledge.

The obtained results enable to develop one of the ways of solving the problem of competitiveness of HEIs' graduates, which is conditioned by the society needs for qualified specialists who are able to solve professional tasks systematically, interacting with each other, capable of effective work in a specialty, ready for permanent professional growth, social and professional mobility.

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1.2. Methodological Guidelines of Dialogisation of Cultural and Educational Practices

Barantsova Iryna

In modern conditions all the various external manifestations of the spiritual essence of a person are complicated by the lack of development of target objects, principles, potential of cultural-educational and pedagogical means of harmonizing the interaction of people, in which the first place is asserting the dialogic style of life of the subjects involved in cultural and educational space. Extremely important theoretical foundations for overcoming the contradictions in this process are studies in which the methodological ideas of dialogue as a way of being and dialogical understanding are substantiated (M. Bakhtin, V. Bibler, H. G. Gadamer, G. Dilthey, P. Rickor, F. Schleiermacher, etc.), which explore the problem of understanding in detail. The problem of dialogical understanding as a way of being, which leads to the spiritual growth of a man and the question of dialogical

ontology, is disclosed in the writings of M. Buber, F. Rosenzweig, et al. The concept of "dialogical situation" and its essential characteristics were outlined by Y. Bogachinska, the implementation of the principles of dialogue in cultural and educational practices – by V. Bieberer, N. Bourbules, P. Kendzor and others.

The dialogue, in our opinion, as a construct of understanding, is within the limits of constructivism to be the basis of the theoretical and methodological support of the spiritual development of a man.

Definition of the earlier nature of the dialogue, from a philosophical point of view, as an element of the theoretical, methodological, spiritual and ethical principles, in particular as a fundamental principle that is subjectively a fundamental requirement and a prerequisite for the thinking and behavior of the individual (maxim), and objectively leading the spiritual and practical norm of human co-existence [25, p.26], makes it possible to conclude that such a methodological guideline is not leading in existing cultural and educational practices that remain beyond the scope of dialogue, without the use of dialogue in the cultural and educational process.

In this way, their essential characteristics are not disclosed, and, therefore, the possibilities of influence on the cultural and educational situation to a large extent do not unfold. Moreover, if one or another of the dialogue remains beyond the actual problems of modernizing modern education and the "knowledge society", the general feature of which, according to S. Proletov, is "... a profound transformation of knowledge into various information constellations and the primacy of flexibility and speed of operation from information on conventional intellectual procedures and practices [19, p.7-24], then it cannot be considered a complete process of human spiritual development. Since the philosophers' postulate about the cultivation of a cultural person remains unchanged, the theoretical justification of the anthropological movement of a man from knowledge (in its broad substantive content as meaning) to the intellectual-ethical and spiritual interaction of the subjects of the world is needed.

The objective of the article is to reveal the main characteristics of the dialogue and to analyze the methodological orienteers of diazotization in cultural and educational space.

On the basis of the analysis of only encyclopedic editions most commonly used by the representatives of humanities, it was possible to highlight some significant moments of both the essential and existential content of the dialogue. Almost all dictionaries, indicating the Greek origin of the concept of "dialogue", literally reveal it as a conversation, presentation of the problem, the exchange of replicas, etc.; in this sense there is a need to speak about terminological interpretations, which this concept acquires in specific scientific theses: as a separate genre of literature, including philosophical one; as the disclosure of a topic in a conversation of two or more persons; as one of the forms of art to conduct a conversation (V. Kokhanovsky); as a form of progressive development of the cognitive process, when the movement to the desired result is carried out through interaction, different points of view (E. Rapatsevich); as a form of communication between people, when the meaning varies depending on the

purpose of communication (M. Bulatov), etc.; it is this reduction that identifies the dialogue with almost all conversations.

It is also necessary to focus attention on the functional purpose of the dialogue, namely on its definition as a goal (deliberately chosen image of the intended result) and as a mechanism of transformation of the world that infinitely creates new goals (goal-setting). In this sense, it appears necessary to turn to the founders of the dialogue, Socrates and his followers, who unfolded the dialogue to its high degree of perfection on the basis of finding out the essence of one or another concept by means of questions and answers in which the main thing was not knowledge as such, but wisdom as a way of life, as its meaning (how to live, on what concepts).

Since that time, terminology and conceptual dialogue has changed, according to many scholars (M. Bulatov, V. Tancher, V. Andrushchenko, etc.), was enriched by L. Feuerbach, M. Buber, M. Bakhtin, K. Apel, J. Habermas (according to the latter within the framework of communicative ethics, the dialogue was understood as a discourse of a theoretical and analytical procedure, as a method of scientific analysis of a complex of problems with the accentuation of prudent, logical, conceptual elements and analysis tools, provided that they are supplemented by different approaches, interpretive insight, value correlation, rhetorical power, etc.).

However, as noted above, its original goals are: the content of dialogue as a form of dialectics, a means for defining concepts as a method of finding truth, which often remains beyond the comprehension of phenomena and is replaced by the analysis of many existential, practical actuals, etc. Therefore, remembering Socrates, who considered the dialectic to be worthy of the only human problem, its morals and, unlike the Sophists, who first laid the basis for the dialogue as a logical operation and a way of philosophizing and even the "middle" art of the birth of truth in human consciousness (Mayevics), his positions should be considered imperative.

It should be noted that in present conditions of the communication of different cultures, each of which is unique, without a "dialectical dialogue", as the prevention of the destruction of cultures in general, the absorption of certain cultures more technologically developed and, moreover, the promotion of the preservation of cultures and the enhancement of cultural heritage and the creation of a "cultural circle" is not possible. This has particular significance with regard to the dialogue that addresses spiritual values, which, in our opinion, has not yet been fully involved in a large-scale social dialogue and in cultural and educational process.

It is for this purpose that in the educational and cultural environment where there is a collision of various scientific, philosophical and religious discourses and where a certain continuum is born, such as the unity of institutions of education, science and culture, as the unification of the interests of various cultural identities, as the unification of personal, group and universal human positions, we should implement the idea of polydiscoursivity. It suggests that perception of one or another phenomenon is possible only in the intersection of various communicative practices, and when the phenomenon of inter-religious, intercultural dialogue

forms the basis for establishing multicultural stability, tolerant socialization of the individual, and the dialogue becomes in fact a polylogue and a way of finding, in our opinion, interculturalism.

In this sense, the fundamental question is the use of various discourses that have a certain social significance and specificity in dialogue, since "discourse" in scientific literature is defined as "linguistic activity regulated by socio-cultural codes (rules, traditions and values) of a particular social practice (science, justice, medicine, religion, politics, education, etc.), through which people – within the limits of this practice – produce, use and broadcast socio-cultural meanings, models of social experience, realize their own objective and / or communication needs" [16, p.37].

Thus, a scientific discourse aimed at an efficient process of creating, translating, and using knowledge and, in our opinion, until recently, according to its most active representatives, is most productive in finding the truth, because it implies: objectivity, installation in search truths, conceptuality (theoretical), empirical, logical, methodological, substantiation, critique and creativity.

The study of the works on intercultural dialogue, referred to above, made it possible the provision that scientific discourse is focused on the rational organization of communication and its social effectiveness, on the disclosure of ideological contradictions, based on the following principles:

– the principle of cognition, according to which the modality of discourse is realized in the space of subject-object relations and evaluated in terms of the classical concept of truth ("true" or "false"), which differs from the communicative modality of the pragmatic theory of truth ("effective" or " ineffective");

–the principle of reflexivity and objectivity of discussion, which manifests itself in the rational conceptual nature of the process and the result of communication, in the transition from ordinary consciousness to rational one during the dialogue;

– the principle of systematic and organized dialogue, which organically combines all levels of human consciousness (public, personal);

– the principle of a high logical culture of dialogue, which involves knowledge of the laws of formal logic and rules of reasoning, the opposition to manipulative techniques in communication, as well as the criterion of seriousness, the inadmissibility of irony in relation to the sphere of sacred view;

– the principle of objective unity and functional complementarity of the positions of the parties in the dialogue, based on the idea that all social institutions in society (religion inclusive) form the functional integrity of society, mutually reinforcing each other, solve common problems and have a common goal – a stable civil democratic society with high morality;

– the principle of scientific and historical ways in the conduct of dialogue, the inadmissibility of non-scientific, non-historical arguments in the dialogue of religions, taken from questionable sources both to the religious audience and to the scientific community;

–the principle of deideologization, when the model of dialogue is based on deideological practice, on non-political engagement and on the avoidance of

manipulative schemes and techniques by different ideologues of politicized consciousness (the concept of state religion, world domination of religion);

– the principle of demythologization, the overcoming of value-emotional representations (mythologeme), which are manifested at the level of social psychology, mass consciousness, for example the existing belief that in Islam the spirit of aggression and evil prevails, that the woman is enslaved there, that Christianity is degenerated, there is polytheism and paganism, etc.);

– the principle of emotional and psychological support of the parties in the dialogue, support of psychological comfort and empathy.

In a somewhat different aspect, these authors traditionally present the tradition of philosophical discourse in a dialogue that dates back to antiquity – from the mayevtics of Socrates, and is now represented by the works of F. Rosenzweig, O. Rosenschtock Hussy, F. Ebner, M. Buber, M. Bakhtin et al. In contrast to the scientific and religious discourse involved in the dialogue, philosophical discourse is fundamentally polyphonic, pluralistic, subjected to various epistemological, methodological, and value-setting approaches that fundamentally differ, but keep "definitive correctness and logical coherence" [16, p.37].

In general, the specifics of philosophical discourse are summarized by the authors to the following principles:

– the principle of philosophical pluralism, the plurality of different approaches to understanding problems with the condition of respect for religion and the different views of subjects of dialogue;

– the principle of the interdependence of the parties to the dialogue in relation to the ideological completeness of views, which implies the emergence of a commonality of the semantic space of the parties ("I and the Other"), during which both participants of the dialogue recognize "Another as a neighbor" or within the limits of the religious concept, when they are "in God", or in the personal concept, when a person can become a personality only among other persons and the integrity of the identity of a person depends on the integrity of the consciousness of society and other personalities [2];

– the principle of humanism, respect for human rights in all his individual identities, the assertion of the right to self-determination, freedom of thought, the realization of their abilities and their religious identity;

– the principle of the aspiration of human harmony with nature and with society, progress, understanding of the value of all living, ideology of non-violence, self-restraint instead of consumption [22];

– the principle of tolerance, behavior, customs, feelings, beliefs, thoughts and ideas, which allows the parties to accept and understand each other (this principle is based on the following axioms: the presence of socially significant differences in the parties of the dialogue; overcoming the feeling of hostility to others (the axiom of overcoming negativity); the refusal of violent manipulative methods of rejection and suppression of others (the axiom of non-violence); overcoming alienation and conflict (the axiom of compromise); awareness of a common living and a common identity (the axiom of value identity); the general rejection by the parties of the

dialogue of the violation of morality, human rights and freedoms (the axiom of evaluation), the deduction of tolerant consciousness from the rules of socio-economic and legal behavior of citizens (the axiom of social relativism) [2];

– the principle of "extravagance" (M. Bakhtin), which makes it possible to use the life world of another person, with a subsequent return to his worldview that allows the subject to complete the perception of another person in a holistic manner, as a result of which this cognitively enriches and ethically determines the attitude to this person, creating the preconditions for interaction with him [15, p. 67-72];

– the principle of categorical philosophical language (in dialogue, philosophical discourse it has an advantage over other discourses, having the greatest degree of reflection, penetration into the essence of the problem of dialogue on the basis of categories as extremely abstract concepts (essence and phenomenon, general, special, individual, content and form, abstract and concrete, etc.).

Thus, only the most general dialogical principles of philosophical discourse are listed. In each particular case of philosophic schools of dialogue (M. Heidegger, F. Rosenzweig, A. Rosenscht Hussy, F. Ebner, M. Buber), it is possible to take on the methods used by them. In general, one can conclude that not only interreligious dialogue, but also any socio-cultural dialogue can only effectively be realized on the basis of philosophical discourse, which removes denotations and connotations of other discourses participating in the dialogue, due to its most abstract and reflexive nature.

With such a characteristic of discourse you can agree, but under certain conditions: firstly, one cannot refuse any discourse in dialogue, since the goal of dialogue is understanding, and discourse is not a formal phenomenon: it represents a particular type of worldview, that is, attitude towards the world; consequently, if different positions are not articulated in the interaction, to find an understanding and consensus in the dialogue; and secondly, discourse is the result of the knowledge of the world of each type of worldview, therefore, the picture of the world becomes much more complete due to the polydiscoursiveness; thirdly, you cannot simultaneously and quickly teach different people the best ways to understand the world.

That is why the problem of discourse should be translated into a plane of cultural and educational space in which the educational discourse prevails, the essence of which is not defined by E. Dobrenkov as a formalized system of transfer of knowledge, but as a problem field for the development of subjects of the discourse of educational and scientific knowledge, which testifies about their temporary status as agents of cognitive dialogue or the information process of knowledge exchange [8, p.14].

The content of educational discourse is manifested in the search and implementation of cognitive and communicative means that represent the professional, cultural, social ideals of education and construct professional, socio-cultural, personal identities. The analysis of numerous literatures makes it possible to name the following principles of such discourse:

– the principle of creative learning (if the purpose of scientific discourse consists in the production and systematization of objectively true knowledge about the world, their practical use, and also in the invention of research methods, the purpose of educational discourse is to transform and translate the received scientific knowledge to the younger generation in creative formation interest in its inclusion in intellectual and social activities, in orientation not only on the completeness of the translated knowledge, but also on its accessibility to the addressees);

– the principle of socialization, the inclusion of the individual in an integral system of social relations, including through the mastery of various kinds of discursive practices in order to create a more general discourse field in which targeted socialization and inculturation of individuals are carried out;

– the principle of personal development, based on the postulate of incompleteness of the ideal project, which is a person in the present and in the future, one of the potential of which is an open attitude to the world and creative dialogue interaction with the world;

– the principle of the unity of the educational space. Proceeding from the multicultural environment of the corresponding space, all its parts, secular and religious education systems form a unified integrity in the relationship of trends: the integration of parts of the system through the universalization of scientific knowledge and the differentiation of parts of the system through regional traditions and ethnoconfessional identity;

– the principle of educational competence, which contains a set of pupils' competences in the sphere of cognitive activity within the framework of socio-cultural dialogue with elements of logical, methodological, general education and social activity, as well as system integrity with value-oriented, general, cultural, informational, communicative, social and religious competences;

– the principle of socialization as an active, effective desire to find a common sense plane that will become the place of voluntary involvement of the participants in the dialogue as higher religious values and participation in a single event;

– the principle of polydiscoursiveness, which involves mastering hermeneutics as a reading of various linguistic practices (scientific, philosophical, literary, religious, etc.) for an adequate understanding of the sociocultural traditions of society. Thus, educational discourse is important in the field of dialogue, since it adapts other types of discourses to the consciousness of its participants, including them in creative self-expression and reflection of the themes of the dialogue.

This is the way in which the principle of recognition of the monotheistic nature of the religion can proceed. First of all, it should be noted that a complete education cannot be built, leaving out the constitutive factors of influence on the spirituality of a man, because the changes taking place now in the world environment are increasingly "compressing" the cultural space by expansion of interconnection, interdependence of different countries, peoples, cultures (national, ethnic, gender, political, economic, religious, etc.). At the cultural level, humanity cannot be interested in finding an agreement, consent in resolving controversial

issues, preventing the escalation of violence in resolving controversial issues, which may lead to conflicts and other threatening phenomena.

Moreover, if one understands the discourse (from the Latin discere to wander) as "an orally or in writing an articulated form of objectification of the content of consciousness, which is determined by the type of rationality dominant in a certain sociocultural tradition [17, p.148].

First of all, it should be noted that full education cannot be built, leaving beyond the limits of the constitutive factors of influence on the spirituality of a man, because the changes taking place now in the global environment are increasingly "compressing" the cultural space by expanding the interconnection, interdependence of different countries, peoples, cultures (national, ethnic, gender, political, economic, religious, etc.). At the cultural level, humanity is interested in finding an agreement, consent in resolving controversial issues, preventing the escalation of violence, which may lead to conflicts and other threatening phenomena.

Moreover, if one understands the discourse as "an orally or a written form of objectification of the content of consciousness that is determined by the type of rationality dominant in a certain sociocultural tradition, then discourse is always governed by sociocultural codes (rules, values, ethos) of a certain social practice (education, science, law, medicine, politics, economics, religion, etc.).

Consequently, the scientific discourse in the dialogue focuses on the rational organization of communication and its social effectiveness, but its representatives are obliged to "remove" ideological contradictions and to carry out the proliferation of the principles of cognition, reflectivity and objectivity, to provide a high logical culture, target unity and complementarity of positions in the sub dialogue, as well as science and historicity, deideologization and delibiration, emotional and psychological support, etc.

It is impossible to ignore the tradition of philosophical discourse in a dialogue that has a rich history and which at all times differed from all other discourses by the principle of plurality, polyphony, the diversity of epistemological, ontological, methodological, value-semantic concepts that preserve definitions of correctness, transparency, logical coherence and semantic value.

In this context, philosophical discourse in any dialogue has the advantage, since it represents a higher degree of reflection, comprehension of the essence of the subject of dialogue, based on philosophical categories and universals. The categories as "the most general concepts of a particular field of knowledge and science serve to reduce the experience of finding objective relations, dismemberment and synthesis of reality ... and universals, which belong to a being" allow you to liberate the essence of the phenomena around which the dialogue is unfolding, from denotations and connotations of other discourses [5, p.522].

You shouldn't, in our opinion, ignore also the fact that in the real cultural and educational practices behavior, based on everyday experience, prevails. This behavior occurs spontaneously not rising to the value-semantic, praxeological interpretation of reality and consists of naive practicalism, although it is the basis

of philosophical reflection. So you shouldn't look for simple answers and simple questions: human spiritual relationships always contain two contradictory components of interaction and mutual influence – rational and logical arguments, and interlinked emotions and feelings, each of which can strengthen each other and, conversely, do each other weaker.

This situation is a common thing in the relationship microcosm of a man, the main component of which is taking estimates, arguments, conclusions without proofs when the arguments are tested vital world, traditions, public opinion, the charisma of personality, etc., emotional contact that can both increase the effect of credibility, and offend the "voice" of rational arguments.

You should bear in mind that active, emotional and rational relationship between a man and spiritual phenomena, especially in the modern world, which, as ever, shows many contradictions, uncertainties and impossibilities of complete rational assimilation of the world is always about horizons of metaphysics and metaphysical thinking forms, in particular, "the communicative mind in the diversity of its votes" [9].

At the same time, the dialogic form of communication within a communicative everyday practice without the use of heuristic methods of teaching and the study of intercultural relations shifts the emphasis from the person to the objective world, from the intelligible world to sensory-emotional one, etc. Consequently, translating the dialogue into a cultural and educational space is necessary.

These issues have been updated and widespread in some areas of modernization, humanization and democratization of education. However, in today's transition from the "educational" paradigm of education and upbringing to a culturally oriented human development that includes all the various discourses as influential factors in human development, the formation of a person who is spiritually enriched, capable of understanding the meaning of one's own and another's culture, should be recognized as expedient and absolutely necessary strategy of dialogue interaction.

Understanding, as a procedure for comprehension or creation of meaning, categorical status was given by F. Schleiermacher, who interpreted it as a procedure for identifying the meaning of the text in the process of its interpretation and reconstruction of the original plan. Based on this idea, V. Abushenko adds that understanding is a way of explication of the question which was asked before and was laid in text. The main classical concept of understanding, in our opinion, was formulated by W. Windelband, H. Rickert and other philosophers whose ideas were then reflected in social knowledge of M. Weber, V. Diltey and found their "existential" continuation in "postmetaphysical thinking" of Yu. Habermas and in the concept of dialogue of M. Bakhtin.

Due to the theories of many famous scientists the dialogic strategy, in our opinion, passed from an extremely important plane, which is social communication, to cultural, educational and spiritual space that enriched not only complex and contradictory process of knowing the world, but also filled the multifaceted human life with dialogues and dialogue situations.

At the same time the possibility and potential of dialogue as a way of realizing individual subjectivity in cognition and activities, as well as algorithms of human movement from ignorance to understanding and comprehension of the metaphysical reality is not sufficiently grounded in science, although many thoughts and attitudes of today, which are based on dialogic universals of being and which should be assimilated by a person, in one form or another have already been considered in the past. In this sense, an important appeal to the philosophy that has presented the apodictic meaning of the phenomenon of "understanding" appears.

Such a detailed analysis will also help today in establishing a "dialogue bridge" with cultural and religious practices, which, as it is known, is thoroughly represented in the anthropological and religious philosophy through the dialogism, and understanding of the other, in which M. Bakhtin has a leading place. The analysis of the works of philosophers made it possible to draw some conclusions, which should be presented as follows:

– the dialogue is presented as a human dialogue, that is, a dialogue that unfolds in various vital senses (gender, ethnic, socio-age, educational and cultural, etc.);

– in this sense, the dialogue appears aimed at the proportionality of human being with all living and nonliving world;

– the dialogue becomes in this sense a genuine multifaceted interaction of subjects of communication (subjects of knowledge and subjects of activity), a way of establishing the integrity of human existence;

– in this way, the dialogue from a simple conversation becomes a phenomenon of culture, which involves the formation and development of the body-spiritual and spiritual integrity of a man in the comprehension of the socio-natural environment and the establishment of constructive relations with him;

– regardless of the different types and forms of understanding (understanding of the sign language), that is, the understanding (assimilation) of a certain sign system, the understanding of the creative work, that is, understandable language, various transitional stages, different subjects of language styles (believer, official, merchant, scientist, etc.) cannot, according to M. Bakhtin, focus on semantic interrelations, on the total the meaning of the dialogue always focuses around the meaning" [3, p.450];

– the real interaction of the subjects of culture reveals the facts of existence in different planes and monologism, in which all other people's thoughts, other ideas fall into two categories: the faithful, meaningful thoughts, which precede the author's consciousness, tend to become a purely semantic unity of world outlook; these thoughts are not depicted, they are established; this statement finds its objective reflection in a special accent, in a special condition in the whole of the work, in their own verbal-stylistic form of their statement; the established opinion is always heard differently from the one that is not approved; other thoughts and ideas, as incorrect or indifferent to the author, do not fit into his outlook ... become simple elements of characterization, mental gestures of the hero ... [3, p.450];

– the fundamental dependence of the effectiveness of the dialogue on its

logical "algorithm", which in our opinion, is much simplified and identified as a conversation of two people, must go the way where the first stage of objectification is the presentation of oneself, which means to make oneself an object for the second person and for oneself ("reality of consciousness"), and then to see and understand another person – it means to see and understand another consciousness and its world, that is, another subject; moreover, it should be borne in mind that in simple clarification – there is only one consciousness, one subject; in the sense of the two consciousnesses, there are two subjects, therefore, the clarification is devoid of dialogical moments (except for the formal-rhetorical), and understanding is always to some extent dialogical [2].

Consequently, the criterion of the depth of understanding is one of the higher criteria for learning dialogical interaction and the organization of dialogue in practice. It is known that any practice has a historical character, a variety of forms, it is open to the outside world and it cannot be identified with either the absolute thing or the substance. In addition, the practical relations take place in the same interaction planes (in essence): in the object-object plane (the transformation of the world under the influence of a man) and in the subject-subject plane (communication of people in the process of these transformations). In particular, regardless of the types of activity, economic, religious or other, the person as its subject, constantly implements the process of inextricable, continuous reproduction of unity with the object, even if their views do not coincide. Moreover, they coincide with the components of activity that can be structured according to procedural characteristics as follows:

– value-motivational, that is, the component, which causes, initiates and directs the action (and, as V. Abuzhenko notes, "... not knowledge creates a need for something, but, on the contrary, the need leads to cognition, because the subject needs understanding ..." [1, p.767];

– informational and regulatory, which contains many different ideal programs and models of action;

– operational, in which motives turn into the physical actions of the subject;

– effective, in which the actions of the subject are objectified, acquire a certain form of existence;

– thereafter there is a reflexive evaluation, on which goals and results are compared, there is a new situation that causes a new cycle of activity, in particular, there is an apperceptive and expetial dialogue, which becomes very common in the modern public space – the space of social interaction, which is the market of the city that is open to all, regardless of sex, race, religion, ethnic origin, age or socioeconomic status, space that does not have entrance tickets, where the incoming person is not discriminated on the ground of origin, etc.

Polish professor E. Matinya writes that "... in society sometimes there is a protest, as well as a struggle with imposed forms of behavior ... these protests can be compared with the carnival, along with the temporarily sanctioned disagreements embedded therein. But, she says, "... this volatile sphere of community and dialogue plays a significant role in the emergence of a network of civic attitudes and the revival of the embryonic public sphere", and suggests

several thoughts that can be transposed into social and religious practice: they should be viewed locally to the ground under their feet, to the places that each of us knows best, to places and narratives that have helped each of us overcome political and cultural separatism, reduce tension ...; one should learn the readiness to detolate the truth in the ecumenical approach; hospitality and generosity should be a key element of practice ... regardless of context; epistemologically it is necessary to pay attention to "knowledge with an accent", which can become for us the source of new plans and decisions of the problems of divided communities and societies; to bring to life the hospitality and openness that spread the dialogue in all its diversity, to embody them in the model of "civil architecture" – the agora as a place of "appearance" of a dialogue, a place where there are those who otherwise would never meet ..., but they (people) stayed here voluntarily" [6, p. 559-567].

Thus, for the sake of the supremacy of a higher level of human interaction – understanding – and in order to prevent the era of silence, dialogue is precisely the "frontier", where there is a combination of fragmented parts of the consciousness of different cultures and identities, and where, on the basis of mutual understanding, the walls of identity are overcome, the competences of their interweaving, the ethos of the border is popularized, and cities are presented between people of different cultures, religions and ethnic groups (colloquiums of dialogue, mobile academies of dialogue, "round tables", "word-café", religious festivals, etc.

And finally, it should be noted that all previous analysis makes sense only if the dialogue needs to be learned and practiced in the cultural and educational space, which today is only in the stage of formation and which only begins as "full" subjects, to engage in religious practices. It is in this space that the scientific and vital knowledge, rational values and semantic orientations, education and culture, intentions and aspirations of the subjects of education, the goals, content and organizational and managerial technologies of the institutes of science, education, religion, culture should be in dialogue and social life.

This scientific search must be, of course, problem-oriented and object-oriented both in the past and in modern times. In addition, it should first of all be aimed at substantiation of dialogical strategies, which, by purpose, through the purpose and mechanisms of the implementation of the idea of dialogue, carry out a theoretical transition to operational action, from the theory to practice. Moreover, it is necessary to do this in the cultural and educational space, in which cultural and educational practices among them should unfold the mode of the traditional institution of socialization of personality and the translation of experience in the mode of cultural and educational designing of equal interaction, in which communication and dialogue appear not only regulators of relations of objects, but also ways of persuading a person in the necessity of co-operation with other people, assimilation of basic moral and ethical truths, filling of individual existence with the meaning of comprehension with a bundle of their individual being with a certain spiritual integrity.

In this process, even if we mean the above-mentioned growth of the public

dialogue, the lack of cultural and educational management, capable of bringing a person's life out of everyday life, remains to a large extent. The arsenal of management and strategies and technologies of education, science, culture, religion used in the past day cannot be met today by a person who seeks for free self-development, respect and cooperation. The problem of communicative strategies in one way or another is presented in the works of K.O. Apel, E. Bern, V. Bibler, M. Bakhtin, I. Kagan, V. Lorenz, V. Malakhov, A. Yermolenko, J. Habermas, K. Jaspers and other philosophers. The thorough disclosure of the functions of communication and dialogue as regulators of relations of the subjects of society, the definition of the principles of socio-philosophical analysis and the methodology of the study of the components of communication and dialogue have greatly enriched as the science and practice of strategic management of social and cultural-educational processes, as well as the technology of directing human self-movement to intelligence, morality and spirituality.

However, applied developments, in which scientists offered the mechanisms and algorithms of management or implementation of communication and dialogue precisely in our time and in a concrete context, are not sufficient. It is worth mentioning the work of the authors who explicitly and substantively explored the essence of communication and dialogue as ways of consolidating communities of different levels in concrete forms, in particular in the socio-cultural space and in different management situations. These are the works of such scholars as H. Ball, V. Beh, J. Habermas, G. Schedrovitsky, A. Shyuts, A. Yermolenko, K. Jaspers and others.

At the same time, the common practice of cultural-educational direction, which attracts more and more people, nevertheless, often remain outside of these developments and continue to take into account only everyday experience and the "world of life". This state of affairs makes it possible to "slip" the search for constructivism towards profanation, to simplify the situation. Hence, these practices and actions deprive the interaction of intellectual and value-semantic content.

An analysis of the ways of communication and dialogue in the form of communicative and dialogic strategies, which are important ways of constructing self-development of the individual and various forms of social relations, shows the need to consider any activity, including religious, through the prism of the components of activity as such, its functions, and the conceptual dimension of the actions of the person himself.

Not going deep into the philosophical and psychological concepts of activity as a form of an active attitude of a man to the world in order to transform it, it should be noted that activity, the main characteristic of which is consciousness, morphologically consists of the subject of activity, motives, tasks, actions, operations, etc., where social actions appear to be the simplest units of activity. However, the emphasis on the morphological aspect of the activity, as evidenced by experience and practice analysis, tends to lead to fragmentary activity, when its true characteristics (purposefulness, objectivity, universality, creative and general significance, etc.), as well as its internal mechanisms remain outside the analytical

and operational action. In this way, understanding does not allow identifying the activities and actions that are defined by psychologists as "the purposeful transfer of motion and information from one participant to another ... (direct – contact, mediate – distant)" [26, p.69].

Consequently, unlike the structure of activity that we have previously disclosed and which should be the basis for constructing dialogical strategies, functional separation elements should also be taken into account:

– the element that causes the action, which includes the needs and interests of subjects who initiate and direct the action;

– informational and regulatory, created by a variety of different ideal programs and models of action;

– operational, in which inductive motives turn into physical actions of the subject and are carried out with loss of energy;

– productive, in which the actions of the subject are objectified, acquiring forms of existence, different from the subject.

In this state, the result of action, as noted by V. Krzhevov, V. Kuznetsov, O. Oganov, A. Panarin, A. Razin and other philosophers, correlates with the needs and interests, as well as with the goals and motives of the subject, and therefore the result can be regarded as a new component of the objective situation, in which the subject and characteristics of which he should take into account in the new cycles of activity [18, p.520].

Modern cultural and educational space is characterized by constant expansion, acceleration, strengthening of communication ties and their internationalization. They engage more and more people in different cultures, confessions, communication technologies that enable informal communication, that is, dialogue out of control by social institutions and free personal representations, etc., in communication and dialogue. Outside public institutions that act as forms of regulation of social relations, the content of which is a dialogue, new structures "work" on the feeling of belonging to one or another community.

Taking the unequivocal assertion that communication is reflected in strategies and technologies realization of which is associated with significant goals and objectives, it should be noted that in the forms of socio-cultural choices, human actions also display a certain type of language, its meaning, its values and preferences of personalities. Dialogue in the cultural and educational space is a dynamic factor in its balance, establishing equal participation of subjects in preventing conflicts, destabilization and entropy.

Everyday dialogical communication outside the philosophical and non-scientific worldview positions of subjects often loses human activity and even makes it impossible for certain productive ways, means and receptions of interaction. In an effort to understand the world and another person, the person always faces new problems that require the abandonment of previous views, so the constructs allow you to gradually move in the world of objects by doing logical operations, interpreting them for mutual understanding.

This becomes most obvious when it comes to communicative and dialogic strategies, the formation of which involves a significant number of subjects in the

cultural and educational space (students, teachers, scientists, heads of cultural and educational institutions, representatives of state power, local authorities self-government, political parties, religious and confessional movements, communities, public organizations, national-cultural movements, mass media, etc.).

We propose to focus on the following types of communicative and dialogic strategies that are widespread in religious practices:

– presentation, as an open and a passive way of social communication, according to some researchers [4] (a presentation that does not involve discussions, open disputes during its conduct, nevertheless has a dialogue that can be authentic and anticipate fair activity; besides, understanding without articulation of the interests of the community or personal is not possible);

– manipulation, as a hidden and active way of influencing the subject in such a way that the addressee of the manipulation perceives distorted information (race information, submission of selective information, concealment of important information, presentation of it in a certain context, etc.) as a true and allegedly self-formative opinion and behavior;

– opposition, as a reaction of the counteragent on one position (often on manipulative actions) and presentation of counterarguments to the position of interlocutors;

– a convention that provides through a chain of consensual content agreements between different segments of the environment or within a single segment and which is possible only on the basis of understanding as the goal of dialogue with its attributes (tolerance, empathy, orientation on the positive, even potential, properties of the interlocutor, etc.).

Regardless of the theoretical and methodological support of dialogue in religious practices, it would be possible to add only the means of each of them to these strategic types (for a presentation – a message, for manipulation – unregulated messages and information, for a convention – a dialogue, for the opposition – polemics, etc.), but this support requires methodological knowledge and evaluation as a full-fledged humanitarian technology.

First, they cannot but foresee the purpose, content and mechanisms of the communicative strategy of the meaning of communication and dialogue as an understanding of the subjects of communication. In this context, it seems to us that two strategies (manipulation and opposition) should be excluded from the arsenal of finding consensus, and hence from the planning and modeling of support. This, of course, does not mean that they are not in reality. But without consensus, which involves decision-making and strategic steps that take into account the experience of each of the communities without squeezing its dialogue, understanding is impossible.

Secondly, especially when it comes to interreligious communication, it requires a clear definition of the ideological orientation of a communicative strategy that can reflect various intersubjective intentions: proselytism, ecumenism, multiculturalism, nationalism, cross-culturalism, interculturalism with their modifications and contextual features.

Thirdly, any strategy should be based on priorities and fundamental

principles, as well as contextual changes. On the basis of analysis of the problems of strategic management in the conditions of globalization, which are solved by the Belarusian scientists [7, p.544-545],we tried to outline the basic principles of communicative strategies in the cultural and educational space that could enable:

– bringing understanding of values and socio-cultural orientations in line with the technological balance of society, its cultural-educational, spiritual development and consolidated progress;

– assertion in the minds of the subjects of communication of the postulate about the management of people as autonomous subjects;

– perception of innovative technologies of creation of new social structures, new economic systems only on the basis of self-organization of society and nature;

– change of technocratic orientation of subjects on creative, humanistic activity and development of individual-personal and spiritual qualities of a person;

– the consolidation of various socio-cultural and religious communities and the direction of their activity to solve both the actual problems of the modern world and concrete contextual problems of preservation of the natural environment, cultural diversity and a person's standard of living, etc.

Consequently, the ignorance of philosophical postulates on the management of communication and dialogue deprives the results of the communicative strategy and tactics of the conceptual foundations (purpose, tasks, principles, priorities), which logically leads to the loss of the value-semantic coordinates of human life.

Recognition of dialogue by the principle of theoretical and methodological support of religious practices of a particular cultural and educational space, which is the space of the peoples of the North Azov region, as well as the perception of this support by a certain (new) educational technology, requires the development of conceptual foundations of dialogical strategies. A worthy place in these developments should be to justify the theory and methodology of discursive dialogue in which religious discourse will be present along with others. Moreover, it is necessary to do this in the general cultural dialogue, as well as in interreligious and confessional communication.

It is known that interreligious communication takes place in various spheres of human life (socio-political, in which the dialogue goes between political and social leaders of countries and confessions, structures and organizations of society, socio-cultural, dialogue between different religious – social, cultural institutions, mass media, communities and groups that attain a civic level of understanding between representatives of cultural identities, in particular religious, educational, cultural, etc., in everyday life, where positions of concrete representatives of denominations fill interpersonal relations with the use of life experience).

In the example of Moses' first commandment, which is the main thing for Christians and Muslims, he says: "I am the Lord your God; Let not you have other gods before me!" (Ex. 20.2) [23]. The Quran also calls for a dialogue between Christians and Muslims to rely on this commandment: "Say: "O people, scriptures! Let's come to a single word for us and for you that we will not worship anyone except God, we will not associate Him with any comrades, and we will not consider each other as a gentleman along with God" (Quran 3:64) [14].

This way of mutual understanding is illustrated by other examples that relate to the understanding of the fundamental principles of religious maturity (messianic role of Christ, freedom of religion, love and friendship, social cooperation, etc.).

At the same time, in some religious currents, the leading line of interpretation of religious values is confessionalism, for which moral norms and imperatives are not inferior to confessional apologetics, the recognition of only one spiritual tradition that can be rescuing and worthy of man (sometimes, as evidenced by the answers in questionnaires, warlike confessionalism applies an exception to the goodwill of people not only those who do not believe in God, but also those belonging to one or another religion), but because the truth of the latter "is privatized", the moral and ethical values of all other beliefs are considered to be not only less important, but often proclaimed destructively, such as destroying social order.

This is a matter of principle, since the transfer of faithful conversations into the sphere of moral relations and dialogue is an unchanging companion of religious life. Sometimes spiritual traditionalism, characterized by self-sufficiency and an orientation towards the achievement of pragmatic goals, goes through the revival and combination of spiritual and secular in a single reality, insisting on the importance of spirituality for believers and unbelievers. Thus, in the publications of Islamic theologians and philosophers, materialism and the values based on it are interpreted as a sophisticated ambush prepared by Allah for the cunning people. This is written by well-known Turkish theologian and publicist H. Yahya: "... materialists did not think that they would fall into such a trap. They believed that, having all the possibilities of the twentieth century, they could quietly deny Allah and push other people to it. In fact, all the property that they contain consists of illusions, since the basis of matter is only a fiction, the fruits of imagination. And materialists, while witnessing the fact that plants and factories, gold and dollars, children and spouses, friends and the situation are dying in front of their eyes, to some extent, "disappear" themselves. They already cease to be a matter, only one soul is left from them" [9].

There are certain new trends in contemporary Orthodox theology, which "re-focus" criticism of the atheistic outlook on the secular worldview, which is seen as a major risk to society in the spread and rooting. Atheism is seen only as an extreme form of secularism, which is foretaste of the sacred theology concerning the existence and meaning of life. Thus, according to the judgments of the orthodox theologian N. Gundyayev, secular philosophical thought, rejected the notion of a distorted human nature, carried out the ascending movement – from Christian values to pagan ethics and pagan worldview ... From the sacred point of view, he considers secular ethics to be regressive ... and the triumph of idolatry in the form of worship of man to himself [2].

There are interesting judgments about religious values in the book "At the end of the second millennium" by I. Christol – one of the ideological leaders of liberal conservatism. He considers that the main reason for the impossibility of modern Christianity to make a man more human, to realize his potential is the existence of his basic guideline of gnosticism, which believes that "the very true answer to this

world of hostility, death and suffering will be a metaphorical rebellion that will free us from the captivity of the otherworldly world".

In history, this rebellion took the form of a call to deny this world or escape from it, or radically restrict it. And the trouble with gnosticism is that it is always waiting for defeat, a radical re-arrangement is never realized. According to I. Christol, the thinking of the modern secular world is characterized by two qualities. One of them is the lack of any concept of original sin. The doctrine of original sin was removed in the interest of the doctrine of the first-born innocence, which means that the possibilities for human self-improvement here on the Earth are limitless. "And this is the main gnostic hope" [2].

The second element that made the modern secular world "gnostic-utopian", according to I. Christol's analysis, was the rise of science and technology, which brought the promise of the future human domination over nature and, with the help of the so-called social sciences, over human nature. And the main form of social expectations was socialism, the interest in which explains the destruction of some "primitive" aspects of Christianity and Judaism. "The most important thing is that the faith in extinct existence in any form failed, that is, the belief in the fact that in one way or another "injustice" of life in this world will somehow be offset and all accounts will be paid". I. Christol comes to the conclusion that modern capitalism – a secular society infected with the virus of gnosticism is engaged in self-destruction. This is facilitated by a rationalist worldview, which makes the perception of eternal and rebellious life inappropriate.

In today's religious studies, the history of religion and theology, the representatives of which in the understanding of religion go beyond the level of its comprehension only as "confessions", "people's convictions" or as one sociocultural phenomenon, along with other phenomena, is increasingly becoming a phenomenon. It is also extremely important that the understanding of these problems at a certain level of understanding becomes a dialogical religious practice and becomes not only the subject of communication, but also the principle of human behavior.

These principles form the relation of a believer to a worldly order that can be endemic to the world (religious movements are sufficiently satisfied with or indifferent to the existing order of things), world-denominational (religious groups that proclaim their ideological system beyond the social one, which is above all world religions and socio-political regimes, and the real mantra is free from the utopian ideas of building an ideal society) and world-transforming, world-centered (new religious movements with a world-centered type of attitude to the realities of the earth, in general, and in a specific order, in particular, focus on eliminating various manifestations of violence, covetousness, etc.).

It should also be noted that the complexity of the dialogue in this context is also connected with the fact of the variability of relations of the newest religious movements in the world: uncompromising condemnation of secular orders, the refusal of any contact with the "sinful world" is characteristic of the initial stages of the existence of the movement. Its leaders who cannot maintain the "state of the siege of the fortress" for a long time, stay away from society. Often, the transition

to a compromise form of relationship with the environment looks like a silent refusal from the previous rigid world-declarative wording.

Thus, in the interaction of these principles of scientific, philosophical, educational and religious discourse, the specificity of the educational model of interreligious dialogue and its further perspectives at the present stage becomes clear. It should be acknowledged that the dialogue is becoming more and more relevant, as in recent decades, in connection with the development of modern communications, the representatives of these two major religions have become increasingly interacting with one another. The fact of peaceful coexistence of religions and confessions today reveals the civilization potential of peacemaking of world religions, the historical role of the peacekeeping model of their relations in an increasingly globalized world, and for man the opportunity opens up to master all the richness of national and world culture and build stability in society.

By shifting the research from the methodological and the general-level to the practical level, it is necessary to recall the tremendous experience of the pedagogical management of the dialogue, known as "maieutics". The founder should be considered Socrates, who gave the dialogue not only the features of dialectic, logical and value-sense orientations, but also considered the great art of directing it to a human and moral consensus. The "master plan" of the deployment of dialogue should become a "paternal grandmother" in search of a consensus in human relations. In cultural and educational practices, these ideas are effectively implemented by B. Bibler, N. Bourbules and other scientists and practitioners.

In our opinion, the most approaching to maieutics can be considered a way of creating and solving certain pedagogical and dialogical situations, as the modern scholars (M. Boritko, I. Kolesnikov, N. Shchurkov, and others) write. They regard the pedagogical situation as a peculiar life event for the student which contains great opportunities in the spiritual development of a man. Problems of spiritual life of a man are first of all problems of understanding. Thus, the situation in which the interest of the student to the outside world, other people and himself is realized and fixed, is based on understanding and self-understanding.

This way of accompanying the dialogue of religious practices, if it is developed as a construct of dialogue, makes it possible:

– a combination of the theory and practice of spiritual formation of a man;

– escalation of interest in existential problems (life and death, freedom and responsibility, fault and responsibility, faith and knowledge, etc.), which are the subject of a dialogical situation;

– prevention of the adoption of banal values of attitudes and things and due to timely provided teaching aid to increase interest in the problems of life, which outside the maieutics may be negative;

– actualization of human-oriented methods and technologies of education, which is a challenge to the resistance of Homo educandus to education through external influences and activation of self-reflection;

– a consistent transition from conceptualization to modeling of dialogical understanding, which in our opinion should be regarded as a continuous, simultaneous, logical meaningful work of a person in understanding his own needs,

interests and values, comprehension of the significance and character of other people, the construction of value orientations for the determination of his place in the world;

– the construction of external and internal dialogue, which combines the purpose-setting, comprehension and meaning;

– application of the algorithm for the disclosure of the essence of the dialogue as informative and existential interaction of the subjects, which is connected with the logic of understanding the values used in informational provision of the dialogical situation of understanding of oneself and others, as well as "residence" of the analytical-reflexive stage of the situation on the basis of tolerance, empathy, reliance on the positive properties of the interlocutor.

It should be noted that the thorough theoretical and methodological basis of dialogical understanding consisted of the ideas of phenomenology of the semantic life of consciousness (E. Husserl, M. Mamardashvili, E. Fink, V. Frankl et al.), philosophical hermeneutics about the essence of understanding and self-understanding (X.-G. Gadamer, G. Dilthey, P. Rickor, F. Schleymaker, and others), a reflexive philosophy that developed the problem of the orientation of man to himself and the other in the process of interaction (G. Hegel, R. Descartes, I. Kant et al.), existentialism, which explains a man as the unity and the invariable nature of its dynamic actualization (Jean-Paul Sartre, Heidegger, Karl Jaspers) philosophy of culture (M. Bakhtin, V. Bibler et al.).

The logic of the deployment of dialogic understanding situations involves the division of each type of situations into species. Information situations are divided into situations of solving ethical (controversial) tasks, ethical difficulties and valuable interpretation of subjects of dialogue, the comparison of oneself and the other, and the identification of the meanings of the life of another, the search for meaning of life and ways of helping the other.

In constructing situations of dialogical understanding, we should, in our opinion, proceed from the cognitive domination of a person in a certain structure of intellectual growth: "ignorance of ignorance", "knowledge of ignorance", "knowledge of knowledge" and value-semantic, praxeological construct of understanding, mutual understanding and interpretation of the progress of mankind.

Moreover, it should be based on the principles of creating situations of dialogical understanding, to allocate the following conditions necessary for the creation of such situations: a) the recognition of the right of existing another thought; b) openness; c) demonstration of the alienation and commonality of human individuals; d) the teacher's reaction to the information received from the interlocutor should not give an assessment; e) creating an emotional situation that promotes the discovery of a man himself, his "secret" corners of the soul; f) a common language understood by one side and the other [24].

It is in this way, according to the authors, the process of spiritual self-improvement of oneself as a unique individuality (component of goal-setting) takes place. Thanks to the cognitive component of the situation of the dialogic understanding, a man directs himself to the knowledge of himself, his spiritual

capabilities (the component of experience), the communicative component manifests itself and develops in dialogue, in interaction and is based on the understanding of oneself through the other and the other through oneself (the component of awareness), and the content contributes the realization of spiritual self-development, the transformation of the world on the principles of spirituality (a component of meaning and praxis).

In various directions of modernization of higher education, the implementation of the idea of dialogue becomes widespread in the purposefulness, content, organizational and managerial conditions of education. A significant part of teachers pays attention to the analysis of cultural and educational practices, the implementation of active methods and methods of dialogue education (integration of the principles of problem, variability in the educational process, modeling and implementation of didactic and cognitive means of learning, various forms and methods of teaching – problem lecture, dialogue micro-research, binary lecture, seminar-dialogue, lecture-discussion, internet dialogue, etc.).

The most expressive of the specifics of cultural preferences in the educational process is the religious discourse, in dialogue with which its principles are viewed: religious traditionalism; recognition of the monotheistic nature of religion; freedom of religion; recognition of the need for social cooperation for the benefit of society; moral unity and orientation of the participants in the dialogue on spirituality; the principle of peaceful coexistence on the basis of the treaty; the principle of confessional identity; the principle of anti-globalization and others.

Recently, within the limits of educational discourse, the language often refers to the polydiscoursivity, the mastery of various linguistic practices (scientific, philosophical, literary, religious, etc.) in order to adequately understand the sociocultural traditions of society. In this sense, the educational discourse is presented as a leading one in multicultural dialogue [13].

In such a dialogue, representatives of various discourses seek to achieve a common, or at least transparent and understandable language, as the basis of one another's perception. Moreover, it is not only about verbal communication, but also about the motives and intentions of the person who speaks. Moreover, the culture of "assimilators" is formed in this way, which makes it possible to integrate the individual into the cultural environment and teach him to assess a complex, controversial situation from the standpoint of another culture.

With this view, one can agree if such an educational discourse functions within the cultural and educational space as a continuum of unity of science and education, education and culture, personal educational programs of the subjects of the cultural and educational space and its institutions. In fact, this idea could be extrapolated to reality, if the creation, translation and mastering of knowledge corresponded to its true (high) content, that is semantic meaning. However, today, without the philosophical enhancement, the educational process remains largely an educational environment.

The Ukrainian scholar N. Radionova pays attention to the functional transformation of the educational space with the help of philosophy [20].

At first glance, in the educational process, especially in nonhumanitarian

universities, the achievement of the goal of dialogue and the goal of communication is not realistic, since discourses sometimes reveal not only contradictory views, but also opposites in the content of the position. At the same time, their discovery and understanding of the dialogue is the beginning of a movement towards the peaceful coexistence of cultural identities, which, by the way, have a significant experience of peacemaking.

Consequently, dialogue cooperation, as a certain humanitarian technology, should direct all educational discourses into the development of a dialogue of cultures and its orientation towards philosophical reflection in the educational process. It is philosophical reflection that approximates the notion of "multicultural dialogue", "intercultural dialogue", "dialogue education", "multicultural education" and other terms and even categories that function in the scientific and educational life, communication space is often contradictory to determine at least the meaning of these concepts and release them from stereotyped connotations, from falsifications and quasi-intellectual layers.

By the way, summarizing the specifics of philosophy, in particular the development of its concepts, J. Deleuze and F. Guattari emphasized: "Philosophy is neither contemplation, which essentially reflects things ... nor a reflection that arises in simple reasoning (this understanding of philosophy only diminishes its significance). Philosophy cannot be identified in its entirety and with communication that "works" with thoughts in order to find consensus. It seems that the path of these universals of philosophy has already passed ...". The leading view of Jean Deleuze and F. Guattari is represented by the statement: "We are not responsible for the victims, but guilty for the victims" [12, p.14].

Therefore, it is impossible neither deepen the multicultural dialogue nor expand its context (even with the discourse offered by Y. Habermas [10], V. Schmidt [21],V. Gosle [11]etc., and which should be carried out on the basis of rational impartiality, without giving preferences to one or another values), if:

– not to return to the Socratic understanding of the dialogue;

– not to base multiculturalism on the principle of pluralism, the recognition of equality and equal rights of all ethnic, social, political, age, religious, confessional groups, but in our opinion, if they do not allow elements of discrimination based on one or another membership;

– do not expand the dialogue around the search for the essence of the very concept of "culture" (Latin cultura – cultivation, education, development, domination) from its literal understanding to the totality of methods and techniques of organization, realization and search of meanings of human life, as well as to the totality of material and spiritual acquisition localized in the space and time of socio-historical formations;

– and finally, if not to "return" to the Socratic morality, human philosophy, and not to recognize in the modern context the humanity and human-dimensionality of the intercultural dialogue as criteria of culture, and thus the self-improvement of the will of a man, his loyalty to cultural values (this is what Socrates wanted to do). These positions are reflected by the author of the monograph and other authors [24].

As a search by the methodologist for research on dialogue in the harmonization of religious practices, consideration should be given to discussing the dialogue in the following areas:

– the search for the immanent nature of the dialogue, which prevents it from being fragmented, ensures non-interference with "objectivity" and allows the use of lateral and possible thinking in the analysis of the dialogue;

– philosophical reflection, which, in contrast to reduced scientific descriptions, represents a dialogue of a complete life phenomenon, presented in concrete events of concrete people, after all, philosophy is the art of the formation, invention and development of concepts;

–conceptualization and search of meanings that "push" the boundaries of the obvious and reveal the most incredible situations and scenarios of human life;

–discursive filling of the dialogue and additions of religious practices;

– management of dialogue of religious practices on the basis of constructive strategies, taking into account the contextuality, metaphysical orientation of one or another religious and cultural identity;

–the theoretical and methodological support of dialogue in religious practices should be based on philosophizing as an information process: the interpretation of information in a human-dimensional manner. reduction of uncertainty, increase of the volume and variety of objects of comprehension, use of the largest possible amount of information components (source, communication line, receiver, transmitter, addressee, source of interference, etc.), use of information that is meaningful, truthful, deep, new, reliable, punctual, in value – complete, accurate, operational, optimal;

– this support should be based on philosophizing as an evaluation of information and existences in dialogue and philosophical criticism (establishing values of views, positions, interpretation, redefining ideas, postulates, etc.).

Such a method of methodological orientation in the dialogue of religious practices will be the key to promising research and practical transformations that would prevent the "era of deep silence".

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1.3. An Improvement of Methodological Skills of the Future Teachers Through Interactive Training

Avramenko Karyna

This work deals with the methodological training as the basic professional education of the future teachers. It is specially noted the potential approaches and methods of its improvement. It is determined the role of interactive learning in studying process. The most efficient interactive teaching methods are emphasized and their impact on developing students' professional competence (pair and share work, role-play, discussion, videotaping and so on).

In the past, students have memorized dialogues and spend long hours substituting items in pattern drill, carried books in their heads. But now new technology: computers, laptops and we do not imagine our education without this miracle. So, teachers at the university must take the most of what they have learned from it, sort it and select for it according to their own experience in particular situation. To promote interaction into language, we must maintain a lively attention and active participation among our students. Interest and desire to participate have deeper roots than more surface reactions would indicate students need to take part in activities that engage their interest and attention, so that the interaction becomes natural and desirable and words slip out, or pour out, to accompany it [6].

Establishing such a situation requires of the teacher the greatest pedagogical skill and keeps his or her own interest high as well. Consequently, each teacher becomes the architect of his or her own success in the class.

So, students achieve facility in using a language when their attention is focused on conveying and receiving authentic messages (that is messages which contain information of interest to speaker and listener in a situation of importance to both). This is interaction. Interaction involves not just expression of one's own ideas but comprehension of those of others. One listens to others; one responds (directly or indirectly); others listen and respond [6].

Collaborative activity of this type should be the norm from the beginning of language study. Part of teacher's art is to create, or stimulate students' creation of the types of situations in which interaction naturally blossoms and in which students can use for actual communication what they have been learning in a more formal fashion. In this way they are already engaging in the central activity for which language is used in human relations.

Though interaction, students can increase their language store as they listen to or read authentic linguistic material, or even the output of their fellow students in discussion, skits, join problem-solving tasks dialogue journals. In interaction students can use all they possess of the language – all they learned or casually absorbed – in real life exchanges where expressing their real meaning is important to them. Listening must be purposeful as students prepare to use what they have heard in some way [4].

The process of teaching involves a lot of instructions. What makes a learning experience successful? The teacher – student relationship because they have their own responsibilities, their own contribution to make to the learning process. Teachers contribute their knowledge, pedagogical skills and dedication to the students and to their profession. Students contribute by being motivated to learn and by being curious and interested in seeking knowledge. Your task as a teacher is to understand the properties of those relationship and context. There are several essential skills for students' teacher:

– Varying the format of class instruction.
– Using group work and team-building techniques.
– Organizing jigsaw reading arrangement.
– Defining the background knowledge and language skills required for students' success.
– Helping students develop copy strategies.
– Using appropriate correct correction.
– Developing and maintaining high levels of student esteem.

In interactive class there will be, first of all, much listening to authentic material, it will be purposeful as student prepare to use what they have heard in some way, "Authentic material" includes teacher talk providing audio and videotapes or, for reading, on newspapers, letters, instruction, menus, maps and so on. Such material need not to be difficult with careful selection and preparation they can be fine-tuned to a level accessible to particular class. These materials will always be used in some productive activity: as background for a research project to be discussed with others; role-playing situation with a problem-solving component; as a dramatization or skirt or as input for a small group discussion or debate about controversial elements, perhaps cultural, that need study in order to be understood and accepted in their context [2].

Students watch films and videotapes of native speakers interacting. They observe nonverbal behavior and the types of exclamations and fill-in expressions that are used, how people initiate and sustain a conversational exchange, how they negotiate meaning. Useful for this type of observation are soap operas, TV serials, which students are used as starter material for developing their own episodes,

taking on roles of characters in the original series and interacting as they do. If these episodes are developed in groups, the members of each group must listen carefully to the presentations of other groups in order to be prepared for their own. Videotaping is useful. Peer critiques are often sufficient to draw attention to problems of comprehension due to weakness in pronunciation or syntax. Varieties of language stress and intonation can also be acquired and practiced in this type of activity [1].

Cross-cultural interaction is important to language use in the real world. Students share their values and viewpoints, ways of acting and reacting and their speech styles. They recognize the stereotypes they hold of speakers of the target language and of each other's culture. Guided activities and projects that gradually lead students to successful cross-cultural encounters, rather than misunderstandings, give students confidence for future cross-cultural interaction. Songs, music, dance also help the student appreciate cultural ethos of the other group [3].

Virtual conversations provide a form of conversational instruction. The product plays a video clip of a person speaking and then presents a small set of written responses. The user can read one of the presented responses into the microphone and if the system will play another video clip based upon that response. Also here is another type of interactive exercise as "Rosetta Stone". It presents images, spoken utterance and written phrases and has the user indicate with images matches which spoken utterance on phrase. It has the same ability to generate feedback on the learner's speech which the learner must then analyze and compare with spectrograms of native speakers [3].

So, the language movement is advocated not as teaching method but as an approach to learning that sees language as a whole entity. In language teaching, each language teacher is free to implement the approach according to needs of particular students [5].

The work of teaching is simultaneously mental and social. It is also physical, emotional, behavioral, practical, experiential, historical, cultural, spiritual and personal. Teaching interaction is complex and requiring.

As times pass rapidly, new methods are created and others fall into disfavor. Teachers always want to know what is new. They also know that teaching is difficult work, and they are always searching for ways to make it more successful. It is a constant work.

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1.4. The Conditions of Professional Training of Future Foreign Language Teachers to Organization of Intercultural Dialogue

Milko Natalia, Denysenko Nadiia, Barantsova Iryna

Among the priority goals of education the creation of a unified cultural and educational space on the basis of a multilateral intercultural dialogue, education, mental compatibility of people, the movement of humanity towards integration and understanding are considered. So today there is a paradigm shifts in vocational education from content-subject paradigm to the new focus on the willingness and ability of the individual to effective functioning in a wide field of different contexts and meanings. Becoming more popular the very life and creativity of the individual, which is characterized by four fundamental goals of education: to be able to live, to able to work, to be able to live together, to be able to learn. Personality is to learn to live together with others in the context of globalization, multi-culturalism, in harmony with other cultures, styles of life, Nations, ethnic groups, religions [4].

Relevance of intercultural communication has necessitated the formation of foreign language discourse competence, which involves not only acquiring linguistic knowledge but also activity experience willingness and ability to be engaged in intercultural dialogue. Moreover, intercultural dialogue cannot be considered without the formation of a specific set of skills for not only understanding foreign language programs and assume possession of the whole complex of communicative behavior. Analysis of scientific pedagogical literature concerning the state of readiness of the future foreign language teachers to the organization of intercultural dialogue in the educational process has been and remains the subject of deep research scientists (N. Bakhtin, V. Bibler, M. Buber, V. Okon, V. Tobachrovikij, S. Shendrik, etc.) that proved the relevance of the dialogue, due to globalization, the growing interdependence of people.Latest thesis about the necessity of building a dialogue with the teacher in the educational process is represented by writers such as N. Ananiev, G. Salashenko, G. Tokman etc. However, in the modern pedagogical theory and practice contradictions, chief among which, in the context of our study, is the contradiction between the recognition of the need in the training of future foreign language teachers to implementation of pedagogical conditions of development of their readiness for intercultural dialogue and system less nature of its implementation in educational process of higher educational institutions. This contradiction allows one to recognize the significance of the experimental work with the teachers of a foreign language by defining levels of criteria and indicators of their readiness to the

organization of intercultural dialogue. Such problems occur due to lack of effective pedagogical work on education of formation of readiness of future teachers to organize the intercultural dialogue in the educational process.

Studies of I. Kolesnikova show, "interaction on the level of dialogue presupposes the presence of specific intersubjective space where individual meanings and values cross" [105]. To create such a space where there is real dialogue relations, in her opinion, necessary to comply the following conditions:

– in the dialogue of each not only comprehension of the position, its uniqueness is required, but also the desire to discover and to present the inner meanings of others, i.e. openness;

– someone who wants to be engaged in dialogue, you need to have formed the setting for the meeting with the meaning of another, that is, with a different meaning. It requires the ability to hear, see the partner in dialogue, to enter with him into the informational and emotional resonance;

– interactive communication requires from the teacher non-evaluative, in the usual sense, reaction of the responses received from the interlocutor information. Adequate dialogue position reaction involves attention, interest and compassion, gratitude for the opportunity to come into contact with the world of another and thereby expand your spiritual and professional experience;

– intersubjective, dialogue relationship is possible if there is or may be found a common language understandable to both parts [2].

Thus the dialogue reveals the intrinsic value of human intersubjective reality – the coexistence in the modern culturable professional training of future teachers.

Understanding the dialogue as one of the conditions and means of implementing the cultural component of professional training of future teachers, the author identifies the following as its functions:

– cognitive-educational, in which the dialogue acts as a source of knowledge, a way of seeking truth, but this search does not mean common to everybody output;

– communicative, realizing that the dialogue acts as intersubjective interaction when those who speak not only exchange information, many of them try all of the available dialogic communication means to convey their attitude to this information, make it meaningful for himself and to partner;

– personality-developmental, based on the possibility of dialogue to create a situation which allows people to maximize themselves, to realize their creative potential, to establish themselves in the opinions of others and their own.

We see that we have listed the functions of the dialogue closely overlap with the functions of implementation of the cultural component of future teachers' professional training, and this circumstance allows us to speak about the methodology of the dialogue of cultures as one of the most important conditions of realization of the culturological component of professional training of future teachers.

It is known that the school should not prepare for life, it should be a special life in which a student is realized as a person. V. Bibler writes that the school is committed to a certain cultivation and development of the culture of activity as a

before-activity when the student is not focused on the result of activities, and the activity itself, when he learns, in the expression of the philosopher, the eve of direct activity [1].

Equally important in the methodology of dialogue of cultures is the role of the teacher, which is to engage students in a situation of thinking by organizing a dialogue. To do this, the teacher must have his own class and his "lesson". It should be a class-workshop, personal class, for its successful functioning, firstly, should not be large, and, secondly, perhaps, of different age, to have a relationship of communication and dialogue within the student community "vertically". Such "lessons-dialogues" should be included in the schedule. And the basis of the teacher-tutor's pedagogical training should be not the logic of the subject and psychology, but the logic of culture (philosophy of culture) and philosophy of a person together with a broad humanitarian education, that is, a broad and comprehensive cultural and appropriate professional training.

The result of this type of professional training of the future teacher is the implementation of intercultural dialogue. From the standpoint of the concept of dialogue of cultures, it means a revision of the usual interpretations:

a) training primarily as a message of knowledge, skills, that is, only as the organization of learning material;

b) schemes of communication, interaction between teachers and students;

c) the object of training only as a set of assimilated knowledge.

This approach is aimed at the organization of the learning process as the organization and management of educational activities of students, means reorientation of the overall process to the formulation and solution of specific educational tasks together with teachers. The implementation of the cultural component of professional training of the future teacher, determining the change in the nature of the process and the object of training, and involves changing the basic scheme of interaction between teachers and students. Instead of the widespread scheme of their interaction S– O, where S – teacher, teacher – the subject of pedagogical influence and management, and O – student, student – the object of such influence, should be the scheme of subject-subject educational cooperation, dialogue between teachers and students in a joint didactically organized by the teacher and solved by students educational problems. The information and control functions of the teacher should be more and more replaced by the coordination ones. "The teacher from a scientific point of view, only the organizer of the social educational environment, the regulator and supervisor of its interaction with each student", – said O. Vygotkskyi [5, p. 192].

It was the approach to the student as an "object" of education and upbringing that eventually led to his alienation from the school, turned him from a goal to a means of school work. As a result, training has lost its meaning for the student, the knowledge turned out to be external in his real life. The same alienated from the educational process was the teacher, who was deprived of the opportunity to set educational goals, choose the means and methods of their activities. He lost the human reference point of his professional positions – the personality of the student.

Thus, realizing the concept of dialogue of cultures in the educational process,

the person is in the center of training and education. Accordingly, all education, focused on who learns, on his personality, becomes the anthropological and cultural in purpose, content and forms of organization.

The analysis of the relationship between education and culture shows their direct mutual dependence, shows that the successful overcoming of the crisis, both of modern culture and the difficulties of modern school can be found only on the ways of building a school, the entire pedagogical space on the principles of the structure of modern culture. Culture should not only be the agency with which education officially adjoins the plans and budgets of the state –"culture and education", culture should enter "into the flesh and blood" of education itself, defining its structure, the logic of the teacher's actions and the strategy of the organization of the entire educational process. Contained version of the logic of building the culture and the relationship of culture and humans can also serve as one of the methodological bases of definition of the strategy of activities of the school. The philosophical and pedagogical concept of dialogue of cultures in accordance with the logic of culture will allow directing its activity on formation of "the person of culture".

Thus, the essence of the dialogue of cultures in the educational process is that a lecture or lesson-dialogue begins with the redefinition of the general educational problem, with the generation of each student of his question as a paradox, mystery, difficulty. The meaning of the method of dialogue of cultures in the constant reproduction of the situation of "scientific ignorance", in the concentration of the vision of the problem, the question-paradox. When a teacher or high school teacher poses a training problem, you need to listen carefully to all the possible variants of its decision and the override proposed by the students or pupils. In these variants, the teacher helps to show a debate between different logics, different ways of thinking. It is in the process of applying the method of dialogue of cultures that the student finds himself in the gap of cultures, in the interval of different logics. "One of the "cultural paradigms" cannot be pressed against as a saving wall. The combination of different cultures and ways of understanding requires from each student and from the teacher a responsible, individual and unique word-act" [3].

Taking into account everything said above, we have determined the basic conditions for the training of future teachers of a foreign language for the organization of intercultural dialogue:

•implementation of methodological (philosophical, general scientific, concrete scientific (pedagogical) and instrumental-methodical), theoretical and practical support for the formation of the readiness of future teachers to organize intercultural dialogue;

•creation of didactic-communicative environment, orients future teachers to intellectual comprehension of intercultural dialogue as a construct of knowledge and understanding of other cultures and realization of own identity;

•enrichment of substantial component "foreign language" disciplines of humanities and ideological, general pedagogical, specialized subject knowledge (the cognitive-communicative component) and the communicative dialogical skills (praxiological component);

•the creation of supportive relationships that provide for etiquette norms, technology (culture) of communication;

•the creation of didactic-communicative environment and inclusion of subjects of education in the dialogue;

•cross-cultural knowledge and skills in the study of academic disciplines and special courses;

•interaction and dialogue of cultures as the basis of intercultural communication;

•readiness of higher education applicants (content basis) to communicate in a foreign language, knowledge of foreign language lexical and grammatical material.

The analysis of scientific pedagogical literature on the point of formation of the readiness of future teachers of a foreign language for the organization of intercultural dialogue in the educational process has been and remains the subject of in-depth research of scientists (N. Bakhtin, V. Bibler, M. Buber, V. Okon, Tobachkovskyi, S. Shendrik, etc.)that proved the relevance of the dialogue, due to globalization, the growing interdependence of people. Recent dissertations on the need to build a dialogue with the teacher in the educational process are presented by authors such as N. Ananyeva, G. Salashchenko, G. Tokman, etc.

At the same time, in modern pedagogical theory and practice there are contradictions, the main among which, in the context of our study, is the contradiction between the recognition of the need for professional training of future foreign language teachers to implement pedagogical conditions for the development of their readiness for the organization of intercultural dialogue and the unsystematic nature of such work in the educational process. This contradiction makes it possible to recognize the importance of experimental work with foreign language teachers by determining the levels, criteria and indicators of their readiness for the organization of intercultural dialogue. Such problems arise due to the lack of effective pedagogical work on the education of the formation of the readiness of future foreign language teachers for the organization of intercultural dialogue in the educational process.

The study revealed that there is no complete system of diagnostic work, criteria and indicators of formation of readiness of future foreign language teachers to the organization of intercultural dialogue in the educational process.

The task of the ascertaining experiment was to determine the criteria and indicators of the formation of future foreign language teachers to the organization of intercultural dialogue in the educational process. On the basis of a certain concept of "intercultural dialogue", developed and studied in detail its structural components, as well as based on diagnostic methods in the field of relationships of future teachers, the following criteria of formation of the readiness of future teachers of a foreign language to the organization of intercultural dialogue: value-cognitive, emotional-motivational and activity-communicative.

The indicators of the *value-cognitive* criterion were: the ability of students to identify empathy and tolerance, respect for other cultures, the desire to focus in future professional activities on the interests of the Other; the formation of

theoretical concepts for the organization of intercultural dialogue in foreign language classes and in extracurricular time; the development of reflection in the assimilation of the values of other cultures.

Indicators of the *emotional-motivational* criterion were: the presence of the desire to organize an intercultural dialogue; interest in the perception of the characteristics of foreign cultures as a universal heritage; the presence of a positive motivation for finding a compromise in the solution of controversial issues caused by different cultural values.

Activity-communicative criterion is measured by such indicators as the ability to provoke the movement of thought of the interlocutors to cooperation and joint solution of issues; the ability to provide a semantic basis for intercultural dialogue, to prepare students to discuss the subject of intercultural dialogue in practice, the ability to plan the process of teaching intercultural communication in foreign language classes and outside them; the ability to apply in practice the skills of intercultural communication through communication skills (the availability of communication tools to establish contact; the use of non-verbal means of communication; the use of speech etiquette taking into account the characteristics of other cultures).

Analyzing the psychological and pedagogical literature and program requirements, we came to the conclusion that the level of readiness of future teachers of a foreign language for the organization of intercultural dialogue should be determined by: the correctness, accuracy of the tasks, activity, independence, positive motivation (setting to achieve the desired result), the presence of sustained attention, interest and understanding during the assignments.

In the research literature, the definition of peculiarities and features of intercultural dialogue is mainly based on the essence of the subject's understanding of relations with people of other nationalities, cultures and religions. There is a large diagnostic tool, built on various conceptual foundations, to identify the state of formation of the readiness of the individual to organize intercultural dialogue. Note that not all methods can be used to determine the intercultural dialogue, so it was necessary to find the integration of existing methods of level diagnosis in the educational process.

Diagnostics of the state of formation of the readiness of future teachers of foreign language to the organization of intercultural dialogue took place through conversations with students; monitoring of their communication and behavior with classmates during assignments, as well as in an informal setting; by analyzing the interaction of future teachers of foreign language during the execution of responsible assignments. Diagnosis was carried out according to three specific criteria, special tasks were selected to identify the formation of each indicator, as well as taking into account the age characteristics of students and program requirements of the State standard.

In the selection of tasks to identify the state of formation of the readiness of future teachers of a foreign language to organize intercultural dialogue, it was useful to study diagnostic tools in the field of student relationships in groups, traditional psychological and pedagogical techniques to determine the level of

aggression and conflict; the study of anxiety, the nature of relations with age-mates and the study of the level of self-esteem of the person, developed by G. Aizenk, A. Veimer.

The study confirmed the relevance of the idea of intercultural dialogue, which arises not only the methodological platform of professional and pedagogical education, but also the worldview of intellectual, spiritual and moral growth and understanding and unity of the subjects of education.

Thus, intercultural dialogue is presented as a multifaceted phenomenon, which is not limited to the framework of information exchange, but contains an existential, cognitive-communicative and spiritual-moral components. In the context of professional training of future foreign language teachers to the organization of intercultural dialogue in the educational process, intercultural dialogue is justified as a way of entering Homo educandus in the space of essence creation, free creative development, knowledge of the world, another culture, own inner world (subjective dimension) and incorporated into the goals, content and organizational conditions of learning the principle of understanding and knowledge of the unknown in culture in terms of value and meaning (objective dimension).

On the basis of theoretical reconstruction, reflection and analysis of pedagogical achievements proved the necessity of orientation of preparation of future teachers of a foreign language at the versatile development of personality and value-semantic content teleology, informative and technological characteristics of learning that cannot be done without dialogue. It is proved that the organization of intercultural dialogue in the educational process should be based on:

– awareness of the content of intercultural dialogue, which is characterized by the interaction of representatives of different cultures, the implementation by subjects of learning their intersubjectivity and sociality, the search for understanding, communication and joint creativity;

– functional dimension of intercultural dialogue (motivational, informational, regulatory, moulding, educational, creative, adaptive functions);

– complementarity of methodological approaches; principles of intercultural dialogue (universalism, cultural pluralism, equivalence and equivalence of cultural presentations, empathy, tolerance, positive emotional mood, etc.).

In the functional plane of professional training, the readiness of future teachers of a foreign language for the organization of intercultural dialogue in the educational process on the basis of complementary analytical and phenomenological methods is considered and the components of professional training for professional activities and components of readiness as the ability of the personality of the future teacher to a particular action within professional competence (value-cognitive, emotional-motivational, activity-reflective criteria of readiness) are described. On the basis of revealing the specificity of the readiness of future teachers of a foreign language for the organization of intercultural dialogue in the educational process, it is proved that such understanding of readiness contributes to the integral growth of the future professional-teacher in the aggregate of interrelated personal, cognitive-communicative and praxeological components.

Pedagogical conditions of training of future teachers of foreign language for the organization of intercultural dialogue in the educational process as a set of interrelated conceptual and contextual foundations of the organization of intercultural dialogue that are implemented in the goals, content, technology of training, as well as special tools, methods, forms of foreign language teaching and intercultural dialogue.

Explicated substantial aspect of pedagogical conditions of increase of efficiency of preparation to the organization of intercultural dialogue in the learning process, which ensured the creation of value-semantic and didactic-communicative environment, orients future teachers to the intellectual comprehension of intercultural dialogue as a construct of cognition and understanding of other cultures and the realization of their own identity; the implementation of methodological (philosophical, general scientific and specifically-scientific (educational) and instrumental-methodical), theoretical and practical support for the formation of readiness of future foreign language teachers to the organization of intercultural dialogue; enrichment of a substantial component "foreign language" disciplines of Humanities and ideological, general pedagogical, methodical and specialized subject knowledge (the cognitive-communicative component) and the communicative dialogical skills (praxiological component).

Theoretical substantiation of the effectiveness of pedagogical conditions made it possible to develop and test the model of formation of readiness of future teachers of a foreign language for the organization of intercultural dialogue in the educational process. The content of the model is represented by a motivational diagnostic module, which includes the definition of cognitive and communicative-dialogic potential of a higher education applicant as a presenter of a certain cultural identity, an educational and professional module, which involves the development of the personality of the future teacher in the conditions of dialogical, interactive learning and interaction, a reflexive-evaluation module, which is aimed at the organization of subject-subject interaction of applicants for higher education and teachers, the development of critical thinking and consensual ethics.

Model identification: shapes the students' readiness to be engaged in intercultural dialogue; enhance the motivation level of formation of educational action and development of students; form the skills of intercultural communication: culture of behavior, etiquette, peculiarities of communication in different cultures that is a condition of mutual understanding with representatives of other cultures; promotes the development of general language ability; forms the ability to communicate, familiarizing with other national cultures, mutual understanding between peoples, cultures; an effective means of education and spiritual and moral education of students as individuals; determines the process of building a person's life in interaction with nature, society, culture, identifies the determining factors of quality of life and the necessary conditions for the implementation of value attitudes of the individual (also the difficulties that should be overcome), makes it possible to create appropriate conditions in the design of curricula and educational programs, which include subject training, the

organization of these plans and programs based on the principles that make it possible to carry out reflection and self-reflection, correction of certain ways and change (if necessary) the nature of the socio-cultural and natural environment.

As a criterion for measuring the results of the effectiveness of preparation for the organization of intercultural dialogue appear motivational readiness for dialogue – independence, flexibility, critical thinking; activity-communicative behavior in dialogue – sociability, dialogics, tolerance; emotional and creative attitude to the culture of different peoples-interest, empathy, creativity; the desire for convergence of national cultures, understanding the mentality, philosophy, lifestyle, traditions and customs of other peoples, the development of spiritual culture. The levels of development of a dialogue culture present: the system knowledge about dialogue and dialogue culture in general; the system of values and important skills, which is a measure of the formation of the cultural dialogue; the system of relations to a culture of dialogue through value-based living of facts and the inclusion of cultural dialogue in personality structure as a personality significance.

Thus, the developed theoretical model of formation of students' readiness for intercultural dialogue makes it possible to implement the requirements of the modern multinational and multicultural society and is based on the traditional principles of didactics of higher education (the principle of science, the principle of systematic and consistent, the principle of consciousness of learning, the principle of activity and independence in learning, the principle of clarity, the principle of thoroughness, the principle of communication of learning with practical activities, the realities of life, the principle of unity of educational, developing and training functions of learning). The target orientation, conceptual basis and content, procedural characteristics and software and methodological support of the developed model require wide implementation in professional pedagogical education.

Therefore, the developed model of formation of readiness of future teachers of a foreign language to the organization of intercultural dialogue allows to form students' positive attitude towards this type of activity, organizational skills, professional skills etc. This technique allowed to increase the interest of students to the profession of foreign language teacher, formed the motives of creative teaching activities, the necessary knowledge on the organization of intercultural dialogue, skills, business games, development of diagnostic and didactic materials and their use in the educational process.

The analysis of intercultural dialogue, as a factor, on the one hand, the professional growth of the future teacher as a factor of its understanding for further organization in professional activity, on the other hand, allowed us to offer the implementation of its conceptual dimensions in the organizational and pedagogical conditions of the professional training as of the future foreign language teacher so for the pupils' foreign language training.

Analysis of pedagogical ideas and practical experience of dialogization evidences of the specificity of dialogue in learning, and the deployment of its significant properties. In the educational process, in particular in higher education

at the present stage the dialogue appears as one of the main methods of learning, organizes learning activities of students adequately to the forms of future professional activities, and through dialogue the subjects of education (future teachers) learn the activity, which is a component of his future profession; through dialogue in training sets interactive aspect of future professional activity and didactic value of intercultural dialogue becomes a factor of high efficiency of learning and ensure a high subjective involvement of students in the learning process; the use of dialogue helps to form communicative skills, the desire and the ability to navigate in their future professional activity to other thoughts, views opinions and so on.

The results of the experiment fully confirmed the hypothesis of the study and concluded that it is necessary to use the model of formation of readiness of future teachers of a foreign language for the organization of intercultural dialogue.

The analysis of the results of the study indicates the inexhaustibility of this problem, which leads to the formulation of questions for promising scientific research that should explore the strategies and mechanisms of direct access of the subjects of education in the theoretical and methodological, information and educational, social and civil dialogue space of culture and consensus practices.

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1.5. Pedagogy of Partnership in English Language Teaching as a Key Component of a New Ukrainian School

Matiukha Halyna

According to the "Concept of a New Ukrainian School" [1], the task of the "new school" is to help identify and develop natural talents, abilities and opportunities of each child on the basis of partnership pedagogy.

Communication, interaction and cooperation between teacher, students and parents lie in the basis of partnership pedagogy. They all are equal participants in the educational process and responsible for the final result.

"The teacher must be a friend, and the family should be involved in the construction of the educational trajectory of the child" [1, p. 14]. How to build a learning process in English class, based on partnership pedagogy? How to involve parents in this process? Teachers will still have to look for the answers to these questions.

Teaching a foreign language at school becomes even more complicated in comparison with other subjects. It happens because of the lack of a foreign language environment on the one hand and the inability of parents to help their children learn a foreign language, as they do it with other subjects on the other hand. So, how to make a partnership?

Recently, parents tend to pay private teachers of foreign languages to help their children learn the language from the first grade. However, not all the parents are able to pay for such classes and help their children themselves for some reasons (they learnt another foreign language at school, do not remember what they were taught, had weak knowledge of this foreign language etc.).

Consequently, Ukrainian school needs a new educational process of teaching a foreign language and a new teacher who should initiate changes and build the educational process in such a way that the children would not need "tutors" and parents would become active participants in this process.

Own great experience of teaching English at all levels (from junior pupils to university students) provides an opportunity to give some advice how to involve parents in the process of teaching children English.

Parents can help children draw a family tree, provide children with information about all family members (name, age, profession, etc.), help to sign all family members in English when studying the topic "Family" in the first grade of elementary school. This family tree will be the backbone of the child when answering in the "My Family" class.

While studying the topic "School. School Supplies "or" Toys", you can invite children and parents together to create "posters" in which they have to draw objects correspondingly to ten words, the meaning of which children know in English. These post-drawings will help students build monologues about the description of objects with indication of colour, size etc. in the game "Visualize ten words".

In middle school, tasks for parents can be complicated. An interesting task is the "Info-Gap Activity". The teacher invites students to prepare at home two pictures of almost identical content, with a slight difference. Parents help at home to accomplish this task and even participate in signatures to objects. In class students find these differences, analyze, synthesize and compare them with lexical units offered by the teacher.

One more interesting and useful task at home is "The Website Task". The teacher gives the students the address of the website. At home, along with parents, students log on to this page, copy tasks for processing. The task may be to draw a

picture on the content of the text. Children do it with their parents.

Well known and popular task is creating crossword puzzles in Ukrainian and English. Parents can help outline and formulate tasks in Ukrainian, at the same time; they have an opportunity to check the knowledge of their own children of the vocabulary that was used. It is very useful for pupils and parents to compile their children's Reading Box. The teacher offers a series of books or texts in English to read and develop children's skills and abilities to read and understand English texts.

Parents can help children draw a map, a picture, a scheme on the content of the text, draw up a plan, discuss it in their native language, write new English words in the dictionary, find a translation and memorize it, make cards for quick memorization of new words.

However, the direct involvement of parents in parties, arranged in English really makes their child successful and happy. The parents perform small, but English-speaking roles. Such parties join children, parents and teachers in the same activities, bring them together and motivate not only children but also parents to learn English, contribute to the happy personal life of the child and his or her successful interaction with the classmates.

Demonstration of students' English-language knowledge, skills and abilities to their parents in English-language parties and classes plays an important role in motivating children to learn English and implementing "partnership pedagogy" into school practice.

Such classes, on the one hand, show parents their children's success in learning English at a certain time, give them knowledge about the development of the children, their readiness to work with other children, on the other hand, parents have an opportunity firstly to determine their own role in this development of the child, secondly to make conclusions how actively they participate in their child's school life.

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1.6. Main Tendencies of the Methodological Training of the Future Teacher of English in Ukraine (Joint project of Ministry of Education and Science of Ukraine and British Council Ukraine "New Generation School Teacher")

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The modern stage of Pre-Service language teacher education in Ukraine is

putting forward serious requirements for the professional development of a modern teacher. Contemporary system of education does not always take into account all these requirements for the teacher's professional training in a higher educational establishment. It is necessary to mention all stakeholders of the educational process. They are school learners, their parents, teachers, the administration of schools, University students, teachers-educators, Universities authorities. Thus, each stakeholder has his or her own needs related to the professional activity of a teacher of English.

Nowadays the system of pre-service teacher training of Ukraine is characterized by numerous changes, taking place both in the sphere of primary, secondary and higher education. Moreover, thanks to Ukraine's move towards Europe and the wider world there appears the need for higher standards of English among the country's citizens. It is out of the question that English is considered a life skill and it is needed in all the spheres of everyday life of people: trade, travel, education and international relations. We are sure that any improvement would become possible only on condition that the standards of English teaching are raised at every level of the education system.

It should be said that a lot of Ukrainian and foreign scholars research the issues of methodological training of future teachers, but quite few of them work at innovative trends: the impact of a dialogue of cultures and civilizations on language learning and teaching (V.V. Safonova), the integration of information technology into the teacher education curriculum (N. Wentworth, R. Earle, M. Connell), innovative use of technologies in teaching languages (G. Dudeney, N. Hockly), reconceptualisation of language teacher education for the 21st century (Rod Bolitho). Although, the issue of the reformation of the system of methodological training in Pre-Service language teacher education in Ukraine hasn't been fully covered [1].

Along with Ukraine's integration into the European educational space the pre-existing traditions in language teaching are no more relevant. English should not be taught and examined simply as a school subject, with an emphasis on knowledge of grammar and vocabulary. There is a need to see the language as a means of active communication or as a life skill.

It has to be mentioned that the teachers of English usually face problems because of poor methodological training and insufficient mastering of teaching techniques and methods. When a newly-qualified teacher prepares for the lesson, he or she cannot prioritize tasks and objectives. The real challenge of the time is the modern reforms of the secondary and primary schooling in Ukraine, which don't go along with the outdated system of the future teacher's methodological training in the Universities. This situation has become a reason why in March, 2013 a joint project of the British Council Ukraine and the Ministry of Education and Science of Ukraine "New Generation School Teacher" was launched.

Dissatisfaction with the state of teaching English at schools has promoted the necessity of the change in Pre-Service language teacher education in Ukraine. There appeared the need to fundamentally revise and reform the professional training of the future teacher of English. The project team identified the urgent

need to review the thematic modules of the Curriculum and bring them into a line with the challenges of the day, with a particular focus on the reform of language education in Ukraine. The need to modernize and diversify the forms and methods of the training of future teachers of English was also pointed out in the Baseline.

The Baseline study lasted throughout the year 2013-2014. It was found that "the methical component of the curricula requires a significant increase in the number of classroom hours, allocated for the discipline "Methodology of teaching English". The findings of the Baseline study also proved that the University system of practical and laboratory classes had to be completely reorganized. It was presupposed that new Methodology curriculum will create an opportunity to study Methodology course throughout the whole period of teachers' training in the University" [4, p. 19].

The project team identified the urgent need to review the thematic modules of the Curriculum and to bring them into a line with the challenges of the day, with a particular focus on the reform of language education in Ukraine. The need to modernize and diversify the forms and methods of the training of future teachers of English was also pointed out in the Baseline study.

The results of the Baseline study allowed the project team to state that there are no common approaches to the assessment of the academic achievements of students in the course "Methodology of teaching English", namely: different aspects of assessment, such as the number of forms and methods; evaluation criteria; content of the summative and formative assessment; the number of points, allocated for the summative and formative assessment. The object of the assessment is mainly students' theoretical knowledge without taking into account the level of the development of their professional skills and abilities; assessment (in particular tests) is aimed at revealing secondary knowledge, while little attention is paid to the basic professionally-oriented methodological skills of future teachers. There are also no alternative technologies of assessment and self-assessment, such as EPOSTL (European Portfolio for Student Teachers of Languages) [4, p. 20].

Talking about future changes we should for sure refer to the past. According to the Baseline study the main components of the Curriculum are Language, Psychology, Methodology, Linguistics, Pedagogy and others; the focus is made on theory rather than practice; the language of instruction is usually Ukrainian; there is little or insufficient experience of teaching at school; lectures and seminars are the prevailing modes of delivery; number of hours, allocated to the course, varies from 104 to182 in different Universities; teaching practice takes place in semester 8 and lasts for 6 weeks; students receive the qualification of Philologist or Teacher of English. The most important thing is that the results of the Baseline study showed that methodology training in Bachelor's curriculum occupies only 3% of the total, as for Master's curriculum it is 5% [4].

The findings of the Baseline have provided a rational for the development of an experimental Methodology curriculum. This document is characterized by a number of innovations, such as a qualitatively new approach to conducting classroom sessions, organizing self-study hours and pedagogical practice of

students, as well as establishing a proper relationship between the content of this discipline and pedagogical practice, new format of the course paper.

Thus, this project has appeared as a response to recent changes and developments in education and society. It has to be mentioned that there are two groups of outcomes – Learning outcomes and Action outcomes. Learning outcomes are as follows: English proficiency of student-teachers and newly-qualified teachers will be improved; their classroom skills and confidence will be enhanced; teachers' digital and social media skills will be developed. As for the Action outcomes the project team expects that newly-qualified teachers will teach more effectively and confidently; engage with colleagues; join networks and meet colleagues overseas; be able to integrate ICT in/outside the classroom.

Before we start describing the innovative character of the Methodology Curriculum, it is important to refer to the definition of "innovation" as it is. Thus, innovation is a process of translating an idea or invention into a good service that creates value or for which customers will pay. To be called an innovation, an idea must be replicable at an economical cost and must satisfy a specific need. Innovation involves deliberate application of information, imagination and initiative in deriving greater or different values from resources, and includes all processes by which new ideas are generated and converted into useful products. In business, innovation often results when ideas are applied by the company in order to further satisfy the needs and expectations of the customers [5]. Steve Brophy states that "pedagogical innovation is a significant positive change to the way that we lead people to a place where they can learn for themselves" [9].

The Methodology curriculum is characterized by a number of innovations, such as:
- Balance of theory and practice.
- Updated and new content (establishing a proper relationship between the content of this discipline and pedagogical practice).
- Qualitatively new approach to conducting classroom sessions and organizing self-study hours.
- Delivery in English.
- Variety of approaches to learning and teaching.
- Continuous assessment throughout the Curriculum.
- Carefully phased school experience.
- New format of the course paper.

Thus, the Methodology Curriculum is a three-year course with allocated total number of hours of 600. It presupposes interactive modes of learning and teaching; provides teaching practice throughout the Methodology course; promotes the relationship of Methodology and EFL Curricula.

One of the innovations of the experimental course is a great variety of modes of learning and teaching. As Methodology is the main course in future teacher's education, it should comprise the best examples of teaching. So, in communicative English classroom the teacher must use all possible ways of interaction justified by the aim and objectives of the course. Jo McDonough, Christopher Shaw, and

Hitomi Masuhara pointed that "the choice of group or pairwork and how we conduct the grouping should be based on sound principles, and the use of grouping should lead to developing real communicative competence" [7, p. 229].

It is now widely recognised that lecturing is not an efficient way of delivering content on a practical course. Accordingly, we recommend a range of teaching approaches in the new curriculum, including task-based learning, the use of case studies, simulations, group projects and problem solving. All of these approaches are intended to promote high levels of interaction and student involvement in their own learning process.

The new Curriculum focuses on developing the professional skills of teaching through student active participation in the methodology course. Students can be engaged in active learning by using a range of modes:

group work – any learning activity which is done by small groups of learners working together to complete a task;

guided reading – an activity in which students are encouraged to read specific articles or sections of books with a particular purpose in mind;

jigsaw learning – a method of organizing activity in which different students cover different areas of a topic; they later exchange their learning;

microteaching – a practice used in the training of teachers which consists of trying out short lesson sequences for an audience of their peers, some of whom adopt the roles of learners;

project work – a purposeful, task-based activity through which students address authentic problems / questions and create some kind of product which they present at the end of the allocated time; it usually involves an extended amount of independent work, either by an individual student or by a group of students in and beyond the classroom;

task-based learning – an approach in which the learners use language to fulfill a specified task. Their focus is on the task rather than on the language they are using, e.g. case study;

workshop – a way of organizing student-centred learning in which the teacher plays the role of facilitator. It usually involves hands-on activity by students.

Sample session materials within the Curriculum demonstrate how to vary modes of learning and teaching.

It is essential that all classes are held in English.

The sessions are designed so that future teachers should be able to develop their higher order thinking skills (as well as low order ones) according to Bloom's Taxonomy and to learn how to organize their future professional activity according to this principle. So, asking questions is a rather important professional skill which will help future teachers to create conditions for interaction in English classroom and make their students' learning product-oriented.

One more essential aspect of designing the session is connected with giving students the opportunity to go through Kolb's experiential cycle. This cycle comprises experiencing, reflecting, conceptualizing and planning processes [6] (see Picture 1):
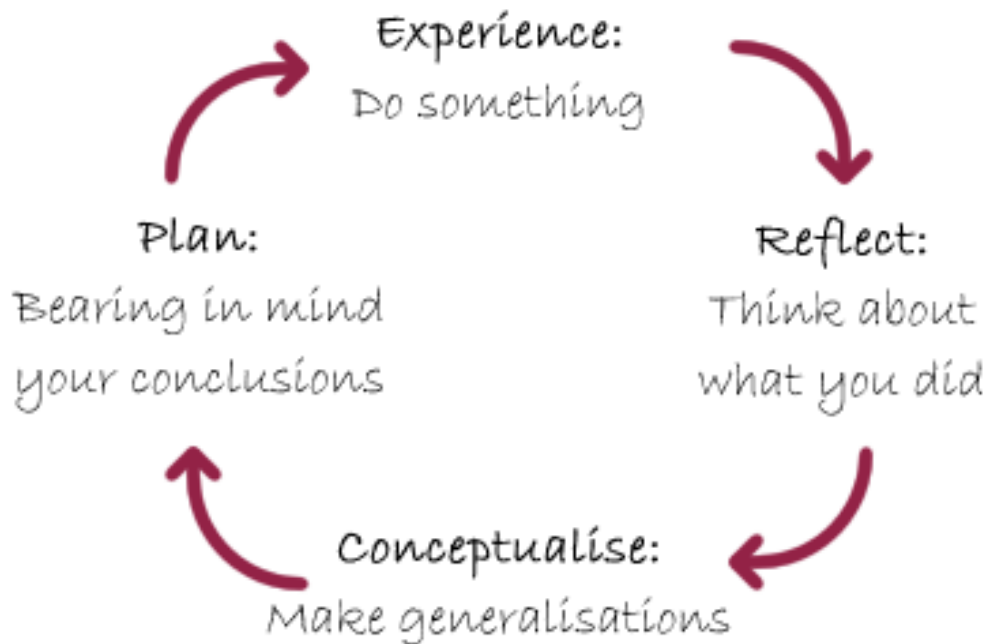
Picture 1. Kolb's experiential cycle

As it can be seen from the picture the cyclic character of Methodology sessions causes students' various actions which are to be done individually, in pairs, groups or the whole group. Each mode of interaction should be justified.

In Mohammed Rhalmi's article "Classroom interaction" the author states that "the more the initiative comes from students in classroom interaction, the more learning is taking place. In other words, the more students are free:

to ask and answer questions,

to take decisions about the learning process,

to participate in discussions,

to initiate conversations,

the more they contribute to the learning process" [8].

Such contribution is an obligatory condition for the student-centred classes. It is especially topical for future teachers' education. The personality of a teacher has a great impact on students. Newly-qualified teachers often follow teaching style of one of their school teachers. So, their being a good example of the learning process facilitator for their own students can become an important factor in those students' personality development and professional success.

Within working in groups of changeable composition future teachers learn to act collaboratively, to be responsible for the group's decisions, to be tolerant, to be convincing. Their critical thinking is promoted as well.

Each session gives a unique opportunity as for combining all possible modes of interaction. Let us follow the possible variety of interaction modes within one Methodology session. The first unit Psychological factors contains the session on the topic "Learners' Types" which can be organized as follows (according to the session plan presented by Olena Zmievska, a member of the project team): to study the learners' experience one of the possible ways of interaction can be teacher's dialogue on students' similarities and differences with the whole group; then it

would be good to give them the chance to work individually to better understanding the kind of learners they are, it can be done by means of completing the questionnaire; it's time for students to share the answers with their partners working in pairs, afterwards presenting the information on their partners; in class discussion all students summarise following the next issues: differences in approaches and learning styles, reasons for the differences, their relation to personal differences in temperament and character, the need to accommodate all the differences in the language learning environment. After that a case study will help to acquaint students with all main types of learners. So, the students work in pairs and study only one case, then, after creating two big groups, each of students describe their cases and all together they identify the learner types. Thus, collaboratively the students get acquainted with learners' types. In the same groups students are to brainstorm and then discuss learning preferences of each learner type in terms of skills, grammar, vocabulary, pronunciation, memorising, drilling, etc. Then they fill in the table in handout and regroup again to work in 4 groups. This time the students work with a set of classroom teaching activities to decide which activity is most suitable for which learner type. There is a space for students' creativity – they can suggest more activities for different learner types. Groups are welcome to present their findings and suggestions. At the stage of round-up the students reflect on their own learner types, the peculiarities of all learner types which are to be taken into consideration in their professional life.

As far as we can see, it is possible to encourage students to take part in all possible ways of interaction. It helps to involve all students into active work, sharing their experience, hands-on activities and constructing their awareness and developing their professional skills. It makes the students' group more friendly and collaborative that is important for developing their life skills.

The Curriculum recommends avoiding traditional lectures as a mode of teaching since they are not appropriate in a professional education course that focuses on the development of teaching skills rather than transmission of knowledge.

That is why the course of Methodology is delivered simultaneously with students' visits to school. In methodology sessions they get ideas of school reality which they can observe almost at once. Besides, they get the assignments connected with the practical aspects of learning and teaching at schools.

As far as we can see there are various modes of learning and teaching while students are having their school practice as well.

New Methodology course is an integrated one, it is flexible, dynamic and purposeful. The curriculum is based on an integrated approach to Pre-Service language teacher education, which promotes the development of cognitive-emotional learning and development of teaching skills. The Order of the Ministry of Education and Science of Ukraine (№871 dated by August 12, 2015) "On conducting a pedagogical experiment on the methodological training of future teachers of English" officially announced the beginning of the piloting process [3].

Innovative Methodology Curriculum intends to provide students with important professional skills related to methodology, it also gives scope for

developing essential life skills.

- Communication skills. The ability to understand and articulate messages, and to transmit information clearly and effectively.
- Time management skills. The ability to plan and use time effectively in order to meet deadlines and successfully complete tasks and assignments.
- Information literacy skills. The ability to locate, evaluate and effectively use information from a variety of sources.
- Teamwork skills. The ability to work effectively and respectfully with diverse teams in order to accomplish a common goal.
- Problem solving skills. The ability to recognise and analyse difficult situations and to find suitable solutions.
- Intercultural awareness. The ability to respond open-mindedly to different ideas and values, respect and embrace social and cultural differences, and use this ability to develop new ideas and new solutions.
- Creativity. The capacity to think and act in innovative ways either alone or with others.
- Critical thinking skills. The ability to ask the right questions, to reason effectively, analyse different points of view and reflect on decisions and processes.

It is important to mention that in this innovative Curriculum the topics of the traditional Methodology course are revised and substantially updated. Moreover, the content of the discipline is complemented with innovative topics that must be taken into account in the process of learning English. They are Second Language Acquisition, Developing Learner Autonomy, Working with Materials, Error Analysis and Dealing with Errors, Catering for SEN (Special Educational Needs), Classroom Action Research, Planning for CPD (Continuing Professional Development). In order to cover the innovative content, the members of the project team had to increase their own qualifications on the specified topics. For example, the teacher-educators did an online course "Special Educational Needs", organized by the British Council, which allowed them to provide a comprehensive insight into all methodological aspects and organically engage them in the Curriculum. In addition, seven British Council schools of professional development were held in Ukraine. These schools were attended not only by the members of the project team, but also by the teachers-educators who were going to pilot new Methodology course.

Each module of the Curriculum consists of several units. It is important to mention that in this innovative Curriculum the topics of the traditional Methodology course are revised and substantially updated. Moreover, the content of the discipline is complemented with innovative topics that must be taken into account in the process of learning English. All units of the Curriculum can be split into 2 main groups: Reconceptualized and New ones (see Table 1).

Table 1

Modules of the Methodology Curriculum

Reconceptualised	Innovative
Principles of CLT	Second Language Acquisition
Teaching Listening	Developing Learner Autonomy
Teaching Reading	Working with Materials
Teaching Writing	Error Analysis and Dealing with Errors
Planning Teaching	Catering for SEN
Teaching Grammar and Vocabulary in Context	Classroom Action Research
Psychological Factors in Language Learning	Planning for CPD
Teaching Young Learners	
Assessment	
Developing Intercultural Competence	
Classroom Management	
ICT in Learning and Teaching	

The experimental course is characterized by the absence of traditional lectures and is aimed primarily at mastering key competencies through practical activities. There are mainly workshops, interactive or mini lectures, discussion groups, focused tasks of sessions, guided reading, observation of lessons in schools, micro-teaching.

All knowledge received and skills developed in methodological classes are supported by the pedagogical practice. It goes without saying that School Experience is an essential part of the Methodology course. In the innovative Curriculum School Experience is aimed at linking methodology classes to teaching at school. It includes three stages: Guided Observation (Year 2), Teacher Assistantship (Years 3-4) and Observed Teaching (Year 4). At each of these stages, there are strong links (through tasks) of the Methodology classes to school experience.

As it was mentioned before the Methodology Curriculum is characterized by both traditional and innovative modules. Though teaching vocabulary is a totally traditional issue in any Methodology course, we would like to pay the attention to the fact how the authors of the Curriculum managed to reconceptualise this issue. Unit 2.3. "Teaching vocabulary in context" is included into the Module 2 "Preparing to tech 1". While working at this unit the authors of the Curriculum were based on the idea that there has also been a constant change in the teaching methods and techniques all over the world in every subject, thus English vocabulary teaching methods and techniques need desirable and radical changes from the perspective of the demanding job market in the globalized world. Scott Thornbury states "If you spend most of your time studying grammar, your English will not improve very much. You will see most improvement, if you learn more words and expressions. You can say very little with grammar, but you can say almost anything with words" [10].

Vocabulary is a very important means to express our thoughts and feelings, either in spoken or written form. All the same many learners consider learning vocabulary a boring and tiresome job. They take efforts to study lists of words (spelling, pronunciation, meaning, synonyms, etc.) only to realize a few hours later that their results are hardly satisfactory. They are discouraged by the number of words in English and their complex usage. Although the communicative approach has become the mainstream in language teaching, learners are still very passive recipients of knowledge and play only a minimal role. As a result, teachers keep looking for the innovative ways to make learning and teaching vocabulary easier and more pleasant.

The authors of the Curriculum are sure that teaching vocabulary should not only consist of teaching specific words but also be aimed at equipping learners with strategies necessary to expand their vocabulary knowledge. It goes without saying that teaching vocabulary in context, combining vocabulary with reading and writing activities, and providing the learners with different lexical information about the words under study enhance their vocabulary.

The authors of the Methodology Curriculum suggest that using logical and emotional stimuli while learning and teaching vocabulary might be quite useful. There are various vocabulary techniques employing logical and emotional stimulation. Traditionally, emotion and logic can be found in the following: numerous vocabulary games (crossword, bingo, puzzle, domino, and movement games), impact of the colour (cards, posters, drawings, pictures, photos), music effects (songs, sounds of the nature), logical and associative activities (lexical-semantical symbols, logical schemes). But these activities are preferably aimed at memorizing but not at the comprehension of lexical items.

Having analysed the traditional approaches to the issue, the authors of the Curriculum came to the conclusion that while teaching vocabulary the teacher should pay attention to the logical and emotional arrangement of the vocabulary items. In other words, a teacher should identify the leading and the secondary stimuli. Thus, the list of technical, economical, ecological vocabulary items falls into following stages: "comprehension – logical analysis – feeling – memorizing (revision)". In this case logical stimulus precedes the emotional one.

Nowadays, emotion is considered to be a purely psychological category and its application in methods of teaching English is a controversial issue. There is a great gap between the theoretical research and practical aspect of this issue. So, there appears a need for entirely new vocabulary strategies, based on the emotional stimulation. It goes without saying that a dominating emotion and learner's involvement and interest in the communicative situation ensure its emotional colouring. This factor greatly influences the vocabulary learning and the retention of the words in the speech. So if the vocabulary is emotionally coloured (likes and dislikes, favourite season, sport, etc.) the teacher benefits from using the model: "comprehension – feeling – logical analysis – memorizing (revision)", where the logical element follows the emotional one.

It is widely believed that learners' imagination ought to be stimulated and developed in education. Yet, few teachers understand what imagination is and how

to use it when teaching vocabulary. It should be mentioned that the cognitive side of learning vocabulary gets a great deal of attention, but the affective side is also important as the emotion and cognition can't be separated. Learners' feelings and emotions can determine the effectiveness of their learning, and imagination can also be crucial to memory because it facilitates the storage and recall of new vocabulary. Our imagination, thoughts, feelings and emotions as well as automated functions all operate simultaneously. So, emotion, as a basic element of imagination, is a hook that helps learners to remember events. If we want our learners to remember important vocabulary items, we need to hook them to a positive emotional episode.

The authors of the Methodology Curriculum are sure that learning English through imagination also produces a nonthreatening atmosphere for students, who usually feel anxiety when speaking English in a formal classroom setting. Rather than being stifled, the classroom atmosphere should be sufficiently relaxed, so the learners shouldn't be afraid of speaking. To enhance the English classroom atmosphere and encourage learning, the advertisements, warnings, posters, bulletin, boards, pictures, puppets, drawings and photos are posted on the walls. Relaxed atmosphere is the first key step in creating images. If teachers want students to remember new vocabulary it needs to be learnt, practiced and revised in a "memorable way". So, using imagination is one of such techniques, because it employs a variety of key elements: colours (visual images), music and songs (auditive images), movements and gestures (kinesthetic images), etc.

It is a well-known fact that learners memorize words better if they draw their own pictures and create their own audial images. Teacher can offer the learners to listen to the sounds of nature and imagine the place where they are now. Then comes pair or group discussion of what they feel, what season it is, what the weather is like, etc. Thus, imagination makes learners and teachers be more creative.

Imagination facilitates new words revision in an enjoyable context, thus it makes classroom vocabulary study an amusing and satisfying experience for teachers and learners alike. It encourages, entertains, teaches, and promotes fluency. If not for any of these reasons, it should be used just because it helps students to see the beauty of the language but not just difficulties that from time to time seem overwhelming.

At the speaking stage the most efficient combination is emotion + logic (equal positions). For example, such activity as "What is strange about bird swimming (dog flying…)?" engages learners' logical thinking and focuses their attention on the personal and emotional attitude to the topic.

The above described approach to the vocabulary teaching, stated in the Methodology Curriculum, gives good results with the learners of different types of intelligences (logical, musical, spatial-visual, etc.). Thus, vocabulary techniques, based on the emotional and logical stimulation, employ both conscious (logical) and subconscious (emotional) way of thinking. It increases learners' motivation of learning and memorizing new words, and ensures their stable retention in the long-term memory. Moreover, the use of emotional and logical stimuli when teaching

vocabulary makes vocabulary flexible and automatic.

One more bright example of the reconceptualised methodological issue is "Planning Teaching" unit. This topic has always been a part of the Methodology course, at least for the last half a century. The title of the unit sounds traditional, but here the traditions disappear as the content of it is totally reconceptualised. The unit is primarily aimed at constructing students' awareness of the practical, educational and developmental value of planning for both teachers and learners and factors influencing it as well as developing the following abilities:

• interpreting a curriculum or a syllabus and considering it while planning a lesson or a lesson sequence;

• setting aims, objectives and learning outcomes of lesson sequences and lessons appropriately;

• distributing language activities within a lesson or a lesson sequence according to the stages of skill development;

• selecting appropriate activities for different stages of a lesson and linking them with each other;

• selecting different materials and resources to support learning;

• using ways of ensuring the communicative and integrated character of a lesson;

• integrating homework into a teaching and learning plan;

• anticipating problems with the implementation of a lesson plan and considering possible ways of dealing with them;

• critical evaluating readily available lesson plans.

The unit takes 30 hours, 18 of them are allocated to contact hours, and the rest are for self-study. The final product of the unit to be assessed is a designed lesson plan for use with a specific group of learners. But the assessed product cannot cover all requirements for future English language teacher's competence, as it usually occurs in our system of education (students are hard-working only if their works/papers are assessed). Thus, in the Teacher Profile developed within the experimental Curriculum, there is a specified list of knowledge and skills in planning lessons and courses which is like a lighthouse for newly-qualified English teachers. These skills vary from planning teaching to meet the needs of learners and to achieve course outcomes according to the curriculum to anticipating non-language problems that may arise during the lesson and planning how to respond to them.

We usually begin our experimental Methodology sessions with the experience the students have. In planning teaching students share both their memories from school and university classes and their first experience of teaching as they have been teacher assistants while having their school practice visits. This activity helps to get links with the following discussion of planning issues and preparing the guidelines for a teacher to use when planning a lesson. Acquainting students with basic planning principles prepares them for their follow-up tasks to be done in school. It is quite obvious that in school students will not see the ideal English classes and ideal teachers-planners. Instead they have the opportunity to see the

skilful flexibility and to understand that lesson plan only begins its life in class while being implemented.

Future teachers learn to plan their future teaching in practice. There are neither dull lectures nor reproductive seminars with retelling the content of lectures or course-books. In practical activity they get to know the principles of session design, the essence and differences of aims, objectives and outcomes. They acquire the knowledge that aims are in the teaching domain, general, process-oriented and are like strategy. Objectives and outcomes are in the learning domain, specific, result-oriented and are like tactics. Besides, the notion of SMART outcomes exposes students to their key features such as being specific, measurable, achievable, reasonable and time-bound. Step-by-step students learn to evaluate the formulated aims, objectives ad outcomes, and then try to formulate them on their own.

The same algorithm is followed in the sessions devoted to the structure of lesson plan, its stages and components, resources, integrated character of a lesson, strategies to meet individual learners' needs, flexibility in planning and teaching. In all sessions the main emphasis is on enabling students to plan lessons in accordance with the curriculum requirements and contemporary approaches to learning and teaching. All materials studied become acquired due to their close link with students' school experience (practice) and immediate application of new knowledge and skills.

The unit structure, its content, modes of learning and teaching create the favourable conditions for the deep understanding of the value of planning for teachers and learners and for enabling them to effective planning since the very beginning of their professional activity.

As it has been mentioned above, the piloting of the Methodology Curriculum started in September, 2016 and will go on till the year of 2020. It should be pointed that piloting of new Methodology curriculum has been carried out in 8 Universities of Ukraine. This chapter deals with the peculiarities of piloting process in Bohdan Khmelnitskiy Melitopol State Pedagogical University. In this higher educational institution the implementation of the innovative Methodology Curriculum started in the academic year of 2016-2017 and students of two faculties are involved into it (Philological Faculty as well as Educational-Scientific Institute of Socio-Humanitarian and Art Education). The features of the piloting process were documented by the project team members, working in this University. All levels of management of the University provided necessary support (rector, vice-rector, deans of the faculties, heads of the corresponding departments, teachers-educators, responsible for conducting the course). The Order of the Rector of the University regulated the structure and stages of the piloting process, specified its features and appointed teachers-educators, responsible for the experiment.

As for the piloting start the following steps have been made: several preparatory meetings with the representatives of all levels of management were held at the beginning of the academic year; the students participants of the experiment were selected (experimental and control groups); necessary changes were introduced to the general Curriculum; the proper schedule for contact hours

was designed; the meeting with partner schools and school teachers was held; students-participants were informed of the content of the pedagogical experiment, acquainted with Curriculum guidelines and the details of the piloting process.

Methodology teachers, responsible for conducting the innovative course, were equipped with a set of documents (Curriculum map, Curriculum guidelines, and Supplementary materials). The teachers-educators were supported in terms of sample unit maps, session materials, observation tasks, which had to be done by students during school experience, self-assessment checklists for students to use at the end of each unit, bibliography of literary sources, glossary with key terms, accompanied with Ukrainian equivalents. More and more Methodology teachers have been involved into the experiment by means of their attendance of training seminars and schools of professional development.

Students-participants received the Student's book, which fully covers course requirements concerning attendance, self-study hours, class participation, setting and meeting deadlines, as well as self-assessment. Students-participants also got the link to the project sitehttp://ngschoolteacher.wixsite.com/ngscht, which contains all vital guidelines. Both students and teachers had an opportunity to get acquainted with the prospective learning outcomes of a graduate from the PRESETT Bachelor's programme, which are presented in Profile of a Newly-Qualified Teacher, designed by the project team.

Thus a favourable psychological atmosphere was created by means of constant project team members' meetings with the students-participants and teachers-educators throughout the academic year. These stakeholders were free to ask any questions or raise any issues concerning the piloting process.

One of the most important features of the first year of piloting was the continuing monitoring. It has to be mentioned that all the universities, participating in the project, exchanged monitoring visits. The agenda of the visits included Methodology class observation, meetings with the University authorities and teachers-educators, interviews with the students. Bohdan Khmelnitskiy Melitopol State Pedagogical University was visited by members of the project team – representatives of H.S.Skovoroda Kharkiv National Pedagogical University.

Monitoring report included findings from students, methodology teachers, University authorities, schools (mentors and principals), action points (recommendations for support and follow-up, areas of concern), notes on areas of good practice. Session observation was aimed at giving the answers to the following questions: What activities/techniques help to involve students actively? What modes of interaction are observable in the session? What evidence is there of student motivation? How are bridges created between theory and practice? Is L1 used in the class? For what purposes? What opportunities are created to help students to display understanding? Moreover, Post-Observation teacher self-evaluation and self-reflection form was provided. All the reports were submitted to the British Council Ukraine office.

The findings from students provided an insight into the following issues:
•the new course is difficult but challenging;
•new language skills are developed;

•school observation is important as they can compare the new teaching they learn in the university about and the teaching that they see at school;

•some students still want the teacher to be the main source of information;

•students use Internet resources and a social network group was created;

•English is viewed mainly as a means of international communication and a means of getting new knowledge.

The findings from teachers referred to the next questions:

•their sessions became more interactive;

•second-year students lack theoretical background;

•the interactive format of the sessions is more attractive for students;

•some students do not feel they are going to teach, have not decided yet;

•lack of time for preparation, no materials available;

•encouragement from the Ministry, e.g. the issue of certificates for methodology teachers about upgrading their skills;

•the teacher profile was used in the introduction session; and all the students downloaded it to their portfolios and occasionally referred to it;

•the issue of English as a life skill is not often mentioned;

•teacher group meetings take place in the form of informal discussions though not on a regular basis;

•teachers feel lack of material recycling, each session – new topic!;

•school practice is discussed with the teacher responsible for the practice but seldom in methodology sessions.

The findings from university authorities include the following information:

•they support the participants of the new methodology implementation in terms of convenient schedules, equipment, Internet access;

•the university feel the lack of literature;

•there is positive feedback from both teachers and students;

•dissemination process is continuing: other teachers and students, school teachers;

•participation in the project is beneficial for the teachers' and students' professional growth.

The monitoring teachers suggested such action points as stronger support and promotion from the Ministry to encourage universities and teachers for further piloting; necessity of organising self-access centres with libraries; improved correlation between teachers and teaching English and Methodology.

There were mentioned some areas of good practice: using self-assessment lists at the end of sessions; setting up a social network group; enthusiastic teachers; support from the dean who is a project group member.

Both teachers and students, who take part in the piloting, are satisfied with the results. Here are some of the students' voices: "I find Methodology classes very beneficial, because I have enriched my vocabulary in a very short period of time. I have become aware of different techniques and strategies and I have begun to use them in my studying process. This subject is marvelous, because learning languages is my hobby" (*Pavlovskiy Andriy*); "To my mind, all the topics of our

core curriculum are relevant to us as future teachers. Most of all I enjoyed learning about developing learner autonomy. I borrowed some bright ideas how to improve my skills at home" (*Melnitska Alyona*); "This course is very useful for us not only as for future teachers, but also future parents. We learn such essential things as psychology of pupils, different approaches, methods and techniques of learning a target language, which will help us to teach our future pupils and our own children" (*Yatskova Diana*);"At first I understood nothing…all that terminology drove me crazy…but step by step I realized that everything that teachers should do has to be done for the learners' benefits. Frankly speaking Methodology course is my favorite University course now" (*Sekirova Anastasia*).

The joint project of the British Council Ukraine and the Ministry of Education and Science of Ukraine "New Generation School Teacher" represents an innovative change in the Pre-Service language teacher education in Ukraine. The content of the Methodology curriculum fully reflects the challenges of the 21st century education. It is aimed at raise of the level of English-language teachers' methodological proficiency, which will gradually lead to the raise of school-leavers' level of English.

Introducing this kind of change requires time and patience. There will be challenges, objections and setbacks during the process, and there are sure to be people within the universities who will be skeptical about the changes that are needed. The project team is ready for this. It is a necessary feature of any reform. It is best dealt with by good communication, regular consultations with all interest groups so that all voices are heard and understood. But the fact that more and more students and teachers, schools and decision-makers are involved in this process makes the project team sure that Pre-Service language teacher education will lead Ukraine into the European educational space.

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1.7. Listening Activities at English Lessons

Riabukha Tetiana, Hostishcheva Natalia

It has never been a secret that students' success at any lesson depends on their interest in the subject. That interest can be directly influenced by ingenious instructions. Achievements in the classroom are the result of the subtly thought-out inspirational work of a teacher who guides them and shows the right way. A lesson providing a lot of useful information can be *rational* but it might not be *inspirational*; especially if the students do not show much respect to the study material. The key is motivation. Like bookcases full of valuable books that become the best kind of decoration for a living-room, much of the "precious" information in the heads of our students become useless; a kind of noisy background that affects their attitude to studies.

Many teachers have faced the problem of students' inattentiveness to the material they prepare for their lessons. The reason may lie in the fact that topics selected do not appeal to them. In fact, it is not the curriculum that limits us but an unawareness of the needs of young people: a so-called "backwardness" of teachers. In addition, the teaching process sometimes lacks clear presentation and thorough practice of the target language. Consequently, students get lost in the atmosphere of constant mechanical work of writing and reading, not to mention the approach to speaking and listening which are often neglected.

In this article we will try to demonstrate how systematic listening activities can improve language skills. First of all, listening tasks should be done systematically. This means that students should be aware that the goal of repeated listening tasks is to become accustomed to hearing a foreign voice. Obviously this goal should be introduced from the very beginning and done regularly. The success

can be gradually achieved with the combination of conventional and modern methods.

Modern methods offer, for example, communicative activities of speaking and listening, small and group work, songs, and individual and group projects. Traditional methods focus on grammar, vocabulary, reading and writing, all of which are useful for learners.

Many students realize, and would not argue, that listening skills help them understand native speakers. That is why it is necessary to give special attention to practicing it. Additionally, we should also admit that listening practice is fun, it can easily involve students into lessons and helps to tackle the problem of student boredom. This also helps to encourage self-discipline by grasping students' attention since it requires much effort and concentration. While listening, students are exposed to proper intonation and pronunciation. Much of the vocabulary is understood in context and easily learned. They are soon able to read the tasks quickly and keep in mind the necessary grammatical forms to fill them in correctly in the answer sheets.

Choosing the right topics for listening material may require talking to students themselves. Generally, it is sufficient to follow some well-known framing, or skeleton, of relatively serious topics such as personal relationships, ecology and computers. Less serious topics such as hobbies, adventure stories and pop music should also be considered. Depending on the topical units in the textbooks, the teacher may always broaden or accent the unit's theme with the help of interesting and informative audio texts. The task for a teacher here is to select a text that contains a cross-curricular element which encourages students to discuss it after hearing a segment.

One more way to achieve high motivation in class is to join the learning of English with the learning of other subjects, for example, Geography, History, Science, Music and Mathematics. Use the test preparation materials provided by Oxford University Press, for example. Students can understand topics already familiar to them in their own language quickly and confidently, and this can increase their motivation once again.

Sometimes it happens that not only lexis of modern vocabulary is needed but also the situation presupposes that students should understand some realities of the history of the English-speaking country. In this case, teachers should make careful selection of texts written by some classical authors. The use of bookish, archaic and seemingly strange words should be surely justified. Sparse use of such tasks is the key to success. Remember that *the result of this is like a firework* – you see something marvelous. But the bright showers of sparks are achieved by complex preparation. The explosive capacity comes from gunpowder (that is the teacher's ability to choose proper material), a number of stars (subtly considered listening tasks) ignited by the charge (students' motivation) when it reaches the desired altitude (mastery of fulfillment). All these steps account for the result – circle, willow tree, serpentine fireworks. It all depends on what you put into the sphere of a rocket, i.e. what tasks you prepare and what goal you have in mind. Just light the fuse and enjoy the process [1].

As have been stated, listening tasks "tune up" to quick reading skills, i.e. skimming and scanning. Here one should remember that clear presentation of material is compulsory, otherwise students will not be able to fill in the forms as it is desired. The diversity of tasks (matching, sentence/table/flow chart/ completion, short answer questions, labeling a diagram, global multiple choice, true/false/not given tasks, etc.) can help them not to be bored.

Apart from being enjoyable, good listening tasks really do prepare students for correct timing. It means that grammatical patterns learned previously can be applied in the task and should be deliberately included by a teacher into listening practices. If the students are not well prepared, then the materials may contain short simple sentences connected with certain grammar (practiced at the moment) to fill in.

The daunting problem here is how to arrange all these time-consuming materials. A teacher needs to pay extreme attention to every detail of the process in order to touch all the aspects of language and not forget to please the class. But with time and careful planning, teachers who begin to explore the Internet resources and adapt them somehow will find that they will be able to achieve a lot. And so will their students! They may learn how to make listening projects themselves after a certain unit to help their teacher who will use it later in his work with other groups.

What is most important of all, the activities should increase students' motivation by constantly giving them a sense of achievement, and of progress. While completing the lessons and tasks prepared for them, students are supposed to be able to read questions quickly; understand what they are expected to write; be careful in their writing; check their spelling and grammar where necessary; and afterwards be involved in discussions of the new information they have been listening to. Even if asked to write essay on the problem, students should also be able and eager to do this. Thus, motivation is the key to successful learning. We believe that if we have motivated learners, then our lives as teachers become easier and more enjoyable.

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1.8. Teaching Expressive Reading to Future Teachers of Foreign Languages

Riabukha Tetiana, Hostishcheva Natalia

Reading is known as an active means of teaching foreign languages as it participates in the formation of all components of the general communicative competence – language, speech, socio-cultural, professional-oriented and the like.

Scholars in this country and abroad (N. D. Galskova, S. K. Folomkina,

Z. I. Klychnikova, S. Yu. Nikolaeva, L. S. Panova, A.Seretny, E. N. Solovova, O. B. Tarnopolsky et al.) thoroughly studied many aspects of teaching reading both in secondary and higher schools. Among them the relationship of reading with other types of speech activity [2; 5; 6; 9; 11]; psychological, psycholinguistic, sociolinguistic and linguistic features of reading [3]; the set of skills necessary for reading in a foreign language, the stages of their formation [2; 5; 6; 9; 11]; the types of texts intended for reading, requirements for them, the problems of perception and adaptation [1]; the system of exercises for the development of reading techniques and reading skills [2; 5; 6; 9; 11], etc.

In the methodology of teaching a foreign language it is generally accepted to divide reading into oral reading (reading aloud) and silent reading (reading to yourself) [2; 5; 6; 9; 11]. The motive of reading in both cases is communication; the purpose of silent reading is to extract information while the purpose of oral reading is to transmit information [1, p. 18-22]. Reflecting on the methodological value of oral reading, scholars usually note that this process equally reflects the two types of speech activity – speaking and reading. "Reading aloud is decoding to speaking, although not the same as daily communication. Rather, it resembles the utterance of a monologue" [8, p. 191].

Expressive reading as a kind of oral reading is an important element of teaching a foreign language, because it is aimed at the formation, development and improvement of communicative and speech competence of students. Mastering the skills of expressive reading makes it possible for students to work out communicative varieties of intonation that characterize modern speech communication.

The purpose of this article is to consider some aspects of teaching the basics of expressive reading to would-be teachers of foreign languages.

There are different approaches to the definition of "expressive reading". Some scholars claim that expressive reading is nothing more than reading aloud with correct pronunciation and logical intonation [10, p. 80]. Others believe that expressive reading is related to the ability to "revive" the text, to arouse an emotional response from the audience on the content of the text; to establish contact with the audience in the process of reading [7, p. 65]. There is also a perception that expressive reading is the first and basic form of concrete, visual language learning [4, p. 75].

We understand expressive reading as the correct, meaningful and emotional reading of a phrase or a text. We are convinced that expressive reading is a professionally important skill. The teacher must master the skill of expressive reading so that to be able to convey to the student the content and emotional-expressive essence of a text.

As already noted, expressive reading stands out among other types of reading as it is aimed not at receiving but transmitting information. Moreover, the speaker not only transmits information and feelings, but also affects the listener, his imagination and emotions. The basis of expressive reading is formed by such interrelated components as proper pronunciation and proper intonation (complex unity of speech melody, sentence stress, rhythm, pauses, emotional

expressiveness). Mastering expressive reading requires a lot of effort. Expressiveness of speech can be achieved only as a result of consistent, gradual and systematic work.

We believe that expressive reading requires mandatory preliminary phonetic analysis of the text. First of all, it is necessary to carry out a structural and semantic analysis of the text (logical-semantic and logical-syntactic) and to determine its adequate intonation. Next, it is necessary to identify the components of the sound implementation at different levels (word, phrase, sentence), focusing on articulation and accentuating rhythmic component. It should be noted that an important condition for successful teaching the basics of expressive reading is the simultaneous formation of auditive skills, as developed phonetic hearing promotes self-control and self-correction in the process of expressive reading [3].

Teaching the basics of expressive reading is similar to teaching other types of speech activity. It must take into account the basic general didactic principles and should be carried out through a set of phonetic exercises, which include both language and speech exercises. First, it is necessary to teach the students to read certain words, phrases, sentences and microtexts expressively. Students are invited to study rules and samples and then perform two types of exercises: analytical and imitative-reproductive.

Exercises should be preceded by introduction of rules: the concept of rhythm and rhythmic group, accentuating and intonation patterns. In addition, students should know the rules of positional length of vowels and attaching unstressed syllables to the stressed ones.

Then, in the process of performing imitative and reproductive exercises, speech intonation reproductive skills are fixed with the support of a sound sample and learned rules. The purpose of the exercises of this type is reading aloud isolated words, phrases and sentences of homogeneous communicative and syntactic types.

Then the formation of intonation reproductive skills at the level of microtext begins. Good results are obtained by performing transformational exercises on visual and auditory perception and reproduction of simple sentences. These exercises are based on the intonation transformation of the syntactic type of sentence and are aimed at training intonation of the sentence in different communicative and syntactic positions.

The next stage of teaching students expressive reading is reading a coherent thematic text on the basis of conscious imitation of its sound sample. Improvement of expressive reading skills at this stage is also recommended by performing language and speech training exercises.

The final stage of teaching expressive reading involves a series of exercises to consolidate intonation skills at the level of coherent text, as well as exercises for expressive reading of the text. It can be an exercise on visual and auditory perception of words, phrases, sentences from the text and their reproduction after the speaker. Then it can be expressive reading based on a sound sample of the text presented in the traditional writing with intonation marking. Then you can proceed to the exercises aimed at individual expressive reading of the text presented

without intonation marking.

Thus, expressive reading is an important means of teaching a foreign language, as it allows the teacher to control the understanding of the text, expands the cultural and linguistic knowledge of students, mobilizes their hidden psychological resources, reveals their creative potential, promotes conscious mastery of a foreign language.

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1.9. Teaching Pronunciation in Current TEFL Practice

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Language as 'the immediate actuality of thought' and 'the most important means of human intercourse' exists in two speech forms: oral and written. Speech is a manifestation of language. It is a process of communication by means of language. Both the oral and written speech forms have a material substance. In written form the substance is graphic. In oral speech the substance is phonic; it is the sound substance or the sound matter. A substance is not in itself language, but it is what forms patterns of language. The sound substance gives shape to a spoken message in communication. To underline the importance of the sound medium of

language H. Gleason noted that to speak a language a person must know nearly all 100% of its phonetics, while only 50-90% of its grammar and 1% of its vocabulary may be sufficient [1].

Although pronunciation is part of the curriculum in education programs, it is not referred to systematically and is often neglected [2]. Many teachers are comfortable with reading, writing, listening and, to a degree, general oral skills, but when it comes to pronunciation they find it difficult to teach [3].

The aim of this paper is to present an overview of the traditional and time-tested techniques as well as the new directions in pronunciation teaching.

The primary goal of teaching English as a foreign language is that students should be able to communicate effectively. To do this, they do not need a 'perfect accent', but they do need good (intelligible) pronunciation: "The goal of teaching pronunciation to foreign learners is not to make them sound like native speakers of English. With the exception of a few highly gifted and motivated individuals, such a goal is unrealistic. A more modest and realistic goal is to enable learners to surpass the threshold level so that their pronunciation will not detract from their ability to communicate" [4].

If intelligibility is the target, then we need to work out what aspects of pronunciation are key. Jennifer Jenkins in her research has analyzed interactions between non-native speakers of English and found out which features of British/American English pronunciation are essential for intelligible pronunciation, and which are not. The findings have been formed into a pronunciation core for teaching which is known as the Lingua Franca Core [5].

The main features of the Lingua Franca Core are:

1. All the consonants are important except for 'th' sounds as in 'thin' and 'this'.

2. Consonant clusters are important at the beginning and in the middle of words. For example, the cluster in the word 'string' cannot be simplified to 'sting' or 'tring' and remain intelligible.

3. The contrast between long and short vowels is important. For example, the difference between the vowel sounds in 'sit' and 'seat'.

4. Nuclear (or tonic) stress is also essential. This is the stress on the most important word (or syllable) in a group of words. For example, there is a difference in meaning between 'My son uses a computer' which is a neutral statement of fact and 'My SON uses a computer', where there is an added meaning (such as that another person known to the speaker and listener does not use a computer).

On the other hand, many other items which are regularly taught on English pronunciation courses appear not to be essential for intelligibility in EIL interactions. These are:

1. The 'th' sounds (see above).

2. Vowel quality, that is, the difference between vowel sounds where length is not involved, e.g. a German speaker may pronounce the 'e' in the word 'chess' more like an 'a' as in the word 'cat'.

3. Weak forms such as the words 'to', 'of' and 'from' whose vowels are often pronounced as 'schwa' instead of with their full quality.

4. Other features of connected speech such as assimilation (where the final

sound of a word alters to make it more like the first sound of the next word, so that, e.g. 'red paint' becomes 'reb paint'.

5. Word stress.
6. Pitch movement.
7. Stress timing.

All these things are said to be important for a native speaker listener either because they aid intelligibility or because they are thought to make an accent more appropriate.

John Wells believes that Jenkins is right to insist on mastery of the /iː – ɪ/ distinction (*leave* vs. *live, sheep* vs. *ship*), which is made by all native speakers. At the same time he disagrees that the distinctions /uː – ʊ/ and /ɔː–ɒ/ are equally required. These distinctions have a low functional load and are not needed in EFL/EIL. Besides, Jenkins's wording does not leave it entirely clear whether the vowel oppositions /e-æ, æ-ʌ, ɔː-əʊ/ are required in the Lingua Franca Core, but Wells assumes that they are, despite constituting a considerable problem for some non-native speakers [6].

The difficulty with English /æ/ is that many languages have only two vowels available for the three English vowels /e, æ, ʌ/ to be mapped onto. The consequence is that Russian/Ukrainian learners disregard either the /e – æ/ distinction and tend to make *bed* and *bad* identical or the /æ –ʌ/ distinction and tend to make *bad* and *bud* identical. In either case misunderstandings can result.

Voiced consonants are not a problem for speakers of Russian or Ukrainian, but producing them in word-final position is. When *bed* is pronounced as /bet/, the native speakers' opposition between final /d/ and /t/ is lost.

Russian and Ukrainian learners of English must pay particular attention to those consonants that are not found in their native language: /θ, ð, ŋ, r, h/; to final consonant voicing, and to aspiration; among English vowels, to /æ, ɜː, ə, əʊ, eə/, to pre-fortis clipping, to vowel duration and to weakening.

Well's recommendations for the teaching of English pronunciation in an EFL/EIL context are as follows: on the one hand, to concentrate on the matters that most impede intelligibility; on the other one, not to neglect the need to interact with native speakers.

The teacher can teach pronunciation *consciously* (an analytic-linguistic approach) or *unconsciously* (an intuitive-imitative approach).

An intuitive-imitative approach depends on the learner's ability to listen to and imitate the rhythms and sounds of the target language without the intervention of any explicit information. It presupposes the availability, validity, and reliability of good models to listen to.

An analytic-linguistic approach utilizes information and tools such as a phonetic alphabet, articulatory descriptions, charts of the vocal apparatus, contrastive information, and other aids to supplement listening, imitation, and production. It explicitly informs the learner of and focuses attention on the sounds and rhythms of the target language.

Penny Ur believes that unconscious pronunciation training is likely to be

more helpful with classes of younger learners and beginners. In this case there is no direct teaching of pronunciation, no explanations, and no instruction. Conscious training is suitable for older and advanced learners. The teacher teaches pronunciation directly by talking about pronunciation rules, explains about place of articulation of different sounds, and different types of sentences and their intonation pattern [7].

Pronunciation can be approached from the *top-down* (that is, starting with attention to larger chunks of language) or from the *bottom-up* (that is, with a focus on the smaller elements, such as phonemes first). If pronunciation teaching is to be strongly integrated with the rest of language teaching, then a *top-down* approach is often useful, because teachers can start with whole chunks of language and work with these. However, a *bottom-up* approach is also helpful, particularly where a certain sound or sound combinations need dedicated practice [8].

We believe that in TEFL practice the real starting point should be on the level of the phoneme: when teaching on the phoneme level, we take noises and make them significant. The phoneme is defined as 'the smallest unit in a language system capable of distinguishing one word from another word' [9]. For example, in the *'at'* family of words (*cat*, *fat*, *mat*, *sat*) the phoneme is the beginning sound (/c/, /f/, /m/, /s/). Using phonemes to teach pronunciation focuses on these distinct units of sound. To produce sounds, the students must train themselves to hear them. So the path to proper English pronunciation starts with *listening* and *identifying*, *not speaking*. Once the students can accurately differentiate between phonemes, and pick out matching ones from tapes and videos, they can progress to forming the sounds themselves [10].

Although the best way of learning to say something is to listen carefully and to imitate, some learners find it helpful to be able *to analyze how a sound is made*, or to see how it may be different from a similar sound in their own language. A good example of where such illustrations can be useful is the practising of the difference between /l/ and /r/. After learners have listened to these sounds in context and in isolation, they may find it helpful to be shown that a crucial difference between these two in English is that the tongue curls back and does not actually touch the roof of the mouth for /r/, but does touch it for /l/. You can demonstrate this by curling one hand to represent the roof of the mouth, and using the other to demonstrate the action of the tongue in each case [8].

Different languages use the tongue, mouth and cheeks differently, so diagrams of how to hold these facial muscles to properly produce the desired sound are extremely helpful. Videos can also be instructive, as the students can mimic the speakers on the screen and improve their vocabulary and English pronunciation.

Here we would like to overview some time-tested as well as innovative techniques in teaching pronunciation.

Drilling, that is listening to a model, provided by the teacher, or a tape, and repeating what is heard, remains a useful technique in the classroom if it is used appropriately. Most learners love drills, as long as they are done confidently and do not dominate teaching. Choral drills, in which the whole class repeats a clear model from the teacher, are useful for anonymous practice. Individual drills, in

which the teacher selects a student to repeat the item individually after it has been practised in unison, allows the teacher to assess individual progress.

At all levels we should drill chunks of language that cause pronunciation problems. At low levels students are still getting used to the sounds of English and need plenty of opportunity to get their tongues around them so it is likely that drilling will be used more. At the phrase level intonation, stress, and weak forms often cause difficulties and at higher levels there may still be problems with these aspects of pronunciation [11].

Visual reinforcement may be especially useful for adult learners who undergo the process of fossilization. While children benefit from oral repetition, drills and taping themselves, adult learners find it difficult to learn the patterns of intonation, stress and rhythm. The reason may be that they simply do not know whether the patterns they produce are acceptable. Real time visual displays are to show learners the relationship between the patterns they produce and those they are required to repeat. One of the possible conventions for making the word stress visible is writing the stressed syllable in capital letters: FAshion, SEssion, beHAVE, or underline the stressed syllable: fashion, session, behave [12].

The interactive aspect of pronunciation as well as other aspects of English can be emphasized by the use of *drama techniques*. In classes where these techniques are employed, they help to reduce the stress that accompanies oral production in a foreign language. They are fun, entertaining and relaxing. Moreover, they also increase learner confidence, because they help learners to speak clearer, louder and in a variety of tones. One means in which drama voice techniques can enter pronunciation classroom is for teachers to employ poetry, tongue twisters and raps [12; 13].

An innovative technique, which is becoming more and more frequently used in pronunciation teaching, are *computer displays*. The advantages of this medium include: visual feedback, entertaining, game like quality of programs, a great amount of individual feedback and the opportunity to compare learner's own production of speech with a native-speaker model. The only limitation of this medium that learners and teachers may come across is the availability of software, since many schools are still not equipped with large enough computer labs to meet users' needs [14].

In conclusion it should be mentioned that, although there are challenges to teaching and learning English pronunciation, it is an area vital to English language learners' communicative competence. Recent research has shed light on pronunciation features to be taught and on learners' goals and motivations for improving their pronunciation. It is hoped that this paper will provide teachers of foreign language pronunciation with practical insights into a variety of innovative techniques and resources, help them expand the repertoire of traditional classroom practices and, consequently, enhance pronunciation instruction.

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1.10. Forming Phonetic Competence of Future Interpreters

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Introduction.The market economy and the globalization of communication have generated a lot of political, economic, technological, scientific and cultural exchange which is often mediated by translators and interpreters. Therefore, the need for well trained specialists who are able to convey a message effectively, be it written or spoken, from one language to another has also arisen. Besides, universities have been challenged by the new competence requirements. Translation and interpretation studies are meant to develop students' professional competences to a level that equips them to their future work, forms a basis for lifelong learning and helps update professional competences throughout training practice.

The competences and skills are defined by the EMT group (European Commission, 2009) and selected in the European Framework (European Parliament, Council, 2008).

Skill is a learnt capacity to carry out pre-determined results often with the minimum outlay of time, energy, or both; the ability to apply knowledge and use know-how to complete tasks and solve problems.

Competence is a general ability to perform a specific task, action or function successfully on the grounds of the existing knowledge, skills and attitude system; a combination of knowledge, skills and attitudes appropriate to the context; the proven ability to use knowledge, skills and personal, social and/or methodological abilities, in work or study situations and in professional and personal development.

Key competences are competences that all individuals need for personal fulfillment and development, active citizenship, social inclusion and employment.

Professional competence is capability to perform the duties of one's profession generally, or to perform a particular professional task, with skill of an acceptable quality.

The European Reference Framework (European Commission, Recommendation, 2006) set out eight key competences: 1) Communication in the mother tongue; 2) Communication in foreign languages; 3) Mathematical competence and basic competences in science and technology; 4) Digital competence; 5) Learning to learn; 6) Social and civic competences; 7) Sense of initiative and entrepreneurship; 8) Cultural awareness and expression.

Communication in the mother tongue (1) and communication in foreign languages (2) are probably the most important competences in translators'/interpreters' work.

The analysis of literature on the problem (I. Alekseeva [1], R. Bell [14], J. Stuart Campbell [15], O. Cherednychenko [12], L. Chernovatyj [13], N. Gavrilenko [2], V. Karaban [5], V. Komissarov [6], L. Latyshev [7], M. Orozco [17], A. Pym [18], I. Zimnyaya [4], etc.) demonstrates that translator's and interpreter's competence is a complex phenomenon formed on the basis of both

sociocultural and linguistic knowledge and skills.

As T. Tarasenko claims, one should overcome both linguistic and sociocultural differences so that intercultural communication could be a success [11, p. 45].

Culture is a complex unity, which includes knowledge, belief, art, moral laws, customs, and other capabilities or habits acquired by individual as a member of the society. People of a particular culture perceive different things from their own point of view and way of thinking. Cultural characteristics of a particular nation are reflected in its language by various language elements such as interjections, sayings, proverbs, idioms, jokes, etc. The knowledge of a culture and such elements is crucial for successful translation.

Translators/interpreters should become aware of such elements reflecting the cultural peculiarities and choose an adequate analogue in the target language. Therefore, most translation theorists agree with the fact that a translator/an interpreter is a cultural mediator. O. Cherednychenko suggests that translator's/interpreter's bilingualism should be accompanied by biculturalism [12, p. 232]. For that reason, translators and interpreters ought to develop sociocultural knowledge and encyclopedic knowledge concerning the world in general. Besides, one acting in a particular domain needs to possess professional knowledge in a particular sphere (arts, history, politics, economy, law, medicine, etc).

Linguistic component of translator's/interpreter's competence implies good knowledge of both the source and the target language. As O. Cherednychenko claims, an excellent knowledge of two languages facilitates the ability to switch from one language to another in written and oral form. Furthermore, according to the author's opinion, linguistic competence develops linguistic skills which allow to avoid the native (the source) language interference while translating into the foreign (the target) one [12, p. 233].

Being an interpreter requires high intelligibility of a foreign language in order to fulfill the task of communicating a message properly. The usual working environment would include the situations when you cannot ask for repetition or clarification of the information you hear. Consequently, students aiming at this specialty should also aim at developing both their productive and, even more important, receptive skills in language learning. Most writers in the field emphasize that knowledge of phonemic system of a foreign language as well as awareness of the processes in connected speech help learners to improve ability to listen actively and produce accurate and correct speech, i.e. enhance intelligibility of the language they are learning (Kenworthy [16], Roach [19], Underwood [21], etc). In our previous paper we also discussed the necessity and strategies of forming the auditory competence of future interpreters [9].

The aim of this paper is to identify the difficulties in forming phonetic competence of future interpreters and find ways to overcome them. To achieve these goals we use the method of hypothesis as well as the methods of description, analysis and synthesis.

Discussion. An ideal interpreter understands everyone and is understood by everyone. On the perception level, this means that interpreters can cope with the

enormous variability in pronunciations they encounter. For their own speech production, then, this means not being marked by noticeable regional or foreign features. Accent contributes a great deal to how a speaker is perceived, and a strong foreign accent may draw attention away from what is being said as well as generate attitudinal reactions on the part of the listeners. Good interpreters do not draw attention to themselves.

Many scholars (N. D. Galskova[3], N. I. Gez [3], S. Nikolayeva [8], Ye. N. Solovova [10], etc.) claim that one of the main difficulties in learning a new language is the interference of the native language and/or previously learned foreign languages.

The term "interference" is understood by the majority of authors as a process when one language (usually the native one) has a negative impact on another language (usually the foreign one), while the term "transfer" (or "positive transfer") means the coincidence of the norms of both languages. To identify a combination of these two phenomena, the term "interaction between the languages" is used.

Interference is manifested at all levels of the phonological system of the languages. Therefore, the student should master the articulation of sounds and syllables, as well as the word stress and intonation. To do this, the student should first learn the differences between the articulation bases of the languages, that is" the general tendencies the native speakers have in the way they move and hold their lips and the tongue both in speech and in silence" [20].

The articulation basis of the English language is characterized by the following factors: the lips are "flat" (close to the teeth), spread (resemble a smile) and tense; the tip of the tongue is against the alveoli, not touching them; the middle and the back parts of the tongue are flat and low. The Ukrainian articulation basis is as follows: lips are slightly rounded and not very close to the teeth; the tip and the blade of the tongue rest on the teeth; the front and the middle part of the tongue are raised to the palate. The native articulation basis prevents a learner from mastering the English one as a new starting position of the speech organs seems to be uncomfortable and unnatural. This results in interference, which is impossible to overcome without comparative analysis of the sounds of the English and Ukrainian languages.

The systems of English and Ukrainian vowels differ in many points.

1. The number of vowels is not the same in the two languages. There are 20 vowels in English (/iː, ɪ, e, æ, ɑː, ɒ, ɔː, ʊ, uː, ʌ, ɜː, ə, eɪ, aɪ, ɔɪ, aʊ, əʊ, ɪə, eə, ʊə/) and only 6 vowels in Ukrainian (/і, и, е, а, о, у/).

2. According to the stability of articulation, English vowels are divided into monophthongs and diphthongs. All the Ukrainian vowels are monophthongs, there are no diphthongs in Ukrainian.

3. English vowels differ both in quality and quantity (length), that is there are long and short vowels in English, while in Ukrainian long vowels do not exist.

4. The division of vowels into different groups according to the position of the tongue is not the same in the English and Ukrainian languages. In the English language there are front, back, and mixed vowels. In Ukrainian there are no mixed

vowels at all. The English front and back vowel groups include a considerably greater number of vowels than those of the Ukrainian language.

5. The English and Ukrainian languages differ also in the articulation of vowels within the same group. Thus, the English front vowels /iː, ɪ, e/ are closer and more front than the corresponding Ukrainian /i, и, e/. The English back vowels /ɒ, ɔː, uː/are more retracted than the Ukrainian back vowels /o/ and /y/.

6. The position of the lips is not the same in forming English and Ukrainian labialized vowels. In forming Ukrainian labialized sounds the lips are considerably protruded. The position of the lips is not the same in forming non-labialized vowels either. In pronouncing English non-labialized vowels the lips are "flat" (close to the teeth), while in pronouncing Ukrainian non-labialized vowels the lips move noticeably forward from the teeth.

Thus, in articulating English vowels Ukrainian students are apt to make the following mistakes:

1) they do not observe the quantitative character of the long vowels: *The sheep arrived at the pot (The ship arrived at the port);*

2) they do not observe the qualitative difference in the articulation of such vowels as /iː –ɪ/, /uː–ʊ/, /ɔː–ɒ/;

3) they replace 10 English vowels /iː, ɪ, ɔː, ɒ, uː, ʊ, e, æ, ɑː, ʌ/by 6 Ukrainian vowels /i, и, o, y, e, a/;

4) they pronounce /iː, ɪ, e, eɪ/ without the "flat" position of the lips;

5) they soften consonants followed by front vowels /iː, ɪ, e, æ, eɪ/ and, as a result, the vowels become narrower and the consonants are palatalized;

6) they articulate back vowels /ɒ, ɔː, ʊ, uː/ with the lips too much rounded and protruded;

7) they make the sounds /æ,ɒ/narrower because they don't open the mouth properly, like Ukrainian /e, o/;

8) they do not observe the positional length of vowels (*we*/wiː/– *weed*/wiˑd/– *wheat*/wit/);

9) they make both elements of the diphthongs equally distinct;

10) they pronounce initial vowels with a glottal stop.

The systems of English and Ukrainian consonants differ in many points, too.

1. The number of consonants is not the same in the two languages. There are 24 vowels in English, and only 32 consonants in Ukrainian.

2. In Ukrainian there are short and long consonants: *жити* /т/ –*життя* /тт/, etc. There are no long consonants in English.

3. In Ukrainian consonants can be non-palatalized and palatalized. There are pairs of consonants in Ukrainian which differ only in the degree of palatalization and yet are different phonemes: *кінь*/н'/–*кін* /н/, *знати* /н/– *зняти* /н'/, etc. Palatalized consonants do not exist in English.The English /ʃ/and /ʒ/are slightly palatalized but there are no corresponding non-palatalized consonants.

4. English voiceless plosives /p, t, k/ are aspirated, while there are no aspirated consonants in Ukrainian.

5. The English glottal fricative /h/ is voiceless, while the Ukrainian glottal fricative /г/ is voiced.

6. The Ukrainian group of forelingual consonants includes /ц/ and /дз/ which do not exist in English. In its turn the English group of forelingual consonants includes /θ/ and /ð/ which do not exist in Ukrainian.

7. The group of English backlingual consonants includes /k, g, ŋ/, while in Ukrainian /ŋ/does not exist. At the same time there are two additional Ukrainian backlingual consonants /x/ and /г/.

8. There is no correspondence to English bilabial sonorant /w/ in Ukrainian.

9. The place of obstruction in production of Ukrainian forelingual consonants is generally nearer to the front upper teeth than in the corresponding English consonants. The Ukrainian /т, д, с, з, н/ are dental, while the English /t, d, s, z, n/ are alveolar; the Ukrainian /p/ is alveolar, while the English /r/ is post-alveolar.

10. The shape of the tongue in production of English and Ukrainian forelingual consonants is different. English forelingual consonants are usually apical, while the Ukrainian ones are cacuminal.

11. The English voiced consonants /b, d, g, v, ð, z, ʒ, ʤ/ are not replaced by the corresponding voiceless sounds in word-final positions and before voiceless consonants, e.g. /bɪgteɪbl/.

The most common mistakes that may result from the differences in the articulation bases of the English and Ukrainian languages are the following:

1) dorsal articulation of the English forelingual apical /t, d, s, z, n/;

2) the use of the Ukrainian alveolar rolled /p/ instead of the English post-alveolar constrictive /r/;

3) the use of the Ukrainian backlingual /x/instead of the English glottal /h/;

4) mispronunciation of the English interdental /θ/ and /ð/: the use of /s, t/ for /θ/and /z, d/ for /ð/: e.g.***th**ink –**s**ink*;

5) the use of the labio-dental /v/ instead of the bilabial /w/: e.g.***w**ery**v**ell;*

6) the use of the forelingual /n/ instead of the backlingual velar /ŋ/: e.g.***thing**/θɪn/*;

7) the use of the Ukrainian dark /ш, ж/ instead of the soft English /ʃ, ʒ/;

8) absence of aspiration in /p, t, k/ when they occur initially;

9) lenis (weak) pronunciation of voiceless fortis /p, t, k, f, s, ʃ, ʒ/;

10) devoicing of voiced /b, d, g, v, 6, z, ʒ, ʤ/ in the terminal position: *said*/set/.

Dynamic aspect of the articulation basis is manifested through the minimal unit of articulation – the syllable. The syllable is an utterance consisting of one or more syllabic sounds. In Ukrainian only vowels can be syllabic, while in English sonorants /l, m, n/ become syllabic if they occur in an unstressed final position preceded by a noise consonant: *little* /ˈlɪ.tl̩/, *blossom* /ˈblɒ.sm̩/, *garden* /ˈgɑ:.dn̩/. The commonest types of the syllable in English are closed ones VC and CVC: *Mum.* In Ukrainian more than half of all structural types constitute open CV syllabic types: *ма-ма.* It is important to pay attention to the juncture of consonants and vowels, which in the English language can be characterized as "not close", unlike the Ukrainian language where this juncture is defined as "close". Compare: *no –ні*, etc.

The singling out of one or more syllables in a word is known as "word stress". In English three degrees of word stress are usually distinguished: "primary"(stressed syllables), "secondary"(half-stressed syllables) and "weak"(unstressed syllables). A large group of polysyllabic words have both the primary and the secondary stresses: e.g. *conversation*.

In Ukrainian there are only two degrees of word stress: "primary"(stressed syllables) and "weak"(unstressed syllables). That is why Ukrainian learners of English must be particularly careful not to omit secondary stress in English words since the interference of Ukrainian pronunciation habits is very strong in this case. Compare: *організа́ція – organization.*

As for intonation patterns of the English and Ukrainian languages, they are also very different. The intonation of English utterances is marked by greater intensity and stronger energy with which the stressed and the unstressed syllables are pronounced. The intonation of Ukrainian utterances is marked by almost four times longer duration of their syllables. Consequently, Ukrainian utterances of the same number of syllables take more time to be pronounced than the English utterances. That is why the Ukrainian speech is fluent and the English speech is slightly harsh. Compare: *'Once upon a 'time there was a 'man who had an 'old 'cat. –'Жив собі ко'лись чоло'вік і 'був у нього ста'рий 'кіт.* Though the total number of syllables is almost the same – 14 in English and 16 in Ukrainian, the duration of the Ukrainian utterance exceeds that in the English version. It is due to rhythmic organization of the intonation groups. The rhythmic structure of the intonation groups of the Ukrainian sentence does not display the regularity of the stressed and the unstressed syllables characteristic of the English version of the same sentence.

One more difference concerns the pitch range. The Ukrainian intonemes, no matter whether their nuclear tones are falling or rising, have a narrower pitch range than the English ones, and the concluding stressed or unstressed syllable is never pitched as low in Ukrainian as it is in English.

In English, General questions are usually pronounced with the Descending Stepping Scale up to the last syllable which, whether stressed or unstressed, has a rising nuclear tone: *'Is he at 'home now? 'Must I 'read the passage?* In Ukrainian this tone concludes on the last stressed syllable of the communicative unit only. The unstressed syllables, following the last stressed syllable, are pronounced with the falling tone: *Він сьогодні вдома? У середу ви прийдете?* This is especially felt when the polite request *Will you give it to me, please?* uttered by the Ukrainian student with Rise-Fall sounds impolite and even a bit rude.

Conclusion. This study was primarily motivated by the need to make the pronunciation training of Ukrainian interpreters into English at Bohdan Khmelnitsky Melitopol State Pedagogical University more efficient. We have focused on the problem of forming phonetic competence of future interpreters. The comparative analysis of the articulation bases of the English and Ukrainian languages, as well as the analysis of typical errors of Ukrainian students, has shown that in the interaction of the languages on the phonological level negative interference prevails; cases of positive transfer are limited.

The knowledge of the above mentioned differences in the pronunciation

habits of English and Ukrainian speakers is highly important for intercultural communication in general and interpreting practice in particular. It helps clarify the interaction of English and Ukrainian pronunciation bases and enhances mutual intelligibility between the speakers who use English as a lingua franca. In teaching practice, the teacher's awareness of typical violations of English pronunciation norms by Ukrainian learners will help devise efficient teaching techniques and direct the learners' efforts at the acquisition of accurate English pronunciation habits.

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1.11. Innovative Approaches in Teaching a Second Foreign Language

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In the modern world, due to globalization and internationalization, more attention is paid to teaching several foreign languages. It is indispensable that the acquisition of a foreign language becomes a necessary component of the professional competence of the individual, a sign of its cultural level, civilization, ability to integrate into European-wide values, and the possession of a specialist in a foreign language is considered by the employer as an important personal and professional quality. A positive reaction to changing the role of a foreign language in society is felt in the attitude to the discipline "Second foreign language".

Teaching a foreign language at a university has its own peculiarities connected with the need to implement the principles of a professionally-oriented approach to learning. Teaching two foreign languages at the Faculty of Philology is a long-standing tradition that acquires new features, adapts to modern conditions and varies in different higher educational institutions. However, the study of the second foreign language requires an innovative approach and requires in our opinion a thorough study. Nowadays, when students so often hear English on television, radio, when they see that English is the language of international communication, they usually have the desire to learn English – they have a motive. So, when studying a second foreign language, the teacher must be able to develop the same motives for students, to cause interest, encouragement and desire. And for this purpose, it is necessary to bring language activity closer to real communication, which will enable the use of language as a means of communication. Sometimes the teacher does not have enough classroom hours to spend on studying the second foreign language in high schools. Therefore, the task of the teacher is to target students to work independently to master the second foreign language.

An indispensable condition for the effectiveness of the learning process of the second foreign language is its cognitive and communicative character, which implies a conscious assimilation. When teaching a second foreign language, it is very important to use modern educational technologies, and this requires both study guides and the intensity of the learning process, for example: problem learning; collective training; multilevel learning; research methods of teaching; design training methods; technology of business, role and other types of games; learning in collaboration; distance learning technology. In the language learning method, the concept of "second foreign" means that the student has already studied at least one foreign language; it does not matter in what chronological order – as a second, or, in fact, as a third. Each next language will be treated as a second foreign language. In the process of teaching a foreign language as a second student, it broadens its individual picture of the world by attracting the bearers of this language to their linguistic picture of the world, their spiritual heritage, and national-specific ways of achieving intercultural understanding. He also learns to explain their way of life, behavior.

At the same time, in the minds of the student is carried out synthesis of knowledge about the specifics of native culture, culture of the first and second languages, and about the common knowledge about culture and communication. It is through the critical reflection of another's way of life and the process of enriching the picture of the world of what is being learned. When learning any foreign language, communicative purposes determine the general methodological approach to learning. But since students already have the experience of studying the first foreign language, the mastery of the second is made more conscious, they can compare as certain language phenomena of the first and second foreign languages, and the organization of the learning process itself.

Students studying two foreign languages have more advanced reflections and it is manifested where one needs to find any analogies that facilitate assimilation, or, conversely, to identify differences in order to avoid complications. It should be noted that the various aspects of the methodology of teaching the second foreign language were studied by prominent scholars. Among them, I.L. Bim, M.V. Baryshnikov, N.D. Galskov, B.A. Lapidus, who studied the specific conditions for the study and teaching of the second foreign language, G. Neuner, B. Hufeisen etc. investigated the mutual influence of languages and cultures in the study of the second foreign language, substantiated the need to support the first foreign language. Thus, the purpose of the paper is to highlight the issues of organizing the teaching of a second foreign language associated with the necessity of implementing the principles of a professionally-oriented approach to learning. Objectively, English is the most commonly used language among the languages studied. Consequently, in most cases, in the organization of bullish education, the English language is the first foreign language, and as a second student can choose one of the Romanic languages of French or German. The affinity of English, German, and French is manifested at all linguistic levels, the study of these three languages is largely facilitated primarily by the lexical component and the similarity of words. It is known that in English there is a huge amount of

borrowing from all languages of the world. Thus, almost half of the words in English are words of French and Latin origin. If the learner has the first foreign language at a fairly good level, then the first foreign language (usually English) serves as a good basis for mastering the second one.

The presence of common grammatical structures, word-formation models, consistency of words in English (both in the first foreign language) and in German / French (as in the second foreign language) is a good basis for the acquisition of languages. When mastering the speech activity, one who learns, naturally uses his knowledge of the system of the mother tongue, skills in the process of mastering foreign language speech activities. The idea was that the interaction of two foreign languages would always have only negative consequences. Therefore, it was recommended to differentiate between the foreign languages that were studied simultaneously in the schedule of teaching classes teaching methods for them a kind of distinction in the minds of students. But scholars believe that the contact of the two languages brings not only mistakes and confusion, but also positive aspects. Transference results can be positive and negative.

In the first case, the transference accelerates the process of mastering the new language, in the second – complicates. When teaching a second foreign language, the main place belongs to the methods and principles of teaching. It should be noted that one of the basic principles of teaching the second foreign language is communicative-cognitive. From the first steps the student is offered a functional language, focused on modeling situations of real communication. At the same time, the accumulated linguistic and educational experience allows students to learn samples of things and models of communication at a more informed level. Thus, the topics of the oral course are given in two languages. Hello Goodbye Guten Tag! Auf Wiedersehen! What's your name Wie heißt du Where are you from Woher Come on Two What is your number? Wie ist deine Telefonnummer?

The use of the communicative-cognitive principle, combined with the comparative approach, promotes the most effective and informed acquisition of the new language. The unchanging conditions for the effectiveness of the process of teaching the second foreign language, it should be considered its cognitive-communicative nature, which involves the conscious development of educational material of the second foreign language. With a cognitive approach to learning, all kinds of purely imitative and reproductive exercises go away. The main place in the learning process is given in exercises and tasks of a cognitive nature, when the second foreign language is a real means of achieving unfamiliar linguistic facts and phenomena. The idea of cognition of teaching the second foreign language is realized with the help of methodical techniques (comparison, analysis, etc.) and through the use of textual authentic materials. Authentic text is a source of new information, socio-cultural, country-studies and linguistic-national information, and it serves as a means of learning for all types of communicative activities. So N. V. Baryshnikov highlighted the following principles: 1) the intercultural orientation; 2) cognitive-intellectual orientation; 3) integrity; 4) rational combinations of conscious and unconscious; 5) accounting for the linguistic and educational experience of learning the second foreign language [1]. In terms of

improving the efficiency of teaching a second foreign language, in addition to traditionally known modern approaches to learning a foreign language in general, there is the use of a comparative (comparative approach / principle) that is most appropriate for teaching a second foreign language).

The realization of the comparative principle makes it possible to identify both similarities and differences in the systems of different languages, in constructing expressions at the level of the text. To overcome the interference in mastering two (or more) foreign languages it is desirable to use the exercises that will have an accelerated skills development, while linguistic experience is not just absorbing the amount of knowledge, skills and transferring them to the development of other languages. Using linguistic experience without analysis can lead to interference. In teaching students the second foreign language it is necessary to produce interethnic relations, to involve associations of the studied languages, interference arises due to the fact that persistent skills are transferred to the second foreign language. In addition, in the active dictionary of Russian, English and French there are about 10% of the international vocabulary. That is why it can be argued that the ability to detect and analyze lexical coincidences of English and French makes the process of mastering these languages easier. However, it should be emphasized that the proportion of positive transference is significant only with visual perception and recognition.

The discrepancy in the meaning of words in French and English generates interference both in the reception and in the products. According to researchers, the first foreign language influences the choice of words in the language into the second foreign language, that is, in the productive forms of speech activity, only if there is a formal similarity (e.g, sound and graphic form) to the words of the first and second foreign languages. Thus, the dictionary coincidence can be divided into two groups: sound and graphic, which, in turn, can be complete and incomplete. The following can be attributed to complete graphic correspondences: French – English: one question – a question, one table – a table and village– a village, one page – a page. Incomplete graphic correspondences revive interference in a letter: French – English: text – a text, exercise an exercise. Of course, in the study of several foreign languages, there are some objective difficulties, first of all, the lack of the necessary amount of time, often lack of self-discipline. In addition, the first foreign language is invariably an obstacle to the study of the second one, since one can never adapt quickly to another sound, to understand the grammatical rules of the new language, even if the similarity of two foreign languages is established. In order to eliminate some difficulties in studying the second foreign language, it is recommended to perform the following. For example

• It is not desirable to start studying a second foreign language without having the solid knowledge of the first one, especially in the field of grammar and phonetics.

• An important condition for a firm understanding of the vocabulary of a foreign language is the production of its method of memorizing new words.

• If you have difficulties switching from one language to another, it is recommended to take a break in classes.

Do not be afraid that the languages are mixed: people have the ability to switch quickly from one language to another. Consequently, it can be concluded that the teaching of a second foreign language should take place on the basis of the same principles that are used when mastering the first foreign language, but because of the limited number of hours the pace of studying from a second foreign language should be much faster than from the first foreign language, and work with exercises – more intensive; the explanation of the new grammatical material should be as concise as possible; the use of grammatical and lexical parallels with the first foreign language is appropriate.

Tasks and exercises should be aimed at comparing and discussing analogies and differences, the purpose of which is to establish links between the mother tongue, the first and second foreign language. For successful mastery of the second language (German), for example, at the initial stage, M. Zhludenko contributes to the following linguistic features: 1) the genetic affinity of the German and English languages; 2) Latin affinity; 3) some common moments in the pronunciation; 4) the presence of a common layer of vocabulary of Germanic origin. There are tables and matching lists of similar words in English and German. They should be used to quickly enrich the vocabulary of students; 5) similar grammatical phenomena, similar in structure and meaning; 6) similar speech samples, which are studied at the initial level. Thus, an appeal to the experience of learning one foreign language is necessary for the successful entry of the second one. This experience also manifests itself in the fact that students have the skills to memorize a new vocabulary, to compare words and morphemes of foreign languages, and to note the similarities and differences in the grammatical and phonetic phenomena of the studied languages.

However, the specifics of teaching a second foreign language at the university are primarily due to the difficulties involved in overcoming the language barrier and the formation of "feelings of speech". So, at the moment we are witnessing the fact that education becomes multilingual, which causes the emergence of a new linguistic phenomenon, which requires a thorough study.

So, when studying the second foreign language E. Shavrukova believes that it is necessary to consider: 1. The degree of influence (both positive and negative) on the part of the first foreign. This degree is determined by the level of ownership. 2. At the appropriate level of formation of the skills of the first foreign language, the probability of their transfer from this language increases, and the influence of the native language becomes weak. 3. The influence of the native language and the first foreign language appears differently on different language levels in different ways. 4. When studying grammar and statement, the positive and negative transference from the first foreign language appears more often, although the influence of the native language is also significant. Interaction of languages thus depends not only on the degree of formation of abilities and skills in the first foreign language, but also on the complexity of the established phenomena. 5. In order to enhance the positive influence of the second foreign language and to prevent interference, attention should be paid to finding matches and differences in those languages. 6. When working on phonetics, in order to overcome the

interference from the first foreign language, differentiated exercises are required, which are accompanied by an explanation of the differences in the articulation of the combined sounds.

Thus, the success is provided by a methodically competent construction of the educational process. An effective teacher can organize a learning process which can be taught by a teacher who knows the psychological and pedagogical features of teaching a second foreign language on the one hand, and is able to conduct a comparative analysis of typologically similar phenomena of the same category from the three contacting languages, on the other side. For example, to develop the technique of reading effectively use a special type of text material – a copy of real posters, etc. At the same time, the words are grouped with this or that reading rule.

Reading is not a training, but a real, directly related to theculture of the country, and as a result forms the installation for interesting linguistic discoveries and acquaintance with the rich culture of the country, the traditions, the language of which is being studied. A distinguishing feature in the teaching of a second foreign language is its cognitive-communicative character. In a situation where a person can reproduce several different phrases – a cliché of two, three foreign languages, this is not yet an indicator of fluency in foreign languages. In order for a person to speak a foreign language, it is necessary that the mechanism of bilingualism begins to work. This process consists of organizing the conceptual base of each language learned.

Thus, the study of the second and third foreign languages is not merely the accumulation of linguistic material as a result of the choice of lexical units and situations, the perception of grammatical forms and structures. This is a reorganization of speech mechanisms of a person for interaction, and later, the parallel use of two, three language systems, which initially requires the formation of language switching skills, and then – the neutralization of one system to create more favorable conditions for the functioning of another system. So Zh. Parfenova points out that the practical implementation of the formation of the mechanism of bilingualism involves the development and use of the following methods in teaching: 1. Introduction of other language lexical units is not isolated, but based on their semantic fields. 2. Exercises for the creation and consolidation of sign relations in the form of translation from the mother tongue to the first and from the first to the second foreign language. 3. Development of bilingual and triple-language situations, linguistic microsituations to create and consolidate situational ties. 4. Exercises with words: reading, recording under dictation, digital denominations of days, weeks, months and numerals. Similar work contributes to the formation of switching skills and the creation of parallel bilingual denotative links. 5. Use of visual personal code as a means of teaching monologue speech, which limits the influence of the mother tongue and the first foreign language. 6. Listening to foreign texts. It is a fact that the teacher should predict the difficulties faced by students in studying the second language and take measures to mitigate the interference of language systems (in the schedule it is not necessary to stand in one foreign language, they need to alternate with other subjects, different languages should be conducted by different teachers).

These techniques and the peculiarities of teaching a second foreign language are the most effective ways of solving problems when learning two or more foreign languages. The setting of such an ambitious task as the study of a second foreign language promotes the mobilization of the student's life potential, demonstrates his desire to use his available expertise and readiness to acquire new knowledge. Maintaining the psychological mood of the student and creating a supportive environment for the development of high self-organization become the primary tasks of the teacher.

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1.12. Teaching German AS A Foreign Language by Means of Multimedia

Nadolska Yulia

Due to the personally oriented development of learning and its individualization, the content and tasks of education are updated in the areas of expansion, differentiation and integration of knowledge, intensification of the process of formation of creative abilities, skills and application of acquired knowledge to solve non-traditional problems.

The effectiveness of training depends directly on the degree of approximation of the process of learning the transfer of knowledge, skills and abilities to the real conditions of their practical application. But in the process of solving the problems posed by the state educational policy regarding higher education, a number of issues arise, which can be overcome if the use of information technologies in professional activity is proper.

Continuous advances in technical development of computer programs quickly enough attracted the attention of modern educators, methodologists, practitioners (P. G. Askoyants, Y.A. Gapon, I.V. Krylov, S.Y. Nikolaev, A.S. Nysymchuk and others), who addressed in their works problems related to the development and implementation of information technologies in the study of foreign language. Thus, the reform of education and the introduction of information technology into the

practice of learning a foreign language should be considered as the most important condition for the intellectual, creative and moral development of the student.

Learning a foreign language has considerable potential for creating the conditions for cultural and personal development of student youth. The main goal in the educational process (in our case – the study of German as the second foreign language at the current stage of development of education) is the student's personality, his motivation to participate in intercultural communication, the ability to independently acquire knowledge and improve them [3].

Certainly, communicativeness is the main function of language, which is more and more fully used in both linguistic and conceptual-thematic direction, when motivation is most pronounced. Therefore, an integral part of the educational process in the modern higher education is, of course, the means of information (computer communication), namely multimedia training programs, which provide new opportunities for the use of the computer in the educational process, which, in turn, leads to effective pedagogical activities in the context of modern education and create productive conditions for learning a foreign language, in particular German as a second foreign language.

Despite the fact that the national pedagogical science has formed its own views on the organization of the process of formation of foreign language competence, the stratification of a considerable amount of linguistic information while simultaneously learning several languages creates some difficulties that teachers-practitioners face.

Example:

– layers of cases of native language interference and interference of already partially automated main language;

– congestion of a foreign language information base in the minds of students, which causes cases of subconscious mechanical transfer of lexical and lexical-grammatical phenomena of one foreign language into another.

Thus, when studying the second foreign (German) it is important to take into account the results of comparative analysis of the native and the first (English) language, to allocate common vectors of modern development of language systems, to add historical and local lore, to create a comfortable linguodidactic environment with significant educational potential – cognitive activity.

Against this background, it is difficult to overestimate the benefits of multimedia information technology, which really open up new opportunities for developing the required language skills and skills, enhancing students' motivation to learn foreign languages. In addition, they not only provide individualization and differentiation of learning, taking into account students' abilities, but also remove the psychological barrier, attest to the effectiveness of learning by establishing intercultural links in the information space, and create the conditions for self-education.

Multimedia educational technologies are a set of technical and didactic educational tools that allow the provision of educational information in text, graphics, audio, video, animation modes.

One of the main opportunities and advantages of multimedia tools, provided

they are used in the educational process, can be considered: simultaneous use of several channels of perception of the student in the process of learning, resulting in integration, visualization of abstract information due to the dynamic presentation of processes; possibility of development of cognitive structures and integration of students [1].

According to the scientist I.V. Krylov [2], multimedia learning tools used in the educational process have certain didactic and methodological requirements. The first ones include adaptability to individual students' abilities, interactivity of learning, realization of computer visualization of educational information, development of the student's intellectual potential, systematic and structural and functional connectivity of the presentation of educational material, ensuring the integrity and continuity of teaching.

Along with the didactic requirements, a number of methodological requirements are put forward: presentation of educational material with emphasis on interconnection and interaction of clear, imaginative and effective components of thinking; reflection of the terminological system of the discipline as a high-order hierarchical structure; providing the student with the opportunity to perform various supervisory training activities.

Based on this, we can argue that the submission of educational material should not only correspond to the verbal-logical, but also the sensory-perceptual, as well as the representative level of the cognitive process, paying attention to the age requirement, the specificity of the student.

Depending on the pedagogical and methodological tasks, educational multimedia technologies are divided into program-methodical and educational-methodical (thematic plans, educational multimedia programs, electronic textbooks, electronic libraries, dictionaries, encyclopedias, directories); control (programs for determining the level of knowledge).

While studying German, we have chosen such automated training programs as Professor Higgins, Triple Play Plus in German, Tell Me More 3, Interaktive Sprachreise, Hallo aus Berlin. In our view, they offer a comprehensive approach to learning foreign languages and have a number of advantages, namely: variability of use at different stages of learning; use in practical classes, during independent work; better perception and easy memorization of educational material by students; individualization of learning, determination of the depth and sequence of mastering the topic; use of different audiovisual learning methods (graphics, sound) to enrich and motivate learning of visual and dynamic presentation of material, etc.

Various graphics (statistical images, drawings, photos, diagrams, tables, animations, dynamic images, video clips) and sound (speech, music, functional noises and sounds) are presented on the textual information screen. With the help of computer programs, the student can either hear or visually repeat already familiar or memorize new lexical units that he receives from thematic groups, writing them in the course of training in a workbook. Multimedia programs are based on exercises designed to study and consolidate phonetic, grammatical and lexical material. In addition, the spelling of reading and listening is practiced. Each of these phenomena is accompanied by a number of different types of exercises,

which are worked out by students in thematic groups separately. As evidence, here are some examples: listening, repeating the speaker and transcribing words, phrases; question and answer – offered for training and control; vocabulary exercises – forming words according to some characteristics; recognition of superfluous words, solving crossword puzzles, ordering confused words in a sentence and letters in a word; selection of answers by associations, synonyms, antonyms; sound exercises – sounding and associating words, phrases; Comparison of German and English words.

As you know, in order to develop reading and speaking skills, the student must understand the information heard in the orthoepia section. Because of this, the study of the phonetics of the German language as a second foreign language begins at the initial stage of study, and the work on pronunciation – from the first day and continues throughout the entire period of study. In our opinion, the very first degree of language learning imprints at all the last levels. The formation of the phonetic skills of the German language as a second foreign language involves the restructuring of articulation, phonemic hearing, as well as mastering the pronunciation technique in speech and speech flow in the process of both speaking and reading. In addition, mastering a foreign language intonation involves the formation of auditory skills of perception of intonation pattern and its adequate reproduction.

We agree with Khachaturyan's opinion that in order to qualitatively teach the pronunciation, one must follow certain actions, projection on the production of certain language sounds: the first place should always be the demonstration of sound as one or another foreign language; the second is to explain the articulation, that is, to create an oriented basis for mastering the pronunciation skills; on the third, a comparative analysis of the phonetic systems under study should be used; on the fourth – the sound of the corresponding sound by the teacher; on the fifth – performing exercises to distinguish sounds; and on the sixth, there is auditory control, that is, students should not only correctly articulate but also correlate the spoken sound with a certain standard. Voice pronunciation is required at this stage [4].

For this reason, when familiarizing with other phonetic phenomena, explanations must necessarily alternate with the display of standards and the explanation of the teacher. For a more active mastery of the language at the initial stage, when explaining the new German sound [u] and [u:] we suggested that students use the Professor Higgins multimedia program.

The teacher displays illustrative material on the multimedia board or computer monitor (provided that the class is held in a computer classroom), which provides information in the form of pictures and audio files. After learning the new phoneme and explaining the rules of its pronunciation, the teacher demonstrates it on the screen, from where the student can see in what position are the active and passive organs of the speech apparatus when pronouncing a long [u:] and short [u] sound and how the speaker pronounces this sound . The positive effect is further enhanced by the invariable display on the screen of the surrounding components of the learning environment and the sound isolation of the student from the possible

interfering effects of the external environment.

It should be noted that the above sound is absent in the native and first (English) languages, therefore, when studying it, it is necessary to pay considerable attention to this process and perform a number of training exercises. After its completion, the teacher conducts monitoring and assessment of students' knowledge through cards and multimedia programs. After listening and writing the words, an audio dictation is offered. The principle of operation is very simple. First, they listen to the words, then type them on the virtual keyboard, after completing the exercise in the statistics section, the teacher calculates how many words the student typed correctly, incorrectly, how many missed. Thus, using a multimedia program, the student improves the quality and effectiveness of learning, increases the value of visualization of educational information.

Another promising area for using multimedia technology in the educational process is the demonstration of films or videos. They help students express their thoughts logically. As you know, the formation of speech automatisms (vocabulary) occurs during the exercise. Moving from exercises that shape certain skills to speaking, when students have to use the material they have learned, along with the previously learned signs, they experience some difficulties.

The skills, each of which are formed individually, are not sufficiently strong, easily lost, and it is difficult for students, especially in the initial stage, to create sentences that they coped with easily during their formation. Speaking the experience gained by students during the training exercises is not enough for impromptu speaking in a particular situation. In view of this, we can say authoritatively that before the formation of the skills of unprepared speech it is necessary to train students in the prepared speech. It is appropriate to use known clichés, samples of speech stream, both traditional and multimedia.

Studying the lexical theme "Ich und meine Familie", students are encouraged to use the study material provided at the beginning of the program, which in this case is a model of speech. The screen displays dialogical phrases, when the student can not only see their grammatical structure, but also hear their correct intonation, and then, using them, form their own utterances on a given lexical topic.

Having worked with, for example, logical and structural phrases, it is appropriate to review the "Wir" series from the video course "Hallo aus Berlin". The most significant while watching a movie is the presence of a quality script and the logical consistency of presentation of the training material. Watching this educational film, students increase their level by acquiring lexical meanings, training phonetic skills, forming and practicing grammatical phenomena, and, which is especially valuable, do not experience interlingual interference.

Thus, it can be argued that the use of multimedia in the educational process promotes the development of students' linguistic abilities, activates the processes of thinking and mental processing of foreign language information, forms professional skills, and the teacher has the opportunity to implement new forms and methods of learning, providing objectivity control knowledge, encompassing a wide range of basic components of linguistic and speech competence.

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CHAPTER 2
THE RESEARCH INVESTIGATION OF TARGET LANGUAGEAND THEPROBLEMS OF INTERPRETATION IN A MODERN SOCIETY

2.1. Lingvo-cognitive Aspect of Formation of English Affixal Neologisms and their Use in Modern Print Media

Garmash Olena

One of the most obvious aspects of language change is the addition of lexical items to meet the needs of changing times. When there is a new scientific or social development in our world, when a new leisure pursuit, fashion item, or type of entertainment is inverted, new words are required [5, p. 94]. Modern linguist, Klaus von Heusinger, insists that the semantic diversity of derivations depends on the lexical meaning of the base, the function of the derivational affix, the conceptual structure and other situational information. So, he makes the conclusion, that the suffix determines the meaning of the derivation on the basis of the conceptual properties of the base [2, p. 48].

Thus, from the lingvo-cognitive point of view, the process of formation of new lexical units with the help of word-building affixes represents the cases of conceptual derivation. Such mental activity as conceptual derivation of affixal type determines combination of lexical and morphological concepts at the metacognitive level of human mental activity [3, p. 9]. It leads to further forming of a new lexical concept. The easiness of mental operating of an affixal model, not only in its basic representation, but also in the representation of definite models with the elements in constant position, leads to mental actualization of an affixal derivation as one of the most ergonomic mechanisms of creating new lingvo-mental units.

It's necessary to stress, that the development of suffixal models at the metacognitive level is caused, first of all, by the processes of "mental revaluation" of the derivatives of the basic compounding model – definite models of combination of lexical concepts, in the structure of which the constant components have already entrenched [3, p. 9]. It confirms that the models of affixation and word-compounding have are bound processes. So, scientists claim that "each affix play the role of a "classifier" [4] in the structure of a neologism.

The affixal English neologisms will illustrate the reproducibility of such mental mechanism as affixal derivation. Thus, new English words are often built with the help of derivative elements. Among them are such as: *–(a)holic,–phobia,–finder, hyper–, micro– etc*. Thus, we can observe that the affixal element *–(a)holic*, is very productive in forming English neologisms. The basis for affixation may be different – a monomorphemic word, a composite or an affixal word, an abbreviation etc. Now we can meet in the texts of mass media such communicative units, as: *MacFarlane-aholic, GTD-aholic, rage-aholic, volunteer-aholic, hang-*

out-aholic, nuke-aholics and many others.

At the same time, his fun-loving geniality is never condescending. He is invested in what he sings. Discussing "It's Easy to Remember," he notes that the lyricist Lorenz Hart could "utterly paralyze you with regret", then adds respectfully that Hart "was a depressed alcoholic, but wrote a lot of great songs because of it." The presence of <u>Michael Feinstein</u> *– who introduces Mr. MacFarlane, calls himself a* **"MacFarlane-aholic"** *and jokes that he is encroaching on his territory – certifies Mr. MacFarlane's seriousness.*(The New York Times, Sept. 29, 2011)

There must be about a million task managers and to-do lists, but Omni Focus does the best job of syncing between desktop, laptop, <u>iPad</u> *and iPhone. It's not perfect – you have to remember to sync manually – but it is reliable. It is probably way too powerful. It is designed for the obsessive community of "Getting Things Done" list keepers. But even if you're not a* **GTD-aholic**, *it is excellent for keeping and organizing the stuff you're supposed to do.*(The New York Times, December 23, 2010)

What America saw clearly in Trump's disastrous handling of the violence in Charlottesville was a Nazi/white nationalist apologist if not sympathizer, a reactionary **rage-aholic**, *a liar, and a person who has absolutely no sense or understanding of history.* (The New York Times, Aug. 21, 2017)

Those increments often inspire people to pursue volunteer work throughout their lives. Amy Sherman, 40, a marketing executive in San Francisco, considers herself a **"volunteer-aholic"**. *Ms. Sherman offers her professional skills to help build nonprofit groups in the Bay Area. She also likes to volunteer much of her time at the San Francisco Food Bank, a nonprofit group that distributes food to local charities.* (The New York Times, Nov. 13, 2006)

"I THINK I'm a **hang-out-aholic"**, *Chrissie Miller said before emitting her high-pitched laugh, a combination of nasal Upper East Side-ese with the rasp of a born-and-bred New Yorker who has done her fair share of smoking and partying.*(The New York Times, Jan. 4, 2012)

When the Tennessee Valley Authority first ordered Watts Bar 2, the nuclear reactor now approaching completion here, demand for electricity was growing at 7 percent a year and coal supplies were uncertain.… The underlying difficulty, according to S. David Freeman, whom President Jimmy Carter appointed to chair the T.V.A. in 1977, and who tried to shut many of the nuclear projects, is that the agency's executives are **"nuke-aholics"**. (The New York Times, Oct. 19, 2014)

So, the most important characteristic of the traditional morpheme is that it is conceived of as a unit of form and meaning [6, p. 25] and a new word is derived in the process" [7, p. 56]. The criterion which has been used to distinguish affixes from compound elements is selectiveness. Affixes are believed to select their bases since they may impose restrictions of different kinds on the shape of the bases they attach to. However, the nature and the mechanisms of selection in affixation are still under debate [1, p. 56].

There are numbers of English neologisms with affix **–phobia**. This word-forming element is widely used and has a meaning "uncontrolled fear" or "the one

who feels it" causes the negative associations, no matter what is the basis of the word. The connotation of newly created lexical units depends on the denotation of affixal elements, represented in their structure. This could be shown at the example of affixal element *–phobia*, (*–phob*), as for example, the proper name *Trump* does not cause negative emotions, while the element *–phobia* completely changes its connotation: (*Negative feelings about U.S. presidential candidate Trump*).

*Once again our shared **Trumpophobia** is getting us to the same place. You know, another interesting thing about the many variations of political sex scandals is that it puts an added burden on social conservatives. A lot harder to excuse sins of the flesh if you're the guy who built his career around a gigantic Ten Commandments monument.*(The New York Times, Nov. 21, 2017)

The attention of linguistic analysis of this derivational element is coursed by a range of such innovations as: ***Trypophobia**– an unusually strong fear of, or aversion to, holes, particularly tiny holes that appear clustered together;* ***Emporiophobia** – fear or mistrust of, or resistance to, free markets;* ***Nomophobia** – the fear of being without your mobile phone or without a cellular signal; Nuclearphobia – the post-Fukushima fear of radiation.*

*Well, it's not a fear so much as this deep-seated existential disgust. … It is … clusters. Specifically, irregular clusters of organically shaped holes or bumps. … But it turns out this seems common, though I can't find a single bit of research or any articles about it. There are even Internet-coined terms for it: **trypophobia**, or repetitive pattern phobia.* (Statesman Journal, December 12, 2010)

*There is widespread **emporiophobia**(fear of markets) and this has important policy implications as it leads voters to demand anti-market policies. There are many reasons for this anti-market attitude. However, economists could reduce emporiophobia if we stressed cooperation rather than competition in our writings and policy discussions.* (Southern Economic Journal, November 27, 2013)

***Nomophobia**– the fear of being without your cellphone – is on the rise, according to a new report sponsored by SecurEnvoy, a company that specializes in digital passwords.* (Los Angeles Times, February 17, 2012)

*The Economist, in a commentary this week titled **"Nuclearphobia"**, spoke to Akemi Makuta, 40, in her maternity bed in a town about 25 miles from Fukushima. Since the nuclear disaster last year, Ms. Makuta said, "radiation has been preying on my mind the whole time".* (The New York Times, August 9, 2012)

Recently one can observe the implementation of affixal element – ***finder***, which was formed through redefining the metacognitive method of compounding in which network the model (*word +-finder)* has acquired the signs of constant component and later became that, which may be identified "as one that is easily joined to", that is it has changed its "functional orientation" [3, p. 12]. Such a case could be demonstrated with the help of the following neologisms, as:*fact-finder, OS X Finder, Wi-Fifinder, gift finder, Hotel Finder, Spa Finderetc.*

*Alarmed that the composition and mandate of a United Nations **fact-finding** team were stacking it against Israel, the government announced tonight that it would delay the arrival of the team until Israel agreed to its members and precise assignment.*(The New York Times, April 24, 2002)

Apple now makes several MacBook laptops and desktop iMacs that no longer include a built-in DVD/CD drive. The Remote Disc tool that appears in the sidebar panel of **OS X Finder** *windows allows these machines to <u>"share" the disc drive</u> of another computer on your local network.* (The New York Times, June 20, 2014)

First, availability varies greatly by country and region (you can check overall coverage on **Wi-Fi finder** *apps or sites). Second, using public Wi-Fi can expose you to hackers;...* (The New York Times, June 21, 2015)

*Toys R Us' website has a new "**gift finder**" that features top gifts for every toy category and allows shoppers to easily search items by age group and price range, among other factors. And they've set up two 'shops in stores.* (Washington Street, Wednesday, Nov. 5, 2014)

The direct booking trend is also being fueled by a boom in metasearch tools such as Google Flight Search, Google **Hotel Finder**, *Hipmunk and Hopper, which make it easy to compare prices across multiple brands...* (The New York Times, March 01, 2015)

Hotels also find spas lucrative in other ways. "If you have a 5 p.m. massage, you're not as likely to leave the hotel to have dinner, you'll stay for more services", Susie Ellis, president of **Spa Finder**, *a spa marketing company, said.* (The New York Times, *Sept. 5, 2006*)

The affixal element **hyper–** is very active in modern word-forming process. It is a part of the following English neologisms: *hypercritical, hyper-articulate, hyper-parenting, hyper-engaged, hyper-linking* etc.

It's difficult to imagine a hero with a more negative view of artistic invention. But to Mr. Bourdieu, André's **hypercritical** *approach is inspiring. ... The result is a moral tale in the tradition of Eric Rohmer, the filmmaker with whom Mr. Bourdieu says he feels the greatest affinity:* **hyper-articulate** *characters negotiating the dark undercurrents of life with a rueful, bittersweet humor.* (The New York Times, April 22, 2007)

In Norway "we have brats, child kings, and many of us suffer from **hyper-parenting**. *We're spoiling them", explained the producer, a father of three. The French "demand more of their kids, and this could be an inspiration to us".* (The New York Times, Oct. 12, 2014)

In labels information from across the Web with geographical tags, categorizing it by city, neighborhood, intersection or street address. The site can then provide readers with "hyper-local" news from news outlets, blogs and even Twitter. It helps small publishers find an audience and helps big publishers find local stories. (The New York Times, Dec. 15, 2008)

Barely three months after his divorce from his wife, Cécilia, the polarizing but media-savvy French president, Nicolas Sarkozy, has become a principal in a hyper-publicized romance that has even the normally high-minded French press gossiping about the details in goosey tabloid terms. (The New York Times, Jan. 13, 2008)

We really believe they are trailblazing and have kind of shaken up the world" of fitness wear, said Catherine Marshall, director of global business development at Reebok. "They have a **hyper-engaged** *audience".* (The New York Times, March

22, 2016)

David Holmes, a graduate of Prof.<u>Jay Rosen</u>'s <u>Studio 20</u> digital journalism program at New York University and co-creator of the popular "<u>Fracking Song</u>", is now making a career out of deconstructing tough, consequential issues through a mashup of music, graphics and **hyper-linking**.(The New York Times, August 16, 2012)

Modern English stock of neologisms has been significantly enriched by lexical units with the word-forming element **micro–**. Modern mass-media texts contain lots of innovations, that have been created with the help of this affix: *micropark, micro-donor, micro-expression, microblogging, microboredom, microbrowser, microchannel, microcredit, microflyer, microlife, micropolitan, microvacation* etc.

The neologisms of recent years are also formed by adding affix *micro–*. Among of them such new lexical units, as: *micro-unit, micro-pad, micro-actions, micro-music fest, micro-mobility* etc.

*Such is the situation outlined this week by Mayor <u>Michael R. Bloomberg</u> when he <u>announced a competition</u> to design a building of so-called "***micro-units***", no bigger than 300 square feet, presumably tailor-made for single adults, childless couples or really, really good friends. Building such a* ***micro-pad*** *is only half the battle, of course. After the paint dries, you still have to furnish it.* (The New York Times, July 11, 2012)

Micro-actions *are actions so small, so easy, that they hardly feel worth doing. When we think of things like this (if we ever do) we often think about how taking one small action, repeatedly, over long periods of time, adds up. It's the compounding effect of incremental change, and it's awesome.* (The New York Times, Nov. 6, 2017)

*The two-day "***micro-music fest***" is presented by California winemaker Bundschu Company and Washington's own <u>Sleight of Hand Cellars</u>, cofounded by music lover and <u>Pearl Jam superfan Trey Busch</u>.* (The Seattle Times, June 7, 2019)

Superpedestrian – a Cambridge, Massachusetts-based ***micro-mobility*** *company known for making electric bicycles – plans to begin producing an "industrial grade e-scooter" capable of operating on a single charge for several days, self-diagnosing mechanical problems and removing itself from circulation using "vehicle intelligence".* (The Washington Post, December 3, 2018)

Given examples show us, that, from one hand, English vocabulary system constantly renews with affixal neologisms, and from the other, – the conceptual system of modern English language is developing due to the mental mechanisms of conceptualization and categorization of new information. It is caused by the changes that take place in different spheres our daily life and the interaction between the current cognitive and metacognitive structures of the language-speaking individuals.

The process of affixal consolidation of the original elements of lexical and morphological levels, caused by mechanism of analogy, confirms the link between lexical and morphological levels of English language system and determines the prospects for further scientific research in dynamics of development of English

vocabulary, both from structural and lingvo-cognitive point of view.

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2.2. Features of the Canadian Version of the English Language

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English is common not only in England but also abroad. It is a state language in many countries of the world. However, the English language of each country has its own peculiarities, its distinctive features, which were formed during the historical development as a result of the influence of the languages of the neighboring countries, as well as the language of the indigenous population. One of the English language options is the Canadian English language version.

Despite the lengthy history of research and the abundance of work, there are still many problems and controversies surrounding the identification of sources of the Canadian English language.

Foreign linguists W. Avis, C. Boberg, J. Chambers, M. Scargill and others have made a major contribution to the study of the Canadian English language. Domestic linguists such as E. S. Azarenko, M. A. Novosiolova, V. V. Oshchepkova, L.G. Popova, O.V. Ustinova, L.H. Verba were also involved in Canadian studies.

The Canadian version of English is quite an unusual phenomenon. Its status as a literary version of the English language is still quite controversial. Proponents

of one of the theories claim that Canadian English is not an independent linguistic variant. Opponents of this theory attribute to the Canadian version of English the status of a kind of "mixture", or hybrid of two national variants of English, namely American and British. However, most linguists are of the view that, in phonetics, vocabulary and spelling, the Canadian version occupies an intermediate position between the British and American, in which the features of the second language, the so-called General American (GA), are most evident. This state of affairs is first and foremost related to a number of socio-cultural factors, which include features of geographical location, historical development, political order and economic policy. There are several stages in the development of the Canadian English language [7].

The first attempt to penetrate English into the territory of modern Canada is connected with the navigation of English sailors from Bristol, who reached the territory of Newfoundland in the late 15th century. However, all attempts to establish colonies there proved futile. The spread of English in Canada fully began only in the XVIII century and the fierce struggle between the English and French colonists for the right to rule the territory. As a result of the armed struggle between the French and the British, the whole territory of Canada was conquered by England, and in 1867 Canada received the status of dominion. In 1763, after signing the Paris Treaty, France abandoned any claim to Canada, New Scotia and all the islands of St. Lawrence. The British gained full control of these territories, and their numbers increased sharply. It is the constant contact with the French and the indigenous population that has become the first stage in the formation of the Canadian English language. From the eighteenth century, the first borrowing from the French language appeared in the English language of the British colonists (*esquimaux* – eskimos, *cache* – special stock for food, fur and other goods, *buff* – part of the province of Quebec; *caribou* – reindeer, *atigi* – undershirt with fur outside). At that time, Canadianism began to emerge (lexico-semantic variants of words not used anywhere but Canada), describing new species of plants and animals, features of the landscape. For example: *cat spruce, Douglas fir, fool hen, siwashduck, muskeg, buttes and parklands*[4].

The second stage in the development of English in Canada should be considered the period from 1763 to 1867, which is primarily associated with the arrival in the country of the so-called "loyalists" (supporters of the British during the war for US independence). After the US Declaration of Independence was signed in 1776, loyalists immigrated to Canada into New Scotia, then to New Brunswick and Upper Canada. Between 1825 and 1846, about half a million people immigrated to Canada from the British Isles. By 1871, Canada had more than 2 million people, including immigrants from Ireland and the British Isles [4].

In the first half of the XIX century English became dominant throughout the country, including in French-speaking territories. The peculiarity of this stage was the emergence of new canidisms, such as *furring* (hunting for fur animals), *chesterfield* (sofa).

The third stage of development began in 1867. Political changes, the reclaim of the western territories, the gold rush could not but were reflected in the

language. Words such as *confederationist* (Confederate supporter), *to table*(submit law), *Pacific Railway, dust*(golden sand), *gold-hunter*(gold digger), *washing* (amount of gold produced for one rinse) [4].

The last stage in the development of the Canadian English language can be regarded as the period from the late 1960s to the early 1970s to the present. In the 1960s, the state's immigration policy underwent dramatic changes. The rapid development of Canada's economy required new manpower, above all skilled personnel. Therefore, in 1962 restrictions on the entry of non-Europeans were abolished, and in 1967 an objective system for assessing the skills and knowledge of the immigrant's language by profession was developed. During that period, the number of emigrants from England, Ireland, and Scotland who spoke a variety of British dialects increased, which left its imprint on Canadian English [4]. In this situation, the emergence of new vocabulary is simply irreversible.

To date, 36 million people live in Canada, among them 20.5 million are native speakers of English and 6.5 million are French speakers. English or French is not native to every fourth Canadian. The most common languages include Chinese, Punjabi, Spanish, Italian, Ukrainian, Arabic, German and more. The increase in the number of allophones (residents of countries for which neither English nor French is native) cannot but affect the further development of the Canadian English language.

In the Canadian English version, there are no significant differences with the British language in the field of grammar. But there are many specific words peculiar to the Canadian English only. They are mainly related to the features of Canadian life, nature, etc.

We consider some of the differences that are present in this language. It is believed that the distinctive feature of the pronunciation of Canadians is the very frequent use of the *eh / ei* / exclamation. It plays the role of "tail" in all the so-called "tag-questions" and, depending on the context, can mean "Yes?", "What?", "Okay!", "True". For example: *You are ready, eh?.* In fact, in the language of Canadians, "eh" does not sound as often as it seems, but rather characteristic of rural residents, with low levels of education and social status. In some cases, "eh" serves to soften certain speeches of the speaker, making them a little polite (*You seem an idiot, eh?*), or to attract the interlocutor to show solidarity (*Forward march, eh?*). In the narrative sentences, *eh* acts as a contextual link and indicates that the story is not over and the interlocutor should not interrupt it, for example: *"So I was walking down the street, eh? And I saw a friend of mine at the store, eh? And so I thought I'd say hi, eh?"*[2].

Another misconception is the pronunciation of the word "about" as / əˈbuː t / instead of / əˈbaut /. It's more of a joke about Canadians among Americans and Britons. In fact, in Canada, "about" is said to be closer to the British "a boat".

A typical Canadian feature is the lack of distinction between the longitude and the shortness of the vowel: in the Canadian version, "there is no constant relationship between the quality and the longitude of the vowel, which is under a relatively strong emphasis; traditionally short vowels are often lengthened, especially in connection with changes in pitch, for example, falling and rising at

the end of the utterance". This causes the distinction between words: *cot – caught, sod – sawed* /ɒ – ɔː/. The voice sound / ɑː / goes into / æ / or / eɪ / (*dance, tomato*). Then there is the so-called "Canadian vowel shift", when the front row vowels (/æ/, /ɛ/, /ɪ /) are likened to the middle row vowels. Thus the pronunciation of the word "*bit*" is more like "*bet*", "*bet*" is "*bat*"[2].

Some words of literary English have found a new semantic meaning in Canada, becoming an etymological doublet for the original version. For example, *"proud"* was given the meaning "satisfied"; *"lop"* (loop) in the new sense means "wave".

Also interesting is the fact that in the Canadian version, such as Past Perfect Continuous is not used at all. Its replacement was Past Perfect Simple.

Past Participle is also used differently in Canada and the US. For example, Canadians would rather say *"the cookies are burnt",* Americans would say *"the cookies are burned"* [6].

What is special about Canada is the use of the phrase "as well" at the beginning of a sentence, for example: *"The Canucks had good forwards that day. As well, their blue liners were better than last time"*. This construction is used in the sense of "in addition". There is also some difference between the words "go into hospital" and "go to hospital". The first variant is used in the case of a long hospital stay, whereas the second variant means generalization [6].

In the whole English-speaking world, there is, in principle, a single system of spelling and punctuation with two private subsystems. One of them is oriented towards British writing (used in all English-speaking countries except the United States) with specific forms for a small number of words: *favour, centre, levelled*, etc. Other subsystem is American: *favor, center, leveled*, etc. In Canada, the British subsystem is mostly used, with the only difference being that some publishers (especially popular publications targeted at the mass reader) adhere to US subsystem rules, while others mix American and British spelling (*color* but *center*) [1].

However, Canadians have the choice of which writing model to use – British (*centre, practise, analyse, colour*) or American (*center, practice, analyze, color*). Using this or that option, it should be permanent. That is, if a Canadian chooses British writing when writing an official document, then he must also use British variants of suffixes.

So how can we conclude that the Canadian version is not too different from other language versions. But since English exists beyond its original appearance in a slightly different territory, it has its own peculiarities. Phonetic differences: 1) use of exclamations for contextual communication; 2) no distinction between longitude and shortness of loud sound. Grammatical features: 1) use of Past Perfect Simple instead of Past Perfect Continuous; 2) differences in the use of past participles. Regarding spelling, in Canada, you can choose which spelling and punctuation model to use – British or American.

Having analyzed the research of scientists, we can say that the greatest interest exists precisely in the vocabulary of Canadian English, because in this area the peculiarities of this variant are expressed. If in grammar, phonetics and spelling

we can still see similarities with the American and British variants, the vocabulary is already manifested by the originality of the language, which is visible in so-called canadianism. The authors of the Dictionary of Canadianism define canadianism as "any linguistic feature, for example, in pronunciation, morphology, syntax, vocabulary, orthography that is characteristic of the English language of Canada" [3].

Here are examples of canadianism:

1. *Loonie*– the name of a Canadian dollar denomination. It got its name because the back of the coin, which replaced the one-dollar paper banknote in 1987, depicts a common loon, one of Canada's national symbols. The word "loonie" came into everyday life to distinguish a dollar coin from a paper bill [8].

2. Another name of the Canadian currency is *"toonie"*. This word is used to denote a coin of two Canadian dollars. This coin appeared in 1996. On the back of the coin is a polar bear image, so one of the first variants of the name was *"bearie"* (similar to *"loonie"* and *"loon"*), as well as *"bearly"*, "the deuce" and *"the doubloonie"*. The name *"toonie"* became so popular that in 2006, the Royal Mint assigned its right. The bear depicted on the coin was nicknamed Churchill, which is associated with the name of one of its main places of residence, Churchill [8].

3. Hydro is a term in the greater Canada, namely the provinces of New Brunswick, Quebec, Ontario, Manitoba and British Columbia, and is used to refer to the electricity supply service and to designate electricity as such. There is also the term *"hydrofield"* which refers to the chain of support of a transmission line passing through a settlement.

The word *"hydro"* appeared by the abbreviation *"hydroelectricity"*.

Examples of splicing the word *"hydro"* are in the following sentences: *"I have not paid for my hydro yet"* – "I have not yet paid for electricity", *"Hydro rates are on the rise"*– "Electricity prices are rising".

4. *Mountie* – in spoken language is called a member of the Royal Canadian Mounted Police [8].

This lexical unit is widely used in both spoken and mass media. In Canada, there is even an idiom with the word, *"The Mountie always gets his man"*. It is believed that members of the Canadian Equestrian Police are particularly hateful about the offenders they hunt. Hence, we understand that an idiom means that the offender never escapes from a brave Canadian equestrian.

5. *Huggerum buff* – fried fish with potatoes baked in a cake [8].

6. *Cabinfever* – feeling that you are developing claustrophobia.

It is a normal condition for a Canadian in the cold seasons when he does not go out and stay at home for many days.

7. *Canuck* – is the colloquial name of any Canadian. Used by Canadians themselves, it is not considered offensive or abusive [8].

8. *Chesterfield* – at first it was a British word meaning sofa, the handles of which are at the same height as the back. In the Canadian version, this word is called any sofa [8].

9. *Double-double* – a term that means a cup of coffee with two servings of cream and two spoons of sugar [8].

10. *Shag* – is an event to raise money for weddings [8].

11. The term *"going camping"* is usually used in the value of going camping (with all the attributes that are needed for this kind of leisure). The phrase *"going out to camp"* refers more to trips to a country house or cottage. *"Going to camp"* is usually associated with a children's camp.

12. *KD (Kraft dinner)* – food-related canadianism. In this term, the inhabitants of the country of the maple leaf is called a semi-finished product, which is a version of usual pasta with cheese, the preparation of which requires minimal cost. An example of this use of canadianism is the Canadian music group "Barenaked Ladies". In their song "If I Had A Million Dollars", they sang the following lines, *"We would not have to eat Kraft Dinner / But we would – we'd just eat more"* [8].

13. *Newf або Newfie* – this name is given to the people of Newfoundland by residents of Canada. In modern culture, these nicknames are considered offensive.

14. *Scribbler* –a notebook. Equivalents of this word are present in American and British variants – *notebook* (AmE) and *exercise book* (BrE) [8].

15. *Serviette* is a canadianism used to mark a napkin.

16. *Parkade* – a term that originated in Canadian the 50's of the twentieth century. It refers to multi-level car parking[8].

17. *Bachelor* – one bedroom apartment with a small bathroom.In the United States, the same concept is expressed through the use of the term *"studio"* [8].

So, after analyzing some of the words in Canadian English, we can see that a small number of words have purely Canadian roots. A large number of vocabulary is borrowed from the French language. Some words in the American or British English have completely changed their meaning by "coming" to Canada. And only a small number of words are purely Canadian. But this does not prevent canadianism from being very popular among other options. After all, some canadianism are used not only in everyday life, but also in music and literature.

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2.3. Lexical features of personage speech in the novel "The Pearly Queen" by M. J. Staples

Nasalevich Tamara, Stoyanovskaya Tatiana

Contemporary English writer Mary Jane Staples is the author of thirty best-selling novels about the life of cockney, many of which are beloved by readers of the Adams family. Critics call M.J. Staples the ubiquitous queen of library bookshelves. She is popular with middle-aged readers for her endless series of novels about the Cockney Adams family that suffered during the war.

In the novel "The Pearly Queen", the story is about the Cockney family Andrews from London's East End and their cousin, Aunt Eddie. She was in fact the Pearly Queen. This is the name of the winner of the Traditional Streetwear Contest held in London's East End. These clothes were adorned with lots of pearl buttons.

The action in the novel takes place after the First World War. Everyone loved Aunt Eddie, especially the Andrews family. Jack Andrews was going through a tough time. Returning from the war, he realized that his wife, Maud, had "got religion". She became so passionate about it that she finally left her family, joining a religious sect and leaving her husband Jack with three children. Jack and the kids tried to survive as hard as they could, but it was very difficult for them when Aunt Eddie arrived. The first thing she did was try to "give reason" to her cousin Maud Andrews, but when that didn't help, Eddie moved to live with Andrews and started running the house. For the first time in all years, life began to improve again. Aunt Eddie was loving, generous, kind, and above all, she was their Pearly Queen.

It is very interesting to trace the lexical features of the cockney dialect in the personage speech of the characters in the novel. But it should be noted that members of the Andrews family do not use abusive expressions, because it is a very decent family, though not well-off. In their speech, you can hear the common words from the cockney vocabulary.

Jack Andrews's language is bright with cockney. Yes, Jack uses the pronoun *meself* instead of *myself*:

"I'll forget something meself in a minute", said Dad darkly [1, p.28].

The father of the family was very angry when his wife took all the things out of the house to give them to the poor. He came to the sect to turn everything around and facedFather Peter:

"Oh, you're bloke in charge of the loony bin, are yer?" said Dad. "Well, back off a bit, because I'm comin' down to knock your bleedin' 'ead off" [1, p. 250].

Maud Andrews tries not to use cockney, but from time to time she does:

"No cheek, my girl", said Mother [1, p.193].

Thirteen-year-old daughter Petsey also occasionally uses non-standard vocabulary from the cockney. Here's what she calls her younger sister's friend:

"That's it, talk barmy", said Patsy [1, p.103].

Aunt Eddie often uses eloquent words in her speech:

"She's off 'er rocker", said Aunt Edie forthrightly [1, p.46],

"Well, my time's busy this evenin'", said Aunt Edie, "so hop it" [1, p.318].

Joe Gosling, Aunt Eddie's friend, uses semi-vulgar expressions, but he does it in no small part:

"Whatcher, Edie, me peach, where yer goin'?" [1, p.58].

In the talk of vagabonds and drunkards from the East End, on the contrary, you can hear a lot of vulgar and abusive cockney expressions. Yes, when he saw Father Luke and his women, Henry Mullins said:

"Oh, gawd blimey, look 'oo's 'ere if it ain't black Nick hisself and 'is fancy doxies" [1, p.73].

Unemployed Will Fletcher tries not to swear in the presence of little Lulu, but sometimes badwordsappear in his speech:

"That's it, lady, chuck your Christianity about", he said [1, p.160].

In the language of the uneducated East End residents, one can often hear many abusive words:

"Well, ruddy 'ard luck", he said [1, p.85].

Ivy, a servant in the Gibbs family, also uses cockney when he is annoyed:

"It ain't 'is chair, it's just where 'e puts 'is bottom when 'e pops in", said Ivy [1, p.226].

Even people from respectable families sometimes use the words from the cockney dialect. Sophie Gibbs, the daughter of the owner of a large estate in the woods, really liked Jimmy, who infact pulled her out from under her horse's hooves. She also often uses the cockney words:

"Golly, you were quick'", she said [1, p.116].

First of all, the humorous addresses deserve attention:*mate, guv'nor (governor), chum, cock, duck, love* in the meaning "friend".

In the speech of different characters we have come across the following words from the cockney lexicon:

nouns: tanner (bender), old cock (friend), bob (shilling), feller, bloke, cuss (boy), nosebag (busket with breakfast), chump, mug (full), quid (pound), daily (worker who comes to work every day), bounder (insolent fellow), snap (light breakfast), rotter (mean person), half (half-pound), palaver (trouble), brolly (umbrella), nag (horse), blighter (pest), gel (girl), heathen (uneducated person), chump, topknot (head), sell (lie), chippie (joiner), north and south (mouth), licking (flogging), carry-on (fuss), fright (scarecrow), geezer (crank), old man (man);

verbs: to blow (to lose chance), to holler, to bawl (to shout), to wallop (to beat), to buzz off, to scarper (to escape), to rile (to be angry), to muck in (to share something with somebody), to diddle (to prank), to lay (to put at stake), to pop round (to come to somebody);

adjectives: spiffin (nice), soppy (sentimental), cheeky, brash (impudent), daft (dull), ruddy (cursed), shirty (angry), potty, off one's rocker, dotty (crazy), measly (bad), wonky (trustless), fishy (doubtful).

Thus, in the lexical terms, it can be noted that the members of the Andrews family from the novel do not use abusive expressions. In their speech, you can hear common phrases from the cockney vocabulary. Even people from respectable families sometimes use the words from the cockney dialect. In the speech of the ignorant inhabitants, the vagabonds and the drunkards from the East End, on the contrary, it can be heard many vulgar and abusive expressions.

The prospect of further research may be to analyze the phonetic and syntactic features of the cockney dialect in the personage speech of the novel.

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2.4. On the issue of the English language standard

Riabukha Tetiana

Issues of the linguistic norm and the standard version of the English language (EL) has always been a focus of linguistic research (let us just name works of Peter Trudgill, Peter Roach, Ronald Carter, Jenny Cheshire, Tony Crowley, James Milroy, Leslie Milroy, K. A. Melezhik, G. V. Lashkova, etc.) However, the dispute on the existence and functioning of the standard has resulted in an open discussion rather than answers to many questions that have arisen around it.

One of the definitions of the EL standard indicates that the standard is a national dialect used by mass media (newspapers, radio, television, the Internet), taught at school and universities; this is the norm for dictionaries and grammars [4].

Peter Trudgill notes that the standardization process consists of targeting (deciding which language variant to use for different communication purposes), codification (acquiring a single recognizable and established form of language), and stabilization of the acquired standard [16].

Standard English (SE) is a term that means both the use of the language and the language ideal for "good" or "educated" users [8].

The definition implies restrictions on the criterion of geographical distribution: the use of SE only by the British, or the English, or residents of southern England, or the use of EL by educated people in North America and in Britain as a whole. Nevertheless, many scholars believe that SE functions throughout the English-speaking world. For some linguists, SE is a monolith with more or less strict rules and regulations, for others it's a series of interwoven,

layered options, for example, the American SE is different from the British SE and is similar to it. The term seems to be negative, positive and neutral at the same time, but in any case it denotes an undeniably important phenomenon. "Standard English (by whatever name it is known) is a variant of English, which is obviously recognizable in our society as a prestigious version" [8].

SE, undoubtedly, comes into opposition with other variants of the language in different planes of comparison. It should be noted the contrast between the concepts of "standard" and "dialect", "standard" and "non-standard", "standard" and "substandard" [8]. The researchers agree that SE is a language variant that is represented by a minority of its native speakers. Thus, "standard" does not mean "the one we hear most often" [8]. The exact ratio of speakers using SE to those who prefer other EL options has not been established, and probably cannot be accurately calculated.

Peter Stevens, a British researcher in the field of applied linguistics, notes that the concept of "standard" is applicable to grammar, vocabulary, writing, printing, but not to pronunciation [15]. However, this point of view is relatively new and does not claim to be universal, although it finds more and more factual evidence in studies on the mentioned contradictory features of the evolution of the standard as a single and integral base layer of the EL language system. Thus, a few decades ago, linguists emphasized that the British version of SE, Received Pronunciation (RP), is the same for all who use the English language, regardless the place of origin of the native speaker [10].

The question of whether SE should include pronunciation norms remains the most controversial in the list of many difficult questions associated with the term "standard".

First, the so-called standard form of EL is not the variant used by the majority of speakers, but one that since the second half of the 17th century has been associated with belonging to a high social class, the most educated, wealthy and influential [1]. Raymond Hickey says that the EL standard is an invention of the 18th century [13]. Teaching in English schools has been on the EL standard since the 18th century. By the 19th century, two national linguistic and cultural poles of EL were formed – Britain and America, variants of the language were characterized by wide differences in pronunciation, were close in grammar, had small but noticeable differences in spelling and vocabulary [8].

SE is one of the many variants of EL. Many UK residents use non-standard forms of EL, which are part of the entire EL language system. Thus, the standard form of language is only a part of the language in its variety of variants. Thus, Peter Trudgill gives an example of how two professors can talk in a standard, correct version of EL, however, communication will be carried out in the pronunciation version of the region where they live [16]. G. V. Lashkova notes that "it is wrong to imagine the speech of native speakers as completely homogeneous and consisting only of standards and norms of pronunciation at all language levels and in all speech situations" [5].

Second, standard EL is a difficult concept to define because there is no official regulator (unlike many other languages). The EL standard is often defined

as a form of language adopted as a national norm in English-speaking countries. According to Gunnel Melchers and Philip Shaw, there is no (yet) international standard EL to which reference can be made [8]. Thus, for EL, "standard" does not mean the most commonly used. It is not enforced or consciously designed.

In the UK, there are forms within the SE standard, such as United Kingdom Standard English and Scottish Standard English [11]. As for the pronunciation standard RP, it is defined as referring exclusively to phonetics, but having nothing to do with the EL standard in terms of grammar and vocabulary [12].

Standard English and RP are mistakenly identified, as the concepts are somewhat similar. SE – "a variant of English that is generally used in professional writing in Britain (or, in a narrower definition, in England or the South East of England) < ... > Standard British English is sometimes used as a synonym for RP" [3].

RP – a pronunciation variant, which is considered to be correct. By definition, given in the 18th century, it is "accepted, recognized correct pronunciation of literary English (A. J. Ellis, 1869)" [8].

In the 20th century, along with this term the following concepts were used as identical: Received Standard, Public School Pronunciation; General British (contrasted with General American); Southern Standard Pronunciation; and Standard (Spoken) British English. It is believed that RP is the most discussed pronunciation variant in the world [7].

RP has a number of features: as a pronouncing norm of high society, RP is not geographically tied to any region of the UK, which makes it a social accent. All speakers of RP speak standard EL, whereas not all speakers of the standard form of the language use the upper-class pronunciation standard in their speech [16]. According to statistics provided by Peter Trudgill and Jenny Cheshire (1993), "probably 9-13 percent of Britons speak the standard" [16], and according to the statistics of Peter Trudgill and D. Crystal only 3-4 percent use RP (members Royal family, leading news on host BBC, and also people, belonging to top society). Within the RP there are three variants: general RP (generally accepted literary standard), conservative RP (conservative literary standard), advanced RP (advanced literary standard) [3].

Professionals learning English at a professional level define RP as "Royal English", "BBC English", and "English of Public Schools". The middle class identifies it with "BBC pronunciation" and "school pronunciation", the working class associates it with "speaking appropriately" or "speaking posh" [7].

Many Americans admire the British pronunciation, and on the contrary, quite a large number of British residents do not show a positive attitude to RP. Scots, residents of Northern Ireland and Wales perceive it as a sign of social dominance of southern England. A significant load of the English use pronunciation variant close to RP: modified regional accents and modified RP. Thus, pronunciation variants close to the British national pronunciation variant in other countries (Australia, Ireland, New Zealand, Scotland, South Africa) are often called Near-RP [8].

Since 1970-80, the BBC has shown a tendency to use regional (although

modified) forms in the speech of radio presenters, meteorologists and sports commentators. John Wells argues that the displacement of RP from the sphere of mass media indicates the loss of relevance of such features as the lack of regional color and social marking of belonging to the upper class of society, thanks to which RP was established and unified as a prestigious standard [17]. The interaction of a geographically neutral standard and regional dialects is developing in favor of the latter, and this trend can be called progressive and affecting all spheres of communication, including in the field of mass media and official communication.

Formed in London in the 80s of the 20th century Estuary English (EE) begins to displace RP, as it levels social differentiation and the importance of social origin. Belonging to the upper class is not emphasized, and the variant of pronunciation of the Thames estuary is perceived as neutral, as it does not cause negative associations, meets the expectations of young people, levels the regional accent [5].

K. A. Melezhik gives the following description of this process: "as the dialect of the Estuary gradually extends to all social classes, the role of pronunciation as an instrument of social discrimination is a thing of the past" [9, p. 56]. D. Crystal says: "If you are not lucky to have such a focus [RP], you should try to "reduce" it and make it more acceptable to others" [2, p. 46]. Thus, EE is increasingly being introduced into the realm of English dialects. There exist several factors that determine prospects for the development of EE: the growing number of educated people from the lower classes, the neutralization of the social class differences among young people, the traditional extension of the norms of the London dialect in the territory of distribution of the neighboring dialects [9, p. 60].

There are different opinions on the EE. Its supporters are sure that it is the natural development of the language situation, while its opponents believe that it spoils the education of young people [5].

D. Rosewarne points to a number of reasons that contribute to the spread of EE today. Among them, the author points to the migration of London residents to other cities, where the local pronunciation variant was considered more prestigious than traditional dialects; radio and television, becoming independent of the dominance of a single pronunciation variant and updated at the expense of regional dialects; shift towards linguistic comfort and compromise. Thus, speakers of the high RP standard adapt their speech to the closer local variant ("top-down"), and vice versa, speakers of the local pronunciation variants adapt "bottom-up" to the sample of the educated population [14].

Thus, the standard of the English language began its formation in the 17th century in the UK, dividing into two sub-standards in the 19th century with the formation of the linguistic and cultural poles of the British and American Nations. The concepts of "language standard" and "pronunciation standard" are distinguished by modern researchers, which emphasizes the uniqueness of the language situation in the English-speaking world community. Within the definition of standard, SE is a standard in aspects of grammar, vocabulary, spelling. RP is the pronunciation standard. Today, there is a tendency to perceive RP as outdated,

however, it is still associated with the speaker's belonging to an educated, successful layer of society. RP is gradually being squeezed out of various spheres of communication due to the need to level social differences in favor of some regional dialects, in particular, the London EE.

Conclusion. Many variants of EL around the world (World Englishes) acquire increasingly widespread functioning and prevalence due to their demand as a result of globalization and the need to strengthen communication between the countries of the world. The modern British pronunciation norm loses its prestige and in certain contexts is perceived as archaic. That is why there is an urgent need to study other pronunciation standards that have the prerequisites to claim the status of a new pronunciation norm in the future.

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2.5. The Historical Background of the King James Bible Version and its Role in the Development of the English Language

Denysenko Nadiia, KoretsAnastasiia

When George Washington used the expression *do justice and love mercy* in his 1763 Circular Letter to the States, he, even though deliberately quoted the Bible [7], could not expect his entire audience to be familiar with the biblical context of his reference. Neither did the producers of the TV series *Sex and The City* when titling one of its episodes as *Let There Be Light*, alluding to Genesis 1:3 [8], or Freddie Mercury in his song *Another One Bites the Dust,* referencing the expression that originated from Psalm 72:9 [9]. Similarly, one does not need to be familiar with the Books of Leviticus [10] or Genesis [11] to call a person a *scapegoat* or a *nimrod* – nouns thematic images of which are derived from the Holy Bible.

The King James Bible which popularized all the above-mentioned idioms and expressions has had a fair share of influence on the English language as we know it today. Melvyn Bragg, an English broadcaster and author, went as far as to say that the King James Bible is "quite simply the DNA of the English Language." While the metaphor used by Bragg is rather remarkable, it immediately raises a doubt as to whether the KJV has had that huge of an impact on the language, enough to claim that the origin of every word can be traced down to the KJV, just like any cell in living organism.

Yet, the question is as follows: why has it had such an impact and to which extent do we owe the linguistic and stylistic qualities of Modern English to a committee of scholars who worked on the King James Bible in the early

17thcentury?

To answer the above, it is important to acknowledge that the King James Bible emerged from a complex political landscape. In 1487, the Catholic Church with the Pope Innocent VIII at the forefront had established a ban on all unauthorized printing and all literature unapproved by the Church, including any variations of the books of the Bible [22, p. 45-46]. The interdiction had lasted for centuries and had negatively impacted the vernacular of England at the time. At the mid-15th century, only a few Europeans were literate and the majority of the 30,000 books that were in circulation were in Latin [5, p. 1]. Nevertheless, some tried to pass over the Pope's warning regardless that being an offense punishable by death. Oxford University professor John Colet lectured the general public on the Bible at a school in London that he founded himself; for many, it was the very first time hearing the Scripture in their native language [1, p. 204-209]. Colet, however, never published any of his translation due to a pending threat of being martyred and lynched on the charge of going against the ecclesiastical law. William Tyndale, on the other hand, who is known for his cognominal translation of the Bible, took it a step forward and printed the first New Testament in English in 1525 [15, p. 211]. While it was still a punishable crime, the number of book shops and books printed by that time numbered in millions, making it almost impossible for the Catholic Church to ensure the censorship and track down the outlaws [4, p. 37]. That had given Tyndale a good decade of crusading before he was sentenced by the Pope to be burned at the stake [4, p. 37].

The power of the Catholic Church, however, was becoming less and less with each passing day as the Protestant Reformation was occurring, sparking all around England. The bonfires of vanities became infrequent and the newly established Church of England commissioned new Bible translations to be published and popularized [5, p. 1]. Moreover, Henry VIII, who was a king at the time, was rather indifferent to all the independent translations rolling off the presses around the Kingdom of England, such as the Geneva Bible printed in Scotland in 1560, which seemed to be a step towards the liberation of the Holy Book [19, p. 1].

Published in 1611, the King James Version of the Bible was far from the first English Bible to be translated from original Greek and Hebrew writings, yet it is considered to be among the most influential works ever written in the English language [14, p. 1]. When James I proposed a new English version of the Bible in response to complaints made by the Puritan faction of the Church of England, he did not imply to translate the original writing from scratch. James' vision was to wrought out of the legacy left by Wyclef, Tyndale, Geneva, and Bishops translations, to name but a few, into a culmination of centuries of prior work [16, p. 1]. Under his command, six subcommittees of translators aimed not to make a new translation ex nihilo, "but to make a good one better, or out of many good ones, one principal good one" [12]. That is why it is difficult if not impossible to consider the literary impact of the KJV apart from that of the English Bible in general. To put it bluntly, by today's copyright standards, the KJV would be considered somewhat plagiarized since approximately 75-90% of Tyndale is quoted verbatim in the King James Version [17, p. 52]. Nevertheless, since the

KJV is the most popularized Bible translation, it is safe to assume that it is also the most far-reached and long-lasting one, making it an appropriate study subject for linguistic research [18, p. 59-60].

Yet, James' intentions did not lie solely in improving the existing translations. After ascending the throne and becoming the head of the Church of England, he started facing substantial pressure from the Puritans, who kept on demanding to purify the Reformation from the Catholic traditions by abolishing the conventional hierarchy of bishops and priests and issuing a new translation of the English Bible on the grounds that the previous ones were corrupt [16, p. 9-10]. James was afraid that the Puritans, given their numerical strength, would undermine his authority and cause a succession within the Church, the act that could dramatically tarnish King's image [16, p. 10]. At the same time, James himself did not like the seditious tone of the Tyndale's translation or the treasonable connotations of the Geneva one, so he saw this religious friction as a possibility to outspread his authority to the Church through issuing a new Bible translation [16, p. 10-13]. That was, however, the only concession given to the Puritans out of those they demanded and there were strict rules imposed onto the translation procedure [16, p. 10]. First, there could be no alteration to the original text and no dynamic equivalence was allowed [16, p. 135]. The collegial technique ordered by James was intended to ensure shared responsibility among some forty-seven scholars that were working on the King James Bible for seven years. The rule of thumb for them was to convey exactly what God said in the Holy Book and not what He meant [16, p. 184]. Next, there could be no marginal notes in the final version, except for the explanation of certain word choice translated from Hebrew and Greek. Last, unluckily for the Puritans, James ordained to stick to the old ecclesiastical words, such as using the word *church* instead of the *congregation* or *baptized* instead of *washed* [16, p. 135]. All of the above left the translators with little space for interpretation or simplification; they almost had to re-discover English and lift it to the level of the sacred texts since the English they knew and used on a daily basis could give no justice to the Scripture. The committee avoided ornamentation, yet they kept the complexity of the original writings to ensure that no layer of meaning was lost in translation [20, p. 121]. King James wording, hence, has very little to do with the simple Elizabethan language that prevailed at the time among both workman and scholars. Interestingly, eloquence was nowhere mentioned in the criteria set before the translation sub-committees. The King James Bible which is referred to as "the noblest monument of English prose" was never intended to achieve literary excellence, yet it somehow arose with the preservationism and reverence [21, p. 258].

Linguistically-wise, the timing for publishing a New Bible could not have been better. It perfectly aligned with James' foreign policy agenda to adopt the title "Great Britain" instead of "the Kingdom of England" and to endorse unity [13, p. 110]. The language of an enlarged, united state was about to be popularized overseas and James was committed to ensuring that it achieved the recognition that it deserved. Upon its publication, the King James Bible has soon become a landmark in the history of the English language development and a vehicle of

literacy for people of all social classes in England and later colonial America [20, p. 7]. The King James Bible, which was now easily accessible to people of all classes, became a university to many [18, p. 59-60]. While the KJV introduced many archaisms, its vocabulary was rather spare, employing only 8,000 words and allowing the text to be simple enough for ordinary people to read but also sophisticated enough for them to learn from its style and thematic imagery [13, p. 113]. The rhythmic style of KJV, in particular, enabled it to become a large influence on the language. Since the Bible was read during the liturgies, its rhythm and expressions became rooted in English vernacular and soon entered the memory of everyman [14, p. 25].

The impact of the KJV on English language development is as fundamental as that of Shakespeare [13, p. 110]. Shakespeare's works that have had an unsurpassed influence on the language also date back to the late Renaissance when English just began to become its own language [14, p. 253]. Due to its sophisticated literary style, the King James Bible continues to serve as a benchmark and inspiration to a raft of writers, artists, and politicians throughout the English-speaking world [2, p. 7]. The King James Version, however, has contributed to far more than just English language. It has also had a profound influence on the Western culture that can be traced through centuries of literature, art, and traditions [20, p. 87].

Despite often called an Authorized Version, the King James Bible was never officially pronounced as such by an edict and has gained its recognition and popularity by public acclamation alone [20, p. 52]. Up to this day, it serves as the only or one of the sanctioned English translations among many denominations, such as Episcopalians, Eastern Orthodox, Baptists, Pentecostals, Presbyterians, and Mormons, to mention just a few and in no particular order [6, p. 1].

Most importantly, the King James wording continues to enrich our everyday speech. The magnitude of the KJV influence upon the English language can be analyzed through the five hierarchical domains of language: phonology, morphology, syntax, semantics, and pragmatics. The theoretical framework suggests that units of lexicon, semantics, and pragmatics are the most influenced by the KJV levels of language [3, p. 113]. As it was mentioned before, while the King James wording was very different from the flux, scorned as barbarous Elizabethan English of the 17th century and largely contributed to it becoming esteemed as a stabilized language of poets and scholars, the KJV language did not exactly replace the Elizabethan one [14, p. 24-25]. Its linguistic qualities, especially grammar, were rather complex for the public at large to adapt. Instead, the historical and sociolinguistic context of the King James Bible publication has given its a much larger linguistic power, that is, to popularize the imagery, expressions, idioms, rhythm and alliteration of the Scripture – the book that almost every household owned and cherished, and that we often unknowingly refer to on a daily basis all because our ancestors once used it as a bedside book and an indispensable guide through life.

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2.6. Functional Styles of Modern Language and Features of Interpretation of the English Newspaper Style

Matiukha Halyna, Karpinska Maria

Functional style is a language subsystem that has individual peculiarities in terms of lexical means, syntactic constructions, and even phonetics. The emergence and existence of styles is connected with the conditions of communication in different spheres of human life.

The styles vary not only in fact but also in the frequency of use of the above mentioned elements. For example, some expressions may be present in everyday language, but less likely than in a scientific style.

An analysis of recent research and publications indicates that it is a difficult task to classify styles. Such scientists as A.V. Antonova, I.V. Arnold, I. R. Halperin, I.V. Korunets, A.D. Schweitzer and others studied the problem.

Let us turn to the opinion of I.V. Arnold and I.R. Halperin. Thus, I. R. Halperin considers functional styles as properties of written language, thereby excluding the spoken style [1, p. 211].

Both scholars agree that each functional style can be identified by one or more key features. I.R. Halperin pays more attention to the coordination of linguistic means and stylistic devices, while I.V. Arnold connects the features of each style with the peculiarities of its usage in the sphere of communication [2, p. 45].

According to I.R. Halperin, a functional style of a language is a system of interconnected linguistic means that serves a specific purpose in human communication. Functional style should be considered as a product of the specific task posed by the author of the narration.

Functional styles are present mainly in the literary standard of language. They are different types of an abstract invariant and may deviate from it or even contradict it.

Each functional style is a relatively stable system at a particular stage of literary language development, but it can undergo significant changes from period

to period. Thus, a functional style is a historical category.

The development of each style is caused by changes in standard English. Changing social conditions, scientific progress and the development of cultural life also have a major impact on it.

Each functional style is characterized by a particular use of linguistic means and, thus, sets its own norms, which, however, obey the invariants of the norm and do not violate the general literary norm. Writers of a particular literary period make a great contribution to the development of the norms of that period.

The purpose of the study is to analyze the peculiarities of English journalistic style and to identify the difficulties of translation of linguistic and non-linguistic factors that influence interpreter's decisions.

The journalistic style became a separate linguistic style in the middle of the eighteenth century. Unlike other styles, it has two verbal varieties, namely, oratorical substyle and the substyle of radio and television announcer texts. Written substyles are essays (philosophical, literary, moral) and journalistic articles (political, social, economic).

The overall purpose of a journalistic style is to influence the public opinion, to persuade the reader or listener that the author's interpretation is the only one that is true, and to make them accept this view.

The journalistic style is characterized by a clear and logical syntactic structure with extensive use of connecting words and careful breakdown of paragraphs. The power of emotional appeal is achieved through the use of emotionally coloured words.

Stylistic devices are usually traditional, and the individual element is not too obvious. The journalistic style is also characterized by the conciseness of expressions, sometimes this becomes its main feature.

Not all press material is newspaper style. It may include only materials that perform the function of informing the reader and evaluating the published information.

English newspaper style can be defined as a system of interconnected lexical, phraseological and grammatical means, which are perceived as a separate linguistic unit and serve to inform and instruct the reader. The information in the English newspaper is transmitted by means of brief news notes, reports, articles of purely informative nature, advertisements and announcements.

The newspaper seeks to influence public opinion in political and other matters. Elements of assessment can be observed in the selection and method of presenting news, the use of specific vocabulary, the expression of doubt in the facts, syntactic constructions, indicating the lack of confidence of the reporter in what is said or his desire to avoid responsibility.

The main tools of evaluation and interpretation are a newspaper article, especially an editorial. An editorial is an article characterized by subjective factual reporting. The same purpose is followed by the choice of linguistic elements, mostly emotionally coloured.

Newspaper style has its own peculiar features of vocabulary and is characterized by a large use of the following words: special political economic

terms (president, election); not terminologically political vocabulary (nation, crisis, agreement, member); newspaper clichés (pressing problem, danger of war, pillars of society); abbreviation (NATO, EEC); neologisms.

An unprecedented intensification of international communication is taking place today. Not only neighbouring nations but also representatives of different countries living on distant continents who never even knew about each other's existence live and act in a single political and economic context and information field.

Along with the unprecedented growth of international communication, and, consequently, the development of continuous enhancement of cultural interaction, the need for interpretation in the communication process has increased proportionally.

Newspaper articles are characterized by a concentric flow of information that makes it easier for the reader to choose what he or she is interested in. The title / the headline gives the most general orientation. In this case, very often the titles inform the main opinion of the newspaper article, but sometimes the informative nature of the title is kept to a minimum.

Newspaper headlines especially widely use jargon and other lexical elements of spoken style. Even if the situation itself is described in a more restrained style in the article itself, the headline is often more conversational.

Considering all of the above, one can distinguish the main difficulties of interpreting newspaper headlines: the use of deformed phraseologies, persistent expressions, titles of literary works, songs, etc.; the use of such stylistic means as word play; use of spoken forms and jargon, including professional ones; the use of short names and the nicknames of prominent politicians.

On the one hand, it plays an important role in attracting readers' attention, but on the other hand, it creates some difficulties for the interpreter/ translator. In order to facilitate the work, the interpreter/ translator must follow the following rules [3; 98]: he or she must constantly update his / her knowledge in the field of phraseology of the language under study, in the field of culture of this country in order to become more fully and deeply acquainted with the realities; the interpreter/translator should begin translating the title after reading the article to make it easier to understand the contents of the title if it is not clear.

A characteristic feature of newspaper style both English and Ukrainian languages lies in the stylistic diversity of the vocabulary. Along with book vocabulary, colloquial words and combinations, slang, terminological and professional vocabulary is widely used here.

But be sure to keep in mind that the quantitative score of these different elements in the newspaper language is not the same for the Ukrainian and English languages. It follows that, translating an English newspaper article into Ukrainian, the translator must follow the norms of Ukrainian journalistic style.

Thus, sometimes the translator needs to replace the units belonging to one stylistic layer with the units belonging to the second stylistic layer, which are characteristic of the genre. Such changes were called stylistic modifications.

For translation of newspaper articles from English into Ukrainian such stylistic modifications as the replacement of scientific and colloquial functional colouring by book-writing and neutral are most characteristic. The genre characteristics of the statements play an important role [4, p. 112].

When comparing original texts and their translations of newspaper articles we found such a pattern. When translating into Ukrainian it is necessary to take into account the frequency of use of certain words within the style of the newspaper.

The translator who works with the press needs to be well versed in vocabulary. And if he translates from English into Ukrainian, he must know what words and phrases are most often used in translating certain spins [5]. Conversely, the same should be taken into account when translating from Ukrainian to English. This not only facilitates the work of the translator, but also adapts the text to the language into which the translation is made.

One of the most important communicative features of a journalistic style is the expressiveness associated with the transmission of the speaker's attitude to expression. In this regard, attention should be paid to the adequacy of translation. After all, given the need to convey the expressive function of the text of the original, the translator must compare the reactions to the initial and final message [6, p. 48].

Analyzing the stylistic side of English and Ukrainian newspaper articles, we found that metaphors are the most common. Political events are the subject of most metaphors. However, metaphors are often associated with the world of art (theater, music) and sports.

An integral part of the newspaper article is the epithets, which are intended not only to reflect the views of the author, but also to influence the formation of the reader' opinion. The epithets that immediately catch the eye are negative. It is worth noting that negative-rated epithets are much more common.

Thus, stylistic features of English journalism are concentric information supply, a large number of phraseologisms (including deformed), the use of word-based techniques, a broad coverage of multi-valued, polysemantic vocabulary of a literary language in various thematic areas, which includes a wide range of thematic areas, expressive tools and paths: from fairly neutral scientific and technical terms to everyday spoken words.

We have come to the conclusion that there is no single answer or solution. Each case requires an individual approach to the interpretation of the original text, taking into account, in addition to the whole set of linguistic tools, and extralinguistic factors: contemporary realities, historical background, system of values and other aspects that have both common and different features that are manifested in the cultural process of interaction. Thus, it is advisable to take into account the purpose of the translation/interpretation, since any stylistic means are expressive, because they have an emotional colour or evaluative effect or judgment, and in most cases they only clutter the text with unnecessary information and can only be transmitted with the accompanying detailed notes.

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2.7. What Is Scots?
(A brief history description)

Lemeshchenko-Lagoda Victoria

Many people have heard about the Scots language but aren't sure what it is. Scots has been spoken in Scotland for many centuries and is found today throughout the Lowlands and Northern Isles. It is mainly a spoken language with a number of local varieties, with its own distinctive character each [5].

Scots is considered to be a product of several languages mixing. Its main element is undoubtedly the Germanic (namely the Northumbrian dialect), since the Germanic tribes of Angles, Saxons and Yutas arrived here in the 5th A. D. and during the following years, forced Celts to move into the mountainous regions. After that they established seven kingdoms on the conquered territory [4, p. 165]. This Old English dialect transformed greatly due to the process of contacts with the Scottish population – Picts and Celts. A significant influence on the Scots language was made by the Vikings who settled here from the IX to XI centuries, mixing with the local population. The population of Orkney and Shetland still speaks a dialect closer to Norwegians than to the British.

The Relationship of Scots to Other Germanic Languages
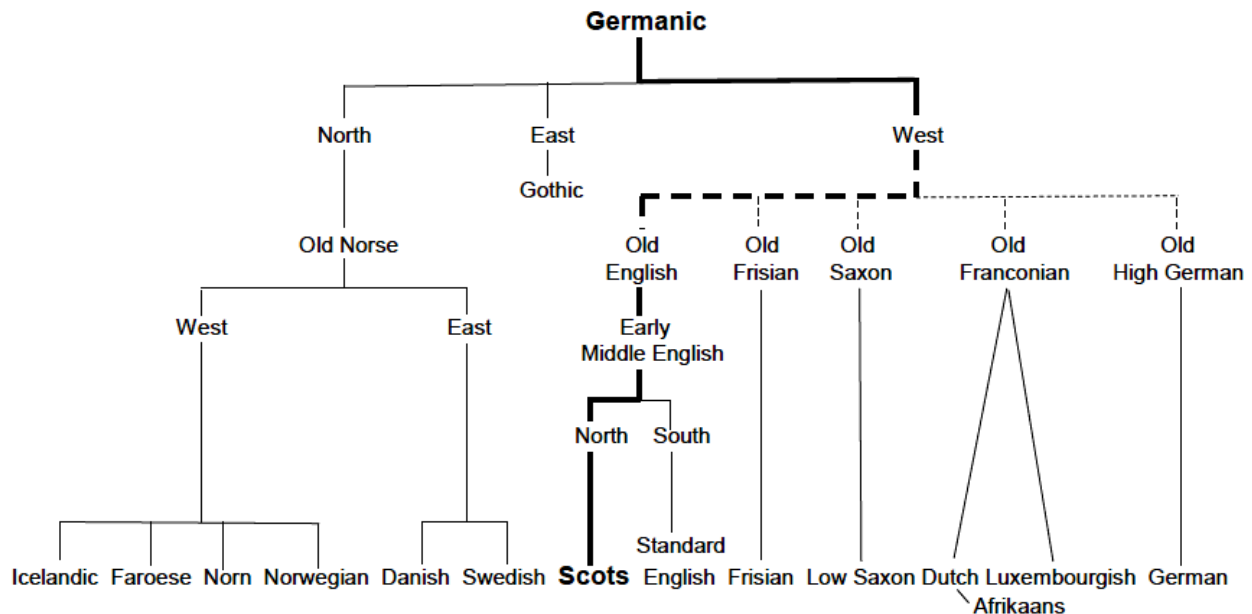
According to www.scots-online.org

Around 1379, the first legal documents written entirely in Scots appeared in Scottish courts [1, p. 173]. Thus, during the 14th and 16th centuries, the Scots language hold its dominancy across all Scottish lands. In 1398, the Scottish Parliament completely turned from Latin to Scottish, which became a national language for all strata of the society.

During the Renaissance, court poets began writing their songs and poems in Scots, enlarging it with French and Latin words. The most notable of them were Robert Henryson and William Dunbar, who demonstrated the inexhaustible lexical and grammatical potential of the Scots language and developed the Scottish literary tradition. At this time the grammatical structure of the language and its lexical composition were established. Thus, in the late 15th century Scots became the literary language of the Scottish nation. The works of that time were written entirely in Scots and in such a way they underlined the fact that Scots was not a minority language but the national language of Scotland and its people [2, p.65].

According to the Proffesor A. J. Aitken the period from 1460 to 1550 was the Golden Age for the Scots, namely, "the national Scottish language was rapidly developing, used in all walks of life, and was different from English as Portuguese from Spanish" [3, p. 34].

Thus, by the end of the 16th century, there were two national languages in Britain: English and Scots. Although they were absolutely independent languages, they shared common linguistic features through their common origin.

In 1603 England and Scotland were united under the rule of the King James VI. K. Brunner believes that the union itself has led to that fact that "the Scots literary language lost its center as the monarch's residence was moved from Edinburgh to London. Some Scottish poets moved to London too and eventually began to write exclusively in English" [2, p. 67]. Also, the English edition of the Bible which was immediately used in church services, had a great impact. Moreover, after the English and Scottish parliaments union in 1707, the standard

English of that time, which was formed on the basis of the London dialect, became fully established as a language of politics, education and religion in Scotland. However, for most Scottish Scots remained the language of daily communication.

In the 18th century, Allan Ramsay, Robert Fergusson, and finally Robert Burns attempted to revive the Scots language. For Scottish writers of that time, the main problem was choosing the language to write. But their attempt did not produce the expected results. Scottish writer David Hume, for example, spoke Scottish in his daily life, but wrote only in English. Burns' credit to a certain extent was that Scottish language was perceived as the language of humorous songs and vaudevilles [1, p. 174].

As it could be clearly observed in the 18th century the pragmatic tendencies in Scotland exceeded the patriotic ones, which resulted in that the supporters of the standardization of the local language were in the minority, and the figures of Scottish culture gained a pan-European audience, beginning to write in English [6].

In 1872 "Education (Scotland) Act" was established which ignored Scots language and confirmed earlier moves towards English-only education in Scotland. Then, just fourteen years after "The Scotch Code" established English as a subject in Scottish schools. The main purpose of education policy in Scotland was to displace Scots with English.

Therefore, over the years, the Scottish language problem intensified and in the 1920s reached its peak. In general, the Scots language was not officially banned, but administrative and court cases, teaching at schools and universities were entirely in English. The language of media and press was also English. Thus, the Scots language was in a difficult situation. Taking into account language affinity of English and Scots languages, Scots looked like "spoiled" English. M. Novikov claims: "The ordinary Scotsman lived among the endless mockery of his language – as if only the language of "ignorant people", "farmers" and "peasants". And most importantly, from decade to decade, Scots has really become the language of markets and kitchen. It had no prestige because it had no prospects – and vice versa: it had no prospects because it had no prestige" [6]. Thus, it remained socially unimaginable and in the early 20th century was regarded to be the language of the lower strata of the society.

The loss of political independence, the systematic destruction of Scotland's culture, the enormous loss of population through persecution, emigration, and wars – this was a Scottish social tragedy that lasted from 1750 to 1900 and caused the majority of talented people to leave the country.

The remaining population was demoralized. Literary life was gradually declining. For a century since 1820, no writer described Scottish urban life, factory work, class struggle, or involvement in global events such as the world wars. The stories and poems written at that time, usually by clerics, focused on the stories of the humble and home life of the elderly who live their lives in quiet small villages.

Thus, the 1920s were the beginning of the so-called "Scottish Renaissance", associated with the strengthening of national consciousness of the Scots.

Firstly, at that time the Scottish National Party was formed. Gregory Smith wrote his famous works, in which he promotes the idea of a unique Scottish

psychological appearance: "Caledonian syzygy", capable of holding "without conflict irreconcilable views", "easily moving from one mood to another", and with "the ability to synthesize a large number of details." In addition, there was a general belief that this sensitivity can only be expressed in the Scots language [1, p. 175].

Hugh MacDiarmid by *Alan Thornhill* bronze head, 1974 *Photograph © National Portrait Gallery, London*

The poet Hugh McDiarmid is considered to be the inspirer of the Scots revival movement. Together with his like-minded H. McDiarmid tried to synthesize elements of contemporary Scottish dialects and the language of Scottish literature of earlier epochs, but such attempts to revive Scots were perceived with varied reactions: supporters of the Scottish movement called the language – Doric, Plastic Scots, while the opponents – Synthetic, Esperanto Scots. However, such activities led to the emergence of a large number of books and press in Scots language, which promoted the active use of it in everyday and cultural life.

Nowadays Scots is spoken by both old and young and can be heard in both cities and country areas. People can have a strong emotional attachment to the language and often feel most comfortable using it amongst their family and friends. Because the Scots language was for a long time discouraged by officialdom and schools, many people who speak Scots will speak

differently when talking to strangers or in formal situations, by mixing their language with English. At the present time there are no Scots-medium programmes, but you will hear varying degrees of Scots used in TV programmes such as "Chewin the Fat" or "Gary Tank Commander", films such as "Sweet Sixteen" and "Neds", or hear it spoken on radio phone-ins, interviews, or used for e-mails and text messages.
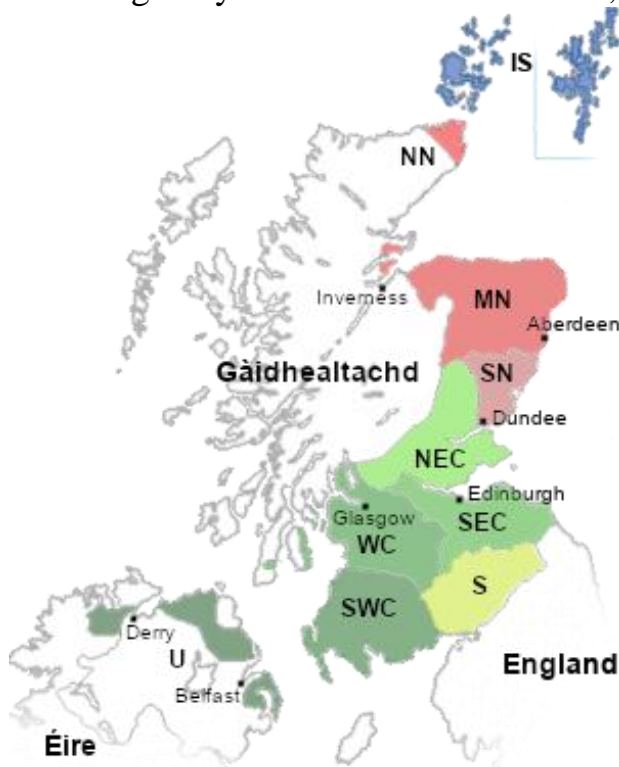
Today, accordingly to its functioning role, the Scots language can be considered an independent language due to many factors:

– it is the language of the Scottish nation;

– is used in oral and written speech;

– it has its own phonological, grammatical systems and lexical thesaurus [6];

– it has its own dialects and variants:

a) **Insular Scots** (IS) (in <u>Orkney</u> and <u>Shetland</u>).

b) **Northern Scots** (N), comprising: <u>North Northern Scots</u>(NN), <u>Mid Northern Scots</u> (MN), <u>South Northern Scots</u> (SN).

According to www.scots-online.org

c) **Central Scots**(C), comprising: <u>North East Central</u> (NEC), <u>South East Central</u> (SEC), <u>West Central</u> (WC), <u>South West Central Scots</u> (SWC).

d) **Southern Scots** (S) –<u>along the Scots side of the border</u>.

e) **Ulster Scots** (U)<u>in the north of Ireland.</u>

f) **Urban Scots**, that refers to the dialects of Scots spoken in and around towns and cities especially <u>Aberdeen</u>, <u>Dundee</u>, <u>Edinburgh</u> and <u>Glasgow</u>.

g) **Gàidhealtachd**, the Gaelic for the Highlands and Islands to the west – were of course until recently on the whole Gaelic speaking. In areas along the highland line <u>Gaelic influenced Scots</u> can be heard [6].

These features are sufficient to establish a significant distance between the Scots and the English languages, since there are many cases of much smaller differences between similar language systems, traditionally recognized as independent languages. Such linguists as Andy Eagle, Glanville Price, Charles Jones, Tom McArthur have written a lot on these issues in their researches.

Speaking about today status of the Scots language it should be mentioned that in 1993 the European Bureau for Lesser Used Languages was the first public body to recognise Scots as a minority European Language. Moreover, after the UK Government ratifying the European Charter for Regional or Minority Languages (2001) in respect of Scots (under the provisions of Part II), for the first time the status of the Scots language was officially recognized [5]. But, despite all these facts the linguistic situation in Scotland remains complicated.

In modern Scotland, two trends regarding Scots language are observed. The first aims at further replacing the Scots language with English, even in the lower functional areas. In this case, the number of people who speak two languages, English and Scots, can decrease. The second tendency is the opposite to the first one. Its main aim is to make an attempt to revive, preserve and enhance the cultural and linguistic identity.

On 18 September 2014 the Scottish Independence Referendum was held. A total of 1,617,989 (44.7% of the electorate) voted in favour while 2,001,926 (55.3% of the electorate) voted against. The regions with the highest percentages of Scots speakers (such as Shetland and Moray) were strong voting areas, disproving the notion that speaking Scots translated into support for independence [5].

Due to this opposition, the Scots language is gradually re-establishing itself, becoming an active language among the younger generation of Scotland, and remains the language of the older generation, especially in remote or rural areas.

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2.8. Cultural value in translation and the translator as a "mediator between cultures"

Barantsova Iryna

Translation is a complicated process. It causes major and particular difficulties. Translators and interpreters need to know some strategies, methods and tactics in order to cope with the task. Some necessary strategies, methods and tactics help translators and interpreters and play significant role in translation process. It goes without saying that a translator's work is difficult enough and there are no certain prescribing rules for translation. In his/her work a translator faces different problems arising from grammatical, syntactical, and lexical structures. Language is the reflection of an ethnic group's culture; it plays a key role in transmitting cultural values through generations and the major tool of communication. In its turn the translation is a means of interlingual communication. The translator makes an exchange of information and ideas possible between the users of different languages.

V. Komissarov [2] considers that "translation is a complicated and many-sided kind of human activity". Though usually people speak about translation "from one language to another, actually, it is not simply a replacement of one language with another. The different cultures, people, ways of thinking, literatures, epochs, levels of development, traditions and world views clash with each other in translation". Translation is a process of great significance in the modern world and

being the basic criteria in communication has become an important issue in language studies. The process of translation includes main aspects such as culture and language. And the role of translator is very important in this process. The translator should be good both at source and target languages. Moreover, he should be aware of cultures of different peoples.

The knowledge of culture is crucial in this process. Major difficulties are connected with the entire process of translation and can be divided into several categories such as difficulties caused by differences in languages and differences in culture of different countries, nationalities and societies. Each ethnic group has its own characteristics of geography, history, physical life, spirit, tradition, etc. While translating the words which reflect the culture into another language, translators and interpreters meet a lot of difficulties, sometimes even difficulties are so great due to the lack of corresponding words in the target language.

Thanks to appropriate translation the communication between cultures and peoples are achieved. There is a cultural value in translation. Language is partly the reflection of a culture. Translators like linguists tend to define culture as the sum of people's customs and ways of thinking [6]. One of the biggest problems the translator comes across with is that in most of cases there is no equivalent in the target language. The words, phrases or sentences are so culture-bound that it is real dilemma to find the equivalent. It is known that a perfect translation of culturally-bound texts is impossible. But nevertheless the translator should keep the meaning of the message. There are some cases when the words mean different meanings. For example: in Newcastle the word canny means friendly. One of the most difficult tasks for an interpreter is to translate objects and concepts of everyday life, culture, historical epoch, and social order, and state structure, specific features of different nations.

The most common methods of translating the specific features are:

1. Transcription and transliteration; Social and political realities are translated both by transcription and transliteration.

2. Calque: the words are borrowed from another language by literal, word-for-word translation.

3. Translation using a functional analog. For instance, the Italian word cappuccino is often translated into English as latte, which in Italian means "milk".

4. Descriptive translation. Ethnographic realities are most often translated using descriptive method of translation.

If we talk about idioms, proverbs and sayings they make the process of translation difficult as well. Idioms, sayings and proverbs are often used in speech, because they make language more picturesque. They make each language moreindividual, colorful and rich. Idioms reflect the past history of the nation, its traditions and customs, and its culture. Proverbs as an essential part of national folklore and culture carry a reflection of the life of the nation to which they belong, its thoughts and a character of these people.

The solution of the problem of translation related to idioms, proverbs and sayings is equivalent method of translation. The translator should give appropriate equivalents of proverbs [5] or idioms in translation. A good translator must not

only understand the meaning of the translated text, but also possess phraseological richness of the language into which the translation is made. It goes without saying that none of them can be translated word-for-word.

Culture and translation are tightly connected with each other. The translation without deep cultural context can be dangerous. The same words passed from one culture to another obtain slightly or radically different meanings. The translator is "a mediator between cultures" and plays an essential component of intercultural competence. Translation is a cultural phenomenon and thus everything associated with translation is connected to culture. The national identity and cultural colour is kept due to skillful translation of a translator. Much depends on the choice of translator, choice of suitable and appropriate words, idioms, proverbs and etc. In the translation process, there is interaction of two linguocultural communities and a certain cultural heritage. From this point of view, we can say that a successful translation is carried out when the audience have the opportunity to feel the uniqueness of the two cultures. Knowledge of the peculiarities of different cultures and languages is an important thing as an act of intercultural communication. Inappropriate translation can cause misunderstanding or even conflict. Therefore, the translate should always enlarge his knowledge and be aware of cultural aspects. He should have better understanding of characteristics languages of different cultures.

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2.9. Translation deformations of the style of the novel by J.D. Salinger "The Catcher in the Rye"

Barantsova Iryna

It is essential that the concept of "transformation" was associated with the development of "transformational grammar". The latter considers the rules of building syntactic structures, which have the same plans of content, but different plans of expression. According to the transformation rules, surface structures are derived from deep structures [3; 6].

There are several definitions of the term "translation transformations" [7]. For example, L.S. Barkhudarov states that translation transformations are "those numerous and qualitatively diverse transformations that are carried out to achieve translation equivalence ("adequacy") despite differences in the systems of two

languages" [1]. A.D. Shveitser, for his part, believes that the linguistic concept of "transformation" has a metaphorical meaning, because it refers to the relations between the initial and the final language expressions [9]. V.N. Komissarov writes that "translation transformations" are transformations, which help to "carry out a transfer from initial units to translational units. They change both the form and the meaning of the source units" [5].

There are different approaches to the translation transformations classifications. For example, V.N. Komissarov divides all transformations into lexical, grammatical (for example, zero transformation, word forms replacement, parts of speech replacement, sentence members replacement, types of sentence replacement, sentence fragmentation/integration) and lexical-grammatical [5]; L.S. Barkhudarov divides transformations into substitutions, additions, omissions and transpositions (changing the order of word and words combinations within a sentence, changing the parts order within a complex sentence, changing the independent sentences order within the text) [1].

During the process of translation, syntactic units like word combinations and sentences are comprehensively analysed in order to transfer their meaning as accurately as possible. The analysis of these unitsin terms of their communicative significance, i.e. the analysis of their actual division, plays an important role. The actual division of a sentence involves the identification of the core of an utterance, i.e. the most important part of it, which transfers the communicative intention of the speaker, and the basis of the utterance [2; 4]. The basis of the utterance is called a "theme", and the core of the utterance is a "rheme". The rheme is the main forming element of the utterance, its purpose.

The theme is an optional element, and due to this fact it is possible to distinguish utterances, in which there is only rheme or there is new information in theme, i.e. "monorhemes". Utterances with theme corresponding already known information and with rheme are called "dirhemes" [4]. Usually there are monorhemes at the beginning of the text or the paragraph. Monorheme and dirheme structures are different in different languages. So, in English a rheme is at the beginning of a sentence; in Russian, on the contrary, there is a theme in the beginning of a sentence.

Transposition is one of the most commonly used syntactic transformations:

– *I mean that's all (R) I told D. B. about* (T)… [10] – *Я и ему–Д.Б.*(T) – *только про это и рассказывал* (R)… [8]

In this sentence, the translator uses syntactic transformation: new information (the scope of the told story) is transposed to the end of the sentence, and the particle "только" appears to be the marker of the rheme in Russian. This is due to the fact that in the Russian language a rheme is at the end of a sentence, and a theme is at the beginning of a sentence.

– *You've probably seen* (R) *the ads* (T), *anyway* [10]. – *Рекламу* (T) *вы, во всяком случае, видели* (R) [8].

The theme (*the ads*), expressed by the noun with the definite article (which is the mark of the theme), during translation into Russian is transposed to the beginning of the sentence. The transformation is realized in straight accordance

with the general tendencies of the actual division of the Russian language. And the main information (that they have probably seen the ads) is moved to the end of the sentence.

– *Only, wedidn't have* (R) *the meet* (T) [10]. *Только состязание*(T) – *не состоялось* (R) [8].

In this example, the translator again uses the transposition, since in the English language the rheme (information that they did not have the meet) is usually at the beginning of the sentence. But in Russian, it isusually the theme (some already known information) which is placed at the beginning of the sentence.

– *There were never many girls* (R) *at all at the football games* (T) [10]. – *На футбольных матчах* (T) *всегда мало девчонок* (R) [8].

In English, the phrase "there is/there are" is used to indicate the rheme, and according to the rules of the actual division of the English language, the rheme is at the beginning of the sentence. During translating, a transposition is used to render the information as accurately as possible.

– *I never even once saw a horse* (R) *anywhere near the place* (T) [10]. – *А я там* (T) *даже лошади ни разу в глаза не видал* (R) [8].

In this example, the indefinite article indicates the rheme in the English text, but in the Russian translation it is indicated with the particle "даже". The translation corresponds to the general tendencies of the actual division.

– *The game with Saxon Hall* (T) *was supposed to be a very big deal*(R) *around Pencey* [10].– *Считалось, что для Пэнси этот матч* (T) *важней всего на свете* (R) [8].

In order to correspond to the general tendencies of the actual division in the two languages, a transposition was used. It is important to note that in the English text the theme is indicated by the definite article, and the indefinite article indicates the rheme. In the Russian language, the pronoun "этот" indicates the theme.

– *He's going to drive me* (R) *home* (T)… [10] – *И домой* (T) *он менясам отвезет* (R)…[8]

In the Russian translation the theme is at the beginning of the sentence, and the translator uses the lexical mark of the rheme "сам".

– *You probably heard* (R) *of it* (T) [10]. – *Наверно,вы про нее* (T)*слыхали*(R) [8].

As we can see in this example, in the Russian translation the theme and the rheme change their place in such a way that the most important information comes from the beginning closer to the end of the sentence (according to the general tendency).

Thus, we can conclude that according to the trends of the actual division in the English language, the core of the utterance, i.e. the rheme, is at the beginning of a sentence, and there is the theme after it. In the Russian language, on the contrary, the theme is much more often placed at the beginning of a sentence. Transposition is one of the most commonly used syntactic transformations – changes which help to carry out a transfer from initial units to translational units.

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2.10. The dissimilarities of grammatical components in translation process

Barantsova Iryna

The diversity of grammatical features between two languages can be of different types, depending on the languages and differences between two languages are related to different gender, number, derivational systems, tenses and some construction. These grammatical dissimilarities are problems to the translator as it not only involves analysis of the differences but also finding accurate and proper correspondences in the target language using syntactic compression in translation process, for effective transfer of the information.

Syntactic compression means the use of shorter or simpler constructions instead of long complex constructions in the speech. It is achieved by breaking a complex sentence into several simpler ones. According to R. V. Chernov: "Syntactic compression results from the choice of a shorter and simpler construction than that used in the original, for instance by: a) breaking a complex sentence with involved clause structure into several simple sentences b) substituting a prepositional phrase for a participial construction" [1].

These syntactic compressions may be translated into Ukrainian in the following ways:

1) Division of complex sentence into several simple sentences. Ex: I saw the beautiful place where then I remembered how I had spent the days with my girlfriend there. – Я побачила те гарне місце і згадала, як провела час з подругою.

2) Substitution the subordinate clause by participle or participial constructions. Ex: The book which was written last year was sold.– Було продано книгу, яку написали минулого року.

3) Substitution of participial constructions by nouns or noun phrases. Ex: A piece of electric equipment used for cutting into very small pieces.– М'ясорубка.

The grammatical dissimilarities such as negative sentences are used in English completely differently than in Ukrainian. (ніхто нікому нічого ніде ніколи не говорив). The negation "no" before noun also refers to the verb in which the whole sentence will be negative and to translate into Ukrainian sometimes a negative pronoun should be put. Forexample, "No attempts were made to see her. Ніяких спроб побачити її не було зроблено, but not: Ні спроби були зроблені побачити її". "No dog barked in the street. Собака не гавкав на вулиці, but not: Ні собака гавкав на вулиці".

When "no" comes before noun, it needs to find the verb-predicate and translate the sentence as negative form. If there are negative pronouns or adverbs: nobody, no one, nothing, nowhere the verb will be translated as a negative form in the sentence. "I see nobody. Я нікого не бачу".

Sometimes in one sentence there are two construction of negation, in one of them the "not" is used, another is used with suffixes: un-, im-, in-, dis-. In these case the verb should be translated as affirmative, but it needs to add the words such as: "досить, цілком, лише" before an adjective or an adverb.

1) It is not improbable that there took place an inversion of configuration. – Досить імовірно, що мала місце інверсія конфігурації.

2) The reaction did not start until the next morning. – Реакція почалася лише наступного ранку.

The perfect infinitive with modal verb: He must have come home –is usually translated into Ukrainian incorrect: Він має прийти додому. However, the perfect infinitive with modal verb usually change its meaning: modal verb "must" means "probable", but verbs "may and can" – possibility in the past of perfect infinitive. That's why "can, may, must" are translated into Ukrainian with such words as "можливо, ймовірно, повинно бути". He must have come home.– Можливо, він вже прийшов додому. It will be correct translation.

The correct translation of perfect infinitive with modal verb has an essential matter [3]. Ex: This experiment must have .– Цей експеримент, ймовірно, вже проведено, but not: Цей эксперимент треба провести.

It is too important to clarify for translation which part of sentence the word belongs to. There is a strict structure of sentence in English: subject, predicate, object and adverbial modifier can be at the beginning or at the end of the sentence. The attribute has not the constant space in the sentence and can be put next to any part of component which is determined. If there are six nouns after definite article, the sixth noun will be that noun (the determined word) which refers to article and

translation into Ukrainian should be done from the end: The Kyiv Region Farm Products Exhibition.– Виставка фермерської продукції ферм Київської області.

To avoid making mistakes or unclearness it should be recommended to translate the Passive voice into indefinite-personal or personal form of the verb in active, but the action of subject will be passive. Ex: The picture was looked at.– На картину дивились, but not Картина дивилась. The children were looked after.– За дітьми доглядали, but not Діти доглядали. The work was finished.–Роботу закінчено, but not Робота закінчила. Cotton is grown in the South. – Бавовну вирощують на півдні, but not Бавовна росте на півдні.

As passive voice is not used so frequent in Ukrainian, the translator may substitute the passive by active. Ex: The book was read by Tom. Книгу читав Том. The importance of high grammar competence of translators is crucial to introduce some exercises and tasks in practical translation classes, such as sample text-analysis task.

Sample Text-analysis Task: Look at the following short text and answer the questions, which follow:

Man Pulled Alive from Trent after Yesterday's Heavy Rain.

A man was pulled from the swollen River Trent in Nottingham and taken to the General Hospital where his condition was last night described as stable. His identity has not yet been established, but he is believed to be a visitor to the city and in his thirties. A police spokesman appealed for the man's rescuers to come forward, saying "When this man recovers, he will want to know who saved his life". The spokesman went on to say that the police will want to interview the man when he is well enough as they need to find out how he came to be in the water.

1. Look at the headline. Which words do you need to add to make it into a complete sentence? Why are they missing here?

2. Who pulled the man from the river?

3. Who took him to hospital?

4. Who described his condition as stable?

5. Who believes that he is a visitor to the city?

6. Give (a) a grammatical and (b) a communicative reason for your answers to questions 2, 3, 4 and 5.

7. Why did the journalist choose direct speech in one case and indirect speech in another when reporting the police spokesman's words?

8. Which rule about reported speech is broken in the last sentence? Why is it broken here?

So, the general view in translation studies is to define the relations of equivalents between texts in different languages. When the languages are non-relative especially Ukrainian-English and the grammatical structures are different the interpreter must be more creative and be ready to change the structure of the sentences given in the process of translation.

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2.11. Consideration of pragmatic component in interpreter's practice

Kharchenko Tatiana

Modern society is distinguished by a great variety of possibilities and the stream of information. People come across the texts and commentaries in English not only in the textbooks, but in films, in songs, in social networks, in the news on the Internet; they may also have a possibility to speak English face to face to native speakers while travelling either on business or for pleasure. Acquiring information in English gives the person more chances for career and broadening his outlook. Perception and comprehension is the goal for a wide range of people studying English for general purposes.

As for those who study the foreign language as their future qualification, the skills which should be developed are much more academic and fundamental. Taking into consideration such specialists in Philology as the interpreters, it should be mentioned that developing their professional skills involves not only mastering their basic grammatical features and lexical transformations in translation, but also realizing that in addition to the linguistic (semantic) component, the text contains an extra-linguistic (pragmatic) component.

Usually the meaning of the text contains a certain context, within which the author's intention can be comical, pathetic, motivating to act, etc. The context is important for all the participants in the bilingual communication process, as it is decisive in the choice of strategy for interpretation. These extra-linguistic features of the text make up its pragmatic component which should be taken into consideration as well as the denotative and connotative components. During translation, a pragmatic adaptation of the original text is made, that means that certain amendments are made, particularlysocio-cultural, psychological and other differences between those who perceive the original and translated texts are taken into account. The process of translation represents a correlation of different linguistic systems on the one hand, and confrontation of different cultures on the other hand. That can be called an intercultural communication.

Considering some typical cases of differences in the perception of similar messages in the original text and translation we can find out that the names of the same trees in different languages can cause different associations among people. For example, comparing a girl to a *"slender birch"* is quite familiar and poetic for the Ukrainians. The English do not have such associations between the girl and *"a white birch"*, and in translation, such a comparison may be surprising. The English word *mistletoe*, under the hanging branch of which due to the tradition the girls are

kissed on Christmas, awakes pleasant memories of the holiday. The Ukrainian recipient will not have such association, so additional information or commentaries may be required in translation.

The remark *"Oh, shit!"* is used to express discontent by both the criminals and the educated English ladies and gentlemen. The frequent use of this expression excluded it out of the range of unacceptable vulgarisms. In the Ukrainian translation, it looks very strange if a positive character shouts *"Ах, лайно!"* (Or even stronger words), so in the translation you will sooner meet *"Ах, чорт!"("Oh, hell!","Oh, devil!")*, or *"О, господи!"("Oh, my God!")*.

For a number of reasons, military vocabulary is widely used in Ukrainian literary language. We have the *"battle for the harvest"*, declare the *"fight against the drunk"*, prepare the *"front of work"*, the Ukrainians even *"fight" for peace*. The use of such terms is rather usual for the Ukrainians so it does not attract misunderstanding. However, remaining such vocabulary in the translation can give the reader an undesirable impression of the author's aggression, and the translator sometimes chooses more "peaceful" options.

In the article about the development of the automobile industry the following phrase: *"Buick has stolen a march on the rest of the industry with a cast iron V-6 engine"*, should be interpreted by the translator pragmatically; the interpreter should convey to the Ukrainian reader the information that the company "Buick" neither *"robbed" ("обікрала", "обставила")*, nor *"skipped" ("обскакала")* their competitors, but *"got ahead" ("випередила")*.

Pragmatic adaptation aims to provide an adequate understanding of the message by the recipients of translation. Focusing on the "usual" recipient, the translator takes into account the fact that the message, quite understandable to the readers (listeners) of the original, may be incomprehensible to the readers (listeners) of the translation, due to the lack of background knowledge. In such cases, the translator often enters additional information into the translation text, filling in the missing knowledge. Sometimes this does not require significant additions. For example, it is often necessary to explain the name of the various geographical and cultural realities mentioned in the original. Geographic names such as Massachusetts, Oklahoma, Virginia, Canadian Manitoba, Alberta, or English Middlesex, Surrey, etc., are usually translated from English to Ukrainian with adding the words *"state, province, county"* to indicate administrative units for these names to make them understandable to the Ukrainian reader: *Massachusetts (штат Массачусетс), Alberta (провінція Альберта), Middlesex County (графство Міддлесекс),* etc. Adding explanatory elements may also be required when transferring the names of institutions, firms, prints, etc. Take, for example, the sentence *"Newsweek reports a new reshuffle in the government"*. To the English reader, the word *"Newsweek"* says that it is a weekly magazine. In the Ukrainian translation, this name will need clarification: *"Як повідомляє журнал "Ньюсуік", в уряді знову відбулися перестановки"*.

In some cases, an adequate understanding of the translation message may be achieved by omitting some details unknown to the recipient. Here is a translation of a phrase from J. Selinger's novel "Catcher in the Rye": *"There were pills and*

medicine all over the place, and everything smelled like Vicks' Nose Drops" – *"Скрізь стояли якісь пігулки, все пахло краплями від нежитю"* [1, p. 153]. Vicks' – the brand name of the drops – is omitted from the translation as it doesn't mean anything for the Ukrainian reader. In spite of the fact that such omitting leads to some loss of information, such information may be considered irrelevant, and, thus, ignored in order to prevent the Ukrainian text from being misunderstood.

The fact that humor is an important aspect of communication and cultural comprehension makes difficulties for the interpreter in rendering the sense and conveying the proper emotional colouring. The ways of translation stylistic devices bearing humour undoubtedly requires a great deal of effort and has many difficulties in order to contribute to a deeper, more comprehensive understanding of the original, values of the people and their mentality through intercultural communication.

One of the specific devices used in creating the comical effect is zeugma (when homogeneous concepts that are in semantic conflict become homogeneous members of a sentence). In this case, following the formal laws of syntax the rules of semantic matching are broken. Zeugma successfully generates a comic effect at the lexical level of language: *"He was too diffident to aspire to Aileen's notice; so he usually sat at one of Tildy's tables, where he devoted himself to silence and boiled weakfish"(O. Henry). – "Він був надто сором'язливий, щоб домагатися уваги Ейлін; тому зазвичай він сідав за один із столиків із Тільдою і тим самим прирікав себе на мовчання і варену рибу".* In this example, the verb, which is the predicate of the sentence, has two objects (applications). Syntactically, they are homogeneous, but semantically distant from each other ("emotional state" and "food"), so using them in one phrase creates a comic effect. The axiological stylistic function indicates not only financial estimates and costs, but also the moral harm of the prospective groom. The translator tends to remain the achieved effect and follows the line of creating the humorous effect through zeugma as well.

We consider some difficulties in translating zeugma in the following example: *I knew when he got well of it and shed his infatuation and his patent leather shoes, he would feel grateful ("The Ransom of Mack")* [2, p.139]. *– Я знав, що, коли він прийде до тями і кине своє божевілля і свої лаковані черевики, він буде мені вдячний ("Викуп").*As we can see, in the Ukrainian translation the structure of the zeugma is preserved, but the lexical meaning of the word "infatuation" does not match and is altered into "madness".

In the following example: *He is halted in the district where by night are the lightest streets, hearts, vows and librettos found.– Він зупинився в кварталі, де вночі однаково легкими ставали вулиці, серця, клятви і музика* [3, p. 139]. The morphological connections of the adjective and the noun are not broken here: the lightest streets, hearts, vows and librettos, but they are not of any semantic relations. In fact, semantically different spheres include emotional oaths (love), geographical locations of the streets, aesthetic features of opera libretto, and, obviously used metonymically, the word hearts (hearts, here: people in love). The translator's interpretation is justified as the main purpose of translation is not only to translate but to render the context and the extra-lingual (pragmatic) component

and create the same emotional colouring as the original text reflects.

In the example: *"... in the days when his life contained such things as mothers and roses and ambitions and friends and immaculate thoughts and collars". – ... в ті дні, коли в його житті були такі речі, як матері і троянди, і сміливі плани, і друзі, і чисті думки, і комірці...* the semantic inconsistencies in the sentence are heterogeneous – people, flowers, thoughts, clothes. But the unexpected ending creates a comic effect, thanking to which the life of the average citizen no longer looks so fatal. The last syntagm – immaculate thoughts and collars – is an independent figure of contrast, an oxymoron. But such a "neighborhood" does not complicate the description of life, but on the contrary, makes you smile and the achieved effect of perception is kept in the translation.

Therefore, the main requirement of the interpreter is the adequacy, that is, the accurate transmission of the form and content of the original text, through equivalent means. Adequate (pragmatic) translation causes a foreign recipient of information to respond, which corresponds to the communicative task of the sender. The pragmatic factor is one of the most important factors that should be taken into account during translation. Different techniques are implemented by the interpreters to create the necessary emotional colouring and adequate comprehension of the things which are put in conflict with the socio-cultural differences due to the intercultural communication.

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CHAPTER 3
TRENDS OF DEVELOPMENT OF DOMESTIC AND FOREIGN LITERATURE IN THE LIGHT OF NEW SCIENTIFIC RESEARCH

3.1. Conceptual Theses of Literature Impact on Education of Students' Spiritual and Moral Values

Gurov Sergiy

Mastering knowledge and skills in obtaining pedagogical education at universities makes it possible to improve the intellectual abilities of the individual as a whole. However, the greater the emphasis on the development of students' intellectual abilities in education is done the lower the level of their morality becomes. In this regard, modern universities should include the element of educating students' morality in their curricula, as it is considered to be the main resource of social prosperity. Thus, the main direction of modern national system of education in Ukraine should be aimed at training and educating of not only a qualified intellectual, who corresponds to the list of competencies specified in a range of educational programs, but also a person with morale and spiritual values.

Actual scientific researches and issue analysis. The analysis of various aspects of education a person's spiritual and moral values reveals scientists' scrupulous attention to the topic at its different levels: methodological, theoretical and practical. The pedagogical aspect of the problem is presented in the studies of (L. Vovk, V. Gubman, V. Dirda, M. Yevtukh, V. Zhukovsky, M. Zaitsev, Y. Ivanov, O. Magerya, T. Chaika, G. Shevchenko, V. Yanok and others). The theoretical interpretation and solution of the problem of education of spiritual and moral values of the individual depends on the set of philosophical ideas that are fundamental to the study, that is, on the generally accepted theses.

Target setting. The aim of the article lies in justifying the conceptual theses of literature impact on education of students' spiritual and moral values.

In the theoretical substantiation of the conceptual theses of the theory of organization of education of students' spiritual and moral values, we took into account that this theory is a part of students' general theory of education, where it is paid enough of scientific attention to the formation of students' stable moral qualities, feelings and needs, as well as behavior, which is based on certain ideals, norms and values.

Unstable economic and socio-cultural state of Ukraine has pinpointed such problem area of education as developing spiritual and moral values and spiritual and moral culture of modern youth. The issue of students' education of spiritual and moral values tackles the formation of such their qualities as: conscience, kindness, mercy, humanity, responsiveness and responsibility in order to form a sustainable life ideal and practical guidance for constructive interaction in society. It is impossible not to take into consideration the fact that a human as the highest

value in the society forms the basis of modern understanding of spiritual and moral culture.

The process of education of young people is under significant changes nowadays. These changes *determine* the general trend of developing theoretical theses of students' moral and spiritual values as a specialized system of scientific knowledge, containing a theoretical description of pedagogical reality, explanation of patterns in the education of spiritual and moral values and forecasting the development of this direction.

In a student's education, the process of building a hierarchy of values of their personality and the formation of a value attitude to various phenomena of reality and appropriate behavior in society is important. It is a long and complex process influenced by the family, various social institutions and groups, the media, society and the like. It should be noted that the education system plays a special role in the process of value formation. The essence of young people education at universities is in creating appropriate conditions which will bring the students' personalities to gradual acquisition of values defined by the whole education system [5].

Higher educational system of Ukraine is experiencing a vector change in specialists' training because the previous educational ideas on the training of a professional were mainly based on broadcasting of specially processed cultural material. Such an approach has turned out to be limited as to the aspect of individual spiritual development; asserting the "I" concept and manifestation of initiative in professional development.

In this regard, we believe that the rationale for the theoretical theses of spiritual and moral values education of students should take into account the change in the educational paradigm. According to this paradigm education does not mean only the acquisition of certain knowledge and skills [3]. At the heart of the new human-centered paradigm of education is the formation of the spirituality of the individual, the possibility of free choice of the self-development trajectory and self-education. After all, education should not serve the progressive development of an individual, but of society and civilization as a whole. The importance of education in society is usually determined by the role played by experience, skills and professional development opportunities. Over the past decade, this role has increased significantly and fundamentally changed the social system to an information one. That is, in the foreground of education there is information and knowledge as the key to economic growth of any country. The reality of the information society reflects in close-knit relations between educational and economic spheres. This means that theoretical knowledge becomes a strategic resource of the country and determines not only its independence, but also national security.

The use of unlimited information resources of the Internet, the assimilation of new information environment with specific means of activities certainly lead to the formation of a new type of human thinking. They also provide an opportunity to solve creative problems in a new way, change the type of mental activity of the individual, but we should always keep in mind that technocratic education of the individual leads to its dependence on the artificial technical environment [4].

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There lies the incompatibility of technocratic trends in society with the main trend of modern education, which is manifested in the transition from the knowledge paradigm to the personal a person-centered one. So, the most urgent problem of modern youth education is that in the future the technocratic dependence of human education will lead to the lack of society spirituality.

That is why we consider it to be quite relevant to support the current trend not only to identify IQ or EQ of a professional but also a new type of intelligence-SQ (spiritual quotient-coefficient of spiritual abilities). The studies in its area show that SQ intellect type measures such abilities as: a personality's potentiality to overcome physical and material dependence; capability to experience an increased state of consciousness; possibility to devote themselves to everyday experience the ability to use spiritual resources to solve problems. It should be noted that "SQ" is not associated with a particular religion according to D. Zohar [7].

The educational reform, which is now being implemented in Ukraine, where the purpose, objectives, content of education and approaches to the organization of the educational process in higher education are changing, makes it possible to take into account the indicators of the above types of intelligence in pedagogical activity: intellectual, emotional, social and spiritual. Since the basic principle of this reform was the humanization of education, the moral and spiritual education of the individual in our time is a priority goal of the entire educational system.

The priority of education of a person with established spiritual and moral values is stated by academician I. Bekh, who notes that the entire educational system today should be subordinated to the moral and spiritual growth of a person [1]. Education of spiritual and moral values of future specialists in Humanities is an important task in the formation of the students' personality as a whole, this is confirmed by the reflections of I. Guslenko on the functions of education. Thus, he alleges "the humanistic function of education is associated with the spiritual and moral development of the individual, and the dominant features of humanistic education is – the formation of a system of universal values and awareness of the value of each human life, the inheritance of the general cultural experience of previous generations and overcoming the crisis of national identity and self-awareness".

Work experience at the pedagogical University confirms that the role of young people education of moral and spiritual values should grow, because the modern openness and diversity of information channels lead to the fact that young men can not only explain, but also are not guided in such concepts as "good" and "evil", "truth" and "falsehood", "justice" and "conscience" and the like. That is why a special role in the formation moral and spiritual values of personality belongs to the teachers of the humanitarian cycle, on the basis of literary art, carefully selected works; we have the opportunity to shape the personality of future professionals.

Thus, we assert literature to be powerful means of education of spiritual and moral values, it contributes to the formation of such human feelings as: (conscience, duty, faith, responsibility, patriotism etc). It develops such moral qualities as: (patience, mercy, meekness and generosity); such a moral position as:

(the ability to distinguish between good and evil, the manifestation of selfless love, willingness to overcome life's challenges); such spiritual and moral behavior, the manifestation of which is: (willingness to serve people and the Fatherland, manifestations of spiritual prudence, obedience, good will). So, the mission of the one who set the goal to educate the spiritual and moral values of students is not only in focusing students' attention on the high moral qualities of literary characters, but also in revealing the essence of such values as faith, good, love, truth, conscience, beauty, human life, health, freedom, knowledge, wisdom and the like.

There is one more thesis as to the effectiveness of spiritual and moral values education; it cannot be limited to only literature classroom work with students. It should also include modern activities used beyond the classroom for instance: interactive seminars, project work online, using the resources of Google classroom, colloquiums, curatorial hours, meetings with artists, creative webinars, visiting libraries and workshop cafes etc.

Consequently, the development of conceptual theses of the theory of the process of students' spiritual and moral values education should be built on the combination of the following approaches: axiological, gender, activity, competence, cultural, personal, procedural, systematic and civilization. These approaches make it possible to process students' education of spiritual and moral values from the standpoint of educational space and their professional training.

The role of general scientific foundation and the theoretical and methodological strategy of our study is fulfilled by axiological approach. Axiological approach (N. Astashova, B. Berdyaev, A. Bondarevskaya, V. Vorontsova, N. Lesnevskaya, S. Rusova, V. Slastonin, N. Khudyakova, G. Chizhakova, N. Shchurkova, N. Eliasberg, etc.). in education considers a person as the highest value of society and the very goal of social development.

The analysis of scientific literature makes it possible to put forward the following provisions of the axiological approach to the cultivation of spiritual and moral values among students of humanities with literature:

1. The essence of the axiological approach is to perceive literature as the world of values, the entire diversity of human activity as a set of material and spiritual values, a complex hierarchy of ideals and meanings meaningful to society and a man. 2. Axiological approach cannot be imposed on students from the outside. This approach is predetermined internally, it has a subjective nature. It is the product of spiritual and moral value self-consciousness of the individual. 3. Axiological component of the content of education is implicit in all disciplines being studied. 4. The process of formation of spiritual and moral values of students assumes that the realization of this function can be carried out only in a holistic educational process, mediated by a complex of external conditions (integrated cultural and informational environment, value dialogue interaction of all subjects of the educational process) and internal conditions (the formation of students "I-concepts", the development of social self-awareness, the ability to self-realization in the world of socially significant values).

The foregoing suggests that the formation of students' spiritual and moral

values should be based on the axiological approach, which is explained by new approaches to the content of education, the development and consistent implementation of the humanistic concept of modern education. Thus, the thesis is the following: from the standpoint of this approach, pedagogical technologies for the education of students' spiritual and moral values will not be artificially involved into the process of education. This approach will provide freedom of choice and focus on the social self-determination of students who will be able to correlate the knowledge gained with the facts and events of real life, and also correctly use them. The second component of the theoretical and methodological strategy that we have chosen is the hermeneutic approach. Hermeneutics is a doctrine of the principles of interpretation and comprehension of texts, which today has an intense development due to the efforts of scholars: H.-G. Gadamer, V. Humboldt, V. Dilthey, A. Lorenzier, P. Ricker, J. Habermas, M. Heidegger, F. Schleiermacher.

Within the issue of our study we consider the hermeneutic approach as a methodological basis for the formation of spiritual and moral values of students by literary art. With this approach, we have the opportunity to solve such tasks during the formation of the students' spiritual and moral values as: a) creative – to develop the subject-object-object-based technology of "setting up a dialogue" with a literary work, that is, the establishment of conscious communication in the process of comprehension of literary materials; b) didactic – to predict the result of interpersonal educational interaction during the formation of students' spiritual and moral values through literary art; c) technological – to organize a creative, reproductive, normative understanding of literary art based on humanitarian knowledge, moral and ethical norms, knowledge, skills and abilities that are transformed from different disciplines.

The foregoing makes it possible to understand the hermeneutic approach in our study as a theoretical and methodological strategy for the education of students' spiritual and moral values through literary arts, which will ensure the holistic development of the complex of multicultural, linguistic, communicative, discursive, as well as technological knowledge, skills and abilities through the transformation of content elements through a true interpretation of literary content on the basis of the acquired spiritual and moral values.

Therefore, integration of axiological and hermeneutical methodological approaches as complementary to each other allows us to consider them as a new theoretical and methodological strategy as the main principle for education of students' spiritual and moral values through literary arts, which is capable of changing the strategy of spiritual and moral education in a higher educational institution.

The essence of axiological-hermeneutic approach consists in the perception of fiction as a world of values, a complex hierarchy of ideals and meanings that are significant for society and a man. This approach cannot be imposed on students from the outside, because it is predetermined internally, it has a subjective nature, is a product of the spiritual and moral self-consciousness of the individual.

The axiological and hermeneutical component of the content of education is

implicitly found in all disciplines studied by students in humanities; hermeneutics is considered as a way of activity, a method of interpretation, an understanding of the main meanings of a literary work and its main direction. Hermeneutics is also viewed as a mechanism that forms the value orientations of students of humanities is a specific communicative activity, interaction with the text, dialogue with a literary work.

Considering axiological-hermeneutic approach as a theoretic-methodological background for education of students' spiritual and moral values is absolutely significant. It can be justified by the fact that conscious understanding of the spiritual and moral values meaning and the ability to interpret literary texts from the point of view of value attitude towards them, gives the future specialists of the humanitarian profile a kind of superiority. Such mentioned predominance manifests itself in the ability to comprehend the integrity of the spiritual and soul life of society, to take on its features and to continue its best traditions [6].

In our opinion, it is important for the students to cultivate the spiritual and moral values of the students by this approach, which is aimed at the conscious selection of materials of literary art that meets the criteria of spiritual and moral values, the creation and testing of effective educational methods and technologies for self-education. The knowledge that students receive in the field of culture, psychology, pedagogy, philosophy, literature, history, appear not as divisive, but in a certain systematic unity as a powerful resource for tackling with spiritual and moral problems which they face during vocational training and everyday activities. In this case, students also have to master the methods of measuring personal moral qualities for self-constructing an individual educational program, correction of behavior and implementation of spiritual and moral actions.

In the depths of Ukrainian culture, in Ukrainian literature in particular, there were developed the basic spiritual and value ideals of our people. Then they were successfully worked out and passed down from generation to generation. Among the ideals we should mention: virtue, piety, selflessness, conscientiousness, diligence, love for the land, home and homeland. In the literary works of Ukrainian writers, one may find appeals to follow moral commandments. Among the chanted spiritual and moral values there were diligence, equality between people demands for love, education, training of crafts and needlework, the value of knowledge and skills transfer from generation to generation. Let us give the examples of such Ukrainian literary works: Nestor Litopysezh "Povist' mynulyh lit", T. Shevchenko "Kateryna", I. Kotlyarevsky "Eneida", "Natalka Poltavka", Pantleymon Kulish "Chorna rada", Panas Myrnyi "Hiba revut' voly yak yasla povni", V. Stefanyk "Kaminy khrest", M. Kozhybynsky "Intermezzo", Y. Yanovsky "Vershnyky" etc. The mentioned literary works were analyzed for evidence of spiritual and moral values in the content. In the process of studying them we have noticed that there were also manifested such values as: freedom, equality, love and betray, happiness, patriotism, peace, consent, mercy and so on [2].

The educational potential of literary art consists not only in the transfer of labor knowledge and skills, but also in the development of the concepts and values of human life, a peculiar code of "life of an ordinary man", in which the leading is

love for the land, home, respect for parents and elderly people, care for small, weak and sick, mercy, cohabitation, kindness, justice, honor and dignity. Spiritual and moral education through literature forms the person's core. It has a beneficial effect on all aspects and forms of human relations with the world: on its ethical and aesthetic development, world outlook and formation of a civic position, patriotic and family orientation, intellectual potential, emotional state and general physical and mental development.

In this regard, the methodological basis for the cultivation of spiritual and moral values is the norms and traditions of folk culture chanted in literary works which reflect the sublime. Those norms and traditions can be represented in various aspects: in the context of finding the meaning of life, a literary character, a comprehending of the purpose of life and the meaning of relationships with other people; on examples of national history and culture, as well as on the basis of national traditions of Ukrainian people.

In our research we have developed strategic tasks for organization of the students' education of spiritual and moral values through literature. They are as follows: conscious service in favor of people and the homeland, revival and formation of careful attitude to the cultural heritage of people; the nature of the country, its people, history and traditions; mastering of the best examples of literary art, the ability to analyze them on the basis of worked out criteria for their careful selection; the assimilation of the best spiritual and moral principles that mankind has developed throughout history; assimilation and embodiment in the vital reality of spiritual and moral values; the harmonious development of each individual with the implantation of such principles as: kindness, honesty, desire to help one's neighbor, to strengthen family traditions; internally spiritually evolve; formation of national self-consciousness and responsible attitude to the native language.

Conclusion. Theoretical and methodological justification of education of students' spiritual and moral values reveals it to be possible on the basis of axiological and hermeneutic approach. The influence literature on the spiritual and moral development of the individual reflects how different genres of literature, fiction, in particular, which contains high moral models for imitation, affect morality, value orientation of the students for the affirmation of their universal, national, and spiritual and moral values. Such patterns of true morality in certain artistic works ensure the development of society as a whole, which makes literature potential a focal point for our research. Thus, in accordance with the specified main directions and their value bases, the tasks, types and forms of activities for education of students' spiritual and moral values through literature should be specified at different stages of the process.

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3.2. Themes Creating the Concept of American Dream in the Novel "The Grapes of Wrath" by John Steinbeck

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As the humanity is entering a new round of uncertainty, peoples are looking for the spiritual anchors to withstand economic, political, social, and cultural pressure and to preserve their identity. Fortunately for the United States, they have the national idea that was inspiring for many generations and has not lost its relevance up to date. In this article, we describe and analyze the tenets of the American Dream and explain how they shape the national identity in the time of crisis.

Analysis of the recent publications on the issue being under consideration. According to L. Reed [11], the concept of "American Dream" began in the 1600s, when a new continent, where people could be free and not subjected to government persecution, began to attract the attention of Europeans. In the first chronicles, America is described as Eldorado, as a paradise on the earth. Later, in the 18th century, the "Declaration of Independence of the United States of July 4, 1776" was signed, which reflects the idea subsequently embodied in the cultural concept: "We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty, and the Pursuit of Happiness" [4, p.25; 19].

Proponents of the later emergence of the "American Idea" D. Miller [13], H. Hugen [10] and H. Brown [6] believe that the concept is associated with immigrants who arrived in the United States at the end of the XIX century in search of a better life. European emigration was most active in the years1820-

1975.

Golenpolsky T.G. and Shestakov V.P. in their book "The American Dream and the American Reality" cite S. Holbuk's opinion: "The first recorded "American Dream", – writes the American researcher, was the dream of a small ship crossing the raging ocean with passengers on board who could hardly believe that the day came when they would be remembered as pioneers, and the "Mayflower" would symbolize the "birth certificate" of the American democracy" [1, p.71].

J. A. Truslow in 1931 in his work "The Epic of America" described the "American Dream" as the…dream of a land in which life should be better and richer and fuller for everyone, with opportunity for each according to ability or achievement. It is a dream of social order in which each man and each woman shall be able to attain to the fullest stature of which they are innately capable, and be recognized by others for what they are, regardless of the fortuitous circumstances of birth or position [21].

We could find references to the concept of American Dream in "The Autobiography of Benjamin Franklin", "The True Story of a Great Life", the biography of Abraham Lincoln and other works about the life of the Founding Fathers. In particular, "The True Story of a Great Life" describes Lincoln's path from the poor life on the western frontier in Kentucky, through diligent self-education to become a lawyer, and to the 16th President of the United States who was best-known for the abolishment of slavery in 1865 [9]. An embodiment of the American Dream, Lincoln inspired his people by asserting that one's resolution to succeed was more important than any other thing.

Although the idea behind the American Dream seems simple and straightforward, it still has many interpretations which may cause confusion in a reader.

The aim of the paper. By relying on an in-depth analysis of John Steinbeck's award-winning novel "The Grapes of Wrath", we seek to define and describe recurring themes, creating the concept of American Dream in the novel and its hierarchy.

The body of the paper. The novel "The Grapes of Wrath" was published in 1939, immediately after the end of the Great Depression, the deepest and, probably, the most severe, economic crisis in the 20th century history. Millions of Americans were forced to leave their native places searching for job elsewhere. The biographer J. Parini admits that Steinbeck was among those migrants but moved in an opposite direction: from New York, where he tried to start the writing career, back to the birth home in California. Nevertheless, Steinbeck was among those Americans who experienced economic decline and would hardly make ends meet without his parents' assistance. During the Great Depression, hunger and destitution chased Steinbeck, and even had to steal food several times to make sure his family and friends could survive another day [15].

For some reasons, every nation has a dream that may be very similar to the dream that other peoples nurture and strive to accomplish. Nevertheless, American Dream is different from Le Reve Francais, Australian Dream, and other dreams a

detailed description of which is found in literature. According to R.J. Shiller [16], the main difference is in the unique capability of the American Dream to stay relevant, regardless of the circumstances. The American Dream inspired the Americans during the Roaring Twenties but it was also encouraging when the country plunged into the Great Depression. The spiritual power of the American Dream encourages an in-depth look into the ideas constructing it.

N.V. Popova believes that the "American Dream" in its essence does not undergo fundamental changes over time, despite historical, sociocultural, and economic events, retains the basic idea, the ideal that was believed by immigrants and founding fathers [3, p.42-46].

Many researchers have attempted to identify the main components of the "American Dream". For example, A.M. Zverev wrote about the "three pillars of the American Dream":

- faith that the resources of American land are vast, and the material abundance is destined here to all without exception;
- the conviction that only in America a person becomes free from class, social, ideological, educational and other restrictions;
- confidence that in America the right to happiness is granted to everyone, and the chances of achieving happiness are absolutely equal for everyone [2, p. 171].

And according to foreign researchers, J. Bragg and M. Drayton, the concept of "American Dream" includes:

- belief in the sustainable development of individual, collective, social conditions of existence, faith in progress;
- conviction that everyone can realize his/her ambitions due to his/her own efforts;
- confidence that America is a God-chosen country, whose purpose is to call the whole world to the American style of democracy;
- the realization that the American form of power "for the people" is the only guarantee of freedom and equality;
- the idea associated with people of different cultures: people can live peacefully, accepting the characteristics and culture of other people. This is a belief in multiculturalism, cultural and ethnic pluralism [5, p. 4-5].

N. Popova summarized the data and identified three domains of "American Dream" concept: religious, ethical and political [3, p. 42].

Analysis of John Steinbeck's novel "The Grapes of Wrath" gives us a reason to believe that the American Dream is a powerful idea, containing an array of recurring themes a deeper look into which provides insights into preserving national identity in times of crisis. While reading the novel, we paid special attention to the recurring themes introduced in the narrative and intercalary parts and pertaining to self-reliance as a way to live the national dream. In our opinion, there are five recurring themes, constituting the dream behind a self-reliant man's identity (see Scheme 1). We present these themes in the form of a pyramid (from the bottom to the top): "Faith", "Land as a source of identity", "On the road", "Unity", and "Knowledge to transform the world".
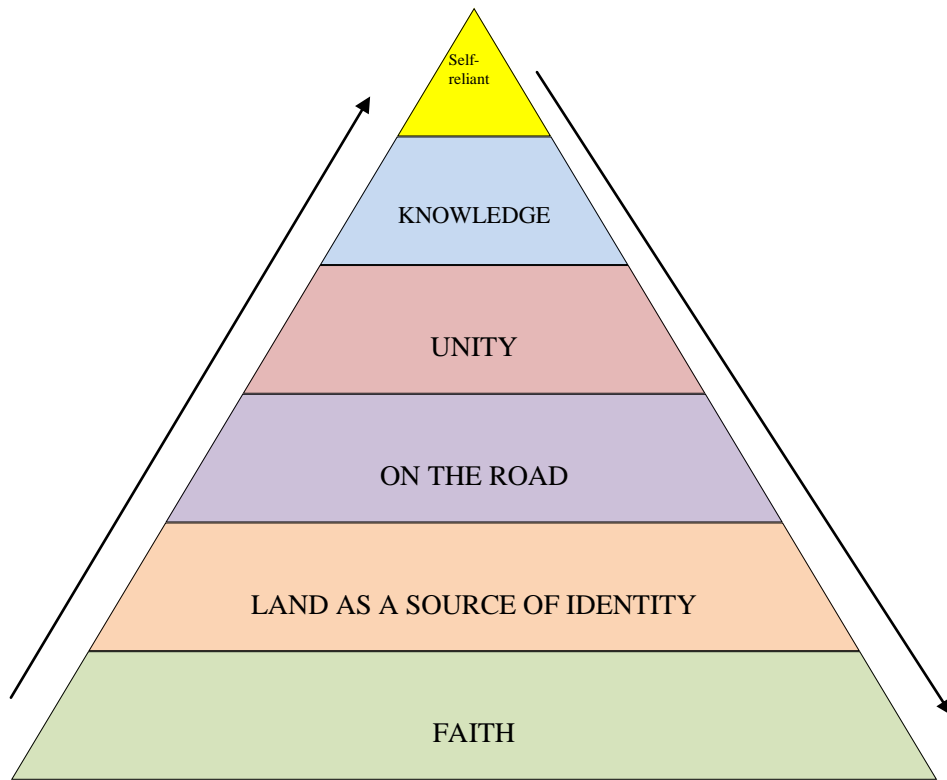
Scheme 1. Model of self-reliant person hierarchy

Faith

We think that the theme of faith is the basic in the novel under analysis. Moreover, some experts tend to examine "The Grapes of Wrath" through Biblical parallelism. For instance, S.M. Shockley [17] interpreted Jim Casy as a Christ figure, while J. Fortenrose [8, p.71-86.] believed there was a parallel between Tom Joad and Moses.

We put forward an assumption that the theme of faith goes beyond adherence to a religious tradition and encompasses a firm trust in a man's spirit and unlimited human potential. In "The Grapes of Wrath"*,* we could find many examples where faith takes the form of religious humanism, a philosophical approach that simultaneously stresses the single individual's needs and the role of the covenanted community [14]. Jim Casy protests when someone calls him *reverend* because he "*was* a preacher" but there is no *"sperit ain't in me no more"*[18, p. 12]. Therefore, he makes up his mind to stop preaching and join Okies making their way to California.

An important thing about faith is that it emerges from Casy's living side-by-side with people, learning from them, and understanding their needs. Eventually, Casy creates his own religious philosophy underlining the importance of individual and community needs. The essence of this philosophy is in the conversation between Casy and Mrs. Wilson comparing religious rituals with secular activities aimed at pleasing people: *"They wasn't nothin' got between me an' them. An' –*

that's why I wanted to pray. I wanted to feel that clostness, oncet more. It's the same thing, singin' an' prayin', jus' the same thing" [18, p. 148].

Faith going beyond religious awe, blind obedience to longstanding rites, and unconditional obedience to religious authorities, and aimed at meeting people's needs and making them happy is an important component in the hierarchy of ideas shaping a self-resilient individual with a dream.

Land as a Source of Identity.

We discovered that land as a constituent of one's identity was among the recurring themes in "The Grapes of Wrath". In the novel, land is treated as a living being, the source of one's identity and spiritual strength. For farmers, land is the *alpha and omega* of their existence, therefore they are bewildered when the tractor men approach their possessions: *"And when a horse stops work and goes into the barn there is a life and a vitality left, there is a breathing and a warmth, and the feet on the straw, and the jaws clamp on the hay, and the heat and smell of life. But when the motor of a tractor stops, it is as dead as the ore it came from"* [18, p. 77].

When we dived into the theme, we concluded that Okies' reverent attitude to the land was not so much due to economic but psychological and spiritual reasons. Although there are many references in "The Grapes of Wrath" supporting the idea, we assume that the most impressive one appears in the episode, describing the tractor men coming to miserable debtors and plowing the land that used to be their home: *"But the machine man, driving a dead tractor on land he does not know and love, understands only chemistry; and he is contemptuous of the land and of himself. When the corrugated iron doors are shut, he goes home, and his home is not the land"* [18, p. 78].

We believe that the opposition between the tractor man, the man of the iron, and the farmer, the man of the land, is introduced in the novel to reveal the sense of being a self-reliant man of the changing era. Self-reliance means knowing the place to belong and transform it with own hands: *"The last clear function of man – muscles aching to work, minds aching to create beyond the single need – this is man. To build a wall, to build a house, a dam, and in the wall and house and dam to put something of Manself"* [18, p. 100-101]. The place one belongs to constructs a unique identity by providing opportunities for manifesting the Manself.

On the Road

As people are forced off their land, they have to find another way to self-reliance, and being on the road appears one of them. So far, scholars have done an extensive research on the "little stories" of migrant life that constitute an essential element of Steinbeck's narration [20, p. 2]. The intertextual analysis attracts special interest to "The Grapes of Wrath" that seems to be a "concentrated" representation of the theme. G.Toth [20] analysed the Joads' trip in terms of the references to the Lakota and Chyenne myths of finding the new land. Being on the road is interpreted as payment for previously committed sins: *"Grampa took up the land, and he had to kill the Indians and drive them away. And Pa was born here, and he killed weeds and snakes"* [18, p. 34].

Therefore, we could notice that little to no attention in scholarly literature was paid to the road as a means of constructing one's identity and becoming a

better self.

Meantime, we were able to find many references in "The Grapes of Wrath" suggesting that the road is the medium where the self-reliant man emerges. Such interpretation appears in the conversation between the Joads and Casy noting that: *"They's movement now. People moving. We know why, an' we know how. Movin' cause they got to…Movin' cause they want somepin better'n what they got. An' that's the on'y way they'll ever git it"*[18, p. 85].

In addition to bringing people from the dusty Great Planes to green California, where the work is plenty, the road provides ample opportunities for enhancing spiritual strength. Steinbeck admits that moving from place and place molded migrants in one way or another: *"…road became their home and movement was the medium of their expression"* [18, p. 109].

In some sense, being on the road means leaving one's comfort zone and learning things one did not know before: farmers learn to build roads and young people learn to be cotton pickers. For Connie and Al Joad, moving to California is a way to getting something better by learning a profession that is very different from what they did in the Great Planes.

However, the road itself becomes the place to reconstruct one's identity through interactions with other people. This is particularly evident in the case of Reverend Casy who follows the Joads to become an Emersonian thinker [20]. Like everyone in the family, Casy pays much attention to the roadside stories told by labor migrants as the way to learn the changing country and re-find one's place in it. In "The Grapes of Wrath"*, stories of the Okies' journey through the desert "presented at the time as a work of history", which was the context for becoming a self-reliant individual [22]. In our conceptual model, being on the road is a place to reconstruct one's identity to become self-reliant rather than moving from economically disadvantaged areas to fertile Californian lands.

Unity

While analyzing the roadside stories and narrative parts, we could also identify a recurring theme of unity. The theme appears throughout the novel and aims to underline the potential of community to cope with the hardships of migration and revive one's spirit. By meeting the Wilsons and other migrants, some of which have been deeply disappointed in their Californian dream and are on their way home, the Joads realize the power of human involvement when: *"…the twenty families became one family, the children were the children of all. The loss of home became one loss, and the golden time in the West was one dream…"* [18, p. 131].

As the Joads get help from the Wilsons, they are ready to continue the chain of good deeds by feeding people in the labor camp, one of the forced stops on their way to a better life.

It is indisputable that the community of people united by a common dream to earn decent living is a source of strength and resilience. For authorities, the western states constitute a serious problem as: *"The danger is here, for two men are not as lonely and perplexed as one. And from this "we" there grows a still more dangerous thing "I have little food" plus "I have none."If from this problem*

the sum is "We have a little food", the thing is on its way, the movement has direction" [18, p. 101]. Being part of community makes one voice their concerns and demand their rights being respected, which is the reason why authorities fear migrant camps and use every excuse to destroy them.

When analysing "The Grapes of Wrath", we hypothesized that the theme of unity is best revealed in a kind of antagonism between Noah Joad and Jim Casy. The oldest son of Joads, Noah is the first to stop the journey and experience "the oneness with the natural environment" by fishing on the Colorado River [20]. Noah's decision puzzles the family, although they credit his birth trauma and acting "strange" at various points of his life. At the same time, the Joads never hesitate to take Jim Casy with them when moving to California, even despite his reassurances that he is no longer a preacher and may be a burden to the family. Somehow the Joads realize that being a unity, even though it consists of a "useless" preacher, valetudinarian Rose of Sharon, and ill grandparents, will make them more resilient. We believe that comparison between Noah Joad and Jim Casy is a strong counterargument for the American Dream being individualistic, promoting consumerism and eventually leading to decay. In such interpretation, the American Dream can stand the test of time and make the country great again with the help of collective consciousness.

Knowledge to Transform the World

In our conceptual model, we put knowledge on the top of the self-reliant man hierarchy for several reasons. The most obvious is that the theme of education appears in virtually every narrative chapter of the novel: Tom voices respect for the men who took different courses while in McAllister, Al dreams to learn to fix cars, and Connie wants to study radio once the family gets to California. Analysis of all these dreams suggests that for the characters, knowledge is both an instrument to earn one's living and increase socioeconomic status. The young Connie expresses his intent to study nights to learn the radio and become a sought-after specialist. Surprisingly, young and naïve Connie finds support from the narrator stressing the power of knowledge to change the world: *"Behind the fruitfulness are men of understanding and knowledge, and skill, men who experiment with seed, endlessly developing the techniques for greater crops of plants whose roots will resist the million enemies of the earth…They have transformed the world with their knowledge"* [18, p. 235-236].

In some narrative parts, knowledge as an intangible asset comes into opposition with tangible assets, like land, thereby underlines the importance of ongoing self-cultivation rather than hoarding. This confrontation is apparent in the words of Casy teaching Tom that a person who *"needs a million of acres to make him feel rich, seems to me he needs it 'cause he feels awful poor inside hisself, and if he's poor in hisself, there ain't no million acres gonna make him feel rich…"* [18, p. 140].

In Casy's understanding, intangible assets like knowledge and self-reliance will make a person happy all the time but this does not necessarily work with tangible goods.

The character of Casy that we consider to be a key in terms of establishing

and elaborating on the theme was another reason why education appears in the conceptual model. It is a well-known fact that a Christ-based figure of Jim Casy is based on Ed Ricketts, an American biologist, philosopher, and pioneer in intertidal ecology. We believe that by introducing parallelism between Casy and Rickets, Steinbeck sought to promote an idea about free spirit, knowledge, and ongoing research being the driving force behind becoming a self-reliant man and a part of a prospering community.

Conclusions. So, themes constructing the concept of American Dream in the novel "The Grapes of Wrath" by J. Steinbeck include "Faith", "Land as a source of identity", "On the road", "Unity", and "Knowledge to transform the world". These themes help to create self-reliant person hierarchy. We consider that the theme of faith is the basic one, because people cannot survive without faith; being on the road is a constant process in human existence for searching better living conditions; only united people can be strong enough to stand their rights; and knowledge is a great power to transform the world for the better.

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3.3. Main Heroine Image Phenomenon in the Novel of T. Hardy "Tess of the D'Urbervilles"

Nasalevich Tamara, Vandenko Olga

English literature of the XIX century and, first of all, the Victorian novel is by right considered one of the most significant pages in the history of European literature, causing constant scientific interest: Victorian writers, while relying on the traditions of their predecessors and developing new themes, motifs and techniques, enriched the English realistic prose, their works became the foundation for the most important discoveries of the English-language literature of the XX century. There is no doubt that one of these roles in the development of the Victorian novel and more widely – realistic aesthetics – belongs to Thomas Hardy. His belief in the need to change ideological settings of the era, social structure, traditional family norms and arrangements, readiness to approve new socio-cultural institutions found quite natural and adequate expression in his artistic creativity.

The female theme is one of the dominant in the literary process of England during the Victorian age (1837-1901). And although certain steps in the development and scientific understanding of this problem by foreign and domestic literary critics have already been made, clarification of the characteristic features

of the female theme reflection in the work of writers deserves special consideration. According to N. Shimina, it is necessary to consider a multidimensional interpretation of the feminine theme in the course of literature, to identify the nature of the evolution of a woman's artistic concept in her historical and literary development, to investigate changes in the place in the family and in society in the literary and artistic practice of Great Britain [3].

The research and analysis of Thomas Hardy's novel "Tess of the d'Urbervilles" was conducted by foreign scholars such as L. David Cecil, L. Johnson, D.H. Lawrence, V. Woolf and others. Unlike Western literary studies, the domestic one counts a small amount of works devoted to the romantic work of T. Hardy. Researchers N.M. Demurova, T.G. Pokrovskaya, L. A. Smykalova, Yu. M. Kondrat'ev, M.V. Urnov and A.A. Fedorov refer Hardy to critical realists, marking the saturation of his novels with profound social meaning. N. P. Mikhalskaya considers the originality of his creative method and focuses on the theme of the fate. S.V. Korshunova departs from the thought of conectiong the concept of tragic in Hardy's crative work and the social conditions of life in England at the end of the XIX century, calling the features of the writer's mithopoietic outlook.

The purpose of this work is to carry out a diachronic analysis of the phenomenon of the main character's image in the novel "Tess of the d'Urbervilles" by Thomas Hardy.

"Tess of the d'Urbervilles" is a story of a short life of a simple peasant woman, a cute and attractive woman who has been dishonored and devastated. What is the phenomenon of this woman description? Hardy, one of the first writers of that time, showed the weakness of morality in relation to a woman. He made a new look at the woman who committed "sin" not at her own will. The novel has its own subtitle: "A pure woman". Consistently, phase by phase – there are seven of them in the book, seven periods in the personal destiny of the heroine – the author traces the development of events and spiritual evolution of Tess, identifying the causes of her tragedy [1, p. 16].

Tess is a cheerful, modest, and gentle girl from the Vale of Blakemore, when the reader first encounters her – on a rural holiday of May Day:

She was a fine and handsome girl – not handsomer than some others, possibly – but her mobile peony mouth and large innocent eyes added eloquence to colour and shape. She wore a red ribbon in her hair, and was the only one of the white company who could boast of such a pronounced adornment [4].

We feel the attachment of the novel's author to the main character in the description of Tess' portrait:

Phases of her childhood lurked in her aspect still. For all her bouncing handsome womanliness, you could sometimes see her twelfth year in her cheeks, or her ninth sparkling from her eyes; and even her fifth would flit over the curves of her mouth now and then[4].

Tess is a simple rural girl, but sheis very clever. Thus, she is sharply different from her simple-hearted parents, who send her for help to an imaginary rich relative:

Simple Tess Durbeyfield stood at gaze, in a half-alarmed attitude, on the edge of the gravel sweep. Her feet had brought her onward to this point before she had quite realized where she was; and now all was contrary to her expectation[4].

From the very beginning, Tess felt that this idea of her parents would be disastrous for her. She had other dreams she could not accomplish because of prejudices:

Having at last taken her course Tess was less restless and abstracted, going about her business with some self-assurance in the thought of acquiring another horse for her father by an occupation which would not be onerous. She had hoped to be a teacher at the school, but the fates seemed to decide otherwise. Being mentally older than her mother she did not regard Mrs Durbeyfield's matrimonial hopes for her in a serious aspect for a moment. The light-minded woman had been discovering good matches for her daughter almost from the year of her birth [4].

Tess' mother did not even want to know about a new relative to whom she sent her daughter. Parents thought about it too late:

...if 'twere the doing again, I wouldn't let her go till I had found out whether the gentleman is really a good-hearted young man and choice over her as his kinswoman [4].

It would seem that there is no place for a tragic conflict. But it is precisely this property, the reluctance of Tess to give in to her own right, to take actions that at least promise to profit, give her a special dramatic nature. She does not want to force d'Urberville to marry her – she does not love him:

I suppose – because I don't love you [4].

She can not obey the advice of her mother and lie to Angel, she frankly tells everything to him, believing in him and his love.

From this moment, the tragedy of the heroine begins – all her life path consists of woes. Tess is seriously experiencing her "downfall":

...her views of life had been totally changed for her by the lesson. Verily another girl than the simple one she had been at home was she [4].

Her grief and depression increase because of the lack of independent judgments and protest: only vaguely there is doubt about her, the idea of injustice, unjust punishment for "sin", for which she did not think, which she avoided.

But Tess finds the strength to reborn after the hollow act of Alec d'Urberville:

In the course of a few weeks Tess revived sufficiently to show herself so far as was necessary to get to church one Sunday morning. She liked to hear the chanting – such as it was – and the old Psalms, and to join in the Morning Hymn. That innate love of melody, which she had inherited from her ballad-singing mother, gave the simplest music a power over her which could well-nigh drag her heart out of her bosom at times [4].

People in the church where she went after she began to revive after the birth of her child did not accept her:

The people who had turned their heads turned them again as the service proceeded; and at last observing her they whispered to each other. She knew what their whispers were about, grew sick at heart, and felt that she could come to church no more [4].

She found peace only in communicating with nature:

On these lonely hills and dales her quiescent glide was of a piece with the element she moved in. Her flexuous and stealthy figure became an integral part of the scene. At times her whimsical fancy would intensify natural processes around her till they seemed a part of her own story. Rather they became a part of it; for the world is only a psychological phenomenon, and what they seemed they were [4].

The need to be useful and independent leads her to field work, and here, among the workers, her moral chills begin to dissipate, she transforms and calmly looks into the eyes of people:

The past was past; whatever it had been it was no more at hand. Whatever its consequences, time would close over them; they would all in a few years be as if they had never been, and she herself grassed down and forgotten[4].

Коли нужда і забобони слабнуть, життя, пульсуюче в Тесс, розквітає, зігріте надією.

When poverty and superstition diminish, life pulsing in Tess blossoms warmed by hope.

In a short time she turned from a naive rural girl to a mature woman:

Almost at a leap Tess thus changed from simple girl to complex woman. Symbols of reflectiveness passed into her face, and a note of tragedy at times into her voice. Her eyes grew larger and more eloquent. She became what would have been called a fine creature; her aspect was fair and arresting; her soul that of a woman whom the turbulent experiences of the last year or two had quite failed to demoralize [4].

Light and elevated feeling blossoms in her. A poetic image of a rural girl, a milkmaid on the dairy farm Talbot-hays appears in front of the reader. Tess sincerely loved Angel and married him, but when he learned about her past, she abandoned her. In the eyes of Angel she became another person, and he could not forgive her this transformation. Tess' beloved man with the symbolic name of Angel turns out to be an angel of stinging virtue:

O Tess, forgiveness does not apply to the case! You were one person; now you are another. My God – how can forgiveness meet such a grotesque – prestidigitation as that!,[4] –

exclaims Angel. But in reality, he saw only the external – imposed by the society morality, not understanding that Tess retained her spiritual purity, he believed that she had pretended and deceived. In fact, the heroine was not capable of deception, she just sincerely believed in love, which can understand and forgive everything [3, p. 217]. Angel did not see the girl's sincere beauty and purity. He trusted not his feelings, but the laws of society at that time, so he left his wife and went to Brazil.

After the heroine divorces her husband, she experiences a lot. Many of the heroine's naive representations were resolved, the feeling of freedom, the requirement of justice strengthen in her. Tormented, tempted by those who had caused so much evil to her, Tess becomes moreover the unintentional cause of the misery of people close to her and goes for a rock sacrifice for them. However, she can not betray herself, because she makes her a pure woman, and in an impulse of indignation and despair, she kills the seducer, seeing in him the cause of all the

miseries of her sunken life. At the end of the novel, Tess was executed.

Tess is a tragic character. Nevertheless, neither passion nor volitional direction that breaks the obstacles and confronts conflicting interests do not possess her. Spiritual purity – an attractive and harmless property – that's her pathos. She is ready to suffer, she humbly tolerates all the wanderings of fate, she is engaged in the most difficult work, she suffers from mockery:

Pedigree, ancestral skeletons, monumental record, the d'Urberville lineaments, did not help Tess in her life's battle as yet, even to the extent of attracting to her a dancing-partner over the heads of the commonest peasantry. So much for Norman blood unaided by Victorian lucre [4].

She understood that in her life she could rely only on herself, there was nobody to wait for help.

In "Tess from the d'Urbervilles", the death of a good beginning, beauty, and humanity is not an episode. Tess is a victim of a desperate seducer, doomed to be a victim forever: it is such a law – the power of coarse and cynical circumstances that endorse evil, to which privileged mediocrity looks condescendingly. Because of despair and hopelessness Tess committed a crime [1, p. 327].

During the novel, its main heroine is changing, and her perception of the world is changing too. In the first phase of the novel, Tess is presented to the reader as a sincere, carefree girl who, during her lifetime, becomes a serious woman, and who in the last phase of the novel perceives death as her liberation.

The main heroine of the work has high moral principles, she essentially differs from women of that era in their world outlook. This is the phenomenon of Tess' image depiction.

The prospect of further research may be a linguistic-stylistic analysis of the image of the main character of the novel.

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3.4. Intertextual Inclusions in the Space Trilogy by C. S. Lewis

Kamyshova Tatiana

The problems of intertextual interactions have long attracted attention of literature scholars. The concept of intertextuality was introduced into scientific use in 1967 by Yu. Kristeva under the influence of the works on polyphony of M. M. Bakhtin, which exists in any literary work.Yu. Kristeva pointed out that any text is constructed as a mosaic of citations, any text is a product of absorption and transformation of some other text [6, p. 167].

The text of a novel is a "canvas" woven from the statements of different subjects of speech, or from several "voices". In the process of text creating, the author is under the "influence" of texts written by his predecessors. This effect results in the inclusion of fragments from "alien" texts in the author's text. The ways of introducing "alien voices" can significantly differ "in verbal-stylistic design", and the forms of their interaction with the author's "voice" can vary "from direct literacy in transmission to malicious and deliberately parody distortion of another's word and slander against it" [2, p. 112].

Intertextual analysis of a literary text can be carried out from the standpoint of literary criticism, linguistics, psycholinguistics, linguoculturology. Linguistic analysis seems necessary at the initial stage of any type of intertextual analysis. At the same time, an integral linguistic theory of intertextuality has notdevelopedyet. Universal definitions of intertext and intertextuality have not been formulated either. The interest of domestic researchers in the linguistic approach in intertextual analysis is evidenced by the appearance of the works of N. N. Belozerova [3], N. V. Petrova [10], A.L. Troitskaya [14] and many others.

I.V. Arnold defines this phenomenon as the inclusion into the text the whole parts of other texts with a different subject of speech or their fragments in the form of quotes, reminiscences and allusions [1, p. 351], as well as texts of various sizes: from letters to inserted novels [8, p. 124].

The most common type of inclusion in the intertext is a quotation, which means the exact reproduction of a fragment of someone else's text with a link to the source, usually marked with quotation marks or highlighted graphically. N. Piege-Gro calls the quotation "an emblematic form of intertextuality", because it is a quote that allows you to observe directly how one text is included into another [12].

A more complex form of inclusion is allusion (from lat. Allusio– a hint, a joke), understood as a "stylistic device, a hint of a well-known historical, legendary or everyday fact. This fact creates a corresponding generalized subtext in speech, literary work, scientific work, etc."[7, p. 33].

Y. Lotman says about the fundamental difference between quotation and allusion: "Text allusion differs from citation in that the pretext elements in the text under consideration are dispersed and do not represent a holistic utterance, or in implicit form" [9, p. 38]. The researcher notes that "implicitness" is often considered as a defining property of allusion, therefore there is a tendency to use

this term only if some effort and special knowledge are needed to understand allusion [9, p. 38].

An allusion can function as a means of "an extended transfer of the properties and qualities of mythological, biblical, literary, historical characters and events to those which referred to in this statement" [11, p. 192].

Allusion is a verbal means by which the author can express his ideas in a more concise form, for this he seems to enclose them in a kind of shell. The reader's task is to see this shell in the text and to reveal the idea that is contained in it, that hidden information that it is fraught with. The reader may have numerous associations, but in order to determinecorrectly what the author has implied, a definite knowledge is needed. Precedent knowledge and ideas are stored in a cognitive base, which can be understood as "the totality of knowledge and ideas common to almost all members of the linguocultural community" [5, p. 98]. If the source of an allusion for a particular personality is the text and large or small fragments of it, then it should be well known to the wide environment of this personality, including its predecessors and contemporaries. An important source of information is the so-called "precedent texts": folklore, works of national literature of all genres, works of world classics, biblical texts, etc. Allusion as a stylistic tool, on the one hand, decorates the text, makes it expressive, witty;and on the other hand, it is an analysis of a number of works, which shows more fully reveal of the inner world of literary heroes [13, p. 39].

The object of research in this article is the "Space Trilogy" by C.S. Lewis. The subject of the research is various types of intertextual inclusions in the mentioned trilogy of the writer.

"Space trilogy" by C.S. Lewis contains an abundance of quotes and allusions to the works of ancient and modern literature. Various intertextual inclusions allow us to establish links with precedent texts, and, accordingly, to identify common themes between old and new texts. The philological education of the writer, of course, influenced his attitude to the selection of material for the trilogy. The author used some allusions unconsciously, perhaps, due to his erudition and that is especially difficult to identify them. Turning to different sources and comments allows us to identify several types of quotes and allusions in the novel under consideration.

"Stretched naked on his bed, a second Dana, he found it night by night more difficult to disbelieve in old astrology: almost he felt, wholly he imagined, "sweet influence"pouring or even stabbing into his surrendered body" [15, p. 28].

This example is a citation link to the work of the English writer John Milton (1608-1674) "Paradise Lost", where the underlined phrase (Ch.VII. p. 373-375) is taken from.

In the following context, the title of the work is also referred to an allusion link: "Again and again he felt that a suave and subtle Mephistopheles with red cloak and rapier and a feather in his cap, or even a sombre tragic Satan out of Paradise Lost" [16, p. 146].

Numerous references to John Milton's epic work "Paradise Lost" emphasize the strong similarity between the plot of the Cosmic Trilogy by C.S. Lewis and the

main theme of Milton's poem, where the theme of the book of Genesis develops about the fall of the first people, about the guilty sin – Satan and the expulsion of Adam and Eve from paradise. K.C. Lewis, obviously, is well acquainted with this work, maybe even offers his arrangement of "Paradise Lost", since the theme of the sin is one of the main themes in the trilogy.

References are made to the work of J. Milton "Paradise Lost" in another example, as well as to L. Carroll's poem "The Hunt for the Snark" (1876); Homer's poems "Iliad", "Odyssey"; Virgil's poem "Aeneid"; Finnish epos "Kalevala"; Old French epic poem "Song of Roland":

"He recited all that he could remember of the Iliad, the Odyssey, the Aeneid, the Chanson de Roland, Paradise Lost, the Kalevala, the Hunting of the Snark, and a rhyme about Germanic sound – laws which he had composed as a freshman" [16, p. 199]. "Iliad", "Odyssey", "Aeneid", "Song of Roland", "Lost Paradise", "Kalevala", "Hunting for Snark" – all these poems are united by their "epic" character and the duel of the main characters as a key moment in the story . Thanks to such intertextual connections, in the "Space Trilogy" the main character by name Rance also describes, like an epic hero fighting the evil.

"Older thinkers had been wiser when they named it simply the heavens – the heavens which declared the glory – the "happy climes that ly. Where day never shuts his eye Up in the broad fields of the sky".

He quoted Milton's words to himself lovingly, at this time and often [15, p. 102].

"It did not give the orgiastic and almost alarming pleasure of the gourds, but rather the specific pleasure of plain food – the delight of munching and being nourished, a "sober certainty of waking bliss" [16, p. 55].

The examplesare cited from the play by J. Milton "Comus" (1634). The evil spirit tries in vain to seduce a young Lady in the forest in this work. A young Lady firmly confronts all temptations and emerges victorious from the duel. The theme of Komus, the theme of the test of virtue, the rivalry between good and evil, is repeated in the Lewis's trilogy. The resemblance of Weston the Tempter to the evil spirit Comus and the Green Lady to Lady J. Milton is evident.

Through repetitions of the writer's name and the characters of his works in other examples, an allusion is explicated in the novels of HG Wells (1814-1946) "The War of the Worlds" (1898) and "The First Men in the Moon" (1901):

"They appealed away from the Wellsian fantasies to an earlier, almost an infantile, complex of fears" [15, p. 46].

"He remembered how H.G. Wells's Cavor had met his end on the Moon; also he felt shy"[15, p. 73]. "We think, in one mood, of Mr. Wells Martians (very unlike the real Malacandrians, by the bye), or his Selenites" [16, p. 9]."Selenites" – the name of the inhabitants of the moon, used by G. Wells (from the Greek."Selene" – the Moon).C. S. Lewis was influenced by G. Wells novels while writing his trilogy [4].

"He must work south along the roots of the mountains till he came to a road cut up between them" [14, p. 88]. The phrase was borrowed from the name of the tale of W. Morris "The roots of the mountains" (1890). Lewis himself admits that

W. Morris was a source of inspiration for his work [17, p. 122].

Another phrase is a quote from B. Shaw's play "Back to Methuselah: A Metabiological Pentateuch" (1921): "What lies in that future, beyond our present ken, passes imagination to conceive: it is enough for me that there is a Beyond" [15, p. 149]. The first part of the play is dedicated to the biblical story of the sin fall in the Garden of Eden. This theme is consonant with the plot of "The Space Trilogy".

"For the later stages of the adventure – well, it was Aristotle, long before Kipling, who taught us the formula, "That is another story" [15, p. 167]. A quote from the work of the English writer and poet R. Kipling (1865-1936) "Plain Tales from the Hills" (1888) may be used as a rhetorical device.

Through an allusion on the English poet J. Chaucer (1340-1400), the author tries to draw analogies with the description of fantastic creatures created by J. Chaucer. "Airish beasts" are mentioned in "The House of Fame" when describing a heavenly journey on the back of an eagle: "In fact, I have reasons for thinking that there are also irrational animals with the eldil type of body (you remember Chaucer's "airish beasts"?"[15, p. 181].

"I became a convinced believer in emergent evolution. All is one. The stuff of mind, the unconsciously purposive dynamism, is present from the very beginning" [16, p. 102]. This example cites the title of L. Morgan's (1852-1936) book, "Emergent Evolution", where he affirmed that mental and physical events do not develop according to Darwin's theory, but through sudden unpredictable emergent phenomena. "The next stage of emergent evolution, beckoning us forward, is God" [16, p. 102]. Perhaps Lewis was a supporter of this theory, or it was widely discussed in his time.

"Immediately his head, face, and shoulders were drenched with what seemed (in that warm world) an ice – cold shower bath, and his nostrils filled with a sharp, shrill, exquisite scent that somehow brought to his mind the verse in Pope, "Die of a rose in aromatic pain" [16, p. 52]. A. Pope (1158-1844) is an English poet who became primarily famous as a translator of Homer. This line is taken from the poetic philosophical treatise "Experience about man" (1833). The author is trying to describe the excess of new sensations with this quote, that Ransom can barely endure, as if the scent of a rose could kill him.

The following example is a quote from W. Shakespeare's "King Lear" III.4: "He had full opportunity to learn the falsity of the maxim that the Prince of Darkness is a gentleman" [16, p. 146].

Lewis refutes the Shakespearean phrase, exposing all the cunning and deceitfulness of the devil in Weston. None of the literary images is suitable for his description of the tempter: "Again and again he felt that a suave and subtle Mephistopheles with red cloak and rapier and a feather in his cap, or even a sombre tragic Satan out of Paradise Lost, would have been a welcome release from the thing he was actually doomed to watch" [16, p. 146].

"He tried to tell her that he'd seen this kind of "unselfishness"in action: to tell her of women making themselves sick with hunger rather than begin the meal before the man of the house returned, though they knew perfectly well that there

was nothing he disliked more; of mothers wearing themselves to a raveling to marry some daughter to a man whom she detested; of Agrippina and of Lady Macbeth"[16, p. 151]. In the context of the example, an allusion to the wife of the hero of the tragedy of W. Shakespeare "King Lear" is revealed. In an attempt to dissuade the Green Lady from the false self-sacrifice imposed on her by Inhumans, Ransom takes an example of Agrippina (the wife of the Roman emperor Claudius) and Lady Macbeth as examples of personal cruelty and treachery because of personal ambitions.

The following example is a quotation from the English poet W. Wordsworth, "Ode. Intimations of Immortality", IX ("Fallings from us, vanishings ...")" With a strange sense of "fallings from him, vanishings", he perceived that you might just as well call Perelandra, not Tellus, the center"[16, p. 165].

Another example mentions "The Battle of Maldon":

"Once he was actually astride the enemy's chest, squeezing its throat with both hands and – he found to his surprise – shouting a line out of The Battle of Maldon" [16, p. 187].The Battle of Maldon – the name of an ancient English poem, presumably of the 10[th]century, AD, which describes the battle between the Essex militia and the Vikings' invading England. The poem was well known in the circle of the "Inklings", to which Lewis had belonged.

In the example below, a quote from W. Shakespeare's "A Midsummer Night's Dream", IV.1: "He laughed aloud. "My hounds are bred out of the Spartan kind, so flew'd so sanded," he roared" [16, p. 151].

"She had always intended to continue her own career as a scholar after she was married: that was one of the reasons why they were to have no children, at any rate for a long time yet. Jane was not perhaps a very original thinker, and her plan had been to lay great stress on Donne's "triumphant vindication of the body" [18, p. 72]. J. Donne (1572-1631) is an English poet who enjoyed success during his lifetime, but was completely forgotten in subsequent centuries. Interest in him revived in the period between the world wars, when J. Donne became a real idol of critics and poets. Writing about or being influenced by Donne became fashionable at that time, so it is not surprising that Jane writes her dissertation specifically about Donne.

"And now for Donne. Let's see, where were we? The ambiguous passage at the end of Love's Alchymie" [18, p. 73]. "Love's Alchymie" – a poem from the collection of J. Donne's "Songs and Sonnets" (1631), where he speaks out against fans of Platonic love, likening them to alchemists who, despite all efforts, could not get gold from base metals; hence the idea of a "victorious justification of the flesh," which Jane wants to put in the foundation of her research.

"It's really wonderful," he said, "how the whole thing hangs together, even in a late version like Malory's You've noticed how there are two sets of characters? There's Guinevere and Launcelot and all those people in the center: all very courtly and nothing particularly British about them" [18, p. 92]. Sir Thomas Mallory, the author of Le Morte D'Arthur (1485), is the author of a collection of short stories about King Arthur. This book later became for many the main source for exploring the Arthurian epic. Ginevra, Lancelot are Arthurian characters. The

characters talk in the last part of the trilogy about how real the story of Arthur and the kingdom of Logris is. They find evidence of their ideas in literary epics about true Britain. On the pages of the novel, mythical characters such as Merlin literally come to life, which establishes a connection between the epic and reality.

"Our little household, or company, or society, or whatever you like to call it is run by a Mr. Fisher – King"[18, p. 134]. The Fisher King is a character in one of the legends of King Arthur.

"Then Layamon goes out of his way to tell you that the kind of being who fathered Merlin needn't have been bad after all. You remember: "There dwell in the sky many kinds of wights. Some of them are good, and some work evil." [18, p. 152]. Mentioned by C. S. Lewis, Lyamon is an English poet of the beginning of the 13th century, the author of the poem "Brutus" about Arthur and the Knights of the Round Table. There is an attempt to establish a connection between the epic and reality. The author is trying to rehabilitate the image of the wizard Merlin, referring to the works of Lyamon.

"It was like...like…yes, now she had it: it was like the garden in Peter Rabbit." [18, p. 184]. By repeating the character's name, the link to the book of the English children's writer Beatrice Potter "The Tale of Peter Rabbit" (1902) is updated. The author tries to associate with something fabulous, magical, comparing the garden with a familiar children's work.

"Something intolerably big, something from Brobdingnag, was pressing on her, was approaching, was almost in the room. She felt herself shrinking, suffocated, emptied of all power and virtue"[18, p. 215]. Brobdingnag is a land of giants described in Gulliver's Journey by J. Swift. Allusion is used to describe a sense of impending danger, fear.

"For it says in one line just what I feel about this waiting: Fool, All lies in a passion of patience, my lord's rule" [18, p. 219]. A quote from the poem of the English poet and writer Charles Williams (1886-1945) "Taliesin in Logris". Ch. Williams, along with C. S. Lewis and J. R. R. Tolkien, was a member of the Inkling Circle and had a great influence on their work. Taliesessin is a British poet of the 4th century, whose works, along with poems of later authors, were collected in the 13th century in Wales in the so-called"The Book of Taliesin". According to one legend, Taliessin was Merlin's last pupil: he sent him to study to Armorica (now Brittany) to St. Gildas; Taliesessin did not return.

The following example quotes from W. Shakespeare's tragedy "Romeo and Juliet":

"Or if there had ever arisen in him at some wiser moment the sense of "Beauty too rich for use, for earth too dear", he had put it away from him" [18, p. 267]. The author describes the feelings of the main characters using a famous love story.

In conclusion, we note that the intertextuality in "The Space trilogy" by C. S. Lewis is realized through quotations and allusions. Explicit quotes are marked with quotation marks in the text or by reference to the author. Implicit quotes and allusions cause associations in memory with well-known texts due to the repetitions of words and expressions. A significant proportion of intertextual

inclusions in the trilogy is occupied by references to works of English literature, epics and legends about the struggle between good and evil.

Quotations of their works by J. Milton, J. Chaucer, A. Pope, W. Shakespeare speak about the writer's deep knowledge in the field of British literature, references to the works of English science fiction writers such as G. Wells, J. MacDonald, J. R. R. Tolkien, indicate the influence of their works on the worldview of C.S. Lewis and on the prerequisites for writing a trilogy. Allusions to ancient sources emphasize the heroic image of the main character, Alvin Ransom, like the characters of ancient Greek epics.

Thus, intertextuality is a style-forming and meaning-generating category of the text that cannot be ignored while interpreting. Moreover, the intertextual analysis of the literary text not only deepens the understanding of the author's intent and his worldview, encoded in the text, but also has a certain pragmatic orientation, expressed in the profound impact on the reader as the recipient of the author's message through the text.

We can note that the ability to distinguish quotations and allusions is associated with the problem of intertextual competence of the reader. The perception of intertext is determined by the framework of the culture and language of the recipient. And so, for the reader from the slavonic-speaking linguistic-cultural community, some allusions from the trilogy C.S. Lewis is difficult to interpret due to the limited knowledge of UK culture and history.

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3.5. The Theatrical Code in Katherine Mansfield's Poetics

Akulova Nadiia

The European cultural awareness experienced a crucial change at the turn of the nineteenth and twentieth century. A prominent feature of the art of the day became cross-genre interaction. Visual media played a special role in this process. The development of photography, the optical discoveries of impressionists, and later the emergence of cinema, led to the emergence of the so-called subjective visuality. The defining feature of the epistemological space at the beginning of the last century, as noted by R. Chvalun, was the blurring of genre boundaries and, as a consequence, "the emergence of theatricality in the fields that correlate with theatre" [2]. The aesthetics and poetics of visibility became the defining factor for a new type of artistic thinking – the modernist thinking, – and modernism itself, according to N. Tishunina, appeared to be "theatrical in its own way" [7].

As an important phenomenon of man's external and internal life, the theatre has always occupied a special place in the worldview of Englishmen (see, for example, the research of N. Kalinina, O. Legg, N. Pevzner). Considering the above, it is quite natural to see an active tendency for theatricalization in the stories by Katherine Mansfield – one of the key figures in English modernism, whose prose, according to V. Novikova, "reflected all the philosophical searches of that era" [6, p. 266]. The best in the writer's creative work was created for the last five years of her short life: it is in the stories of 1918-1922, according to N. Mikhalska, "the peculiarity of the artistic style of Mansfield was revealed with the greatest power and completeness" [4, p. 160].

The problem of the stage-play worldview, actualized in the environment of English artists by a well-known Shakespearian formula, is unfolded mainly in terms of "psychological play-acting" (O. Legg) by the writer who was an unsurpassed master of psychological detail. According to K. Wheeler's observations, her characters, first, try on, and then apply masks, costumes, and makeup; the action takes place against different scenery, characters appear and disappear from the stage, etc. [8, p. 123]. However, in our opinion, the author's undoubted artistic achievement is her appeal to the poetic aspects of Melpomene's art, when the plastic visual code functions in the works as a meaning-forming category. Let us consider both aspects of Katherine Mansfield's literary theatricality in more detail.

As N. Quay notes, the writer "found a characteristic style of writing" in the long short story *Prelude* (1918) [3, p. 250]. Here, the external action gives way to emotional and sensual reflections, moody reactions of the characters. The author is interested in characterology as a means of uncovering the historically conditioned type of her contemporaries' behaviour, which is manifested in the seemingly invisible events of everyday life. Therefore, the pillars of the story development are the psychological motives and consequences of human actions. In many late works by Katherine Mansfield they are recognizable by theatricality as a form of social self-presentation of the individual. In such a way does demonstratively act

Beryl Fairfield from the aforementioned story, the thinking of the narrator in the story *Je ne parle pas Francais* (1918) is marked by cross-cutting theatricality, Jose Sheridan from the story *The Garden Party* (1921) is a skillful pretender, one can also mention the theatrical behavior of Rosemary Fell from the story *A Cup of Tea* (1922) and the like.

In these works, the characters' acting-like behaviour is mostly ascertained by the narrator, and often by the characters themselves, and it renders a pejorative modality: "I know that [...] I'm always acting apart. I'm never my real self for a moment". And plainly, plainly, she saw her false self running up and down the stairs, laughing a special trilling laugh if they had visitors, standing under the lamp if a man came to dinner, so that. He should see the light on her hair, pouting and pretending to be a little girl when she was asked to play the guitar. Why?" [5, p. 35]. The only exception is the story *Miss Brill* (1920), in which T. Alyoshina points out the "elements of dramatic text organization" [1, p. 232]. The metaphor of "All the world is a stage", which becomes the nucleus of modeling the artistic world of the work, is devoid of negative connotations, and the reader feels rather sympathy than condemnation for the former actress.

Although the theatre rarely becomes a theme in Katherine Mansfield's works, and her characters are usually not professional actors, the writer often resorts to theatrical reminiscences (for example, in the story *Bliss* (1918), Bertha Young's guests reminded her of a play by A. Chekhov) and to a specific stage vocabulary (play, performance, role, acting, scenery, scene, curtain, spectators, applause, etc.). In prose there are artists and dramatic elements such as remarks (*Je ne parle pas Francias*), gesture hyperbole (*A Cup of Tea*), mise-en-scene (*Miss Brill*), theatrical lighting (*Prelude*). "She also used mistaken identities, disguises, recognition scenes, Greek tragic-irony devices, and portrayed normal social relations as brutal encounters –as 'mere' performances, melodramas, games of power, and often horrifying deceits and deception", notes K. Wheeler [8, p. 123].

In her innovative search, sometimes even autonomously from the stage context, Katherine Mansfield also actively used the components of the play that the theatre had borrowed from other arts. At the same time, the writer "is not simply experimenting with form for the sake of form, – T. Alyoshina rightly points out, – her prose is far from avant-garde tendencies. By attracting external accessible to music, theatre, cinematography and painting techniques, she creates a new principle of the dimensional representation of human consciousness and psychology" [1, p. 225]. This is consistent with the theatrical aesthetics of the early twentieth century when the idea of the theatre as the art of psychological role-making became widespread.

Thus, the theatrical code in the poetics of Katherine Mansfield is introduced in the acting behaviour of characters, and owing to lexical markers and mechanisms of (re)creation of reality under the laws of theatrical action. Through the visualization of texts by scenes and pictures, the writer creates the illusion of being present at the play for her reader.

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CHAPTER 4
MULTICULTURAL EDUCATION IS A KEY COMPONENT OF HUMANIZING MODERN PROCESS OF TRAINING UNIVERSITY STUDENTS FOR PROFESSIONAL ACTIVITIES

4.1. Multicultural Education and its Importance for Society

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The problem of humanizing education is widely discussed in society. This problem was the subject of discussion for many authors (O. F. Losev, M.O. Berdyaev, F. Nietzsche and others). To date, humanitarian education is not sufficiently integrated into a pedagogical university. After all, humanitarian knowledge is necessary for the development of a coherent person. A holistic person implies a person possessing a humanistic world view that is open to other cultures and possesses knowledge of his culture. In this regard, the special significance acquires multicultural education. According to many scholars, polycultural education is "the formation of a person who is capable of active and effective livelihoods in a multinational and multicultural environment, which has a developed sense of understanding and respect for other cultures, the ability to live in peace and harmony with people of different nationalities, races, beliefs" [4, p. 5].

Analysis of research and publications. The problem of multicultural education is considered in the foreign concepts of P. Batelahan, V. Nicky, R. Henvey. Understanding the essence, goals, functions of multicultural education reflects the ideas of M. Roerich, M.O. Danilevsky, A. Toynbee, E. Mayler.

Significant contribution to the development of the problem of multicultural education was introduced by P.V Sysoev, a team of L.L. Suprunova, Z.O. Mal'kova, V.V. Makayev. Formation of the culture of students in the system of higher education is considered by E.V. Bondarevskaya, L.A. Volovich, Z.G. Nigmatov, P.P. Terekhov and others. The concept of education as a cultural process is developed by E.V. Bondarevskaya; The concept of linguistic multicultural education was developed by P.V Sisoyev. Very important are the ideas of P.F Kaptyreva on the interconnection of universal and national in pedagogy. In Ukraine, the problem of multicultural education was considered by I.F. Loszenova, L.V. Volyk, A.K Solodka, V.V. Boichenko and others.

Formulating the goals of the article. In the modern world and in modern conditions, when the pace of globalization, integration is increasing, the problem of tolerance, intolerance to each other becomes of great importance. UN, Council of Europe, UNESCO documents appeared to be an appropriate response to integration processes in world practice. These documents express thoughts about the need for a tolerant relationship between different cultures in relation to one another. At present, in the context of the development of international relations, there is a cultural exchange on the personal, national and international levels.

Therefore, culture of communication, the dialogue of cultures between different countries became very important.

In Ukraine, the problem of multiculturalism began to develop not so long ago, since the borders with other countries have not been opened so long ago, and we have the opportunity of multicultural development at the international level. This problem is very topical at the present stage, since there is an opportunity to exchange experience with colleagues from other countries. Nobody now will deny that knowledge of foreign languages, country studies, knowledge of the mentality of another people are simply necessary for successful intercultural communication. Therefore, it is so important to pay special attention to multicultural education right now.

Formulating the aims of the article: to reveal the essence of the concept of "multicultural education" and to show its significance for the society as a whole and for the person in particular in the era of globalization.

Presenting main material. At present, intensive integration processes are taking place in all spheres of human life.

These processes affect the scientific, cultural, economic, and political spheres of life. It is practically impossible to remain a person today without communicating with other cultures, nationalities. Therefore, it is important to be able to communicate, interact with representatives of different cultures. In this regard, we consider very important polycultural education, since the ultimate sense of multicultural education is a person, a student. Polycultural education prompted with the knowledge of a foreign culture and the analysis of the system of its own culture [1, p.16].

In order to talk about the essence of multicultural education, you need to understand the category of "culture". It is rather vague and complicated, as there are many definitions (over 500). Thus, in the Dictionary of Ozhegov, several definitions of the concept of "culture" are given: the first meaning is the set of human achievements in the industrial, social and mental aspects. The fifth meaning is high level of something, high development, ability. Cultural – located at a high level of culture, corresponding to it [7, p.304].

Culture is not inherited, that is, it is not inherited genetically, but is obtained in the process of education. Culture – a universal phenomenon in human life, human society does not exist without a culture determined for it. Culture is the product of people living together. In general, many scholars are engaged in various aspects of the category of "culture". Among them M.M. Bakhtin, M.O. Berdyaev, V. I. Solovyov, L.M. Gumilev, O. Spengler, K. Jung and others. According to R. Lado, culture is a structured system of simulated behavior for native speakers that do not extend its effect across the boundaries of cultures [6, p.90].

Very interesting model of R. Gibson's culture. It is represented as a cultural iceberg, where the upper part of the iceberg is visible and the lower part is not visible, although it exists and is more significant than the top. In the bottom part of the iceberg there is the mentality of the people (behavior, faith, perception, character). It is clear that for effective intercultural communication it is necessary to know the bottom of the iceberg, something that is hidden from the eyes. Because

each nation has its own peculiarities, it is necessary to study and adopt them, otherwise the dialogue of cultures will not take place. It is worth turning to the concept of "upbringing". Upbringing is a doctrine based on cultural values. "Education is one of the factors influenced by the development of the child. In education, especially in self-education, a person develops and strengthens inhibitory processes or increases the strength and dynamics of the nervous processes" [8, p.57].

The ideas of "multiculturalism" and multicultural education have been touched upon and developed by many prominent scholars of the past. For example, the great thinker Ya. A. Comenius in the XVI century developed the program "Panpedia". This is a universal education program for all mankind. The ideas of P. F. Kaptyrev brought a lot of interesting and new ideas in the concept of "multicultural education". His ideas relate to the relationship between national and universal in pedagogy. To national values of P.F. Kaptyrev referred to language and religion. In his understanding, the development of national values was the study of the native language. But at the same time, studying the native language was considered by them as an engagement in the universal values. So, P.F. Kaptyrev stressed developing pupils' national self-consciousness and universal humanity.

P. F. Kaptyrev believed that pedagogical activity was carried out on the basis of national consciousness, and then he was already seeking a universal human ideal. The scientist emphasized that in education, it is necessary to address not one nation, take better ideals and bring them into their national ideals. Thus, multicultural education should help to open up and prove to be the best human qualities, national consciousness and interethnic self-consciousness. This should bring about the convergence of cultures and peoples. The purpose of multicultural education is the upbringing of a universal person capable of active livelihoods in a multicultural environment.

Such a person must be fully developed, with high ethical ideals. He must respect other cultures.

What is a "national self-consciousness"? This definition represents the accumulation of feelings, ideas, views, knowledge, persistent perceptions about own and other people's cultures. A cultural person not only knows his culture, but also takes another culture. In this way, he has developed international tolerance, he respects and values another culture. Such a person is ready to compromise. It is not enough to just possess knowledge of other peoples, it is necessary to learn to understand and accept other cultural values.

G.D. Dmitriev defines multicultural education as a "way of opposing racism, xenophobia, ethnocentrism, hatred based on cultural differences" [2, p.34]. O.N. Dzhurinsky draws attention to the general goals of multicultural and international education. These goals are to understand other cultures, peoples, and civilizations and respect them; to understand the need for mutual understanding and cooperation among peoples [3, p.96].

M.M. Bakhtin in his works considers a person who develops in the process of interaction with other persons and simultaneously influences them. V.S. Bibler

believes that the more developed the national culture, the sooner it seeks for dialogue with other cultures. "Thus, the dialogue, according to Derrida, is a way of self-knowledge. Dialogue of different cultures is a way of self-consciousness of culture, which finds identity only in the presence of another, alien culture. But, as a journey to another culture, it is undoubtedly self-development and enrichment. Dialogue is necessary and gives real meaning to the existence of cultures, civilizations, which lose individuality in a vacuum" [5, p.154].

But the dialogue of cultures or intercultural communication can be successful with respect to tolerance. There are various ways to educate tolerance (familiarity with other cultures, discussions, story-role games, and so on). It is very important that such a training be done by a teacher who not only has knowledge of other cultures, but also develops a student's ability to take into account the particularities of other cultures.

Contrary to the notion of "tolerance" is the concept of "intolerance". The reason for intolerance is ignorance of one's and another's culture, and this narrows the outlook of the person and leads to a limitation of human development. To educate a multicultural person, one must adhere to the following tasks: the acquisition of knowledge about the culture of his people and other peoples; knowledge of the native language and foreign languages; knowledge of psychology, mentality and traditions. It should be emphasized that knowledge of foreign languages is a leading tool in multicultural education of a person.

Conclusions and perspectives of further exploration. Globalization has a great potential for education. On the one hand, there is a tremendous effect on the part of macro-civilizations. Such an influx exerts considerable pressure on the cultural values of small ethnic groups. But, on the other hand, the process of globalization carries qualitatively new changes in culture. This process can have a positive effect on changing the thinking of different cultures as people begin to understand other cultures better and notice not only differences but also the similarity between their culture and other cultures. That's why these conditions are so important for the education of a polycultural person. The policy of multicultural education is simply needed in the educational sphere of Ukraine.

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4.2. Formation of the Future Philologists' Intercultural Tolerance

TarasenkoTatiana

The modern socio-economic and cultural-political diversity of the world community poses an urgent problem of the formation of human tolerance for pedagogical science and practice. English is the main tool for intercultural communication, therefore, in the process of learning this language students have the greatest opportunities to form cross-cultural tolerance. Following the humanistic ideas, modern education is aimed at the formation of a personality realizing himself as a representative of a particular ethos and is ready to interact with other peoples and cultures. Since the language is considered an integral and essential part of the human culture, questions concerning the upbringing and educational potential of a foreign language is being argued by the modern educators. They consider a language to be the main means of communication and understanding the cultural heritage of the countries and peoples [1]. The main concept of modern foreign language education is the orientation toward cross-cultural aspect of language acquisition.

Most scientific schools consider *"tolerance"* as a sense of tolerance and respect for the culture and the opinions of other people, readiness to accept others as they are and interact with them on the basis of consent, but without prejudice to its own interests.The basis of tolerance is a positive image of the own cultural group with a positive value attitudes toward other ethnic groups. Tolerance allows a person the right to do what he wants, but not to the detriment of others [2].

Tolerance is not an innate quality of the individual, it is developing in the process of intercultural communication and assumes a reasonable flexibility, constant readiness for dialogue, equality of the communicating parties, the recognition of a different opinion, the uniqueness and value of the other person. Manifestations of tolerance in intercultural communication are relative. For example, Americans cannot understand why the Ukrainians suffer from poor living conditions, violation of consumer rights, the failure of the law by officials, domestic vandalism, violation of human rights. Ukrainians, in turn, wonder why Americans, who are exhibiting a high degree of tolerance towards sexual

minorities or some manifestation of religious hatred, do not allow an alternative point of view on women's rights, politics, etc.

In the context of cultural diversity and the growing number of contacts the problem of purposeful education of tolerance becomes actual. The basic educational principle is the principle of dialogue that allows to connect in the people' thinking and activities different, unjoinable cultures, forms of action, values and behaviors [3]. One of the goals of this education is to create conditions for integration into other cultures (exchanges, Erasmus) and the formation of skills of effective interaction with other cultures (European Parliament).

Formation of tolerant attitude towards foreign culture involves several steps:

1. General introduction to the culture of a country:

• awareness of the features of the alien and own (native) culture, which may affect the successful communication;

• search for opportunities to gain experience of intercultural interaction in a familiar environment, to feel really the peculiarities of this interaction, and cultural differences.

2. Language training:

• obligatory studying of language of the culture proposed for communication;

• the development of language skills through self-education (listening to audio, watching educational films, usage of Internet resources, reading newspapers and magazines, interviews with native speakers);

• accumulation of individual vocabulary required for the initial stage of cultural adaptation in a foreign culture;

• use of the obtained knowledge and skills of the language at every opportunity.

3. Specialized cultural training:

• collect and study information on the cultural uniqueness of the country;

• prepare for the inevitable culture shock;

• obtaining the necessary practical advice from people who are familiar with the culture of the country;

• obtain additional information about the country.

And don't forget: every culture, no matter how small it may be, has something to offer to the world.

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4.3. Formation of theFuture Philologist's Language Culture

At present, when the requirements for any specialist are increased, regardless of the sphere of his activity, the demand for an educated person possessing a certain cultural level and linguistic and cultural competence increases. The globalization of modern society demands the quality knowledge of foreign languages as a means of international communication. In this regard, in the field of education requirements for teaching foreign languages are increasing. Therefore, the formation of the language culture of the future teacher-philologist becomes an important aspect of higher pedagogical education.

Being the most important means of human communication and therefore social and national in nature, the language unites people, regulates their interpersonal and social interactions, coordinates their practical activities. The language ensures the accumulation, storage and reproduction of information, which is the result of the historical experience of the people and each individual person, forms the individual and social consciousness.

In general, language is the basis of culture. A language is a universal semiotic system, because all signs, including signs of the language itself, words, are assigned by means of words. Language equally applies to spiritual, physical, and material culture – as speech and thought activity, as a system of names, and as an complex of written works – manuscripts, printed books, and oral recordings on various media. Any work of man or the phenomenon of nature can be understood, interpreted and described solely by means of a word. But the language itself develops as culture develops – as a tool for learning and organizing people's activities [2].

The language culture a certain level of language development that reflects the accepted literary norms of a given language, the correct and adequate use of language units, language means that contribute to the accumulation and preservation of language experience.

However, language is a very broad and multidimensional concept, an asset of the whole society, and only a person with a high language culture will be able to convey all its diversity and meaning, using language as a means of intercultural communication.

Most scholars involved in social education at the present stage do not mention the linguistic culture of the individual as an instrument of social education, although it is precisely this that makes it possible for people to communicate effectively with the aim of transmitting positive social experience. According to the analysis of the functions of the language, such functions of language culture are determined: communicative, axiological, epistemological, educative, developing, regulatory and regulatory, reflective-corrective, evaluative-diagnostic, prognostic functions [1, p. 23].

Learning languages is, first of all, communication with the cultural values of another people, with history, literature, art; this is the discovery by every person of a new concept sphere. The process of learning foreign languages is the process of

forming the linguistic personality of a modern specialist and simply an educated person [4].

Contact with a different linguistic culture broadens the horizons of the young person's world outlook, encourages him to analyze the linguistic phenomena of the native and foreign languages. The internationalization of education, science, public life, the creation of a common European and world educational space require from modern young people serious intercultural communication skills and in-depth knowledge of foreign languages. The preparation of a philologist student implies the formation of his language culture as an integral part of the specialist's personality.

Language culture implies:

1) possession of cultural and language norms of the language;

2) the ability to selectcorrectly language means depending on the tasks of communication;

3) possession of oral and written genres of texts of various styles;

4) possession of all genres of speech necessary for successful learning and research activities;

5) speech skills in a professionally-oriented communication situation;

6) skills of public speaking, involving the possession of oratory;

7) the ability to conduct a dialogue with the maximum consideration of the addresseefactor [3].

Language culture in the process of socialization of the individual is formed on the basis of the appropriation by the concrete person of all the linguistic wealth created by the predecessors. In terms of learning a foreign language in educational institutions, the acquisition of a linguistic culture does not occur naturally through communication with native speakers, but with the help of various teaching methods. Group work, project activities, role-playing or business games, discussions, disputes help to create an active communicative environment that contributes to the development of an individual's language culture [5]. These educational forms and methods help to shape cultural and value orientations of people, since they imply their active interaction with each other and with the teacher, demandingtolerance in universal and moral terms in the intercultural communication.

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4.4. Translation as Act of Communication on the Verge of Cultures

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The formation of translation science as an independent discipline took place at the beginning of the second half of the 20th century. Originally, philologists expressed doubts about the reproducing possibility the national specifics of the original artistic features, historical, cultural, literary associations andso similar subtleties in translation. Known to linguists, uniqueness of the grammatical structure and vocabulary of each language made it possible to assert that it is impossible to realize the complete identity of the original text and the text of translation. It turned out that the practical activity, which was carried out for many centuries, proved theoretically impossible.

But serious objective and subjective factors were contributed to the formation of the science of translation. After the end of the Second World War, an information explosion with a high increase in the exchange of information between people took place. It was accompanied by a corresponding increase in the scale of translation activities around the world. The new types of translations appeared: synchronous translation, duplication of motion pictures, translation of TV shows and radio programs. In addition to a large number of books, in written form and orally, a huge number of materials is translated into the activities of various institutions, organizations and enterprises. The important role is played by an interpreter in a modern business environment. In the course of negotiations, he does not just translate from one language to another, but also creates an atmosphere of partnership and mutual understanding. The translator helps to reach people who speak different languages and who are representatives of different cultures.

New living conditions radically changed the task of training foreign language specialists. Today's society needs not only teachers and translators, but much more – specialists in international and intercultural communication. Intercultural communication has become important in many areas of human activity. It has been particularly acute in recent decades in the fields of economics, ecology and international politics.

Recently, the translation is considered as a form of communication and the study of the interaction of cultures in translation has become relevant (M. Bennett, T. Hrushevytska, V. Kabakchi, A. Kubriakova, V. Popkov, A. Sadokhin, O. Teilor, S. Ter-Minasova, L. Samovar, R. Porter).

Problems of communication between cultures and peoples are engaged intensively not only by philologists and translators. Literary critics, psychologists,

historians, sociologists and philosophers have been created centers for studying the interaction of cultures.

At the present stage, the task of mass training the professional translators in higher education institutions and the scale of translation activity made it necessary to study the phenomenon of translation comprehensively. There was a need to develop appropriate curricula and to make a qualitative change in translation activities.

The most difficult problem in learning active language skills is oral translation from the native language into foreign languages, where one needs to know the lexical compatibility of words in a foreign language, lexicography, communicative syntax and many other factors.

Traditional specialties of written translation, such as a literary or technical translator, are replenished with other specializations (translator-compiler of subtitles, translator-compiler of technical documentation, translator of advertising). Along with successive and simultaneous translations the following types of translation activities, such as a guide-translator and the translation of videoconferences, are developed [5, p. 137].

A large number of artistic works is translated all over the world. The main problems of an interpreter in artistic translation are related to the need to transfer the individual author's and aesthetic features of the original. Recently, informative ltranslations were published in terms of volume and significance: socio-political, scientific-technical, juridical, economic, and others. The difficulties of informative translation, mainly, have linguistic character.

For active use of language as a means of communication, it is not enough to know the meaning of words and rules of grammar. It is necessary to know as deeply as possible the world being studied. In other words, you need to know: 1) when to say, to whom, how, where and with whom; 2) how the authentic meaning / concept exists in the reality of the world being studied [6, p.28].

With introduction of TranslationTheory as a discipline it became apparent that the professional translator should understand the features of the foreign language structure, the logic of interaction of its elements and parts, as well as have a philological knowledge of the native language. But for the translator, it is important not onlyprofound knowledge of the foreign language, but also the culture of the country, the language of which it is studied. With regard to the problems with which he faces, the main difficulty lies in the fact that the owners of different languages often do not match the imagination of how accepted and as it is not accepted to speak. Therefore, the translation should be considered within the framework of the linguistic-cultural theory, since it is not only an act of interlingual communication, but also a phenomenon of intercultural communication. This is a synthesis of languages and cultures, which complicates the process of adequate interpretation.

In terms of the theory of intercultural communication, when translation combines not only two languages, but also two cultures, the situational context of communication is perceived as part of the cultural world.

Creating any text in his native language, the translator unknowingly relies on

his system of cultural values. In intercultural communication, the interlocutors belonging to different linguistic cultures decode the statement in different ways. This means that the communicative function of the language, involved in the transmission, reaches its goal not always or not in its entirety. Therefore, an adequate translator assumes not only the knowledge use of the native and foreign languages, but also takes into account the system of cultural values of the communication participants. From this we conclude that translation is not only a linguistic act, but also a cultural one. This is an act of communication on the verge of cultures.

According to A. D. Schweizer [7, p. 15], "the reflection of the social world in the process of interlingual communication is one of the essential sociolinguistic aspects of translation. In the translation there is a transfer of social realities of the original socio-cultural system through socially determined differentiation of language".

At present, translation studies recognize the special significance of culture and cultural approach to translation. The fact is recognized, that translation plays an important role in the intercultural rapprochement of people and nations. It is a simultaneous condition of interlanguage communication and integration of cultures into a single world culture. The translation serves as a means of intercultural contact: in translation process, the interaction of cultures involves familiarizing listeners or readers with the facts that are inherent in the alien culture, in order to educate respect for other cultures and expand their horizons.

The language of everyday communication is most commonly used. It developed with the culture of a certain people and functions in an inseparable connection with its culture. The development of language determines culture itself, because language is a part of culture. Language forms all realities and cultural-predetermined phenomena.

Let us consider the term "culture" and determine why culture is an important factor in translation.

The term "culture" ismeaningful, but we choose the closest meaning of the word in relation to its ethnographic and anthropological content.

"Culture is a set of material and spiritual values created by mankind during its history" [3, p. 394].

In English, when the word "culture" is used, the word "beliefs" and the phrase "the way of life" are also used[2].

Thus, language is a mirror of culture, which reflects not only the real world around man, the real conditions of his life, but also the national character of the people, their mentality, social consciousness, customs, traditions, way of life, morals, worldview, system of values, vision of the world. Language is a treasury of culture and preserves cultural values in grammar, vocabulary, folklore, sayings, proverbs, idioms, fiction and forms of oral and written language. Together with language, people assimilate the generalized cultural experience of previous generations, because the personality of a person, as a native speaker, is formed by language. The human mentality, its vision of the world and the attitude towards people is also shaped by language.

The need to study the interconnection of languages and cultures is beyond doubt. The specificity of our social consciousness and the conflict of cultures can only be understood beyond the limits of our culture. Cultural barrier is much more unpleasant and dangerous than language one, because cultural mistakes are usually perceived more painfully than languagemistakes. Difference between cultures can not be generalized by concluding them in clear rules. For the most part, native speakers condescend to the language mistakes of foreigners, but cultural mistakes usually produce a negative impression on them, and they do not forgive them so easily [4, p. 45].

The conflict of cultures is laid even in the very word "foreign", that is, from other lands, because culture not from other lands, but the native one simultaneously unites people and separates them from other foreign cultures. Native culture is "a noteless fence" that protects the national identity of the people. It is a shield that separates from other cultures and peoples. In this way, the whole world is divided into native people, united by culture and language, and into foreigners who do not know their culture and language. The fact that English for various socio-historical reasons has become the main means of international communication has not only brought the enormous economic and political benefits to the English-speaking world, but also stripped Britain of the shield: made its culture open to all mankind. This is a paradox, because there is a national love of the English to the closure –"my home is my fortress". Through the English language, all their national home was opened.

Examples of culture collisions are obvious, for example, a simple gift of a souvenir or flowers at a meeting of a foreign guest in our country. Such a "gift" conflict often spoils business or personal relationship. In Ukraine presents, flowers, souvenirs are given much more often and generously than in Europe. Usually, guests from the West perceive it not as hospitality, but as an attempt to bribe in business relationships. For Ukrainians who keep the traditions of their culture, this behavior of the guests is offensive.

The conflict of cultures is manifested most clearly in the vocabulary, because it is this layer of language, through lexical meaning, has a direct output into out of speech reality, in the real world [6, p. 34]. With the use of a word that is equivalent to a native one, one must be very careful, because it is a notion. A notion is understood by the object or phenomenon of the world reality, and this is another world of a country that is alien to you. It is necessary to pay special attention to the use of vocabulary, because it is in the speech process that the problem of the cultural component, the cultural barrier, the presence of cultural background knowledge about the world being studied is very acute. In fact, in order to find out or recognize the meaning of a word in the text, you need to know not only the actual meaning of the word, but as much as possible about the concept of the subject, what is behind the word, its place and functions in the country where the language is used as a real means of communication.

It is clear that practical lessons in translation are impossible without knowledge of the fundamentals of the translation theory, especially those sections of it, which deals with the types of lexical and grammatical transformations in

translation. The main study goal at the stage of teaching the translation theory is to master the elementary techniques of such transformations, taking into account the variety of text, style, culturological factor. For the sample, we take lexical units of business style, everyday vocabulary, technical terms and we will follow the general patterns of translation. The introduction of these examples will provide a general mechanism for translation.

During translation, there is contact between two languages and the collision of two cultures. For an example, let us take an elementary greeting. When translating an oral greeting or business letter from English into Ukrainian, the English form of treatment is "Dear Sir". For the Ukrainian business style, this wording is not natural, but due to the greater tolerance of Ukrainian culture to foreign borrowings, it is acceptable in the translation, although it gives the greetings a slight shade of irony. Consequently, the translator has the opportunity to maneuver when choosing from two correspondences and choose the one that is acceptable in this situation.

Almost all mistakes are due to the fact that we seek to translate English words, phrases, sentences into Ukrainian words, phrases, sentences. It is not possible to translate words, phrases, sentences in isolation, that is, to translate literally because, as a rule, individual words have no meanings.

Here is a simple example with the word "table", which ismeaningful. A table for eating – a piece of furniture, a passport table and a table of findings – institutions, a table without salt – a diet, a table of the ancient prince – a city. The word "boarding house" and "milling machine table" are also meaningful. Therefore, the Ukrainian word "стіл" in various cases corresponds to a number of words in the English language: table, room, bureau, office, department, capital, board, throne, accommodation, court , ration, meal, dietary cookery, course, etc. From the given example we see that it is impossible to translate the Ukrainian word "стіл"only into the English word "table"[1].

If we look up in a dictionary, you can find words with more than 40 equivalents in another language. For an example, consider the meaning of the word "get":

- •to receive (get letters);
- •to earn (get a living);
- •to catch (get an illness);
- •to buy (get a new coat);
- •to win (get glory);
- •to bring (get a chair);
- •to arrive (get to a city);
- •to puzzle (the answer gets me);
- •to eat (go and get dinner);
- •to have (have got a sister) [1].

In more stable combinations, the word "get" can not be replaced by another word, since such a combination becomes equivalent to one word. For example: *get angry, get old, get wet.*

Here are some examples of the seemingly simplest and unambiguous words

of everyday language as technical terms gaining totally unexpected meaning: *a horse* – a wheeled vehicle that is used to draw trains along rail tracks; *a pig* – a crosspiece; the product of the first operation in a very long process required in iron (or steel production); *a fly* – a balance wheel (engineering);*agoose*(pl. gooses)– a tailor's pressing iron with a long curved handle; a *monkey* – a hammer head (a striker).

It is a little easier if you take separate words, but if you consider them in combination, there is the impossibility of translating the phrase in isolation from the context. Context is what makes a word or sentence unambiguous. Context can be not only verbal environment, but also the real situation. Of course, the more interconnected words are used to express a concept, the more precisely this concept must be expressed. However, many phrases and combinations can have direct and figurative sense and therefore express different concepts. *Hot air* can denote both "hot air" and "chatter".

Consequently, it is important to keep in mind that the words do not have clearly expressed meanings. In the translation process, the word is not perceived in isolation. It "lives its life" only in speech, in statement context. Depending on the context, a separate word can be translated by a phrase, a semantic group, or even an entire sentence, if there is no equivalent in the corresponding language.

According to S. Ter-Minasova [6, p. 40], "the word reflects not the object of reality itself, but such a vision, which the bearer of language imposes on existing representations in his mind. The concept is formed at the level of generalizations of the main features that form this concept, and therefore is a distraction from specific features, abstraction". In different nations, the path from the real world to the concept and further to the verbal expression is different. This is due to difference in geography, history, peculiarities of people's life and the difference in the development of their social consciousness. Since our consciousness is conditioned by customs, way of life, traditions, that is, all that we call culture in the broad, ethnographic sense, then the language reflects reality not directly, but from the real world to thinking and from thinking to language.

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Нові перспективи в англійській філології та навчання англійській мові

Колективна монографія