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On the Object of Philosophy: from Being to Reality

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Abstract

The article under consideration shows wrongfulness of deriving contents of philosophy and its ontological bases by opposition between the so-called principles of materialism and idealism. The author regards methodological base of a positive resolution to the problem to be less in wrongfulness of synonymy between concepts of Being and Reality than necessity of their distinguishing due to discrepancy of cognitive objects represented thereby. The article states the problem of possibility / impossibility of institutionalizing philosophy as original universal (single) knowledge and makes an attempt to justify needs for creating methodology to understand reasons that prevent philosophy from being established as systemic knowledge about Reality due to human (creative) activity inherent therein.

Keywords: Being, Reality, object, philosophy, ontology, materialism, idealism, entity.

Few would object that thinking, or rather philosophizing, is an essential human characteristic and thus has bases shared by everyone. It is also obvious that all the peoples of the mythological period with any philosophy had common themes, problems, plots, and matching notional results of thinking but expressed according to their mentality and culture. So why hasn't single universal philosophical knowledge been formed yet? Is it theoretically possible?

Most philosophers do not consider the latter issue or give vague answers in their reasonings thus virtually reducing philosophy to an art form, a science of values (Baden School), and pluralism of postnonclassical science. However, it should be noted that these are professionals who think and make conclusions in this way and thus virtually ignore mythological repetition as well as create philosophical movements that go beyond separate peoples. The most illustrative in this regard are philosophical systems of Democritus and Plato, Thomas Aquinas and John Berkeley, Hegel and Marx. Among the modern there are, for example, existentialism, hermeneutics, postpositivism. But at the same time in teachings of all the philosophers reasonings about the World, being, and reality not only simply exist but also act as initial objects and basic concepts thereof. However, since antiquity some have imagined the World and being on the whole as something external with humanity existing wherein and understanding therein. Others argue that reality is either own, or personal being or provided by some certain superhuman spiritual power. In the 21^{st} century division into materialism and idealism is still present but philosophy, especially of subjectivist movement, is actually scattered among multiple aforementioned teachings. However, attempts to somehow integrate principles which are considered materialist or idealist also have a long albeit implicit history starting from Aristotle's unity of form and matter. At the same time it should be noted that of significant value for the given approach is his interpretation of matter in which it is impossible to say something definite about it.

The article proposes the thesis that during three millennia neither materialism nor idealism proved to be false or delusional on the whole since each teaching of these philosophical movements includes elements of universal knowledge as well as objective character and truth. When considering the history of philosophy as well as modern teachings from this perspective it should be acknowledged that each has some positive content. But it should be also taken into account that each present “philosophy” includes absolutization, errors, and fallacies. But this is hardly a paradox. The thing is in original, or rather unusual specific character of philosophy among all other forms of human knowledge, a large part of its beginnings as well as ways and methods of establishing their truth. There is a single answer to the abovementioned issues: opposition between materialism and idealism leads to plurality of philosophical teachings since objects of their cognition are polysemantic and relative given that interpretation of the object of philosophy requires a different, modern reflection [1]. This very fact influences, firstly, specific character of philosophical cognition that distinguishes it from all other forms thereof. Secondly, bases for reasonings about the object of philosophy currently used in philosophical discourse do not allow to understand positives and fallacies of philosophical materialism and idealism.

Any knowledge represents knowledge about a researcher as a cognizing person singling out certain “something” as finite with its own properties. In this case a cognizing person is the subject while what he or she cognizes is the object. But since formation of nonclassical science and obviously within postnonclassical one, the object has not been conceived without the influence of the subject. Specific character of the object of philosophy is that “de facto” the world and being have no sensible boundaries (for example, Cosmos, Logos, God) and correspondingly no perceived form of elements as opposed to objects of natural science. The object of philosophy is an infinite World (nature, universe, cosmos) as well as a person and the society in their unity as a special integrity. And since cognition of “no form” is impossible, the object of philosophy is always institutionalized in one way or another by the authors as actuality in the form of being as well as natural or social reality. Therefore, there is variety of bases for formulating both being and reality. Finally, an exclusive feature of philosophy lies in another specific characteristic of the phenomenon of being as an object of cognition: while it is possible with the object of natural science, from the object of philosophy it is impossible to eliminate the subject in the form of a researcher and humanity as factors and phenomena of actualizing reality, and therefore, consciousness and activity cannot be removed from reality. That is why for philosophy human knowledge and human activity are actually equal properties of reality along with physical, chemical, and other material ones. It all determines essential basic components of the structure of philosophical knowledge: teaching about entity (ontology), teaching about cognition and truth (gnoseology), and teaching about a person and the society (social philosophy).

At present, the situation is aggravated by different approaches and definitions among followers of both idealism and materialism. It is sufficient to just compare positivism with existentialism, Kant with Hegel, Feuerbach with Marx, Marxism of its founders with “dialectical and historical materialism” of its supporters' discussions on the object of philosophy in the 1960s and 1980s” [2].

Plurality of teachings and movements exist partly due to the fact that for a long time before modern era philosophy beginning with ancient natural philosophy was not relying on natural science but rather sought to reify and naturalize philosophical concepts and truths, transfer the logos to an interpretation of nature and that of the World to natural knowledge, the very being. In fact, Heraclitus, Parmenides, Pythagoras, Democritus and Plato can be examined in such way. And only in Cartesian mechanical philosophy the latter depended on truths of natural science. This is one thing. But the other is more important.

In the past and at present plurality of philosophical movements has been provoked by absolutization of one, often true, principle or judgment. At the same time philosophy schools and movements become alternate. In fact, fire, number, idea, and atom of the ancients were nothing else then absolutization of “beginnings” transferred within certain world outlooks on all forms of knowledge and objects thereof. Many decades after Descartes it took an attempt of Comte, Marx and Engels to raise the status of natural science in front of philosophy before the latter started to be based on data of natural science and findings of both natural and now humanitarian science. The thing is in original character of philosophy among all other forms of human knowledge, in large part of its own beginnings as well as aforementioned ways and methods of establishing truth thereof. By the way, it was repeatedly pointed out even within the framework of Marxism [3].

Specific character of philosophy lies already in the fact that any problem in its any area from interpretation of the object, structure, and tools to essence of a person and meaning of life is within the orbit of reflectivity. However, absolutization of this fact is at the basis of the findings about artificial character of philosophical knowledge and its axiological essence. While claiming universality of their ideas and judgements, philosophers in any case treat a system they consider limit as the object of philosophy: The World not as formally the whole and not as impersonal “something” but such Universe that includes a personality, the society, and humanity with all their manufactured goods. In philosophy, it is a fundamental factor and a divergence point that differentiates its movements and schools due to transforming the object from “something” into the object of reality. Strictly speaking, it means that philosophical knowledge is distinguished from natural science and any other form of humanitarian knowledge by the fact that a philosopher ceases to be precisely a philosopher when stepping onto the path of researching the object “just as it is”, or “per se”. There is no such object for philosophy.

Formally, it is an old problem that also laid foundations not only for division into materialism and idealism but also plurality of philosophical teachings and movements. Therefore, it is worth to consider correspondingly Marx' famous point: “the main disadvantage of all the preceding materialism (including even Feuerbach's one) is in the fact that object, reality, sensuality are taken only in the form of the object or sight but not subjectively as sensuous human activity, practice” [4, p. 102]. In fact, it is a judgment on approximation, or rather, not about opposition between materialism and idealism. Another thing is how seriously it was perceived. It often leads to conclusions about philosophical knowledge as the one carrying individual understanding of the World and even about axiological nature of philosophy in general.

The concept of being in philosophy is one of the oldest ones. At the same time being is opposed to nonbeing (Parmenides). In the history of philosophy there were repeated discussions about presence or absence of “nonbeing”. In its wider meaning being was interpreted as comprehensive reality, but is herein regarded as a finite general notion of existence, the World, and entity on the whole. Then all the concrete forms of life, such as stars, plants, animals, and people would arise from nonbeing to become present actual being. Although there are other views. Heidegger, for example, opposed entity to being lying in the foundations and beyond entity (that is supported by the author), i. e. rejects matching being with entity. But a positive conclusion was not made because of the same reason: those who share materialism views do not differentiate greatly between being and entity that can be considered by their opponents as inconsistency of the famous philosopher.

It is symptomatic to logically conclude that being of entity at some time comes to an end and goes back into nonbeing while losing such form of reality. In materialism, all the forms of being have matter as their limit base, so the philosophical concept of "being" refers to an objective world that exists independent of consciousness as a certain limit material object. But then it has no place for a person, subjectivity, consciousness, and a creative beginning. However, absolutizing presence of not just a subject, but a creative beginning in Being leads to either theology or both forms of idealism. Thus, another conclusion should be drawn that only significant distinguishing between being and reality allows to understand that reality is not "some" reality but "our", or "my" reality. Also, the efficient cause of a changing picture of the world and reality itself is less "causa sui" than activity of "I", and "us", or, in other words, an individual, the society, or humanity.

Within entity, or reality, "something" is in fact determined by a person, humanity, or activity as a creative cause. However, the difference is in different perception of being. In idealism, determination is always carried out by movement of spirit, form, consciousness, and that is why reality was considered as nothing more than conscious reality. But for supporters of materialism such as Democritus and Spinoza, self-movement was an essential characteristic of nature.

Contradiction between the main movements of philosophy are actually virtual. It arose and exists because of conversations about cognition of different objects: some refer to being using the concept of reality while others, on the contrary, discuss reality as entity using the term Being. But the thing is not in terms. After all, the thing is that both unconsciously do not match being with reality. Could Socrates refer not to reality by stating that “only knowable can be the object of knowledge”? Or could Spinoza refer not to being by saying that “nature is eternal present with no past or future”?

But even at present for some reality is opposed to probability whereas for others it is conscious being. But now there are bases to specify that probability is an attribute of reality and not being while reality is not conscious being but only a special part thereof. These are fundamentally different and unique objects, so hereinafter it is advisable to write such concepts with a capital letter.

Being is not realized at all as it exists eternally, and any probability is senseless for it. We, humanity, or a personality can delve into Being only in a “cocoon” of Reality while creating, changing, and expanding the latter by our cognitive and practical activity. Figuratively, Reality appears as a (scientific) picture of Being constantly appended and rewritten by an individual, or humanity whilst education and technology of human activity are developing. Only Reality has the three following global components (parts): humanity (the society, a person), nature and cosmos. It should be understood that Reality does not exist without a person, or the subject. However, Being as a problem and a research object does not exist without Reality since various forms of aliens are eternal and transcendent within Being as Cosmos whereas Reality is always concrete and nothing more than a separate, although specific and limit to us, me, or humanity object which is changing but always finite in space and time. In contrast to Being, Reality has dimension, form, content, and regularities as machinery of its development.

The stated above allows to more efficiently interpret views of philosophers and note causes of absolutization and fallacies, e. g. “The material world exists in itself”, “The World has neither beginning nor end”, “Matter always has some form”, “In wildlife, species are a result of transition from less adapted organisms to more adopted ones”, and other such “eternal” truths. The first two judgements are actually true in relation to interpretation of Being but false in relation to Reality. The last two are unrelated to Being (false), but true in relation to Reality.

Idealism exists not because of recognizing the will, feeling, the subject, and spirit as a “beginning” of the world. It is caused by considering Being and Reality synonyms with personifying some independently active factor either as the only (single) objective beginning (Platonic idealism, Hegel's Absolute idealism, or religious God) or as a personal begining in subjective idealism. Materialism actually does not distinguish strictly between Being and Reality and therefore rightfully removes a creative subject from Being thus bringing a fallacy into philosophy by eliminating the subject from the object of philosophical cognition which is Reality and in fact also making being and reality synonyms. In fact, the principle of philosophy is not in opposition between idealism and materialism or in “primary being and derived consciousness” or vice versa but in primary Being and derived Reality. Reality comprises practicability, creativity, the sublime, spirit, and a creator: a personality, the society, and humanity.

Strictly speaking, Reality is the problem of entity where activity factors are represented by subjects as carriers of activity in a world of objects: natural things, social formations, and objects of needs. Reality does not presuppose but confirms presence of the subject and its activity therein. Reality as a special state on the basis of Being is formed, changed and formulated by activity of humanity, or its subjects.

There can be no abyss between Being and Reality. There is no Reality without Being since Reality itself is (“floating”) in Being while also containing the phenomenon of Being therein. All “new” discovered by us is in one way or another connected to Being, and defining essence of things and subjects of Reality results from human activity. Hence Reality is a not a chaotic multitude of objects but just the opposite, systemic unity of things, images, objects, and knowledge.

Only Reality has the beginning and the history, the present and the future (as well the past). Being has neither beginning nor end and no history! Being has neither boundaries nor a horizon while Reality possesses both. Hence it is logical that although Reality of earthlings is other than that of “Martians” or any other aliens, the core of natural science and philosophy in all advanced civilizations in the galaxy should be similar, if not identical. People of the Earth are only at the very beginning on the way to it.

In conclusion to the above said, philosophy can be interpreted as not only knowledge of beginnings and the universal in Reality but identified with it. Philosophy should be considered as knowledge of Reality, a developing limit system of integrity in the infinite and timeless Being and humanity as a cause and driving force of development of Reality. Reality itself is perceived as a changing and evolving world of objects, subjects and results of their activity, a systemic unity of things, images, objects, and knowledge as products of activity of subjects and generated by their needs. It should be also stated that one can confidently assume that in the past many philosophers obviously intuitively understood necessity of distinguishing between Being and Reality and importance of their interpretation both in terms of ontological and metaphysical principles. And following our distinguishing between Being and Reality, it can be argued that such guesses were also present in "spontaneous materialism" of the ancient time (including Ancient Eastern Philosophy) and was more explicit in Aristotle, Kant, Hegel, and Marxism. But for the most part emphasizing a problem one can agree with neither of them except with Kant to a certain extent. He was the closest to the point with his apriorism and agnosticism.

References

1. For details see V. O. Bernatsky, "Onthology: being or reasoning about reality?" in *Bulletin of Omsk Academy for the Humanities,* 5 (2000), 6-14, in Russian.

2. See, for example, *Historical materialism* (Moscow, 1965), in Russian; *Marxist-Leninist Philosophy* (Moscow, 1969), in Russian; *Fundamentals of Philosophy* (Moscow, 1988), in Russian.

3. A famous instruction by V. I. Lenin, "Materialism and Empirio-criticism" in *Collected Works* (vol. 18), 148, in Russian. A. F. Losev writes about the same: "..materialism

and idealism are just necessary limit opposing views of philosophical inquiry that can be very rarely found in their pure form but without any doubt are criteria for assessing all intermediate links between them.” (A. F. Losev, *Plato and his epoch* (Moscow, 1979), 9, in Russian.

4. Marx and Engels, *Feuerbach. Opposition of the Materialist and Idealist Outlook* (Moscow, 1966), in Russian,

On Necessity of Consideration of the Issue "Did Russian Cosmism Exist?" in the Context of the Issue "Did Russian Philosophy Exist as a Whole?"

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Abstract

The article under consideration reveals relation of criticism of a philosophical status of such a movement as Russian cosmism to critical attitude towards ideas of "Unity", "collegiality", "transformation and salvation of humanity", etc. (as well as towards a metaphorical and often religious form of expressing thereof). Since these ideas precisely in such form are central to Russian philosophy as a whole, there is an alternative whether to recognize variability of philosophism standards so that what is traditionally called "Russian philosophy" including, inter alia, Russian cosmism can be recognized as a specific form of philosophical knowledge (the author proceeding from this viewpoint) or recognize Western philosophy as the only standard of the latter, thus logically arguing that Russian cosmism as an essentially philosophical movement did not exist as well as most movements of Russian philosophy as a whole which leads to absurdity.

Keywords: criticism of Russian cosmism, originality of Russian philosophy, "Unity", "collegiality", "god-seeking".

In the previous publications in "IntellectualArchive" journal, heuristic (i. e. contributing to scientific research, from the Greek "eurēka!" meaning "I have found it!") and humanistic potential of such philosophical movement as Russian cosmism (for its detailed description and a list of representatives see [1]) have been already discussed. In particular, the point that its *variant of interaction between scientific and non-scientific knowledge* (philosophical and religious as well as near-scientific) *in many respects helped to anticipate some ideas of modern science has been substantiated.* Moreover, *critical assessments of a scientific component of Russian cosmism* repeated in Russian and Western publications were considered as indirect arguments in favor of a heuristic nature of such variant of interaction defined by the principle of open rationality (see [1]). However, it should be recognized that not all negative characteristics of Russian cosmism, and in the first place denial of its existence as a philosophical movement (!) may be “neutralized” in such way. It leads to paradoxes, e. g. in the author's thesis defended 9 years ago with one section devoted to Russian cosmism received the following contradictory comments by different reviewers. One of them criticized that almost half of the section was devoted to substantiating existence of the movement that was not required. On the contrary, another one considered that the very existence of Russian cosmism had not been proven by the author. Such contradiction is regularly reproduced in Russian publications, e. g. in a preface of a compilation titled “Philosophy of Russian cosmism” (1996) prepared by the Institute of Philosophy of the Russian Academy of Sciences (i. e. an academic publication) an editor described Russian cosmism as “a philosophical movement of Russian culture rich in tradition... (however – M. P.) some people abroad and in our country *dispute this idea and doubt the very existence of such a movement*” [2, p. 3]. Another compilation titled “Strategy for Survival: Cosmism and Ecology” (2013) discussed the issue “But was there a Russian Cosmic boy at all?” [3. p. 180] (which is a paraphrase of a quote “But was there a boy at all?” from “The Life of Klim Samgin” by Maxim Gorky). There are other examples but in order to detect causes of such tradition it's best to address the most consistent and at the same the first exponents thereof, M. Hagemeister and N. K. Gavryushin. The latter in his article distinctive titled “But was there ‘Russian Cosmism’ at all?” (1993) considered the movement in question as “a phenomenon of our scientific and religious consciousness, for many decades whacked in the tenets of external and internal censorship and finding the most sophisticated ways to coordinate the incompatible” [4, p. 104]. Hence, since “the Trojan horse of our religious and philosophical dissidence... needed a conceptual attire” [4, p. 104], *the so-called “Russian Cosmism” became such “disguise”* (it should be noted for English-speaking readers that dissidence was a political anti-Soviet movement in the USSR, and, in the author's opinion, N. K. Gavryushin did not provide a convincing answer why the concept of *“Cosmism”* was chosen as its “disguise”). As a result, as N. K. Gavryushin noted, “an army concealed in a horse (i. e. ‘the Trojan horse’ called *‘Russian Cosmism’* – M. P.) was of a rather mixed composition including Christians, theosophists, and technocrats with no confessional beliefs united only by the pursuit of defending their understanding of freedom under the oppression by a totalitarian ideological violence" [4, p. 104]. An ideological nature of such argument provides ground to agree with the following assessment thereof by A. P. Ogurtsov: "One can assume that a style and an image of 'the Trojan horse' and 'analysis' of phenomena of social consciousness of dissidence with the help of ideological clichés... are inspired by the propaganda machine of the Communist Party" [2, p. 3]. It should be added that it was the one N. K. Gavryushin aimed to criticize. But above all in order to understand his logic it is necessary to consider how he was influenced by Marburg University's Professor M. Hagemeister recognized N. K. Gavryushin by stating: "The issue (of existence of Russian cosmism - M. P) I dealt with before, reappeared in front of me in a conversation with M. Hagemeister held in Moscow in March of 1993..." [4, p. 104]. The latter argued that the movement in question "never existed since there had not been a living tradition and continuity in development of ideas" [4, p. 104]. M. Hagemeister himself in an interview given in 1995 said: "I have been very engaged in Russian Cosmism. And I dare say that this phenomenon is quite parallel to the 'New Age' thought" [5, p. 61] (To understand M. Hagemeister's sarcasm it should be explained that the New Age movement was engaged in "vague religious and mystic searches inherent to an amorphous god-seeking environment and religious searches within youth counterculture and some alternative movements" [6, p. 29-30]). Moreover, according to M. Hagemeister, Russian Cosmism was "a pure invention of the late Soviet period" [5, p. 61], since as a united movement it "never existed: V. I. Vernadsky had absolutely no idea about N. F. Fyodorov, and K. E. Tsiolkovsky never knew V. I. Vernadsky, but they all appeared to be artificially united in 'some typically Russian philosophy of the 21^{st} century' with great pretensions to become a new global philosophy of integrity that was capable of solving problems of survival of humanity" [5, p. 61]. For this article it is important to note that M. Hagemeister did not only dispassionately state it as a normal fact from the history of philosophy, but showed a clearly negative emotional attitude to "vague prophecy-like formations" trying to "impose recipes of 'the righteous life' on the society” [5, p. 62]. Or, as he pointed out even more categorically in his another report, “it is yet another Russian doctrine that *threatens to save the world*” [7, p. 45]. The title of the report is very distinctive: *“Is Russian Cosmism an Anachronism or ‘Philosophy of the Future’*?” (1993). In order to prove that Russian Cosmism was indeed *an anachronism with no future*, M. Hagemeister named an idea of “god-building, self-deification of humanity and attributing divine functions and qualities such as omnipotence, omnipresence, and immortality thereof” [7, p. 44] as one of its main ideas. Moreover, in Russian cosmism “God is substituted for people” [7, p. 44], and such “a pseudoscientific religion of Übermensch replaces discredited Western materialistic communism” [7, p. 45]. Hence it is logical that such arguments in the West “resonate... not with professional philosophers, but... with people looking for a ‘new world outlook’... Anthroposophists or Christian sectarians” [5, p. 62]. It should be also noted that of crucial importance is the fact that such critical assessment of Russian cosmism was made by a German thinker *within his line of critical attitude to Russian philosophy as a whole*, in particular to central concepts of Russian philosophy (that for him are “typically Russian” idealogemes with pretensions “of solving problems of survival of humanity” and “*threaten* to save the world”). Furthermore, according to M. Hagemeister the very ideas of authors traditionally referred to as Russian cosmists *maximally expressed what made the so-called “Russian philosophy” impossible to be considered as philosophy as such*, and in the West practically the whole “Russian philosophy has been associated with an emblem of some esoteric or fantastic speculation close to folk tales” [5, p. 62]. He elaborated that “it's... not about an ideal of ‘collegiality’ which is once again used to conjure though hardly anyone is able to explain what collegiality really means” [5, p. 61]. Since the majority of Russian philosophers interpreted collegiality as manifestation of the principle of Unity in a social sphere, we should mention M. Hagemeistes's irony against those who “consider the concept of cosmism to be an original creation of the Russian mind, the most important element of the ‘Russian idea’, which is so often recalled today” [7, p. 41], given that “this concept, in their view, had taken roots in a purely Russian archetype of

‘Unity’” [7, p. 41]. It is important to bear in mind that many other authors agreed with M. Hagemeister, but those “at the crossroads of two cultures” are of specific interest. In particular, E. V. Barabanov (a historian of Russian philosophy and literature and the honorary doctor of Theology at University of Tübingen, who due to his long-term stay outside of Russia and another citizenship represented the Western philosophical tradition), wrote: “‘The Russian idea’, again! ‘A special way’, again; ‘originality’, again; teaching instead of schooling, again” [8, p. 116]. Similarly, N. S. Plotnikov (a researcher at the Institute of Philosophy of the Ruhr University Bochum in Germany) in an interview titled “Philosophy in Russia simply does not exist...” (2008) thought that “the whole discourse of the so-called Russian philosophy is built on the statement ‘It's different over here!’” [9]. However, “a philosophy that begins with stating its national privileges in the discourse from the very beginning ignores the rules of the language game called ‘philosophy’” [6]. *Similar to the aforementioned authors*, he rigidly connected the latter only with its Western variant with an assertion of Russian philosophy of its originality making it pseudophilosophy. Under this approach, Russian Cosmism looks like “a quintessence of pseudophilosophy”, which, however, can be regarded as a “reverse side” of the fact that it represents basic orientations and characteristics of Russian philosophy as a whole.

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In this issue we have begun publishing chapters from the book "Universal Laws, the Crisis of Democracy, and the Trotsky Alternative in the 21st Century" written by Michael Dichenko.

We hope that you will enjoy reading this original publication. Although the ideas presented may be discussed and/or disputed, we are glad to present these strong and unique views, thoughts and analyses of prior events from current and past centuries. –Editor

Michael Dichenko

Universal Laws, the Crisis of Democracy, and the Trotsky Alternative in the 21st Century

Preface

Dear reader! This book is similar to a three-layered Russian nesting doll ("matrioshka"). The first layer is a summary of the book's three main themes. At first these themes may seem unconnected, but in the second and third layers each theme is further expounded upon, argued and analyzed more fully, explained in more depth, and backed up with factual information.

There are nine chapters in all: each of the book's three parts consists of three chapters, which correspond to the book's main themes, as denoted in the chapters' titles. After reading Part Two, the connections between the main themes already become clear.

The smaller inside dolls in a nesting doll have to be taken out of the big one, set side by side, and studied separately. The three parts of the book can likewise be read separately, as well as together: Part One contains all the general theses. Part Three — the largest part — can also be read by itself. The main ideas are contained in Part One, and how I came to these conclusions is made clear in Part Two. An in-depth argumentation and critique of alternative ideas is presented in Part Three.

Nonfiction literature ought to bring intellectual stimulation and pleasure. If this book becomes boring to you, then don't waste your time forcing yourself to read it. The closer to the end, the fewer sensations there are, and the more facts and figures. If this is boring to you, I recommend that you skip right to the Conclusion. While Part One is in something of an entertaining genre, Part Three is all-scientific.

Though many secret inner workings of our lives are revealed in this book, it contains no mysticism. Though questions of religion and religious worldview have an important place in it, it represents no divine concept. Though the ideas put forth in it may help us make intelligent prognoses for the future, it contains no clairvoyant predictions. The book sings no praises to the arising information-based society, but it does propose clear and concrete rules for orienting ourselves in the ocean of information.

The first chapters of the three parts of the book focus on the micro level of the individual, his family, and social environment. The second chapters of each part take a broader look at society in general: country, ethnicity, the human race. The third chapters combine the micro and macro levels, to show the unity and interdependence between social processes and the will of the concrete individual.

Part One poses questions about the past and present, which are answered in Part Two. Based on these answers, the deeper analysis in Part Three culminates in some prognoses for the future.

What is in store for us in the coming decades? This question is answered in detail in Part Three, and in the Conclusion.

This book is not about any particular country or ethnic group. It explores universal human laws, characteristic of all nations, in all epochs. Most of the facts in the book, however, are taken from the history of the peoples that make up what we understand as European Civilization. The USA, Russia, Great Britain, Germany, and France: these are the most populated countries that exist in this paradigm. I've named them in order of how often their histories are alluded to in this book.

It requires no special education, though neither can we claim that it is a dime novel, or a paperback romance. This book will only bring pleasure to the intellectual.

PART ONE

Chapter 1.1. Universal Laws

It is better to know a few wise rules that will always serve you, than to learn many things that are of no use to you.
Lucius Annaeus Seneca, a Roman Stoic philosopher

At the present moment, we know of 118 chemical elements that make up the entire Universe, including Man himself. All of these chemical elements represent nothing more than some combination of two elementary particles: three pairs of quarks, and three pairs of leptons. The duality of our world starts from the most basic structure of matter, and is present in every aspect of our lives — both physical, and spiritual. The human genome itself is comprised of interdependent chromosome pairs. The contemporary information-based society was impossible without computers and software — cybernetics — which are themselves based on the binary code: 1-0.

Life and death, good and evil, light and dark, Yin and Yang, the electron and the proton: the interaction of these entities is based on all the same rules. Why does love behave just like the Universe? A huge explosion and a spark of love — the fast-paced expansion of the Universe and the development of a romantic relationship — these two phenomena take place along the same trajectory. Only two main types of interaction exist between six quarks and six leptons: electric strong-weak, and gravitational.

If you measure all the books that are in your room right now, you will discover that the majority of the size of those books is around a certain average value: there are very few overly large ones, or overly small ones. This law expresses itself in almost everything: from the font size the book is printed in, to the desk at which you are possibly reading, to the chair in which you're sitting, your fingers, in which you're holding this book, all the way to the changing values at the Stock Exchange, the weather, and the amount of phone calls received from your significant other.

This law, sometimes called Gauss's Law, governs the movement of the human herd, as well as that of the air molecules in the room, distribution of prices by different vendors for the same goods, and distribution of varying psychological characteristics among people into polar categories (kind — unkind; lazy — hardworking; brave — cowardly, etc.).

People represent one of the protein-oriented species, that are possible only in a star system with a medium-sized star (the category to which our Sun belongs). Our eye transforms the entire visual picture before us into nerve impulses to be passed on to the brain. For this purpose, the eye has only three kinds of receptors, two of which perceive exclusively the middle range of the light spectrum. It is easiest for us to localize the source of sounds that are in the mid-frequency range of the whole auditory spectrum.

If you try to fold a closed book in half, then at first it will be easiest to make a simple arch out of the straight book. Then, with each additional centimeter, an exponentially increasing amount of strength will be needed to bend the book further. The Law of Universal Attraction — the main psychophysical law — the Law of Energy Expenditure on Phase Shifts (boiling, melting, freezing, etc.), and many many other laws that make themselves known in all aspects of life, are all forms of the Law of Gradation.

When the book finally breaks, this represents a Phase Shift. Different thinkers have come up with different names for this phenomenon: revolution; change from quantity into quality, quantum leap, and so on. As you read these words, your eye reacts to the changes in light, according to the same laws that govern the boiling of water in the kettle, and the acceleration of a car when the gas pedal is pressed. Earthquakes and traffic jams are subject to the Law of Gradation, just as are the Internet, voting in elections, gravitation, and sexual attraction. Even death itself is subject to it: the Gompertz Distribution calculates the chances of mortality for humans and many other polycarpous beings, depending on the organism's age.

We are all able to live because of the oxygen in our air, which is produced by the plants on our planet. The intensity of photosynthesis depends on the Sun, according to this law. Whoever has tried to lose weight, or on the contrary to gain strength and build muscle, has experienced the Law of Gradation working on him: there is an enormous amount of progress made in the first week; on the second week there is less, however, and on the third week, even less than that.

Sound and sight — these are the two main channels through which a human perceives information about the surrounding world. The piano — the queen of music — contains seven full octaves. In a rainbow, our eyes can see seven main colors. Can this be considered a pure coincidence?

Understanding the main mechanisms of universal laws allows us to understand the stages of social processes within any group of people; it gives us a compass to guide us through the fog of contemporary events and the ocean of information about them. The main pivots of contemporary social transformation in developed countries will be elucidated in the coming chapters.

The most important thing to take away from all of this — the thing that will help understand the rest of this book — is the concept of Holism. This idea is as old as the World itself. It's based on two postulates: common traits can be identified in all the variety of the World; and these common traits are more important than the differences. This is the idea that there is a universal key that can unlock many of the problems of the individual, and of society in general.

Chapter 1.2. The Crisis of Democracy

The monitoring of more variables, plus the enormous jump in data processing capacity made possible by computers, changes the problem facing political decision-makers from information underload to information overload.

This overload also means that interpretation becomes more important than simple collection. Data (of varying quality) are plentiful. Understanding is rare.

A.Toffler, *A Power Shift: Knowledge, Wealth, and Violence at the Edge of the 21st Century*, New York: Bantam books, 1992. Part 5, chapter 23

September 11th, 2001; the Boston Marathon bombing of 2013; the Arab Spring; the Occupy Wall Street movement; riots in London and Paris; the 2008–2009 and 2013–2014 economic and financial crises; government protection and nationalization of corporations; the use of quantitative easing in all countries; the expansion of the gap between rich and poor (both within each country, and between different countries throughout the world); the advent of a single informational field for all of humanity; ecological problems; dwindling natural resources and their inability to continue supporting developed-country lifestyles for the ever-increasing population; the unification of Europe, combined with increasing nationalism there; the cloning of mammals and our helplessness against cancer: this is the kaleidoscope of challenges faced by democratic countries today.

The inequality between people's level of education, as well as their unequal levels of a desire to become more educated, and to increase their cognitive abilities, is evident. Clearly, therefore, **equal rights of participation in the solution of this most complicated kaleidoscope of problems (the right to vote) is not just**. Not to mention that with each passing decade it becomes more and more abundantly clear how increasingly ineffective this archaic way of making decisions is becoming. More and more people today believe that the old system of equal electoral rights is unjust. The right to decide what to spend all taxpayers' money on, belongs just as much to the professor, the engineer, and the doctor, as it does to the unemployed grammar school dropout.

We're not talking about racism, sexism, or any other form of discrimination.

How can we ask a blind man at what distance from him is a given house? What about if we need to know its shape and color? Some people can see better, some worse, some other people almost can't see at all, while still others can see very clearly and very far. The government holds elections, and asks everybody about this house: how far it is, what shape, and what color. And everyone — from the blind man, to the man with perfect vision — fills out the ballot, and has the right to an equal voice. Then the government counts up the votes and, naturally, the picture they get is far from reality. That's how our democracy works in its current form. This system is insulting to the blind, but they are forced to participate in the charade — to show up and vote, all the while pretending that they understand something about the issues.

Why, you will ask, dear reader, has this worked until now? "It has worked for two-hundred years, but now it no longer does?" Well, that's not altogether true.

Firstly, equal voting rights have only existed in America and Europe for much less than 200 years. In "dear old England," discrimination against women in voting was not eliminated until 1928! The histories of many peoples overflow with examples of proportional democracy: from the democratic pre-Christian and early Christian Russian cities, to the cities of Northern Italy, Holland, and Germany, which formed the foundation on which Capitalism developed in Europe, and whose democratic system is responsible for the Renaissance.

Secondly, the problems the world faced 200 years ago were not the much more complicated and informationally infused ones of today. Back then, all you had to determine was whether it was a one-floor house in front of you, or a 100-story building. "Check off either one box, or the other," and that's all there was to it. That system came up with the right decision 90% of the time. Since then our world has undergone various significant changes, which are known to all: exponential growth in the volume of information and its communication, globalization, and the considerable complication of problems and methods of solving them. So, merely average sight no longer allows us to come up with roughly the right answer. The questions we're answering are no longer simple:

[Insert quote from The Millennium Project, Jerome J. Glenn and Theodore J. Gordon, Global Ehollenges, 15, 2007, State of the Future, Chapter 1, Challenge 15]

All of human history tells us that scientific progress is unstoppable. The Inquisition in Europe was hard-pressed for centuries to stop scientific development, even by the cruelest of means. Can anyone seriously doubt today, that laws could possibly prevent a genetic operation from being performed on an embryo, that would considerably improve its memory, intellectual capacity, or intelligence? This operation will be as un-invasive, as the removal of a mole is today. Any parent who has the means will pay a doctor to get this done. What will this lead to? People who currently have money will get this procedure done, and have smart children who achieve more in life than regular children will. They will become relatively richer, and will be able to provide even more expensive and involved genetic operations for their children, which will increase their intellect and cognitive abilities even further. In a few generations, a group of rich geniuses will arise who will most likely be able to find ways of limiting the majority's access to these operations, and ensure for themselves and their offspring oligarchic hegemony over the dark masses for centuries to come. This is not science fiction. The decoding of the human genome is full speed ahead, and a whole science of "genetic engineering" has already sprung up. This problem is many times more important than the one being trumpeted everywhere — human cloning. Could this be because the artificial hierarchization of the human intellect has already begun? And the smartest people are already creating a smoke-screen out of issues that are not the most important ones, to make us forget the truly important ones?

What about the informationalization of our lives? Credit cards, the Internet, mobile phones, email, and social networks are all so convenient, aren't they?! But by using all of these lovely things, we leave informational footsteps with every step we take in our lives. The database is growing, and the tool that may one day be used for total control of the individual is thereby being perfected. Orwell never could have imagined the ease with which people can already be controlled today.

Information sometimes surfaces about Google, Facebook, Microsoft, or Gmail for example: information that tells us that surveillance of each individual with an iPhone, or with Windows on their PC — their correspondence via email, or through social networks — is already possible today; all debates on this topic usually end with that undoubtedly illuminating conclusion. But I think the most interesting thing is how we find out about this. How do people currently receive this information? It could easily have never reached us at all.

Let's take a quick overview of the Google scandal: Who blew the whistle? Who investigated it and got to the bottom of it? The smartest specialists, from one of the world's best universities (Stanford), and only after a complex investigation. These highly educated specialists might have easily been unable to reach the people. Google might have just bought their data for less than the $22 mln. it ended up paying as a fine, and buried the studies. Google could have accused the scientists of... sexual harassment that took place 20 or 40 years ago, arrested them, and thereby killed two birds with one stone: destroyed their credibility by ruining their reputation, while simultaneously sending a threatening signal to other potential whistle-blowers.

You may think, dear reader, that this is all from the imagination of a sick person. Unfortunately, however, these are no longer fantasies, but the realities of our life today. A guy named Julian Assange has uncovered the secrets — not of a corporation called Google, but of a corporation called the USA. He did the same thing the Stanford scientists did: he turned secret information into open information. And the USA corporation did the very thing to him, that now seems like a delirious fantasy in the Google case! And, the most alarming thing of all about our democracy is that the people are interested more in news about the sex lives of celebrities, than they are in the rare reports of such activities that do arise. And this, in a country whose whole history is defined by the struggle for protection of information, and free access to it! The country where this freedom is still better protected than anywhere else in the world.

Science has, for the first time in many centuries, created a powerful resource for potential dictators. The more developed the country, the more powerful these resources are. This danger is acknowledged even by the apologist of the American way of life, the ideologue of anti-Communism, the advisor to several US presidents, Zbigniew Brzezinski: *"Even civil rights are seen by some as threats to the national security." ('Second Chance': Three American Prezidents and the Crisis of American Superpower*, New York: Basic Books, 2007. Chapter 2).

In the future, these resources will only increase. Who can guarantee that we will be able to continue effectively controlling the situation? Especially by the same means as before, through a crude one man — one voice voting method from past centuries?

What could be a more authoritative opinion on contemporary democracy, than the thoughts of a former congressman, senator, and US vice-president Albert Gore? His book, *The Assault on Reason*, is peppered with phrases like, "crisis of democracy," and, "democracy is in danger." The Conclusion of his book is titled even more radically: "The Rebirth of Democracy." This can be interpreted as stating that democracy in America is dead: only something that's already dead can be "reborn."

The constant expansion of the use of pharmaceuticals like Prozac and Ritalin and other "happiness drugs" by Americans, is like something right out of Aldous Huxley. Of course, they are only prescribed by doctors, and sold only by prescription. Prozac is to raise self-esteem, and Ritalin is to increase focus! There cannot be any clear criteria that the doctor uses as a guideline. It's easier to write the script, than to refuse the patient. Self-esteem depends on the level of the natural narcotic Seratonin in the blood. Ritalin, too, is a narcotic. Of course, I'm not as inclined to over-dramatize this issue as F. Fukuyama is:

> *Virtually all human progress has been the by-product of the fact that people were never satisfied with the recognition they received; it was through struggle and work alone that people could achieve it. Status, in other words, had to be earned , whether by kings and princes, or by your cousin Mel, seeking to rise to the rank of shop foreman. <…>*
>
> *But now along comes the American pharmaceutical industry, which through drugs like Zoloft and Prozac can provide self-esteem in a bottle by elevating brain serotonin.*
>
> F. Fukuyama, *Our Posthuman Future: Consequences of the Biotechnology Revolution*, New York: Farrar, Straus and Guroux, 2002. Part 1, chapter 3.

There are many engines that drive human progress, the desire for acknowledgment being only one of them. But what we can definitely agree on is that the economy depends on the existence of career people (hired workers), and those who are driven to compete (entrepreneurs). Not all of them are driven by desire for acknowledgment, which is connected to the level of

Serotonin, but the distribution of this type of narcotic happiness poses a serious threat to our way of life.

How are we to answer these, and similar challenges?

The seeds of the future are in the present. We just need to analyze the present carefully, and with an open mind — then we can see that some of these seeds are already sprouting today, though possibly in an unexpected form. We have to do as Keynes did 90 years ago: he was one of the few economists who paid any attention to the macro-economic regulatory practices put in place by the Soviet authorities in the 1920's.

The events of the first quarter of the 20th century buried Adam Smith and gave rise to John M. Keynes. The Great Depression of 1929 confirmed this once and for all. All the peoples of the world became convinced of the injustice of pure laissez-faire Capitalism. These events convinced many of the necessity of cardinally reforming classic Capitalism. Two peoples with particular penchants for idealism, maximalism, and messianism — the Russians and the Germans — chose a radical path: they threw aside the political system of bourgeois democracy, and nationalized the main corporations on which the economy rested. WWI convinced the Russians of this necessity, and the Great Depression did the same for the Germans. Keynes called the Czarist government, "*The cruelest, the most corrupt, and the least effective government of all that call themselves civilized. It prefers to 'feed' on human bodies, rather than human brains*" (J.M. Keynes, *Russia*, Manchester Guardian Commercial, 1922, 6 July).

Two peoples who had suffered throughout the 19th century under obsolete monarchic regimes and pure Capitalism, threw out the infant with the bathwater: they overthrew the bourgeois democracy, along with its system of checks and balances. And they are not to blame for this, because they were hardly aware of that system's existence themselves. At that moment, the elites among them allowed an enormous wealth gap to form: the descent into poverty of huge layers of society, and an increase of luxury and waste among the upper crust.

Countries like the USA, Great Britain, and France, on the other hand, had allowed for more democracy before WWI, while suppressing inequality. That is why they were able to separate the economy from politics, and gradually reform Capitalism without the extremes of Bolshevism and Nazism. It would be incorrect, however, to say that only internal reasons made this possible. We don't know whether the democratic peoples would have evolved in the direction of humanized Capitalism, if not for the negative example of two extreme revolutionary experiments: the USSR, and Nazi Germany. The ruling elites in democratic societies allowed for some socialization of their Capitalist system, only to prevent the spread of these extreme experiments in their own countries. The democratic countries' ruling elites' position in the 20-year period between the World Wars was very unstable — one in which they could have lost everything.

This is understandable. The 1917 Revolution took place in the largest Christian country in the World! The population of the Russian Empire in the 1910's was almost double that of the USA, and 4 times greater than that of Great Britain. The revolution of 1918 in Germany (65 million people) was its echo, so from that year, the process of revolutionary Socialist transformation had affected more than 230 million people, which, at the time, comprised more than half the population of the entire Christian world — North America and Europe, combined.

By the 1920's, Western Europe saw the standardization of the 8-hour work day, which was given to the workers of Western Europe (more to the point, to their Socialist-Democratic leaders), as a concession in return for their refusal to follow the example of the Russian Bolsheviks. Thenceforth, the laborers of Capitalist countries would achieve large Socialist victories even when their revolutionary upheavals ended in defeat. Not for nothing at the Tehran summit in 1943, proposing a toast at the dinner, British Prime Minister Winston Churchill "described Roosevelt as… one who through his courage and foresighted action in 1933 had indeed prevented a revolution in the United States and steadily since then *guided his country along the tumultuous stream of party friction and internal politics amidst the violent freedoms of democracy.*" (R.E. Sherwood, Roosevelt and Hopkins: An Intimate History, New York: The Universal Library, 1948. Part IV, chapter 30).

The most serious and insightful politicians of the Capitalist world appreciated the mortal danger that Capitalism was in the 1920's. During the Paris Peace Conference of 1919, British Prime Minister David Lloyd George prepared a document called *The Fontainebleau Memorandum* (dated March 25). This document contains the following phrases (by the way, the influence of J.M. Keynes is clear in this memorandum):

The whole of Europe is filled with the spirit of revolution. There is a deep sense not only of discontent, but of anger and revolt, amongst the workmen against pre-war conditions. The whole existing order in its political, social and economic aspects is questioned by the masses of the population from one end of Europe to the other.

After the Russian Revolution, Socialists took power in three of Europe's main countries: Germany (1918), France (1924), and Great Britain (1924). Even in the USA, where Socialists had much less sway, this period became known as the "Red Threat." The threat was so palpable, that the USA regressed to totalitarianism: people were subject to persecution not for their deeds, but for their views! In the summer of 1918, five-time US presidential candidate Eugene Debs was sentenced to 10 years of prison for speaking out in favor of Socialism. He was pardoned after spending 3 years behind bars.

On May 1, 1919, there were massive labor strikes. The one in Boston was forcefully dispersed by the Police, with 116 socialists arrested. Thousands more throughout the country were searched and arrested without warrants, many of them were beaten in interrogation, and denied legal representation. In 1920, the New York State Assembly suspended five LEGALLY elected Socialists by a vote of 140 to 6, for being elected "on a platform that contradicts the interests of New York State, and the United States." In 1920, Attorney General A. Mitchell Palmer made a speech, warning the country of a Socialist revolution, set to supposedly take place on May 1, 1920.

The role of the Russian Revolution in world history, and that of Trotsky in that Revolution, will be shown in great detail in Part Two of this book. I will present one simple fact here, however: the Russian Revolution was being written about in newspapers throughout the world, including *The New York Times*. If we look at all the issues of the Times for the three months immediately following the Bolshevik takeover, then we will see twice as many mentions of

Trotsky, as of Lenin! Which means that in these initial months, the World associated the Revolution with Trotsky much more than with Lenin.

Year after year, the Russian and German experiments showed amazing economic results. The Bolsheviks restored their economy in record time, after two major wars: WWI, and the Russian Civil War. The Nazis liquidated the consequences of the Great Depression faster than any other country. I will henceforth not touch on the German experiment for two reasons:

1. Due to various circumstances, its international influence was much less evident than that of the Soviet Union;
2. It could not have contributed to Keynes' theory, because it began 10 years after the Soviet one, by which time Keynes had already created the core of his theory.

And it is precisely Keynes whose views are considered to be the foundation of European and American elites' reforms of their countries' socio-economic systems.

Can you guess, dear reader, whether these words belong to Lenin or Trotsky?:

The money changers have fled from their high seats in the temple of our civilization. We may now restore that temple to the ancient truths. The measure of the restoration lies in the extent to which we apply social values more noble than mere monetary profit.

This sincerely socialistic slogan, but delivered in an evangelical style, was spoken by Franklin D. Roosevelt at his first Inauguration in 1933.

Here's a phrase that sounds like it's right out of late Marx:

If the State is able to determine the aggregate amount of resources devoted to augmenting the instruments and the basic rate of reward to those who own them, it will have accomplished all that is necessary. Moreover, the necessary measures of socialization can be introduced gradually and without a break in the general traditions of society.

This was written by J.M. Keynes, and not in some article, but in his main work, *The General Theory of Employment, Interest and Money* (1936, Book 6, chapter. 24). Keynes only differed with the Communists on one question: whether the economy should be nationalized. *"It's not ownership of the means of production that matters to the government,"* he wrote in the same work. Keynes insisted that the same results could be achieved, leaving the factories in the hands of the capitalists.

In the 20 years between the Wars, Keynes visited Soviet Russia three times: in 1925, 1928, and 1936. After his first visit, in his essay, A Short View of Russia, Keynes called the country a "Laboratory of Life" (Keynes' capitalization!). In Soviet Russia, Keynes stated, an "experimental economic technique" was being put into use:

…at the heart of Russian Communism there is something else of more concern to mankind.

…Here the chemicals are being mixed in new combinations, and stink and explode. Something — there is just a chance — might come out. And even a chance gives to what is happening in Russia more importance than what is happening (let us say) in the United States of America (*A Short View of Russia*, London: Hogarth Press, 1925).

Keynes concludes his essay with pith:

So, now the deeds are done and there is no going back, I should like to give Russia her chance; to help and not to hinder. For how much rather, even after allowing for everything, if I were a Russian would I contribute my quota of activity to Soviet Russia than to Tsarist Russia! <…> I should feel that my eyes were turned towards, and no longer away from, the possibilities of things; that out of the cruelty and stupidity of Old Russia nothing could ever emerge, but that beneath the cruelty and stupidity of New Russia some speck of the ideal may lie hid (*A Short View of Russia*, Hogarth Press, 1925).

In 1926, in the book *The End of Laissez-faire*, Keynes wrote: *"I criticise doctrinaire State Socialism, not because it seeks to engage men's altruistic impulses in the service of Society, or because it departs from l a i s s e z – f a i r e, or because it takes away from man's natural liberty to make a million, or because it has courage for bold experiments. All these things I applaude…"*

When he visited Soviet Russia again in 1928, the country was developing the very first nationwide five-year plan for economic development, in human history.

In 1930, Keynes framed his new view of Capitalism in a two-volume tome, A Treatise on Money. The first signs of the argument for government regulation of the market economy appear in this work.

Keynes delivered some talks in Moscow in 1925, to Soviet economists working in government macro-economic regulation agencies. One of these speeches was given on September 14, 1925, and was followed by a Q&A, and concluding remarks. The record of this event was kept in classified archives, and was not published until the end of the 20th century!

Critical comments and questions from Soviet economists forced Keynes to acknowledge the necessity of cardinally reforming Capitalism. One of the Soviet critics wrote:

In answering questions, Prof. Keynes stated that he is not an advocate of the Capitalist system in its present form, and that he believes a number of means of improving upon it are possible; that the existing social order needs to be rebuilt on a more ideal foundation.

All Communists, beginning with Marx, had tried to prove the unsustainability of Capitalism. Keynes' genius lies in the fact that he found the courage to admit the Communists were right, and that a cardinal transformation was necessary. The only thing that divided Keynes from the Communists was their understanding of the means of bringing about this transformation. The Communists believed that this transformation could only be brought about by means of a political coup; if the proletariat took power. Keynes hoped for reforms in Europe and America by evolutionary means — without the need for Socialist revolution.

In search of this method, Keynes paid much attention to the macro-economic regulatory practices of the Russian market economy of the 1920's. This is what he was referring to in his concluding remarks to the Soviet economists.

The Great Depression pushed the American people to replace traditional Liberalism (Herbert Hoover) with market Capitalism (Franklin D. Roosevelt). Other developed countries then followed suit.

The practice of economic regulation used in the Soviet New Economic Policy [NEP], combined with the death sentence handed down to Capitalism by the Marxist economists, influenced the development of Keynes' theory. At the same time, the Russian Revolution prepared the European and American elites for acceptance of this theory as a means to saving Capitalism. It's a wonder that November 7th [anniversary of the Bolshevik "October" Revolution of 1917] did not become a national holiday in the United States, Great Britain, and France!

Another great 20th century economist, Joseph A. Schumpeter, considered the Russian Revolution is *"…a factor in shaping the fortunes of both socialism and communism all over the world — in fact, in shaping the social and political history of our time…"* (J.A. Schumpeter, Capitalism, Socialism and Democracy, London and New York: Routledge, 1976. Part V, chapter XVII, §3). Like Keynes, Schumpeter was significantly influenced in his economic research, by Soviet Russia. He based his concept of economic growth on the Long Waves Theory of the Soviet economist N.D. Kondratiev. Because of Schumpeter, Kondratiev has long been considered by economists to have discovered "supercycles."

This, however, is one of the many myths debunked in this book. Kondratiev first arrived at that idea when he was working on his book, The World Economy and Its Conjunctures During and After the War, which he did not finish, according to his own words, until the Fall of 1921. Half a year before this, Trotsky had completed his research of the world economy based on economic statistics over the previous 140 years. In June of 1921, he gave a speech and released his findings in this analysis. It was in this substantial report that Trotsky did put forth his ideas about long economic cycles in Capitalist economies. Schumpeter did not know about this, but Kondratiev knew it very well. Moreover, Trotsky and Kondratiev discussed issues of Capitalist economy and stages of its development with each other. Their ideas were not identical, but both recognized the existence of supercycles in the world economy. Trotsky's ideas were presented earlier, after all.

Today, America and Europe find themselves at the threshold of the next phase of a long socio-economic cycle. This phase is similar to the one in which Trotsky and Kondratiev were living, thinking, and laboring, when they analyzed the world economy contemporary to them. As these, and other developed countries, enter this new phase, the relevance of Trotsky's ideas on economics will increase more and more. Part Three of this book will discuss this in detail, along with many other things that are important to us today.

Chapter 1.3. How Trotsky Anticipated Keynes, and the Soviet NEP Foreshadowed the US Economy of Today

1891–1991 is a mystical century:
In 1891 Trotsky was 12 years old, and had no idea that one day
he and Lenin would lead a revolution in the largest Christian country in the World;
that he would introduce the red star as the symbol of a revolutionary soldier
destined to become known throughout the World,
and that under his leadership these soldiers would win a devastating civil war.
That he would found the USSR — a country that would become a 20th century superpower.
That this country would exile him 12 years after the Revolution,
then send a hitman after him,
then, several more decades later, after the assassin was released from prison,
the country would decorate him with a red star.
And that after this the country would only have 12 years left to live: Until 1991.
Author

Everyone has seen the famous portrait of Che Guevara, with the red star on his beret. But few people know who introduced this symbol as a decoration for excellence in a revolutionary soldier: it was Trotsky, in 1918, when he founded the Red Army. Unlike his design ideas, his no less remarkable economic ideas are almost unknown.

The Bolsheviks had inherited the same economic structure, with all its problems, as the one at which the economies of North America and Europe are arriving today: they empirically anticipated not only Keynes and Roosevelt, but the whole macro-economic regulatory practice of today's USA, and other developed countries.

Russia wasn't the only country that suffered losses in WWI. By the early 1920's, however, only Germany was as destitute as Russia was. With foreign aid, by 1927 the physical volume of manufacturing production in Germany reached 106% of its 1913 level. The same economic indicator in Soviet Russia, which could not make use of foreign capital, shows 120%!

The failure of the Bolsheviks' policy regarding the market economy, as evidenced by the collapse of NEP, is all too obvious. Initial success, followed by collapse. But where is that line, at which Success begin to turn to Failure? After many years of researching this question, I conclude that it was in 1924–1925. It was then that the mechanisms began to be put into place, that four years later would destroy the relationship between the state industrial-transport sector, and the private rural agrarian sector.

This period also marks Trotsky's transition from leadership to opposition. In 1924 Trotsky begins to openly oppose the leaders of the majority in the Bolshevik party. Is this an accidental coincidence? Only at first glance. Upon closer inspection of the documentation of the dialogue taking place then, it turns out that the economy, and problems related to it, lay at the heart of the animosity between factions of the Party — and not a struggle for power, as the Stalinists tried to portray it.

What did the NEP consist of?

The two main economic sectors of the time — Industry and Agriculture — were almost polar opposite types of sector, as far as competition was concerned.

1. There was a slew of small agrarian companies, competing with each other;
2. and a large, centralized industrial and transport sector, belonging to one owner — the state.

Small private industry was increasingly losing its influence with each passing year, and did not represent a competitive threat to the state sector.

The highly competitive agricultural sector and the monopolized industrial-transport sector created a profound imbalance.

According to Toffler's ideas about waves of technological progress (the agrarian, the industrial, and the informational), today we can lump the first two together, and call it "material production." In the USA today, 3/4 of the employed population work in the service industry, and other sections of the non-material sector.

So, the contemporary economic structure of North America and Europe represent:

1. A subsidized agrarian sector, and large corporations controlling manufacturing, transport, and finance, which have been growing increasingly dependent on the state since 2008;
2. and a highly competitive informational and service sector, with a great many small and medium independent economic agents.

Add to this the growing wealth gap, and, as hard as it may be to believe, this structure looks a lot like the NEP economy in Russia.

What should macro-economic regulation be like under these circumstances? What is the optimal combination of planning and free competition? What is the optimal economic structure? What is the most effective way of avoiding crises? How can we achieve a balanced budget, and a trade and wage balance?

These are the questions we are faced with today. In 1920, these are the questions the Bolsheviks faced, with Leon Trotsky at the helm.

Everyone knows about China's economic success: it's a country that in 30 years has turned from a poor third-world country, into a 21st century superpower. But few people realize that the main aspects of the Trotskyist platform of 1920's Soviet Russia, match those of the successful Chinese economic policy of the last decades of the 20th century. China has turned out to be a wise country, and put in a similar situation, turned to Trotsky's economic suggestions.

The father of China's economic miracle, Deng Xiaoping, was a student in Moscow in 1926. The struggle between the Trotskyists and the Stalinist-Bukharinist camp was expressing itself then in debates on options for economic development. Trotsky's ideas then enjoyed particular influence among the educated layers of Muscovite society, including students. The fault line along which these economic discussions was taking place, was the question of isolationism VS. openness. Trotsky was in favor of expanding the outside network, an open market economy, and the inclusion of Russia in the worldwide division of labor. Bukharin and Stalin argued for a national socialist concept, which would be self-sufficient, and independent of the global economic market. In the late 1970's, Deng Xiaoping managed to lead China out of the dead end of Maoist-Stalinist isolationism, onto the path of open market economics. Many believe this is the key to China's current economic success.

But there is yet another reason that Trotsky has ended up in this book. I have already identified the role that class struggle plays in the economic situation in today's America and Europe. The Russian Revolution of 1917 has turned out to be the brightest star in this struggle's firmament. If not for Lenin and Trotsky, this revolution may not have taken place at all. But Lenin was out of political life a mere 5 years after the Revolution, having left no cohesive conceptual instruction for how the lonely revolutionary country should develop. Trotsky spent the rest of his time struggling against the ever-strengthening hold of Stalinism, and did propose a coherent political-economic alternative to Stalinism, which we will show in following chapters.

Trotsky's example is also a good one for demonstrating how destructive it can be to ignore certain ethical norms that arise from universal laws. The application of universal laws will allow us to decode the secret of how a person of high intellect and a generator of breakthrough ideas can turn into a creative eunuch by the end of his life. It will also expose the mechanism by which a person of deep honesty and integrity, who had sincerely and passionately fought for social justice and tolerance of alternative points of view, turned into one of the founders of a dictatorship. Lenin did not live long enough to serve as a good example of this. None of Trotsky's other contemporaries who did live long enough after the Revolution to serve as examples, come anywhere near him in terms of intellect, or passion for social justice, or for that matter, certain personal qualities. That is, nowhere else do these qualities all meet in one person. The text you read now, dear reader, is blackest, and best seen, on a white background.

Stalin and Hitler had many wonderful personal qualities. Both sincerely and passionately wished prosperity and happiness for their people. And both of them subjected their people to violence and war. Under their leadership, both their peoples sustained the heaviest losses in their entire respective histories. How did this happen? How did such an enormous gulf form between the sincere desires of these leaders, and the results of their work?

This is a very relevant analysis: we see so many leaders today with wonderful personal qualities and an earnest drive to serve their people!

In the last decades, Hollywood has come to create more and more films that praise the noble hero who sometimes resorts to unlawful means for the sake of justice. The directors of the films make the audience sympathize with this hero. But rule of law is the very thing that differentiates democracy from a dictatorship.

First, the shift in the American mental paradigm from formal law to "revolutionary common sense" pushes directors to make according films; then a feedback loop is created, whereby these films reinforce and redistribute this new paradigm through their influence. People grow accustomed to the idea that it is acceptable to break the law for the sake of a good cause.

Could this be why Americans did not take to the streets when they found out about the many illegal acts committed by their government under the guise of fighting terrorism?

Government agencies in the US are expanding and deepening their control over the population. This is evidenced by the materials exposed by CIA operative Edward Snowden, which demonstrate ubiquitous electronic surveillance of United States citizens, by the National Security Agency. It cannot be said, however, that the publication of this scandalous information has left Americans indifferent: in April, 2014, the journalists who published it received the prestigious Pulitzer Prize.

And yet, we seem to be entering an age, for the understanding of which a knowledge of 20th century Russian history is vital.

….. to be continued …..

Problems of Drug Addiction Prevention among Youngsters of Kazakhstan (in Schoolchildren and Students)

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Abstract

The article addressed to pupils and students shows a spontaneous emergence of drug addiction among people, its vicious and destructive influence, which passed through the centuries. It is emphasized what a level this negative phenomenon has become today. The urgency of combating drug addiction as one of the most pressing problems of our time is revealed. The importance of prevention of drug abuse among young people and complexity of its successful solutions in the world, including the Republic of Kazakhstan are focused on. Some of the official digital indicators that characterize the present state of the problem in the city of Almaty are given. Different directions of prevention of harmful habits among schoolchildren: tobacco smoking, alcohol and drug use are shown in the article. The negative attitude of the leading world religions to this social evil is enlightened. Some social, psychological, pedagogical and student-relevant recommendations to overcome drug addiction in the student's environment and especially minors in Kazakhstan is proposed.

The term “drugs”, or “narcotics” (< Greek narkotikos is generally known to be interpreted as intoxicating) usually denotes a widespread group of medicines mainly of plant origin that paralyze a person's central nervous system and cause a temporary sleep and a painless condition. This group of medicines includes such substances as morphine, opium, chloroform, ether, etc. A person's constant and morbid attraction to drugs is defined by another well-known term “drug addiction”, or “narcotic induced mania” (< Greek nark - stramonium, and mania - frenzy, passion). It is a painfully overexcited human condition that often causes entrancement or numbness of a body. The problem of psychological and physiological drug dependence has been known since ancient times. Since time immemorial people have learned to make primitive drugs out of various plants and use them during festivities, bacchanalias, religious holidays, and other feasts. It helped to temporarily increase their physical activity and strength as well as put them in a state of euphoria and inadequate exhilaration. Then it was followed by a decline in physical and mental strength often with a lasting indifference to their surroundings. As you can see, this problem is nothing new, and from the very moment of its rise many human fates and lives were ruined. Experts, observers, critics, and practitioners in different periods of history and especially at present time have written about plenty of means, forms, and methods of struggle against this truly universal evil. They gave versatile recommendations for good health of different age groups. They proposed measures for prevention in small and large peoples. They determined socio-economic and psychoeducational ways of ensuring safety of states and nations when this "epidemic" really threatened their existence. However, the problem in question has survived through centuries in spite of it. Unfortunately, at the same time not only has it changed or diminished, but has rather increased in scale, modernized "biologically and technologically", and developed. Moreover, it has severely affected lives of many people and acquired a whole new quantitative and qualitative character on "familiarization" with drug use, especially in a younger generation. It can be said without exaggeration that in the 21st century this problem has acquired a global or perhaps even catastrophic character. In some countries, for example, Afghanistan alone, drug production has been put almost on a flow-line conveyer method. Nearly 4 million peasants on huge areas of land close to 200,000 hectares are engaged in production and primary treatment of plant drugs. Many private enterprises and individuals in the country and abroad are engaged in their illegal selling [1]. Their opinion is simple enough: demand for drug use in other countries invariably leads to supply with appropriate production volumes. According to some reports, approximately 3% of the Earth's overall human population use drugs, i. e. more than 185 million people. More than 12% of them are youngsters from 15 to 30 years old [2].

The Republic of Kazakhstan is no exception. Official statistics shows that more than 500,000 of its citizens suffer from drug dependence. Nearly 30% of them are youngsters under 30 years old [3]. It is particularly disturbing that a number of drug addicted schoolchildren is rapidly growing. Suffice it to say that in Almaty alone now more than 600 adolescents are registered by internal affairs authorities [2]. Still, this is only the official statistics. Many experts point out that the real picture is approximately 5 times bigger [2]. Meanwhile, each schoolchild drug addict can engage not less than 13-15 peers and younger children in this vicious circle virtually over the course of a year. It indicates that drug addiction grows "younger" every year, i. e. more and more children and adolescents are becoming drug addicts at a very young age. It should be noted that today's adolescents most of all prefer psychotropic substances and dose combinations of different drugs and psychotropic substances, or the so-called "mixes", "spices", and other neuroparalytics. They are very popular now among youngsters as fashionable and relatively inexpensive drugs. However, narcologists and especially psychiatrists constantly warn that use of psychotropic substances is only the first stage of juvenile drug dependence. After children try such a substance at least once, they can be fatally doomed to its further constant use. Alarming statistics also shows that many novice drug addicts live on average slightly more than 15 years [4]. Of course, if they don't die from overdose or AIDS first. After all, in Almaty alone about 60 persons died because of drug overdose in 2012. More than 30 schoolchildren perished during five months of 2013. This is the highest number of deaths from drug use among youngsters in Almaty with 2320 cases per 100,000 adolescents [5]. However, there is also different statistics as out of 688 adolescent drug addicts registered in Almaty since the beginning of 2013 only 29 were undergoing drug addiction rehabilitation treatment. At the same time experts note a slight decrease in drug dependence among children by approximately

20% in 2012 as compared with 2011 [5]. Yet there are real human tragedies behind these “heartless” percentages as those are lives of children under 14 years old that are cut off before they really start. Statistical data of internal affairs authorities lead to inevitable conclusions that among Kazakh schoolchildren one in three has tried alcoholic beverages; one in four has at least once tried smoking tobacco; one in eight has been already regularly consuming alcohol; one in sixteen have been constantly smoking tobacco; one in twenty has at least once tried any drugs or psychotropic substances; and 3.3% of schoolchildren have been regularly using drugs and psychotropic substances [5]. Kazakhstan is also among countries with the highest prevalence of smoking tobacco with 4.1% of adolescents 11-14 years old and 11.4% of adolescents 15 to 17 years old [6]. One needs to clearly understand that children and adolescents are among the most vulnerable parts of our society in relation to major behavioral factors of “risk groups” since they are involuntarily drawn to and have desire of experiencing effects of tobacco, alcohol, and drugs as the most “attractive” and at the same time bad personal habits of schoolchildren. Such situation is often exacerbated by social and economic problems such as demise of former youth entertainment organizations and rapid development of new and highly questionable ones with their new “ideology” and subculture within youth groups. Along with it, there is an insufficient economic, spiritual, and moral atmosphere that prevails in public and private health, fitness, and other children's facilities. All this is due to prohibitive costs of leisure for children and adolescents as well as of continued education related to their interests. Such connivance and negligence in problems of adolescents result in growth of juvenile delinquency as well as drug use among schoolchildren.

According to the National Commission for Women, Family and Demographic Policy under the President of the Republic of Kazakhstan, a number of children and adolescents registered in drug treatment centers has quadrupled during last 3 years [6]. As a result, health of children and adolescents has been deteriorating, and their physical development has been declining. Currently, there is a high sick rate among this very group of minors in the Republic of Kazakhstan. Their health index is approximately 13-20% [6].

It should be emphasized that schoolchildren who are morally and psychologically more fragile and disposed to drug dependence than others can become drug addicts to a certain degree. One should also bear in mind that secondary schoolchildren who become drug addicts sooner or later pass through all the stages of decay of personality. Before long they probably become a shame and a curse for their families and close relatives as well as a heavy burden to others.

Various causes are presented by official educational establishments as leading reasons for deviant behavior of children and adolescents including their drug use such as

influence of previously convicted family members; lack of understanding within families as well as parental care; defects of upbringing; violence at school; inability of children and adolescents to cope with stresses on their own as well as lack of timely assistance at school; lack of life skills including communication skills, especially with peers; inability to resist negative peer pressure and adult instigators as well as inability to develop critical thinking; accessibility of psychotropic substances; immoral and aggressive advertising; undeveloped early psychological assistance at school; lack of leisure organization for children and adolescents; imperfect legal framework for protecting interests of children, especially those with deviant behavior, etc. [7]. As a result, schoolchildren often use drugs.

Currently, there are several groups of drugs that are included in the list of forbidden medicines, especially for schoolchildren. It primarily includes opioid analgesics (heroin, morphine, codeine, promedol, etc.); biological stimulants (cocaine, amphetamines, caffeine); all types of alcohol; nicotine; tranquilizers and sleeping pills; barbiturates (phenobarbital, cyclobarbital, etc.); benzodiazepines and related substances (diazepam, triazolam, zolpidem, etc.); hallucinogens (psychotomimetics); psychedelics (LSD, psilocybin, mescaline, DMA, etc.); deliriants (cholinergic receptor blockers such as atropine, scopolamine, taren, cyclodol, etc.); dissociative anesthetics (phencyclidine, ketamine, etc.); cannabis products (marijuana, hashish, etc.) [8]. Abuse of substance not included in this and another more extensive list of drugs is called toxic substance abuse.

It is also necessary to note that a line between medicine and poison is very thin in areas of positive and negative impact of various medicines on human bodies. If substance concentration meets a recommended norm, then their minimal doses are excellent remedies for a particular disease. However, if a degree of substance concentration is above the norm, they can become a popular drug with all the implied negative consequences. Such a violation of substance concentration ratio can cause various body disorders, other than side effects of conventional medicines. In addition, it can also lead to mental disorders, distortions of self-preservation instinct, movement coordination failures, etc.

The author has attempted to outline only some vital aspects of this huge problem in the most popular and generalized form. Ignoring it impacts use of drugs and psychotropic drugs by children and adolescents directly. Due to concatenation of adverse circumstances of living, upbringing, education, and development psychologically unstable children and adolescents can be easily involved in use of psychotropic substances and drugs by accident or with premeditation. In general, it inevitably leads to asocial behavior and violations of the law. In this regard, there are rhetorical questions about what is to be done and who is to blame. It is always easy to find delinquents, but it is a complex problem to determine what is to be done to significantly reduce and then completely eliminate an increased number of drug dependent children and adolescents. For practical solutions, it is advisable to introduce well-known, little-known, and relatively new means, forms, and methods aimed primarily at drug addiction prevention among elementary, secondary and high school students. In this case one can expect that in the foreseeable future this social evil will be overcome at least minimally. To establish prevention measures against this evil it is also worth understanding the most significant events of our society, especially of the post-Soviet period. Hence, it is needed to define the most efficient measures of drug addiction prevention among youngsters in Kazakhstan within new social and economic conditions of the country's development. For at least partial addressing these issues, it is advisable to make a brief historical sketch of a current situation caused in many respects by the latest changes in the society.

Over the course of approximately past 20 years Kazakhstan has seen a highly notable social and economic intensification and stratification of people's lives. In contrast with the Soviet times, citizens were officially permitted to speculate. In the minds of many people there was a “psychological revolution” after a related punishing article had been removed from the Criminal Code of Kazakhstan. A quite reasonable everyday perspective firmly took root in many people: not to produce anything but resell other people's valuables, live at the expense of the labor of other manufacturers, and get richer. Although it has been long known that it is impossible to achieve prosperity at the expense of other people's labor. Private businesses, impossible during the Soviet times, have given rise to excessive and often negative practicality, selfishness, immorality, lack of spirituality in relationships as well as attitudes, and growing illiteracy among youngsters. Means of production were virtually passed into private ownership. Media and the Internet have led people, especially youngsters, to an extremely elevated and largely negative information load. It all has aroused a keen interest in people to get rich by any means, including criminal ones. Inevitably quite a lot of people started to engage in frauds, accept bribes, commit robbery, banditry, hooliganism, personal violence, and other crimes for the only purpose of unrestrained consumption of goods that often makes friends and acquaintances envy. By the way, there are no queues now as it used to be during the former Soviet times. On the contrary, there are fewer buyers and much more sellers. In addition, youngsters have noticeably increased consuming alcohol, tobacco, psychotropic substances, and drugs in comparison with the former Soviet times. Female schoolchildren and students have started extensively using swear words that are now almost a norm of communication. Some young girls have become openly involved in prostitution in addition to a wide exaggeration of foul feelings and propaganda of people with “non-traditional sexual orientations”. Some countries have even recognized their rights in relation to children, with a monstrous correction “in case of children's consent.” As a matter of fact, pedophilia has become treated not as a crime, but as a painful condition of such people, according to some officials [9]. Governments on the highest levels have started recognizing the right for same-sex marriages, with political relations between some countries at times worsening in case of a unilateral ban on propaganda of these so-called “marriages.” In this case, prohibition of such propaganda is often viewed as a violation of the rights of such individuals. Moreover, in some countries same-sex persons are allowed to foster orphans. Youngsters see, hear, and absorb this whole thing. Against such a virtually negative background one has to find now the most valuable prevention measures for people and the society that are aimed at preserving physical, moral, and psychological health of the rising generation. One can say that this challenge is not simple.

Analysis of various data of the theory and practice of youth drug addiction prevention shows that pathological inclinations of children and adolescents usually begin with a simple case of smoking tobacco. After a while there comes passion for nicotine as a variety of drug addiction. With young bodies being nicotinized for longer time periods, a characteristic tobacco dependence is developed. The primary reason lies in children and adolescents imitating adults as a form of self-assertion among peers. With the purpose of prevention, a unity of explanatory measures is necessary on the part of teachers, parents, and relatives. If they all smoke, the burden of responsibility for children's health should be taken by comprehensive secondary schools. In this case prohibitory measures by schools and parents would on the contrary incite schoolchildren to smoking tobacco. Propaganda about the danger of smoking tobacco should be carried out since the primary school. It is advisable to conduct individual, group, and collective discussions. Show videos or movies as well as invite children to interact with famous athletes who have quit smoking tobacco, etc. The aim of schools is the same: to form constant negative attitude od children towards smoking tobacco. However, it is virtually impossible to be achieved without attracting families to the same side. It should be kept in mind that families play a dominant role in preschool and early school years. Positive examples of parents are crucial, especially in their sober lifestyle, open communication, trust relationships within the family, and information accessible for children. If children suddenly misconduct, their parents should be able not to punish them but to help them understand mistakes and how to fix them. In addition, families have to comply with a famous pedagogical principle of "as much respect for a child's personality combined with feasible and reasonable requirements."

It is known that a child's character is usually laid at the age of 4-9 years old. During this very period of children's personalities development families and schools have to implant in their minds that smoking tobacco and especially drug use cause irreparable harm to human health. Therefore, prevention should be carried out on an informative level which is understandable for children. It is important to show them negative visual examples of such harm in order to develop a subconscious aversion to smoking tobacco and drug use. These can include photos picturing people who used drugs for a long time, videos showing lungs and teeth of excessive tobacco smokers, etc. A surprisingly negative image would be created in developing children's minds. Children's fright can play the best role here. In their further development and formation of personalities their subconsciousnesses invariably generate images they would avoid by any means. It would even eliminate the very idea of starting smoking or trying any kinds of drugs. It is also very important to involve child psychologists apart from parents and teachers during such processes of impacting children's consciousnesses. After all, such a method is quite tough and can really frighten children. However, if psychologists conduct timely conversations with them for perception of information which threatens to their health, it would definitely help to avoid negative consequences of injuring children's minds.

It is advisable for schoolchildren along with it to prepare reports on the history of tobacco control in countries of Europe as well as Iran, Russia, etc. Cover legal, informational pedagogical, and medical prevention measures of smoking tobacco in different countries and in different times. It is also useful to draw their attention to the Framework Convention on Tobacco Control as a means of influence on souls and wallets of “slaves to a tobacco potion” (2003) [10].

It should also be noted that most of contemporary adolescents have been first acquainted with tobacco and alcohol at the age of 10-14 years old. They usually borrow their behavioral patterns from their parents, relatives, and other adults. Many adolescents in doing so are attracted not to an alcoholic beverage taste, but to results of its use such as feeling a burst of physical and mental strength, excited mood, relaxation, etc., and always a light degree of intoxication. However, regular and even occasional alcohol consumption can lead not only to behavioral deviations but also to development of alcoholism as disease state equal to alcohol addiction. It is a kind of psychophysiological attraction to alcohol per se that can lead in future to loss of a sense of proportion when consuming alcohol. Eventually it is transformed into a more stable alcohol addiction as well as physical and psychological alcohol dependence. Teachers and parents should still know exactly how far attraction of adolescents to alcohol and smoking tobacco has gone. It is also necessary to pay particular attention to their manifestations of inadequate irritability, aggressiveness, irascibility, rudeness, frequent fluctuation of mood, and appearance of bad school grades. All this is often combined with smoking tobacco and at times using drugs. The task of teachers and parents is to overcome negative traits that have appeared in personalities by restoring positive qualities as well as help in normalizing relations with peers, teachers, and parents. In addition, it is also necessary to advance their progress in studies, ensure their observation of day schedules, and monitor their compliance with instructions at school and at home. Exercise tact in communicating with them, find psychologically and pedagogically justified approaches towards adolescent individualities. Generate interest in self-improvement taking into account psychological and biological characteristics of development of their personalities in a coordinated fashion with social micro factors. Combine feasible requirements from adolescents at school and at home with understanding merits of their personalities, provide them with at least minimal success in restoring positive interpersonal relations, and impress them that alcohol consumption would inevitably lead to deformation of the personality.

It is also useful during class discussions, especially with high school students to cover prohibitions and restrictions on consuming alcohol in leading world religions: Christianity, Buddhism, Hinduism, and Islam. Reveal a complete ban on alcohol in Buddhism and Islam. However, it can be shown along with it that consuming alcohol is allowed in Christianity, but intoxication and drunkenness are condemned with fragments from the Old and New Testaments serving as proofs, as well as compared with similar points of views in various modern Christianity movements (moderationism, abstentionism, prohibitionism). Draw schoolchildren's attention to negative attitude to alcohol by Church Fathers and Doctors of the Church in the Orthodox Church. Explain Brahman as the central concept in Hinduism and show that modern India is an almost completely sober country. Cover prohibitive requirements of Buddha's ethics, especially those concerning urges not to use intoxicating “beverages” and show Buddha's moral priorities as a way for human salvation. A separate focus should be put on uniqueness of Quran's content and its basic regulations with elaboration on a categorical prohibition of consuming alcohol in Islam. It is also helpful to talk to students about legal, medical, and pedagogical measures of alcohol control in different countries including Kazakhstan and Russia. Show negative attitude to alcohol by well-known philosophers, writers, poets, and doctors.

In comparison with alcoholization and smoking tobacco as a relatively mild forms of schoolchildren's passion for harmful substances it is much more difficult to put into practice measures of prevention of using drugs and psychotropic substances by schoolchildren. It is advisable here to start with a known medical principle that “prevention is better than cure”, and it is particularly difficult to treat what has already fairly advanced. For example, now persons registered with a drug dispensary who regularly use heroin are officially offered every morning to drink from a plastic cup a liquid in the form of a syrup with a certain dose of a synthetic drug methadone as a measure to get rid of this addiction. This procedure is based on implementation of the so-called methadone treatment program in Kazakhstan. It is believed that it is a lesser evil than shooting up heroin, as there is no threat of HIV infection, and people do not steal anything to buy expensive doses of heroin along other benefits. But in essence, such “prevention” replaces one drug by another, from which people die as well. However, some foreign companies officially and vigorously promote consuming a dangerous synthetic drug methadone with good intentions [11]. It would be better if they put such huge financial amounts into programs of targeted sociopsychological prevention of drug use by youngsters, especially minors.

It can also be shown that testing youngsters for marijuana, amphetamine, cocaine, and heroin use is offered now in Russia as one of prevention measures carried out at the federal law level. Testing is conducted in many schools, colleges, gymnasia, and universities at the request of schoolchildren and students themselves. Parent or guardian consent must be provided for those who are under 15 years old. The procedure is simple with a nurse distributing disposable cups that schoolchildren and students take into restrooms to collect samples in. A special indicator is placed into the biological environment with results ready within a few minutes [12]. Such a procedure can certainly be attributed to drug use prevention to some extent, but only for those who are afraid of compulsory testing.

One can try treating drug dependent adolescents with certain kinds of sports or fitness. However, medical supervision is advisable if they are engaged in sports along with using psychotropic substances or drugs. After all, it can be really tough for adolescents at first, and they are eager to take a dose. But if they can endure this period with the help of doctors and relatives while all the harmful substances come out of their bodies through the excretory system, they might no longer experience drug problems anymore.

In addition, it is also advisable to tell students about some fragments from the history of anti-drug efforts, such as the Opium Wars. Mention about death penalty or life imprisonment in some countries for use, transportation, and storage of drugs for the purpose of selling. For example, drug mules are publicly executed periodically on Afghanistan-Pakistan border. Show anti-drug measures of European countries. On the contrary, during spontaneous times in Russia some incentive measures were introduced. For example, criminal penalties for drug use were abolished in the Russian Federation back under Boris Yeltsin's rule in 1991. The government of Russia has gone even further in 2004 by having increased a permitted storage size just for one of the strongest drugs heroin from 0.005 grams to 1 gram, that is by 200 times! [13]. Drug use was thus virtually legalized. If this was really true in practice, irreparable harm has been inflicted on Russia. It can also be shown that today's global market of drug production and their illegal distribution is dominated by Afghanistan. Heroin in Europe is almost completely of Afghan origin. Around 100,000 people die because of drugs in Europe each year [14]. According to experts, drug industry's money turnover makes it the third economy in the world with investments into this criminal sphere having reached $3 trillion over the past 12 years. According to some estimates, currently the world's drug money turnover is about $800 billion and can be compared with influence of oil and gas on the global economy. Over $1 trillion is invested into different international crime activities just from selling heroin [15]. In this regard it is necessary to pay students' attention to rather successful anti-drug measures in some countries, especially Iran, Iraq, and Sweden.

Senior schoolchildren might also be interested in rather cruel anti-drug measures implemented in Nazi Germany. There all drug addicts were declared sick and upon showing their documents were provided with drugs priced three times lower than on the black market. Besides, concentration camps were built for drug addicts, and in one night they were all arrested and then severely punished. Afterwards all the homosexuals and lesbians were punished, too. Germany's high-ranking officials were guided by the laws of the so-called Shambhala according to which all those people are perverts and should have no place on Earth. They believed that in spite of cruelty it was effective [16].

Modern China's experience can serve as an another example for senior schoolchildren of a similarly cruel approach in anti-drug efforts. At the beginning of the third millennium adult drug addicts having been caught possessing two or more doses of drugs are publicly executed with a radio- and TV broadcast. Previously up to 100 people were shot down each year, but now only 17-20 people since the number of those wishing to try the vermin has remarkably diminished. It is certainly very cruel, but lives of many more millions of people are more valuable, according to the Chinese [13].

Undoubtedly, from a humanistic point of view all the adults, especially teachers, must not support such extreme anti-drug efforts, and a famous medical principle that “prevention is better than cure” is worth mentioning again. From this very point of view some other youth drug dependence prevention measures can be recommended in Kazakhstan.

1. The time has come to organize in Kazakhstan instead of ideological children's and youth organizations of the former Soviet times such as Little Octobrists, Young Pioneers, and Komsomol alternative organizations on the basis of the unity of universal and national values, culture of mutual understanding as well as humanistic and altruistic interpersonal youth relations that profess a healthy and sober lifestyle.
2. It is advisable to legally reinforce certain types of pedagogical supervision of nightclub attendance by students without violating the rights of conducting private business activities. In case of law enforcement and other competent authorities identifying and publicizing acts of students' participation in any form of sexual depravity, spread of sexually transmitted diseases, smoking, alcoholism, and drug addiction to suggest their group curators and dean's offices soliciting for their expulsion by university administrations. Such future teachers cannot be allowed to work with schoolchildren.
3. Spending free time at music and entertainment gatherings organized at school can be offered as an alternative form of youth entertainment. Professionals may be invited to conduct such activities in an interesting manner with remuneration for their work. Student activists, young teachers, and group curators (under 40 years old) can provide pedagogical supervision and detection of negative behavior of students during musical gatherings as well as prevent them form swearing, consuming alcohol, smoking tobacco, and using psychotropic substances and drugs. At the same time find musically talented students who can sing, dance, talk, organize humor scenes, etc. In addition, students from other universities may be invited to such gatherings as the most organized and attractive form of establishing friendly relations between students, for example, in Almaty.
4. Renew attraction of second- and third-year students to voluntary participation in labor activities, student construction brigades and agricultural teams (similar to the third labor semester of the Soviet times).
5. Establish by mutual agreement with internal affairs authorities youth groups consisting of the most conscious and active senior students voluntarily willing to help the society. Invite them to daily patrolling together with representatives of internal affairs authorities in places of possible crowding of schoolchildren and youngsters for the purpose of anti-social juvenile behavior prevention. Develop measures of decent material and moral encouragement of students who participate in such units together with internal affairs authorities.
6. Introduce an elective course in Sobriology at schools and universities as a science about a sober lifestyle that is based on scientific evidence. This course is designed in detail by many leading writers that offer video lectures, seminars, etc. Exclude authors who use false facts.

7. Create a paid position of teacher-organizers of leisure activities for children and adolescents in residential backyards by district house management authorities. Provide them with interesting ways of spending free time in all the residential backyards serviced by house management authorities. Prevent any anti-social behavior of children and identify their deviant behavior. Report it to their parents, class supervisors, and in the most serious cases of abnormal behavior inform district juvenile inspections within police. Regularly popularize various forms of a healthy lifestyle among children and adolescents. Present reports on sharing experience of working with children on meetings with parents and teachers as well as in mass media.
8. It is also necessary to significantly increase personal responsibility of parents and teachers for their joint work on prevention of various forms of addiction and organization of a healthy lifestyle for children. Enforce students fulfilling the unity of positive requirements at school and at home. Use combined efforts to eliminate cases of humiliation of children and adolescents at school and at home. Give publicity to all the cases of physical abuse and extortion by peers as well as violations of rights of children by them or adults. After all, such cases often provoke their anti-social behavior including drug dependence.
9. The author does not claim to having at least partially covered one of the most urgent and complex problems of our time about prevention and particulary of overcoming drug dependence among youngsters, especially minors. The author would be grateful to hear about all the suggestions, additions, and possible inaccuracies in the description of the problems of drug addiction prevention and its further improvement in our society. The author would be happy to having once again paid attention of schoolchildren and students to a particular danger of drug dependence. The author would also welcome education, law enforcement, and other relevant authorities that can fully and really help to put the proposed recommendations into practice and implement many other directions to overcome this evil for individuals and the society.

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General Standards and Principles of the Social Support Policy for the Elderly in Denmark

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Abstract

This article deals with the analysis of the standards of the social and health-care policy for elderly people in Denmark as the change of emphasis onto the reproduction of adaptation and rehabilitation of the potential of elderly people created the need of effective implementation of innovative technologies and positive developments that would really affect the resolution of problems and improve the quality of life of elderly people in society generally. Therefore studying of the positive experience of Denmark's social and health-care policies for elderly is of great importance, particularly at the current stage of reformation of this system in Ukraine. Trends in Denmark's aging population warrant a discussion of its mainly government-organized and – financed social service and health-care system, which is so closely associated with the well-being of its citizens.

Key words: social and health care policy for the elderly, Denmark, social service, social and health-care problems of the elderly

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Житинська М.О. Загальні стандарти та принципи політики соціальної підтримки людей похилого віку в Данії.

Розглянуто та описано загальні стандарти та принципи державної політики соціальної підтримки людей похилого віку в Данії. Представлено систему догляду за літніми людьми. Проведено порівняння державної соціальної політики підтримки людей похилого віку в Швеції та Данії в контексті українських реалій.

Ключові слова: державна соціальна політика, Данія, Швеція, Україна, люди похилого віку.

I. Introduction. Today Ukrainian society is experiencing difficult socio-economic and environmental crisis, causing a catastrophic fall in living standards. In recent years Ukraine has seen a steady trend towards deterioration of health, every year increases the number of factors negatively affecting the livelihoods of people. Particularly acute the problem is regarding life of disadvantaged sections of the population, particularly the elderly people. Contrary to the mentioned above the welfare, social and mental health of elderly people is a fundamental duty of the legal and social state the status of which Ukraine has declared in the Constitution of Ukraine of 1996 (art. 1) [3] and many other laws. The change of emphasis onto the reproduction of adaptation and rehabilitation of the potential of elderly people created the need of effective implementation of innovative technologies and positive developments that would really affect the resolution of problems and improve the quality of life of elderly people in society. It is therefore studying of the positive experience of the states which social and health-care policies are universally recognized as the most favorable is of great importance, particularly at the current stage of reformation of this system in Ukraine.

II. In this article our ambition has been to inverstigate theoretical material that is accumulated up to today's and to analyze pedagogical researches on this theme.

III. The Results. Recently the Organization for Economic Cooperation and Development (OECD) found that the Danish people rank among the happiest in the world among some 40 countries that were studied [9]. That is why the research on the Denmark advantages of social and health-care policy appear either valuable or interesting. It is well known that Denmark is a small, homogenous nation of about 5.5 million people. Its social policy in areas like health care, child care, education and protecting the unemployed are part of a "solidarity system" that makes sure that almost no one falls into economic despair. Danes pay very high taxes, but in return enjoy a quality of life that many Ukrainians would find hard to believe. While it is difficult to become very rich in Denmark no one is allowed to be poor. The minimum wage in Denmark is about twice that of the United States and people who are totally out of the labor market or unable to care for themselves have a basic income guarantee of about $100 per day [9].

Health care in Denmark is universal, free of charge and of high quality. Everybody is covered as a right of citizenship. In Denmark, every citizen can choose a doctor in their area. Prescription drugs are inexpensive and free for those under 18 years of age. Interestingly, despite their universal coverage, the Danish health care system is far more cost-effective than even American. They spend about 11 percent of their GDP on health care contrary to 18 percent which spend Americans [9].

Trends in Denmark's aging population warrant a discussion of its mainly government-organized and -financed social service and health-care system, which is so closely associated with the well-being of its citizens [7]. Over the last decade a more intensive and active engagement with this rapidly growing older age group has led to government-sponsored research and new standards in health law. In addition, new clinical and social service approaches, as well as the efforts of senior citizen special interest groups, have gained a strong influence on government decision making [7].

It is typical of Nordic tradition that the federal government assumes responsibility for the welfare of the elderly. This means that the state, regional council districts, and the municipalities are responsible for organizing efforts that cover the elderly's needs. The federal government establishes a budgetary limit for each district and municipality, while local leaders formulate policies and services within those constraints according to the special needs of the community. Generally this effort is organized through an "institutionalized" setting, whereby care is offered and given in either special institutions or at home. Current policy is aimed at providing conditions that allow elderly to stay in their homes for as long as possible. The trend is bringing the care to the patient instead of expecting the patient to seek out care. When assistance or specialized care is needed, a network of nurses and physicians employed by the municipality visits the elderly in their homes or senior living units. If an elderly person reaches a point at which they cannot remain at home, they are offered one of several residential options in senior care [7].

The Nordic countries have successfully introduced a growing number of senior day care centers, at which a range of activities are available for all senior citizens. In addition, Sweden and Denmark have introduced social volunteer efforts whereby the elderly can help each other in a variety of ways.

Geriatrics hospitals and departments specializing in dementia, orthopedics, general internal medicine, and terminal care have also evolved. The Nordic approach represents a system of care that focuses on the individual needs of the patient [7].

Taking care of senior citizens is part of a greater Scandinavian tradition covering societal groups not active in the labor market, including children, the handicapped, etc. This tradition is based on equal rights legislation, which secures the aging population an overall, consistent access to health care and other needed services. At the same time, health-care providers are guaranteed equal employment conditions [7].

The traditional Nordic social service and health-care model is now considering a more privately organized home-care approach. A few of Sweden's municipalities have allowed private businesses to take over the responsibility of home care, but in Denmark, privatization has been attempted in only a few selected areas such as meal and cleaning services. This trend is still the exception in the Nordic countries, however, and it seems that although many municipalities are interested in finding new ways to cut budgets through private means, others still cling to the more traditional public management of their elderly [7].

A shared Nordic approach to comprehensive geriatric assessment has been established through the research efforts of academic geriatricians in Scandinavia. The Nordic version of a geriatric work-up is based on Scandinavia's common attitudes and comparable organization of the health-care system as well as the tradition for shared collaboration within geriatrics. The concept of Nordic geriatric assessment is based on a model, defining health and disease in old age in terms of functional limitations, pathology, impairments, and disability, modified by extra- and intra individual factors. The model is founded on the American "Disablement Process" developed in 1994, and it is used as the common Nordic framework for evaluation and rehabilitation efforts [7].

The present trend is that of establishing specialty units within county hospitals for the elderly, that is, geriatrics units with special departments for dementia, orthopedics, stroke, general internal medicine, and terminal care [10]. Of the total population over 65 years of age, 4 to 6% suffer from a socially isolating dementia. Dementia patients are no longer diagnosed and treated solely by psychiatrists, but are often also in the care of geriatric specialists or neurologists. Special hospital departments and nursing homes provide services for senile persons. This recent interest in patients with senile dementia has brought about multidisciplinary team approaches, using new strategies and treatment methods. Preventive and supportive measures are initiated in dementia cases to avoid, for example, the social collapse of a demented person's family. Other geriatric preventive strategies include programs to prevent cardiac disease, illness related to physical inactivity, spinal degeneration, and reduction of learning ability. Initiation of this preventive approach is developed to improve quality of life in the aging population, whether an older individual is defined as a healthy well-functioning senior citizen or a person suffering from dementia [10].

The average life expectancy in Denmark today is 76 years. Of Denmark's total population of 5.2 million persons, approximately 790,000 (16%) are 65 years or older. Those 80 years or older account for 189,000 persons (3.6%). It is estimated that over the next 19 years, the number of those over 80 years of age will rise by at least 20%, whereas the number of those 65 to 79 years of age will remain stable [11].

Denmark has for practical reasons adapted a classification system for individuals over 60 years of age, with those over 60 referred to as the third age group and those over 80 as the fourth age group. This age grouping is sustained by the fact that nearly all of the employed have retired by the age of 70 years; 50% retire by the age of 60,6 and the average retirement age is only 61.7 Of those older than 65 years of age, 20% require home health visits/care, whereas 50% of those older than 80 years require this support [11]. Approximately 80% of the elderly live independently in the community, and 40% receive state-subsidized social and health services. However, the population over 65 years is responsible for one-third of all hospital admissions, which translates into over 50% of the total number of hospital days in Denmark [11]. Because one-fifth of the population is over 60 years of age, one-third of all hospital admissions are persons over 60 years of age; in other words, every other hospital bed in Denmark is occupied by an elderly patient. It is believed that as much as 10 to 20% of all hospital admissions of those over 65 years are due to the side effects of medications, an example of which is the tendency to over treat with antihypertensive drugs, resulting in falls that causes fractures and other complications [11].

The Danish social service and health-care system is based on free comprehensive medical and social care benefits financed by the government through a relatively high personal tax of 50 to 70% and a tax on goods and services of 25% [6]. Approximately 5.6% of Denmark's gross national product is spent on health-care costs as compared with 10.7% in the United States. This figure even includes expenses for day care, sick leave, hospitalization, and general health care [6].

It was earlier believed that most social and health-care problems of the elderly should be solved through institutional care. Currently, however, the idea is to provide conditions allowing the older person to remain at home for as long as possible. This policy is reflected by the large shift in expenses from the secondary to the primary sector. For example, the number of patients that a public health nurse visited increased 52% between 1981 and 1993; the frequency of visits increased by 132%. These substantial increases in number of home health care patients and frequency of visits are explained by the increased number of citizens over 67 years in the same period. From 1981 to 1993, there was a concerted effort toward building communication and cooperation between the hospital, family practitioner, and the public health-care system. The Health Care Committee introduced a model that integrated nursing homes and public health nursing in 1989. In 1983, only 39 local communities offered 24-hour services, a number increasing to 269 in 1995. Over a 12-year period, a total of 230 communities completely revised their policy of care for the elderly [6].

To accommodate the preference of senior citizens to remain in their own homes, the municipality has developed a wide range of services aimed at helping these elderly to help themselves [8]. These includes assistance with cleaning, shopping, washing, preparation of meals, and personal hygiene and care. Home care can be used to assist or relieve family members caring for a sick or handicapped person. Two forms of home care are available, long term and temporary help. Long-term care is provided free of charge, whereas temporary home care visits may warrant individual payment depending on the income of the recipient [8].

The public health nurse offers free around-the-clock services including patient education, care, and treatments, and help in filling out applications for various needs, change of residence, aid, and emergency help, as well as applications for senior centers and senior day-care facilities [8].

All handicapped, sick, or infirm individuals can have an emergency or safety phone-calling system installed, with direct 24-hour contact to the public health nurse [8].

When elderly persons are in need of another living situation due to health reasons, a more suitable residence is offered [8]. An array of possibilities is available based on each individual's needs and desires. Senior citizen residences, gated communities, assisted living units, and nursing homes are designed especially for the elderly and handicapped when they no longer can take care of themselves, offering a one- or two-room apartment, elevator, and emergency/contact system as well as social activities. They often differ in their management and administration, and some residences are associated with nursing homes supplying health aides. Resident councils provide representation of the needs of the residents in these senior citizen units [8].

A day-care center is offered as an option for those who do not wish to move permanently, but for a shorter or longer period require extra care. Transportation to and from the day-care center is arranged. There is also the option of using a nursing home for a shorter period, to provide a respite for the family. Senior citizens receive a full pension while being monetarily responsible for individual services received, such as meals, cleaning, care, and rent. However, no more than 15% of the pension is expected to go toward the rent [8].

At 67 years of age, all individuals automatically receive a state pension [6]. In addition, another extension of the social safety net is a supplemental labor market pension, paid for by the employers and designed to supplement the state senior citizen pension. A retiree is entitled to a tax-free monetary supplement to their pension fund based on the person's or couple's total income. Therefore expenses such as heating bills and expenses related to illness, medications, dental procedures, and eyeglasses are often financed publicly [6].

All retirees can apply for monetary supplements or loans for their housing rent whether they rent or own their residence. Seniors living in a collective housing community can also apply as long as five of the residents are at least 55 years of age [5].

Supplements for foot care and treatment for persons with diabetes, scar tissue, and ingrown toenails are provided. The general practitioner's referral to training centers for rehabilitation purposes is free of cost, and physical therapy sessions are given at a 40% subsidized rate. Special dental home care visits can be arranged in many districts [5]. A food service is available, with meals being delivered to the home at a subsidized rate. Additional home and yard services are available to senior citizens through their municipality at a low rate [5].

Volunteer work is a new phenomenon in Denmark [5]. The Social Service Law of July 1998 administered 700,000 dollars yearly for developing and expanding social volunteer efforts in Denmark. In 1999, regional and municipal districts used as much as 46% of the funding. This project has reached 120 of 275 municipals. The intention is to fight loneliness by creating a network for senior citizens. The goal is to establish volunteer help in the remaining 155 municipalities over the next three years. The perspective is to broaden the volunteer profile by integrating volunteer work into the senior citizen's daily life regardless of the volunteer's age, profession, or ethnic background, thus developing a "shared social understanding" that hopefully will strengthen Denmark's social welfare profile [5].

In the last decade, societal developments have made it difficult for families to care for elderly family members. As a consequence, care taking of the aging population has become a societal responsibility. At least 80% of the women in Denmark are employed, and over 95% of children are enrolled in some form of day care. It is no longer typical for the younger family members to take care of the older family members, with only 5% of senior citizens living together with their families and 6 to 7% of those 70 years of age and 25% of those 80 years of age living in a senior home facility.[6] However, 80% of the elderly see their families once a week, as 60% live within a half-hour drive from family members. Most families use resources available within the family structure, for example, two-thirds of all families help each other by caring for grandchildren, doing yard work or repairs, washing clothes, cleaning, and preparing meals [5].

Most of the elderly living in their own residence are self sufficient, albeit they have some degree of chronic illness and take multiple medications daily. Of those individuals 75 years of age, less than 5% have problems with making their own food and with personal hygiene, 15% have impaired vision, and 10% have impaired hearing [5].

Aging immigrants in Denmark have traditionally been cared for by their children and family members. This tradition is expected to shift, however, and follow the Danish societal pattern [5]. It is believed that younger immigrants, due to employment and educational responsibilities, will entrust the care of their elderly relatives to the municipality. The number of immigrants over 60 years of age will almost triple in the years to come. In 1997, there were 34,000 immigrants over 60 years of age in Denmark; the projection for the year 2020 is 86,000.

The language and cultural barriers that the immigrant senior citizen will potentially meet could cause great isolation, because this immigrant elderly population will probably not take advantage of the wide spectrum of opportunities available to them. As a result, immigrants are strongly encouraged to learn Danish and health-care workers are educated in the special aspects of immigrant elderly care.

Political interest in the aging population has intensified, and great initiatives have been undertaken to improve quality and efficiency while controlling costs in the social service and health-care systems [1]. In 1977 the Priority Committee suggested shifting the main responsibility of caring for the elderly from the hospital to the public health-care sector with special emphasis on health promotion and preventive efforts. This suggestion led in 1985 to improvements of conditions for elderly in their own homes, during hospital admission, discharge, and during follow-up care [1].

In 1984 Denmark adopted the World Health Organization's goals for health in "Health for all in the year 2000," prioritizing prevention and supportive care. Goal 6 is about healthful aging adding years to life as well as life to years. Adequate care within an acceptable economical framework is enforced, and new programs and facilities for long-term care are introduced. The basic philosophy is to maintain the elderly's mental and physical capacities for as long as possible by offering the appropriate care and support [1].

The Health Ministry's report in 1993 stated that a general demand for better planning and coordination of offered social and health-care system services would be prioritized. The elderly individual is guaranteed optimal treatment, care, and rehabilitation, with the goal of regaining their functional level prior to their illness and with the intention of helping that older person reach the highest level of independence possible [1].

The "Roedovre project" from 1984 created the basis for the new law on Preventive Home Visits to the Aging (July 1996), documenting the effect of prevention on illness, weakness, and psychological and social problems. All persons over 75 years of age are entitled to receive at least two home visits annually. The goal of these visits is to secure safety and well-being by recognizing their own as well as the municipality's resources [1].

Another change in social service and health-care practice in the 1990s at the national level was that all persons, 70 years or older, can receive a public health nurse visit no later than three days following discharge from a hospital. This nurse is responsible for follow-up and ensures that adequate help is available in the home [1].

Conclusion. As a result of an active interest in the aging population at the governmental, health professional, and societal level, social service and health-care practices have evolved to directly protect and enhance the quality of life of the senior citizen. Whereas Denmark places a great emphasis on state provisions, a care system that allows for more flexibility in the living conditions and the social environment of older persons has developed. However, it is not without its share of challenges, facing a rise in health-care expenses while confronted by the question of how to provide universal service while containing costs.

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Methods of Educational Work with Older Teenagers in the Center for Social and Psychological Rehabilitation

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Abstract

The article discusses the methodology of educational work with older teenagers – pupils of the center of social and psychological rehabilitation. The general logic is built on the social and psychological rehabilitation of homeless and abandoned children in social institutions. The main directions of educational work with older teenagers in the centers of social and psychological rehabilitation may be: facilitate personal development, compensation relationships, sex education, all-round development of children and correction of deviant behavior.

Key words: homeless children, street children, Center for Social and Psychological Rehabilitation, pupils of Centers for Social and Psychological Rehabilitation.

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Сидорчук Марина. Методики виховної роботи зі старшими підлітками у центрах соціально-психологічної реабілітації.

Описано методики виховної роботи зі старшими підлітками у центрах соціально-психологічної реабілітації. Представлено соціальну та психологічну реабілітацію безпритульних дітей та бродяг у соціальних установах. Автор пропонує такі основні напрямки виховної роботи зі старшими підлітками у центрах соціально-психологічної реабілітації: сприяння розвитку особистості, корекція девіантної поведінки, сексуальна освіта, компенсація міжособистісних відносин.

Ключові слова: безпритульні діти, бродяжництво, центр соціальної і психологічної реабілітації, вихованці центрів соціальної і психологічної реабілітації.

Актуальність статті. Робота кожного закладу соціального захисту дітей спрямована на запобігання безпритульності та бездоглядності дітей і підлітків, проте особливе значення має той факт, що більшість із них, окрім задоволення базових фізіологічних потреб та соціально-психологічної корекції дитини, можуть допомогти відновити її зв'язки із сім'єю, прагнуть створити сприятливий соціальний фон її подальшого життя.

Аналіз наукових джерел свідчить, що у монографіях, дисертаціях та інших працях із соціальної педагогіки значною мірою висвітлено теоретичні концепції соціально-педагогічної роботи з дітьми та молоддю (І. Бех, О. Безпалько, І. Звєрєва, А. Рижанова), основи соціально-правового захисту дітей та молоді (Н. Агаркова, О. Караман, І. Ковчина, Ж. Петрочко), особливості професійної діяльності соціального педагога з дезадаптованими категоріями дітей та технології соціально-педагогічної роботи з ними (Л. Анісімов, Л. Артюшкіна, О. Балакірєва, Г. Бевз, Р. Вайнола, Т. Василькова, Ю. Василькова, Н. Заверико, І. Звєрєва, А. Капська, О. Карпенко, Л. Міщик, А. Мудрик, А. Поляничко, С. Харченко).

Однак комплексне вироблення та застосування методик виховної роботи саме зі старшими підлітками у центрах соціально-психологічної реабілітації ще не дістало належного розгляду.

Метою даної статті є спроба визначити основні методики роботи зі старшими підлітками у центрах соціально-психологічної реабілітації, завдання, які стоять перед фахівцями ЦСПР.

Виклад основного матеріалу. Центр соціально-психологічної реабілітації дітей – заклад соціального захисту, що створюється для тривалого (стаціонарного) або денного перебування дітей віком від 3 до 18 років, які опинились у складних життєвих обставинах, надання їм комплексної соціальної, психологічної, педагогічної, медичної, правової та інших видів допомоги [5].

За результатами соціально-педагогічного дослідження, проведеного нами у центрах соціально-психологічної реабілітації, основними показниками психологічного стану старших підлітків, що потребують корекції, є: агресивність, тривожність, відчуття невпевненості в собі, низька самооцінка, замкненість, депресія, імпульсивність, емоційна нестабільність, соціальна дезадаптація, затримка психічного розвитку, прояви жорстокості та насильства, заляканість, страх [2].

Також можемо виокремити окремі прояви, які не можна віднести до основних, але які проявляються в окремих вихованців і потребують відповідної корекції: девіантна поведінка (крадіжки, брехня), педагогічна занедбаність, фрустрація, роздратованість, неврівноваженість, емоційність, знервованість, високі показники нейротизму, посттравматичний шок, низький самоконтроль, недовіра до вихователів та оточуючих, конфліктний характер, порушення емоційно-вольової сфери, гіперактивність, небажання йти на компроміс, інфантильність, низька функціональна толерантність, непосидючість, байдужість, підвищена втомлюваність.

З огляду на це такі вихованці потребують вдосконалення системи виховної роботи з ними. Однією з обов’язкових умов розробки і впровадження ефективних технологій роботи із вихованцями закладів тимчасового перебування дітей, зокрема центрів соціально-психологічної реабілітації, є врахування психолого-педагогічних аспектів організації роботи, а також обов’язкова опора на соціальні, психологічні характеристики вихованців.

Вивчивши особливості вихованців старшого підліткового віку, ознайомившись із планами роботи психолога і соціального педагога у центрах соціально-психологічної реабілітації, провівши анкетування зі старшими підлітками та колективом ЦСПР, ми прийшли до висновку, що для виховної роботи зі старшими підлітками можна використовувати наступні методики.

Для корекції агресії використовуються вправи направлені на навчання вихованців прийнятними способами робити розрядку гніву та агресивності; релаксаційні техніки направлені на навчання старшого підлітка керувати своїм гнівом та знижувати рівень особистісної тривожності; рухливі сюжетно-рольові ігри, ігри мімічні і пантомімічні; використання арт-терапії та казкотерапії.

Корекцію психологічних та поведінкових відхилень слід здійснювати за допомогою програм корекції поведінки у підлітків; психокорекційних програм роботи з агресивними; замкненими та сором’язливими вихованцями; просвітницької програми "Рівний – рівному". Роботу з «проблемними» підлітками можна впроваджувати за такою тематикою: «Формування загальнолюдських духовно-моральних цінностей»; «Формування ефективних навичок спілкування в конфліктній ситуації»; розвиток пізнавальної сфери за програмою; корекційна програма для підлітків «Розвиток комунікативної компетентності»; «Програма корекції шкільної тривожності в підлітків»; програма «Саморозвиток особистості підлітка»; «Профілактика девіантної поведінки підлітків». Також у роботі можна використовувати ігри «Фото-фішка», «Крок за кроком», «Володар кілець» з метою поглиблення знань про здоровий спосіб життя та профілактики ВІЛ/СНІДу і ризикованої поведінки [3].

До методик корекції окремих проблем вихованців (агресія, суїцидальні наміри, сексуальні стосунки тощо) можна віднести: етюди на вираження різних емоцій; тренінг м'язового розслаблення; ігри та вправи на зняття агресивної енергії; вправи на релаксацію. Профілактика тютюнопаління, алкоголізму, наркоманії за модулем – «За життя без наркотиків», психологічна культура статевих взаємин за модулем «Прояви турботу та обачливість»; розвиток комунікативних навичок за модулем «Спілкуємось та діємо». Тренінг Профілактика ВІЛ/СНІДу та ризикованої поведінки: модуль «Базова інформація про ВІЛ/СНІД/ІПСШ», модуль «Відповідальна поведінка: відстрочення початку статевого життя», модуль «Відповідальна поведінка: «Ні» наркотикам і незахищеному сексу»; модуль «Протидія дискримінації. Підтримка людей, які живуть з ВІЛ» [4, с. 97-98].

Також при здійсненні виховної роботи зі старшими підлітками у центрах соціально-психологічної реабілітації варто пам'ятати про загальновідомі: групові та індивідуальні корекційно-розвивальні заняття з елементами арт-терапії, а саме: танцювальна, пісочна, казкотерапія; психокорекційні ігри та вправи; індивідуальні бесіди, бібліотерапія, (казкотерапія), психологічне консультування, психодіагностика, психогімнастика, корекційно-розвиваючі методики (арт-терапія, ігрова, піскова, музична, різні види малювання)
консультування, бесіди, обговорення, релаксація.

Окрім перерахованого, при роботі зі старшими підлітками пропонуємо застосовувати такі методи: метод перенавчання – це метод спирається на метод переконання і закріплює його результати (спрямований на ліквідацію поганих вчинків, відучування від поганих дій та привчання до позитивних звичок); метод реконструкції (відновлення всього цінного, позитивного в характері та поведінці); метод переключення (зона активності вихованці переводиться в соціально-значущу сферу діяльності на основі використання тих позитивних якостей, які є у вихованця).

Оцінку змін, на наш погляд, можна здійснити, звернувши увагу на зміну поведінки, настроїв, потреб старших підлітків – вихованців центрів соціально-психологічної реабілітації.

Критеріями успішності корекції емоційно-вольової сфери дитини, сприяння особистісному розвитку в такому випадку будуть:

◊ зменшення залежності вихованця від думки оточуючих;

◊ відкритість у висловленні власних потреб;

◊ здатність зосередитися на самому собі;

◊ здатність брати на себе відповідальність за власні почуття і вчинки;

◊ старший підліток більш впевнено стає ініціатором діяльності;

◊ висловлювання гніву пристойним чином;

◊ зменшення до повного зникнення, невротичних проявів;

◊ використання навичок безконфліктного спілкування в групі однолітків;

◊ прояв творчих здібностей;

◊ активізація пізнавальної активності і пізнавальної уяви;

◊ прояв емоційного контролю і таких вищих почуттів, як емпатія, співчуття, співпереживання.

◊ сформованість позитивного образу себе і адекватної самооцінки;

◊ підвищення успішності;

◊ стабілізація взаємовідносин у групі однолітків;

◊ впевненість у собі, у своїх силах;

◊ сформованість умінь здійснювати різні розумові дії;

◊ підвищення рівня самостійності;

◊ сформованість здатності до міркування, прагнення доводити свою точку зору;

◊ підвищення рівня самоконтролю.

Висновки. Отже, застосування методик виховної роботи зі старшими підлітками у центрах соціально-психологічної реабілітації передбачають набуття життєво необхідних навичок, корекції емоційної та вольової сфер, сприяння особистісному розвитку, самоактуалізації та самореалізації підлітка.

Наші подальші наукові пошуки зосередимо на практичній реалізації *методу перенавчання* серед окресленої категорії старших підлітків.

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Foundation of Historical Novel and its Evolution

by

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Abstract

The article presents an overview of the historical novel, which is dated back to “The Castle of Otranto” (1764) by Horace Walpole (1717-1797) of the English writer and the fourth earl of Oxford. But it is mostly evaluated as a Gothic-historical tale. Sir Walter Scott (1771-1832) had established the historical novel in literature with his 25 novels. In recent years several historical novels in British literature won Booker Prize, including “Possession (1990) by A.S.Byatt (1936-), “Sacred Hunger” (1992) by Barry Unsworth (1930-), “The Ghost Road” (1995) by Pat Barker (1943-).

While having a research on the historical novel the author intends to put forward an idea of creation of history in a historical fiction. In Azerbaijani Literature Mammad Said Ordubadi (1872-1950) with his historical novels, including “Misty Tabriz” (1933-1948), “Fighting City” (1938), “Secret Baku” (1940), “The Sword and the Pen” (1946-1948) recreated the historical fate and struggle of the Azerbaijani people and the portrait of the genius poet Nizami Ganjavi of the XII century.

So the history in the literature is the vivid and substantial miracle of national identity of people of the world-that is the concept of the author.

Key words: precise scientific and literary argument, a dominant style of fiction, the historical romance philology, a hypothesis of living history, a historian and novelist, reinventing of history

The British writer and literary critic Margaret Drabble (1939-) writes the following about the historical novel in her compilation of “The Oxford Companion to English Literature: “The historical novel is a novel set in a period before the birth of the author and often continues not only fictional but historical people and/or events” [1, p.463].

However, one could have more precise scientific and literary argument about the foundation of British historical novels in the 7th edition depicted by a professor of English Literature at Liverpool University. So we read: “The origins of the British historical novel can be traced back as far, as the Elizabethan period and even to the medieval romances of chivalry, but a convenient generic starting point is Horace Walpolis “The Castle of Otranto” (1764). “Otranto” patented many of the conventional devices of the Gothic-historical tale, but it was the success, half a century later in Walter Scott’s Waverley novels (1814-32), which established the historical novel, as a dominant style of fiction. The variety of Scott’s historical settings is remarkable, ranging from the early “Scottish novels” (e.g. “The Heart of Midlothian”, 1818; “Rob Roy”, 1817), through the English Middle Ages (“Ivanhoe”), medieval

France (“Quentin Durward”, 1823), the Middle East of the Crusades (“The Talisman”, 1825), and even the Roman Empire (“Count Robert of Paris”, 1831)” [2, pp.485-486].

The historical romance philology is, as young, as the historical novel dating back to creation by Walter Scott of “Waverly” novels about 200 years. And historical romance philology has had its numerous researches not just of Western literature, but as well, as various literatures of the world.

We are intending to note that by defining the genre of the historical novel, or fiction allusion of some difficulties is introduced. The reasoning is that the historical novel might have elements of journalistic genre, scientific style, and biographical genre.

In most cases, not only researchers, but even readers arise questions concerning true definition of fiction genre with close or alike themes. So we could not forget that historical narration has definition of various genre, as historical legendary novel, historical mythological novel, historical philosophical novel, historical documentary novel, historical fantastic novel and others possessing their close or exceptional characteristic features and predominantly might be related to each other in various channels.

Thus, we think that the historical novel has a dominating role and power in national development in every national literature and it makes people understanding the national identity in globalization epoch. And at the same time one might accept the historical novel, as an opponent of globalization as well.

Taking into consideration that people coexist with history, we could accept a hypothesis of living history in minds and hearts with its reality transformed into pages of books.

History and fiction are inseparable; so they both supplement each other. And we could claim that one dares not separating reality or history from fiction. Every writer of the historical novel unites above mentioned “history” and “fiction” in his novels under the umbrella of the literature. And the writer of historical novels acts mostly, as a historian and novelist.

The writer’s objective is to search and to create the historical truth, in case we accept such an axiom that a writer should write just the truth, like every historian does, he should write relying on facts with his historical imagination.

The eminent Azerbaijani writer Mammad Said Ordubadi (1872-1950) with his novels “The Sword and the Pen”, “Misty Tabriz” established the first school of national historical novel in vernacular literature. And systematic research of the Azerbaijani historical novel and its evolution has been carried out by professor Yavuz Akhundlu in Azerbaijani literary criticism. The academician Isa Habibbayli mention, that "if the historical novels "Misty Tabriz", "The Sword and the Pen" are translated completely into world languages, they might bring great fame to their author and Azerbaijani literature generally" [3, p.58].

We think, if philology is considered, as love to word, then historical novel, serving as a base of philology enlightens the hearts of readers, presents them the way to national identification, which is very significant and represents great value for modern citizen of the world in this chaotic condition.

The major goal of the historical novel is the concept of life and national identity, or way of life. Many works are devoted to the historical novel and its various problems, however, it still seems very debating to adopt all, like Mendeleyev's chemical formula.

The Historical novel could be called, as reinventing of history. And the so-called historical approach on historical novels leads the people to a critical engagement of inquiring, whether the realities happen in various epochs. The worst and the most paradoxical is to trust or not to trust to the history, created by the fiction writer. We do not reject the disastrous hardship of the writer, trudging the routes to particular events or places of different ethnic groups.

Our essay aims to expand discussion about historical novels and writers, which might bring altogether in search of national identification of lots of peoples of the world. Discussions of historical diversity are very significant for identification of several implications.

The issues of global historical context are of great importance at searching of some true answers, which will create historical movement to be understandable between histories and nationalities.

For better understanding of history of different countries we need excavating and exploring history along with its realities. In the context of history of various countries the Intellectual Archive is to bring us searching the invisible sides of history, not only on the basis of historical excavations or documents, but resting just as well on historical novels, which have become an essential part of the history.

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Binary Oppositions in Works of Art

by

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Abstract

The paper deals with one of the most important ways in the analysis of literary text – binary opposition. The author of the paper in order to determine the features of binary opposition refers to Y.Lotman, V.Rudnev, M.Bakhtin. As an example of the binary opposition the characters of comedy "Misanthrope" by Moliere, the two-aspect characters of novels "Mrs Dalloway" and "To the Lighthouse" by V.Woolf, the duality of character of "Invitation to a Beheading" by V.Nabokov are being considered in this paper. The paper is summed up with conclusions about the existence of binary opposition in any image of environmental world and person.

Key words: binary opposition, writer, novel, idea, fiction

Binary opposition is one of the main methods for analyzing literary texts in modern literary criticism.

The principles of binary opposition that are introduced in the framework of the methods of structural analysis, simulate the characteristics of the human's mentality. In this regards, Y.Lotman proposed the fact of bipolarity as the starting point in the semiotics of text in order to formulate a "global standard". In his article "The phenomenon of culture", Lotman interprets bipolarity as the minimal structure for semiotic forms and writes: "While observing bipolarity in various phases of human's intellectual activity one can create certain parallels according to human's individual principals of deliberation in its right and left hemispheres" (3, p. 34). To prove his theory, Lotman states examples of dual opposition such as child sophistication and adult deliberation or mythical sophistication and historical rumination or poetry and prose.

According to Lotman's cultural conception, the impossibility of absolute comprehension of human being and the world can be defined according to the existence of principles of binary opposition, such as death-alive, good-bad, far-near, left-right, past-present. V.Rudnev states that either binary opposition is a universal aid for comprehending the world or is a symbol of infinitive and unexplainable world. Obviously, savage endeavored to regulate the things such as (life-death, the earth- the sky, the sun-the moon) that surround him/ her with some binary opposition.

Rudnev suggests the impossibility of comprehending the environment thoroughly in modern world is compensated with binary additions. These oppositions create positive and negative double meaning system in poetical world.

These kind of binary oppositions (additional contradictions and confrontations) in author's contexts contribute accordingly the artisans to depict the world more elaborately and vividly.

Rudnev denotes that no matter binary opposition was universal mode of understanding the world and was utilized actively from ancient periods, but its essence and analytical possibilities was perceived only in 20^{th} century. Indeed, the essence of the world and human being is studied by means of binary oppositions in European cultural traditions and according to European sophistication mode, soul-body, form-content, happiness-misfortune, life-death themes are verified methods of understanding the world. These can be concerned not only to philosophical researches but also to literary works.

Therefore literary plots are constructed with the help of binary oppositions and they are dedicated to human being and society who encounter counteraction of good and evil.

Moliere in his "The Misanthrope" comedy indicates the salvation of two antagonists' problem, in two equal rights of method of approaching –in binary opposition. Alceste is truthful and this characterize him as being positive man. However with his being truthful man he is detested by others and finds himself in unexpected and funny situations and finally loses being positive character. Philinte on the contrary flatters nevertheless, upbraid them in secret and his behavior doesn't originate any offensiveness as Alceste does.

Lotman writes: "If we don't take telephone book and instead of it we take literary or some mythological text, then we easily could see binary semantic opposition of internal structure of text elements. The world was divided into the rich and the poor, natives and strangers, devotes and infidels, friends and enemies"(3, p.36).

Dialogic works are grounded on binary opposition as well, however Baxtin convey them with musical terms such as "counterpoint'' notes: "There are dialogic interactions among all elements of roman structures that is to say they are counterpointed- vis-a-vis"(1, p.21). While in such kind of works both components of binary opposition are equal in rights, since they possess both positive and negative features.

Baxtin characterize the equal rightness in this way: “In the conscious of hero who embrace all material worlds in one can emerge exactly in that conscious another thought, simultaneously range of visions could appear, and again point of views might show themselves consecutively. Author is able merely to put that hero’s elaborated conscious against one objective world-sub equal world of sophistications”(1, p.14).

On the other hand, sub equal idea conflicts of binary opposition are not solved and inauguration of story doesn’t happen. Baxtin declare about “imperfection state” of heroes but writes coincidence of “idea incarnation”. The main points of his dialogic theory which – indicates his heroes not giving up their ideas and as a result conflicts are not sorted out. Baxtin writes: “Neither any ideas of negative heroes nor positive could turn out the principles of author’s description and entirely being the basement of novel itself” (1, p.14).

Binary opposition is distinctive with dual aimed characters in Virginia Woolf’s novels and in her personages systems “Mrs Dalloway” and “To the Lighthouse” The main character of “Mrs Dalloway” seemingly is portrayed in objective plan on June day “no matter being already 50 years old but quite tender and delicate, enchanting, looks like tiny bird, charming woman”(5, p.24). While the hero’s subjective, internal character is being depicted within conscious stream, and it is being discovered her contradictory, hesitant nature. In her old age she feels herself young and at the same time tremendously wise. She doesn’t entirely understand her feeling being regret or indifference in relation with not getting married with Peter Walsh, when she was young. She wasn’t able to do it because of her being exigent and unsociable at that time, however at present she thinks of how she would act if Peter was close to her. In deepen heart she criticize herself and thinks “not because of shortage of her beauty or mind but exactly her being not friendly” (5, p.25) lay obstacles to her. Since, female member of noble society doesn’t invite her to dinner, she gets upset and feels hopeless and she has suspicious of her being not esteemed as before anymore.

Regarding to binary opposition the main character of novel “To the Lighthouse” Mrs Ramsay’s two-structured images attention. To judge by appearance, she is kind and faithful wife, despite her egocentric husband she is able to maintain family setting and peace at home. Nevertheless, Mrs Ramsey is sensitive, tender, and umbrageous and is portrayed as a suffering woman from cold attitude of her husband.

Thus, binary opposition manifests itself in Virginia Wolf's heroes' antagonistic characters - Clarissa Dalloway's externally despair to her own self-confidence, her being touchy nature, Mrs Ramsey's resentfulness, Mr Ramsey's selfishness and his inner life and confidential sides.

The reality and myth of binary relations show itself in context of novels "Master and Margarita" by Bulgakov, "The Glass bead Game", "Steppenwolf" by Hesse, "Invitation to a Beheading" by Nabokov. In Nabokov's "Invitation to a Beheading" one can see counteraction of dual real essences of literary world, oppositions of hero's double inner world.

Subject opposition characterize double nature of the literary work and this shows itself on binary oppositions such as dream and being awake, reality and drama, fiction character and real character, past and future. The first element based on authoritarian world where Cincinnatus lives, the second element is his ideal world.

The duality of inner boundaries of both worlds is everlasting. The hero himself becomes forked and his executioner comes with servants named Rodion and Roman. Rodion and Roman emerged from Rodion Romanovich Raskolnikov's name which was divided into two parts. These similar persons who appear in front of Cincinnatus in two various appearances and they look at him either with Turgenev's manner "smart Russian image" or via Gogol's manner "fat cheeked image". Cincinnatus and the executioner themselves are major oppositions.

For conclusion it is likely to consider that in any descriptions of the world and human being binary opposition exists and they possess universal feature. This aspect reflects itself through existence of contradictions which set in motion the nature and provide its development, through life style of human being and one's range of vision. Justice- falsehood, yes-no, morning-evening, hot-cold and etc- all these are daily binary conceptions that we come across.

Rudnev wrote that in 20th century the notions of phonology (voiceless –voiced consonants, vowel-consonant, hard-delicate sounds) again revealed the importance and universality of binary opposition. After phonological methodology of N.Trubetskoy, the system of binary vestiges was utilized in all humanitarian research areas.

Binary opposition which was discovered in 20th century has enormous significance and is applied in various areas- binary alternation of poem rhythms, alternation of night and day, biological rhythm of winter and spring and etc.

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The Instrumental Case as a Component of the Case System of the Ukrainian Language of Post-Soviet Period and as an Object of Learning of Foreigners

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Творительный падеж как компонент падежной системы украинского языка постсоветского периода и как объект изучения иностранцев

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Орудний відмінок як компонент відмінкової системи української мови пострадянського періоду і як об’єкт вивчення іноземців

Abstract

The author gives summary characteristic of instrumental case in the Ukrainian language for foreigners (with explanation in English): conditions of use of the instrumental case, grammatical forms of parts of speech what change according to cases, peculiarities of coordination of these parts of speech and questions to them (to these parts of speech) in form of the instrumental case. For better mastering material author also gives tables, final questions, exercises and texts.

Keywords: the instrumental case, gender, end, question, agreement, exercise, text.

Анотація

Автор подає зведену характеристику орудного відмінка в українській мові для іноземців (з поясненням англійською мовою): умови його вживання, граматичні форми змінюваних за відмінками частин мови, особливості узгодження цих частин мови і запитання до них в орудному відмінку. Для кращого засвоєння матеріалу автор також подає таблиці, підсумкові запитання, вправи і тексти.

Ключові слова: орудний відмінок, рід, число, закінчення, запитання, узгодження, вправа, текст.

Аннотация

Автор даёт сводную характеристику творительного падежа в украинском языке для иностранцев (с объяснением на английском языке): условия его употребления, грамматические формы изменяемых по падежам частей речи, особенности согласования этих частей речи и вопросы к ним в творительном падеже. Для лучшего усвоения материала автор также представляет таблицы, итоговые вопросы, упражнения и тексты.

Ключевые слова: творительный падеж, род, окончание, вопрос, согласование, упражнение, текст.

Засвоєння основних принципів морфології української мови, отримання навичок визначення необхідних категорій іменника, прикметника, особового, вказівного і присвійного займенника у різних відмінках, узгодження слів у фразі, вміння ставити смислові запитання до кожного слова у словосполученні та реченні є важливою основою для засвоєння курсу української мови.

Особа, що вивчає українську мову, повинна бути ознайомленою з відмінковою системою української мови, розуміти її граматичну функцію і необхідність використання того чи іншого відмінка у конкретній фразі. Результатом такого ознайомлення має стати грамотне вживання закінчень іменників, прикметників і займенників в однині і у множині у кожному відмінку, вміння ставити запитання до різних частин мови у реченні. Оскільки орудний відмінок є важливою складовою відмінкової системи української мови, детальне ознайомлення з ним є суттєвим етапом у вивченні морфології української мови. На початковому етапі знайомства іноземців з орудним відмінком їм потрібно порадити звернути увагу на необхідність використання орудного відмінка в українській мові_пострадянського періоду; на запитання до іменників-назв істот і іменників-назв неістот в орудному відмінку; на дієслова, що поєднуються з різними частинами мови (з іменниками, прикметниками, особовими, вказівними і присвійними займенниками), вжитими у формі орудного відмінка.

Для якісного оволодіння матеріалом слід порадити уважно прочитати текст з поясненням, ретельно проаналізувати та вивчити його і виконувати практичні завдання.

Advice for a foreigners:

Try to read attentively the thesis: «Ukrainian nouns, personal pronouns, adjectives, demonstrative pronouns, possessive pronouns in the instrumental case. Coordination of nouns with adjectives, demonstrative pronouns and possessive pronouns in form of the instrumental case».

Analyze the given tables and rules attentively.

Pay attention to the use of Ukrainian nouns, personal pronouns, adjectives, demonstrative pronouns, possessive pronouns in form of the instrumental case.

Learn the main rules of using Ukrainian nouns, personal pronouns, adjectives, demonstrative pronouns, possessive pronouns in form of the instrumental case.

Memorize the given material attentively.

Do written home assignments carefully and diligently.

Educational aim:

You must learn the function of the instrumental case in the Ukrainian language, Ukrainian nouns, personal pronouns, adjectives, demonstrative pronouns, possessive pronouns in the instrumental case; coordination of nouns with adjectives, demonstrative pronouns and possessive pronouns in form of the instrumental case.

COMMENTS TO THE INSTRUMENTAL CASE

We are going to speak about:

– the instrumental case in the Ukrainian language;

– the verbs, used with the instrumental case;

– Ukrainian nouns in form of the instrumental case;

– Ukrainian personal pronouns in form of the instrumental case;

– Ukrainian adjectives in form of the instrumental case;

– Ukrainian demonstrative pronouns in form of the instrumental case;

– Ukrainian possessive pronouns in form of the instrumental case;

– agreement of nouns with adjectives, demonstrative pronouns and possessive pronouns in form of the instrumental case.

The function of the instrumental case in the Ukrainian language is to correspond to the English prepositions: by, with, along, across, round, in:

Світлана іде вулицею. / Svitlana goes along the street. (Svitlana is going along the street).

Ми гуляємо вулицями міста. / We walk along the streets of the city. (We are walking along the streets of the city).

Декан іде гуртожитком. / The dean goes across the hostel. (The dean is going across the hostel).

Ми ходимо магазином. / We walk round the shop. (We are walking round the shop).

Студенти ідуть університетом. / The students walk in the university. (The students are walking in the university).

Дівчина їде трамваєм. / The girl goes by tram. (The girl is going by tram).

Я пишу ручкою. / I write with a pen. (I am writing with a pen).

The instrumental case is used without the preposition «по» with the word combinations which include a verb of motion and a noun:

Йти вулицею. / To go along a street.

Їхати дорогою. / To go along a road.

Плисти річкою. / To swim along a river.

Inanimate nouns in the instrumental case answer the question «чим?». Animated nouns in the instrumental case answer the question «ким?» The question «що?» of the nominative case (case №1) transforms into the question «чим?» in the instrumental case (case № 5). The question «хто?» in the nominative case (case № 1) transforms into the question «ким?» in the instrumental case (case № 5) **[«що?» (case 1) → «чим?» (case 5); «хто?» (case 1) → «ким?» (case 5)]**.

The instrumental case without a preposition use to denote the indirect object of verbs:

привозити – to bring, to import

приносити – to bring, to carry, to fetch

говорити – to speak, to talk; to tell, to say

думати – to think, to mean

плакати – to cry, to weep

слухати – to listen (to), to hear, to attend, to obey, to be obedient (to)

відповідати – to answer

цікавитися – to be interested (in), to take an interest (in)

захоплюватися – to admire, to be delighted (with), to be carried away (by), to be keen on, to take a fancy (to)

називати – to call, to name

називатися – to be called, to be named

дихати – to breathe, to respire

показувати – to show, to display, to exhibit, to demonstrate

позначати – to mark, to denote, to designate

розповідати – to tell, to relate, to narrate

обіцяти – to promise

пояснювати – to explain (to), to illustrate

нагадувати – to remind (of, about)

дозволяти – to allow, to let, to permit

наказувати – to order, to command, to enjoin, to bid, to charge забороняти – to forbid, to prohibit

допомагати – to help, to assist, to aid

заважати (мішати) – to prevent, to stop (from), to be (to stand) in the way

шкодити – to harm, to injure, to hurt, to damage

радити – to advice, to counsel, to recommend

вірити – to believe, to have faith in, to trust

шантажувати – to blackmail

користуватися – to use, to make use (of)

володіти – to own, to possess, to have, to control, to speak, to know

посилати – to send (for, to), to dispatch (to), to mail, to post (to), to remit

надсилати – to send, to dispatch, to mail, to post, to remit

викидати – to throw out

смітити – to litter

бруднити – to dirty, to soil

прибирати – to put in order, to clean up, to tidy (up)

витирати – to wipe, to rub, to dry

витиратися – to wipe (to dry) oneself, to become threadbare

чистити – to clean, to brush, to scour, to scrub

замітати – to sweep (up), to cover up

м’яти – to rumple, to crumple

рвати – to tear, to pick, to pluck, to pull out, to break off пишатися (гордитися) – to be proud (of), to take pride in

хвалити – to praise, to commend

хвалитися – to boast (of), to brag

клястися – to swear

брати – to take

давати – to give, to let, to provide

подавати – to give, to present (to), to serve, to drive up

дарувати – to give, to present (with)

читати – to read

писати – to write

підписувати – to sign

друкувати – to print, to type, to publish

малювати – to draw, to paint

фотографувати – to photograph, to take a photograph (of)

фотографуватися – to be photographed

посміхатися – to smile

грати – to play, to act, to perform

гратися – to play (with), to trifle (with)

співати – to sing

танцювати – to dance

різати – to cut, to slice

шити – to sew

зашивати – to sew up, to mend

вишивати – to embroider

в’язати – to bind, to tie up, to knit

зав’язувати – to tie, to bind, to knot, to start, to strike up

розв’язувати – to untie, to undo, to unbind; to solve

зачиняти (закривати) – to shut, to close

відчиняти (відкривати) – to open

псувати – to spoil, to corrupt

мити – to wash

прати – to wash, to launder

сушити – to dry

прасувати – to iron

гладити – to smooth, to press, to polish, to stroke

ламати – to break, to fracture, to smash, to destroy

їсти – to eat

ворушити – to move, to stir about, to budge, to turn

іти – to go, to walk, to come, to come out, to come from, to fall, to enter, to become, to work

бігати – to run, to run about

бігти – to run, to run away, to fly, to go by

їхати, їздити – to go, to drive, to ride плисти, плавати – to swim, to float, to navigate, to cruise, to sail, to drift, to yacht

летіти, літати – to fly

повертатися –to go (to come) back, to return, to turn, to be returned (paid, sent) back

працювати – to work, to labour

робити – to do, to make, to work

спілкуватися – to associate, to consort (with)

розмовляти –to talk, to speak (to, with), to converse

займатися – to busy oneself (with), to be engaged (in), to study, to work (at)

хворіти – to be ill, to be sick, to ail

лікувати – to treat (medically), to medicate

лікуватися – to be treated, to undergo (to take) a cure, to receive treatment (for)

відпочивати – to rest, to take (to have) a rest

бути – to be, to happen, to take place, to have

стати – to stop, to stand, to become, to start, to be

доводитися – to have to, to happen (to), to be related (to)

довіряти – to trust (smb.), to confide (in smb.), to give credence (to smth.)

дзвонити – to ring, to (tele)phone, to ring up

телефонувати – to telephone, to phone, to ring one up, to give a ring

вибачати, пробачати – to excuse, to pardon, to forgive

These verbs also (after prepositions) demand the nouns used in the form of the instrumental case after them:

спілкуватися – to associate, to consort (with)

листуватися – to correspond (with), to be in correspondence (with)

вітатися – to salute, to greet

знайомитися – to meet (smb.), to make the acquaintance (of smb.), to acquaint oneself (with smth.), to get familiar (with), to see

радитися – to consult, to advise (with), to take counsel (with)

бачитися – to see each other (one another)

зустрічатися – to meet (with), to come across, to see, to occur, to happen, to be found

сумувати – to despond, to lose heart, to grieve (about, over), to be sad (melancholy), to be cast down, to be out of heart

The instrumental case use to name a profession. It is use in the Ukrainian phrases iqual to English:

to work as a doctor / працювати лікарем

to work as a teacher / працювати викладачем

to work as an engineer / працювати інженером

The instrumental case used after the prepositions:

з («with»)

за («behind, across, over, beyond, out of, at, according to, by, because of, by reason of, for, after, upon»)

перед («before, in front of»)

між («between»)

під («under, below»)

над, наді («above, over, at, on, upon»)

поруч з («near, close by, side by side, beside, next (to)»)

Look:

Ви п’єте чай з цукром. / You drink tea with sugar. (You are drinking tea with sugar).

Ми живемо за університетом. / We live behind the university. (We are living behind the university).

Театральна площа розміщена перед центральним корпусом медуніверситету. / The Theatre square located in front of the central block of the medical university.

Театр розміщений між інститутом і школою. / The theatre placed (situated) between the institute and the school.

Синя папка лежить під англо-українським словником. / The blue file lies under the English-Ukrainian dictionary. (The blue file is lieing under the English-Ukrainian dictionary).

Картина висить над столом. / The picture hangs over the table. (The picture is hanging over the table).

Я живу поруч з університетом. / I live beside the university. (I am living beside the university).

The end ***-ом*** **in the instrumental case singular are** added to the last hard consonant of **nouns of masculine gender singular animated and inanimate (of the nominative case) [last hard consonant (case 1) → + -ом (case 5)]:**

робітник → робітник***ом***

друг → друг***ом***

син → син***ом***

племінник → племінник***ом***

Хардік → Хардік***ом***

Сухел → Сухел***ом***

Фузаіл → Фузаіл***ом***

лоб → лоб***ом***

стіл → стол***ом***

телефон → телефон***ом***

Instead of the end ***-о*** of nouns of masculine gender singular in the nominative case we use the end ***-ом*** in the instrumental case singular **[-о (case 1) → -ом (case 5)]:**

тато → тат***ом***

батько → батьк***ом***

дядько → дядьк***ом***

Михайло → Михайл***ом***

To the last sibilant consonant of nouns of masculine gender singular in the nominative case we add the end ***-ем*** in the instrumental case singular **[last sibilant consonant (case 1) → +-ем (case 5)]:**

слухач → слухач***ем***

сторож → сторож***ем***

Маніш → Маніш***ем***

Раджеш → Раджеш***ем***

Авінаш → Авінаш***ем***

лящ → лящ***ем***

овоч → овоч***ем***

ніж → нож***ем***

кущ → кущ***ем***

плащ → плащ***ем***

дощ → дощ***ем***

хрящ → хрящ***ем***

To the suffix ***-р-*** of nouns of masculine gender in the nominative case singular we add the end ***-ем*** in the instrumental case singular **[-р- (case 1) → + -ем (case 5)]:**

лікар → лікар***ем***

секретар → секретар***ем***

школяр → школяр***ем***

столяр → столяр***ем*** *(joiner)*

Final ***-й***, which follows any vowel in the nominative case singular transforms into the end ***-єм*** in the instrumental case singular **[-й follows any vowel (case 1) → -єм (case 5)]:**

добродій → доброді***єм***

Юрій → Юрі***єм***

Сергій → Сергі***єм***

Григорій → Григорі***єм***

Тимофій → Тимофі***єм***

край → кра***єм***

звичай → звича***єм***

трамвай → трамва***єм***

напій → напо***єм***

Softening mark in the end of nouns of masculine gender in the nominative case singular transforms into the end ***-ем*** in the instrumental case singular **[-ь (case 1) → -ем (case 5)]:**

учитель → учител***ем***

дідусь → дідус***ем***

учень → учн***ем***

іноземець → іноземц***ем***

хлопець → хлопц***ем***

день → дн***ем***

олівець → олівц***ем***

корінь → корен***ем***

Some foreign personal names don’t change according to cases and numbers. Therefore in the instrumental case (both: in singular and in plural) these names have the same forms as in the nominative case singular.

Лаолу → Лаолу

Хіманшу → Хіманшу

Оджо → Оджо

Отто → Отто

Алі → Алі

Кабі → Кабі

Лаолу → Лаолу

Генрі → Генрі

Раві → Раві

The end **-а** of **nouns of feminine gender singular** in the nominative case changes into the end **-ою in the instrumental case singular**. But the end **-а** of nouns of feminine gender singular in the nominative case after a sibilant consonant transforms into the end **-ею** in the instrumental case singular **[-а after not a sibilant consonant (case 1) → -ою (case 5); -а after a sibilant consonant (case 1) → -ею (case 5)]:**

Nom.	хто? що?	Instr.	ким? чим?
-а	сестра	-ою	сестрою
	мама		мамою
	баба		бабою
	вода		водою
	стіна		стіною
	жінка		жінкою
	рука		рукою
	книга		книгою
	фабрика		фабрикою
but -жа, -ча, -ша, -ща	груша	-жею, -чею, -шею, -щею	грушею
	площа		площею

The end **-я** after a consonant of nouns of feminine gender singular in the nominative case changes into the end **-ею** in the instrumental case singular **[-я after a consonant (case 1) → -ею (case 5)]:**

Nom.	хто? що?	Instr.	ким? чим?
-я	робітниця	-ею	робітницею
	племінниця		племінницею
	бабуся		бабусею
	Соня		Сонею
	Аня		Анею
	земля		землею
	хвиля		хвилею
	пісня		піснею

	кухня		кухнею
	вулиця		вулицею

The end **-я** after a vowel and after apostrophe of nouns of feminine gender in the nominative case singular changes into the end **-єю** in the instrumental case singular **[-я after a vowel and after apostrophe (case 1) → -єю (case 5)]:**

Nom.	хто? що?	Instr.	ким? чим?
-ія, -ия, -ея, -’я	Софія	-ією, -иєю, -еєю, -’єю	Софією
	Надія		Надією
	Юлія		Юлією
	сім’я		сім’єю
	батарея		батареєю
	шия		шиєю
	історія		історією
	аудиторія		аудиторією
	мрія		мрією
	надія (hope)		надією
	олія		олією

In the instrumental case nouns of feminine gender singular with a last **hard consonant** receive the end **-ю**. A single sibilant consonant before end **-ю** in the instrumental case doubles **[a hard consonant (case 1) → + -ю (case5); a single sibilant consonant (case 1) → the same but doubled sibilant consonant +-ю (case 5)]:**

Nom.	що?	Instr.	чим?
hard consonant	кров	+ -ю	кров’ю
-ж, -ч, -ш, -щ	подорож	-жжю, -ччю, -шшю, -щщю	подорожжю
	річ		річчю
	ніч		ніччю

Softening mark after a double consonants in the end of nouns of feminine gender in the nominative case singular transforms into the end **-ю** in the instrumental case singular. **Softening mark** in the end of nouns of feminine gender singular **after a single consonant** in the nominative case transforms into the end **-ю after a doubled similar consonants** in the instrumental case singular (a single consonant before the end **-ю** of nouns of singular form feminine gender in the nominative case doubles in the instrumental case singular) **[softening mark after a double consonant (case 1) → -ю (case 5); softening mark after a single consonant (case 1) → -ю after doubled similar consonant (case 5)]:**

Nom.	що?	Instr.	чим?
-ь	радість	-і	радістю
	тінь		тінню
	відповідь		відповіддю
	сповідь (confession)		сповіддю
	сіль		сіллю

The end **-и** of noun of feminine gender singular «мати» transforms into the combination of letters **-ір'ю** in the instrumental case singular **[-и (case 1) → -ір'ю (case 5)]:**

Nom.	хто?	Instr.	ким?
-и	мати	-ері	матір'ю

Some foreign women's names don't change according to cases and numbers. Therefore in the instrumental case (in singular and in plural form) these names have the same forms as in the nominative case singular:

Nom.	хто?	Instr.	ким?
	Боскі		Боскі
	Шруті		Шруті
	Рідхі		Рідхі
	Раджвіндер		Раджвіндер
	Давіндер		Давіндер
	Рут		Рут
	Фортун		Фортун

There are no change **in the instrumental case some countries' names** as Сомалі, Перу, Чилі, Нікарагуа, Конго, Марокко.

To the end **-о** of **nouns of neuter gender singular** in the nominative case we add final **-м in the instrumental case** singular **[-о (case 1) → + -м (case 5)]:**

Nom.	що?	Instr.	чим?
-о	вікно	-ом	вікном
	місто		містом
	село		селом
	вухо		вухом
	яблуко		яблуком
	озеро		озером

To the end **-е** of nouns of neuter gender singular in the nominative case we also add final **-м** in the instrumental case singular **[-е (case 1) → + -м (case 5)]:**

Nom.	що?	Instr.	чим?
-е	місце	-ем	місцем
	поле		полем
	море		морем

The end **-е after a sibilant consonant** of nouns of neuter gender singular in the nominative case changes into the end **-ем** in the instrumental case singular **[-е after a sibilant consonant (case 1) → -ем (case 5)]:**

Nom.	що?	Instr.	чим?
-же, -че, -ше, -ще	плече	-жем, -чем, -шем, -щем	плечем
	селище		селищем
	прізвище		прізвищем

In the instrumental case single **-м** adds to the ends: **-а, -я** of nouns of neuter gender singular denoting newly-born creatures **[-а, (case 1) → + -м (case 5); -я (case 1) → + -м (case 5)]:**

Nom.	хто?	Instr.	ким?
-а, -я	маля	+ -м	малям
	немовля		немовлям
	теля		телям
	цуценя		цуценям
	кошеня		кошеням

	курча		курчам

To the end ***-я*** after a double similar consonant of nouns of neuter gender singular in the nominative case we add final ***-м*** in the instrumental case singular **[-я after a dabl similar consonants (case 1) → + -м (case 5)]:**

Nom.	що?	Instr.	чим?
-я	речення	-ям	реченням
	життя		життям
	питання		питанням
	запитання		запитанням
	плаття		платтям
	обличчя		обличчям
	сміття		сміттям

There are two possible types of the noun of neuter gender ***ім'я*** in the instrumental case singular: ***ім'ям*** and ***іменем***. The first form (***ім'ям***) forms by adding final ***-м*** to the end ***-я*** of the noun ***ім'я*** in the nominative case singular. The second form (***іменем)*** forms by adding the combination of letters ***-енем*** to the root of the noun ***ім'я*** (***ім-***) **[1) ім'я (case 1) → + -м = ім'ям (case 5); 2) ім'я (case 1) → ім- + -енем = іменем (case 5)].**

Nom.	що?	Instr.	чим?
-я	ім'я	+ -м	ім'я***м***
-я	ім'***я***	-енем	ім***енем***

Following nouns of neuter gender don't change according to cases and numbers. Therefore these nouns in the instrumental case (in singular and in plural) have the same forms as in the nominative case singular:

Nom.	що?	Instr.	чим?

	меню		меню
	фото		фото
	шосе		шосе
	радіо		радіо
	таксі		таксі

Nouns of masculine and feminine gender of plural form in the instrumental case have the same ends. The end ***-и*** of nouns of masculine and feminine gender of plural form in the nominative case in the instrumental case transforms into the end ***-ами***. The end ***-і*** of nouns of masculine and feminine gender of plural form after not a sibilant consonant in the nominative case in the instrumental case transforms into the end ***-ями***. The end ***-і*** of nouns of masculine and feminine gender of plural form after a sibilant consonant in the nominative case in the instrumental case transforms into the end ***-ами*** **[-и (case 1) → -ами (case 5); -і (case 1) → -ями (case 5); -жі, -чі, -ші, -щі (case 1) → -жами, -чами, -шами, -щами (case 5)].**

Nouns of masculine gender of plural form in the instrumental case:

Nom.	хто? що?	Instr.	ким? чим?
-и	робітники	-ами	робітниками
	лоби		лобами
	ліси		лісами
	стадіони		стадіонами
	племінники		племінниками
-і	друзі	-ями	друзями
	дні		днями
	лікарі*		лікарями
But	школярі*		школярами
-жі, -чі, -ші, -щі	ножі	-жами, -чами, -шами, -щами	ножами
	овочі		овочами
	Аваніші		Аванішами
	Авінаші		Авінашами
	Раджеші		Раджешами

	кущі		кущами
	дощі		дощами

*There are two possible ends in the instrumental case after the consonant **-р-**: the **-**ями and the **-**ами.

Nouns of feminine gender of plural form in the instrumental case:

Nom.	хто? що?	Instr.	ким? чим?
-и	книги	-ами	книгами
	фабрики		фабриками
	руки		руками
	стіни		стінами
-і	землі	-ями	землями
	хвилі		хвилями
	тіні		тінями
	пісні		піснями
	робітниці		робітницями
	радості		радостями
-жі, -чі, -ші, -щі	подорожі	-жами, -чами, -шами, -щами	подорожами
	ночі		ночами
	груші		грушами
	площі		площами

Nouns of neuter gender of plural form in the instrumental case are moulded in such way: to the ends ***-а*, *-я*** of nouns of neuter gender of plural form in the nominative case in the instrumental case we add the combination of letters ***-ми*** **[-а (case 1) → + -ми (case 5); -я (case 1) → + -ми (case 5)].**

Nom.	хто? що?	Instr.	ким? чим?
-а	вікна	+ **-**ми	вікнами
	міста		містами
	села		селами
	вуха		вухами

	озера		озерами
	імена		іменами
	малята		малятами
	курчата		курчатами
	телята		телятами
	прізвища		прізвищами
-я	моря	+ **-**ми	морями
	речення		реченнями
	життя		життями
	питання		питаннями
	запитання		запитаннями
	завдання		завданнями

Words, which use only in plural form in the instrumental case change in analogous way to (like) nouns mentioned above: the end ***-и*** of such nouns in the nominative case in the instrumental case transforms into the end ***-ами*****.** The ends ***-і*** and ***-ї*** of such nouns in the nominative case in the instrumental case transform into the end ***-ями*** **[-и (case 1) → -ами (case 5); -і (case 1) → -ями (case 5); -ї (case 1) → -ями (case 5)].** Some nouns what have only plural form lake: ворота, гроші, двері, штани in the instrumental case have double (sometimes triple) forms. Look on the table given below:

Nom.		Instr.	
-и	брюки	-ами	брюками
	джинси		джинсами
	канікули		канікулами
	збори		зборами
	окуляри		окулярами
	парфуми		парфумами
-і	Чернівці	-ями	Чернівцями
	ножиці		ножицями
-ї	Гімалаї	-ями	Гімалаями
	Піренеї		Піренеями
but	ворота		воротами, ворітьми
	гроші		грошима, грішми
	двері		дверима, дверми
	штани		штанами, штанями, штаньми

Personal pronouns in the instrumental case have such forms:

Nom.	хто? що?	Instr.	ким? чим?
	я		мною
	ти		тобою
	він		ним
	вона		нею
	воно		ним
	ми		нами
	ви		вами
	вони		ними

Personal pronouns what use instead of inanimate nouns in the instrumental case answer the question **«чим?»** Personal pronouns used instead of animated nouns in the instrumental case answer the question **«ким?».**

Demonstrative pronouns in the instrumental case have forms given in the table below. Read and study the given table attentively:

Nom.	той	Instr.	тим
Nom.	та	Instr.	тією, тою
Nom.	те	Instr.	тим
Nom.	ті	Instr.	тими
Nom.	отой	Instr.	отим
Nom.	ота	Instr.	отією, отою
Nom.	оте	Instr.	отим
Nom.	оті	Instr.	отими
Nom.	цей	Instr.	цим
Nom.	ця	Instr.	цією
Nom.	це	Instr.	цим
Nom.	ці	Instr.	цими
Nom.	оцей	Instr.	оцим
Nom.	оця	Instr.	оцією
Nom.	оце	Instr.	оцим
Nom.	оці	Instr.	оцими
Nom.	такий	Instr.	таким
Nom.	така	Instr.	такою
Nom.	таке	Instr.	таким
Nom.	такі	Instr.	такими
Nom.	отакий	Instr.	отаким
Nom.	отака	Instr.	отакою
Nom.	отаке	Instr.	отаким
Nom.	отакі	Instr.	отакими

As you know already, the demonstrative pronouns answer the same questions as adjectives.

Thus the question **«який?»** in the nominative case of the animated and inanimate demonstrative pronouns **цей, оцей, той, отой, такий, отакий** of masculine gender singular transforms into the question **«яким?»** in the instrumental case singular **[«який?»** of animated and inanimate demonstrative pronouns **(case 1) → «яким?» (case 5)].**

The question **«яка?»** in the nominative case of the animated and inanimate demonstrative pronouns **ця, оця, та, ота, така, отака** of feminine gender singular transforms into the question **«якою?»** in the instrumental case singular **[«яка?»** of animated and inanimate demonstrative pronouns **(case 1) → «якою?» (case 5)].**

The question **«яке?»** of the nominative case of the animated and inanimate demonstrative pronouns **це, оце, те, оте, таке, отаке** of neuter gender singular transforms into the question **«яким?»** in the instrumental case singular **[«яке?»** of animated and inanimate demonstrative pronouns **(case 1) → «яким?» (case 5)].**

The question **«які?»** of the nominative case of the animated and inanimate demonstrative pronouns **ці, оці, ті, оті, такі, отакі** of the masculine, feminine and neuter gender plural form transforms into the question **«якими?»** in the instrumental case plural **[«які?»** of animated and inanimate demonstrative pronouns **(case 1) → «якими?» (case 5)].**

Possessive pronouns in the instrumental case have forms, given in the table below. Read and study the given table attentively:

Nom.	мій	Instr.	моїм
Nom.	моя	Instr.	моєю
Nom.	моє	Instr.	моїм
Nom.	мої	Instr.	моїми
Nom.	твій	Instr.	твоїм
Nom.	твоя	Instr.	твоєю
Nom.	твоє	Instr.	твоїм
Nom.	твої	Instr.	твоїми
Nom.	його	Instr.	його
Nom.	її	Instr.	її
Nom.	наш	Instr.	нашим
Nom.	наша	Instr.	нашою
Nom.	наше	Instr.	нашим
Nom.	наші	Instr.	нашими
Nom.	ваш	Instr.	вашим
Nom.	ваша	Instr.	вашою
Nom.	ваше	Instr.	вашим
Nom.	ваші	Instr.	вашими
Nom.	їхній	Instr.	їхнім
Nom.	їхня	Instr.	їхньою
Nom.	їхнє	Instr.	їхнім
Nom.	їхні	Instr.	їхніми
Nom.	свій *(my, your, his, her, its, our, their, own)*	Instr.	своїм
Nom.	своя (*my, your, his, her, its, our, their, own)*	Instr.	своєю
Nom.	своє *(my, your, his, her, its, our, their, own)*	Instr.	своїм
Nom.	свої *(my, your, his, her, its, our, their, own)*	Instr.	своїми

The question **«чий?»** in the nominative case (of possessive pronouns of masculine gender singular) transforms into the question **«чиїм?»** in the instrumental case singular **[«чий?» (case 1) → «чиїм?» (case 5)].**

The question **«чия?»** in the nominative case (of possessive pronouns of feminine gender singular) transforms into the question **«чиєю?»** in the instrumental case singular **[«чия?» (case 1) → чиєю? (case 5)].**

The question **«чиє?»** in the nominative case (of possessive pronouns of neuter gender singular) transforms into the question **«чиїм?»** in the instrumental case singular **[«чиє?» (case 1) → «чиїм?» (case 5)].**

The question **«чиї?»** in the nominative case (of possessive pronouns plural) transforms into the question **«чиїми?»** in the instrumental case plural **[«чиї?» (case 1) → «чиїми?» (case 5)].**

Adjectives in the instrumental case have forms shown in the table below. Read and study the given table attentively:

Nom.	який? яка? яке? які?	Instr.	яким? якою? яким? якими?
	hard form		
-ий (який?)	зимовий	-им (яким?)	зимовим
-а (яка?)	зимова	-ою (якою?)	зимовою
-е (яке?)	зимове	-им (яким?)	зимовим
-і (які?)	зимові	-ими (якими?)	зимовими
	soft form		
-ій (який?)	літній	-ім (яким?)	літнім
-я (яка?)	літня	-ьою (якою?)	літньою
-є (яке?)	літнє	-ім (яким?)	літнім
-і (які?)	літні	-іми (якими?)	літніми

The end **-ий** (of adjectives of hard form of masculine gender in the nominative case singular) changes into the end **-им** in the instrumental case singular **[-ий (case 1) → -им (case 5)].**

The end **-ій** (of adjectives of soft form of masculine gender in the nominative case singular) changes into the end **-ім** in the instrumental case singular **[-ій (case 1) → -ім (case 5)].**

The end **-а** (of adjectives of hard form of feminine gender in the nominative case singular) changes into the end **-ою** in the instrumental case singular **[-а (case 1) → -ою (case 5)].**

The end **-я** (of adjective of soft form of feminine gender in the nominative case singular) changes into the end **-ьою** in the instrumental case singular **[-я (case 1) → -ьою (case 5)].**

The end -**е** (of adjective of hard form of neuter gender in the nominative case singular) changes into the end **-им** in the instrumental case singular **[-е (case 1) → -им (case 5)].**

The end -**є** (of adjectives of soft form of neuter gender in the nominative case singular) changes into the end **-ім** in the instrumental case singular **[-є (case 1) → -ім (case 5)].**

The end **-і** (of adjectives of hard form in the nominative case plural) changes into the end **-ими** in the instrumental case plural **[-і (case 1) → -ими (case 5)].**

The end **-і** (of adjectives of soft form in the nominative case plural) changes into the end **-іми** in the instrumental case plural **[-і (case 1) → -іми (case 5)].**

All adjectives of hard form in the instrumental case have the same ends as the word **зимовий**. All adjectives of soft form in the instrumental case have the same ends as the word **літній**.

The question **«який?»** in the nominative case (of adjectives of masculine gender singular) transforms into the question **«яким?»** in the instrumental case singular **[«який?» (case 1) → «яким?» (case 5)].**

The question **«яка?»** in the nominative case singular (of adjectives of feminine gender singular) transforms into the question «**якою?»** in the instrumental case singular **[«яка?» (case 1) → «якою?» (case 5)].**

The question **«яке?»** in the nominative case singular form (of adjectives of neuter gender singular) transforms into the question **«яким?»** in the instrumental case singular **[«яке?» (case 1) → «яким?» (case 5)].**

The question **«які?»** in the nominative case plural (of adjectives in plurality) transforms into the question **«якими?»** in the instrumental case plural **[«які?» (case 1) → «якими?» (case 5)].**

As you know already, nouns, personal pronouns, adjectives, demonstrative pronouns and possessive pronouns agree in singular and plural form, in gender and in a case.

Accordingly, in the instrumental case nouns of masculine gender singular agree with adjectives, demonstrative pronouns and possessive pronouns used in corresponding forms of masculine gender singular.

Nouns of feminine gender singular coordinate with adjectives, demonstrative pronouns and possessive pronouns used in corresponding forms of feminine gender singular.

Nouns of neuter gender singular coordinate with adjectives, demonstrative pronouns and possessive pronouns used in corresponding forms of neuter gender singular.

Nouns of plural form coordinate with adjectives, demonstrative pronouns and possessive pronouns used in corresponding forms in plurality.

Control questions / Контрольні запитання:

– What do you know about the instrumental case in the Ukrainian language?

– When do we use the instrumental case in the Ukrainian language?

– What is the function of the instrumental case in the Ukrainian language?

– How to change nouns (how to change ends of nouns) in the instrumental case?

– What nouns do not change in the instrumental case?

– How to change personal pronouns (how to change ends of personal pronouns) in the instrumental case?

– How to change adjectives of hard form (how to change ends of adjectives of hard form) in the instrumental case?

– How to change adjectives of soft form (how to change ends of adjectives of soft form) in the instrumental case?

– How to change possessive pronouns in the instrumental case?

– What questions do nouns answer in the instrumental case?

– What questions do personal pronouns answer in the instrumental case?

– What questions do demonstrative pronouns answer in the instrumental case?

– What questions do possessive pronouns answer in the instrumental case?

– What questions do adjectives answer in the instrumental case?

– How to agree nouns, personal pronouns, adjectives, demonstrative pronouns and possessive pronouns in the instrumental case?

– What prepositions do must be used with the instrumental case?

– What English prepositions corresponds to the instrumental case in the Ukrainian language?

– What verbs use with nouns used in form of the instrumental case (what verbs (after prepositions or without prepositions) demand the nouns used in the form of the instrumental case after them)?

Control tasks / Контрольні завдання:

Вправа 1. *Відкрийте дужки.*

1. Ти їси (ложка). 2. Він ріже хліб (ніж). 3. Ми пишемо (ручка). 4. Дитина малює (олівець). 5. Я працюю (голова). 6. Він поклявся (мама). 7. Хлопці користуються (комп'ютер). 8. Ви пишаєтеся (батько). 9. Мій син пишається (п'ятірка). 10. Я розмовляю українською (мова). 11. Ти володієш цим музичним (інструмент)? 12. Ми витираємо руки (рушник).

Вправа 2. *Відкрийте дужки.*

1. Світлана прасує (праска). 2. Я перу пральним (порошок). 3. Ми миємо руки дитячим (мило). 4. Студент витирає дошку (ганчірка). 5. Викладач пише на дошці (крейда). 6. Дівчина малює (олівець). 7. Я завжди думаю своєю (голова). 8. Ми старанно займаємося (математика). 9. Ісмаїл фотографує (фотоапарат). 10. Українці не завжди добре розмовляють англійською (мова). 11. Ми вже дуже давно користуємося (телевізор). 12. Ігор і Степан їдуть (тролейбус).

Вправа 3. *Відкрийте дужки.*

1. Він хворів (грип). 2. Ти лікуєшся тією (мікстура). 3. Ми завжди витираємо руки чистим (рушник). 4. Він користується мобільним (телефон). 5. Ігор та Іван користуються новою (паста). 6. Цей хворий хлопець не може ворушити (рука). 7. Ми назвали дитину (Софія). 8. Ти дихаєш (ніс). 9. Хлопці їдять суп (ложка). 10. Світлана любить їсти (виделка)? 11. Я шию (голка). 12. Дівчина ріже хліб (ніж).

Вправа 4. *Відкрийте дужки. Дайте ствердну і заперечну відповідь на запитання. Замініть іменники, вжиті у формі орудного відмінка особовими займенниками.*

1. Ти хочеш бути (онколог)? 2. Іван хоче бути (ортопед)? 3. Фортун хоче бути (психіатр)? 4. Ібрагім хоче бути (отоларинголог)? 5. Світлана хоче бути (терапевт)? 6. Ігор хоче бути (патологоанатом)? 7. Ірина хоче бути (рентгенолог)? 8. Моніка хоче бути (невропатолог)? 9. Суніл хоче бути (друг)? 10. Студент хоче бути (лікар)? 11. Викладач хоче бути (студент)? 12. Студент хоче бути (викладач)?

Вправа 5. *Відкрийте дужки. Замініть іменники, вжиті у формі орудного відмінка особовими займенниками.*

1. – Ти п’єш чай з (цукор) чи без?

– Я п’ю чай з (цукор) і з (молоко).

2. – Сашко їсть салат з (м’ясо)?

–Так, він їсть салат з (м’ясо) і з (огірок).

3. – Оксана любить каву з (кофеїн) чи без?

– Вона любить каву з (кофеїн) і з (цукор).

4. – Ти ідеш у театр з (дитина)?

–Так, з (дитина) і з (чоловік).

5. – Отой поганий хлопець п’є напій з (лимон)?

–Так, він п’є напій з (лимон) і з (алкоголь).

6. – Ти п’єш воду з (газ)?

–Так, я п’ю воду з (газ) і з (сироп).

7. – Ви їсте суп зі (сметана)?

– Так, я їм суп зі (сметана) і з (перець).

8. – Ірина відпочиває на морі з (сім’я)?

– Так, вона відпочиває на морі з (сім’я) і з (друг).

9. – Ти виконуєш домашнє завдання з (одногрупник) чи один?

– Я виконую домашнє завдання з (одногрупник) і з (сестра).

10. – Вони смажать картоплю з (цибуля)?

–Так, вони смажать картоплю з (цибуля) і з (яйце).

11. – Ти танцюєш один чи з (Барбара)?

– Я танцюю з (Барбара) і з (Джек).

12. – Вона гуляє у парку одна чи з (племінниця)?

– Вона гуляє у парку з (племінниця) і з (брат).

Вправа 6. *Дайте відповіді на запитання.*

1. З яким досвідченим лікарем радяться батьки? (Педіатр). 2. Чим користується студент на контрольній роботі? (Таблиця). 3. Чим пише брат у зошиті? (Ручка). 4. Чим ти пишеш на дошці? (Крейда). 5. З ким вчора познайомилася Оксана? (Депутат). 6. Ким пишається мама? (Син). 7. Чим малює дочка? (Олівець). 8. Чим цікавиться племінниця? (Театр). 9. Ким цікавиться Світлана? (Брат). 10. Чим думає жінка? (Голова). 11. Чим говорить людина? (Мова). 12. Ким працює твій друг? (Лікар).

Вправа 7. *Дайте відповіді на запитання.*

Приклад:

– *Ким ти хочеш бути? (лікар).*

– *Я хочу бути лікарем.*

1. Ким хоче бути твій товариш? (Хірург). 2. Ким хоче бути Степан? (Онколог). 3. Ким хоче бути Софія? (Медсестра). 4. Ким хоче бути Оксана? (Педіатр). 5. Ким хоче бути Юля? (Лаборант). 6. Ким хоче бути Ігор? (Комендант). 7. Ким хоче бути брат? (Бібліотекар). 8. Ким хоче бути племінник? (Ректор). 9. Ким хоче бути студент? (Викладач). 10. Ким хоче бути декан? (Проректор). 11. Ким хоче бути викладач? (Декан). 12. Ким хоче бути друг? (Отоларинголог).

Вправа 8. *Відкрийте дужки.*

1. Тролейбус їде між (магазин) і (кафе). 2. Дитина стоїть між (тато) і (мама). 3. Ручка лежить на столі між (телефон) і (олівець). 4. Заняття з філософії у нас сьогодні є між (заняття) з української мови і (пара) з гістології. 5. Цей студент завжди любить сидіти на лекції між (Моніка) і (Степан). 6. Отой документ знаходиться у папці між (заява) і (наказ). 7. Сир стоїть за (пляшка) з (молоко). 8. Я живу між (Леся) і (Світлана). 9. Я вибираю між (математика) і (фізика). 10. Навчальний корпус розміщений між (ринок) і (площа). 11. Крісло стоїть між (шафа) і (диван). 12. Мій будинок розміщений між (школа) та (університет).

Вправа 9. *Відкрийте дужки.*

1. Працювати над (завдання). 2. Працювати над (вимова). 3. Жити над (магазин) 4. Приміщення деканату знаходиться під (приміщення) ректорату. 5. Площа стоїть перед (театр). 6. Зупинка таксі розміщена перед (кафе). 7. Моя машина стоїть за (університет). 8. Ваші друзі живуть за (аптека). 9. Картина висить на стіні над (диван). 10. Полиця розміщена на стіні над (стіл). 11. Файл лежить у шухляді під (папка). 12. Папір лежить на столі під (телефон).

Вправа 10. *Відкрийте дужки. Замініть іменники особовими займенниками.*

1. Журнал знаходиться під (розклад). 2. Радіо стоїть на вікні між (пляшка) і (коробка (box, case). 3. Пальто висить на вішалці над (підлога). 4. Килим лежить на підлозі під (тумбочка). 5. Тумбочка стоїть на підлозі під (телевізор). 6. Підвіконня розміщене над (батарея). 7. Вікно розміщене між (карниз) та (підвіконня). 8. Підвіконня розміщене між (вікно) і (батарея). 9. Ножиці лежать на столі між (олівець) і (ручка). 10. Я сиджу за (стіл). 11. Стадіон знаходиться за (парк). 12. Дзеркало висить над (килим).

Вправа 11. *Відкрийте дужки. Замініть іменники особовими займенниками.*

1. Хлопці стоять перед (університет). 2. Необхідні мені документи лежать у папці під (словник). 3. Квартира Степана розміщена на четвертому поверсі над (квартира) Авінаша. 4. Мій син стоїть між (декан) і (ректор). 5. За (Оксана) стоїть Світлана. 6. Перед (Світлана) знаходиться Оксана. 7. Машина стоїть перед (університет). 8. За (машина) їде вантажівка. 9. Під (телевізор) стоїть тумбочка. 10. Кіт сидить під (стіл). 11. Перед (корпус) ростуть квіти. 12. Друзі гуляють за (університет).

Вправа 12. *Сформуйте речення з поданими словами у необхідній формі. Підкреслені слова вжийте у формі орудного відмінка.*

1. Я, спілкуватися, з, Світлана. 2. Ти, спілкуватися, з, одногрупник. 3. Вона, листуватися, з батько. 4. Ми, вітатися, з, сусід. 5. Вони, знайомитися, з, я. 6. Ви, радитися, з, викладач. 7. Студентка, бачитися, з, подруга. 8. Я, бачитися, з, родич. 9. Вона, сумувати, за, батько. 10. Друг, знайомитися, з іноземець. 11. Ігор, навчатися, з, Сухел. 12. Сухел, виконувати, домашнє, завдання, з, Хардік.

Вправа 13. *Відкрийте дужки.*

1. Студентка, з (яка) я познайомився вчора, живе у гуртожитку. 2. Хлопець, з (який) ви розмовляєте, навчається в університеті. 3. Людина, з (яка) він хотів порадитися, зараз живе в Індії. 4. Папка, (яка) я постійно користуюсь, зараз лежить на столі. 5. Іноземець, з (який) я листуюся, дуже любить морозиво. 6. Викладач, з (який) ми спілкувалися, вчора повернувся додому. 7. Дитина, з (яка) він познайомився вчора, живе у нашому будинку. 8. У мене є журнал, (який) ти цікавився вчора. 9. Прийшов хлопчик, з (який) ти займаєшся. 10. Ви давно бачили студента, з (який) ви фотографувалися у медичному університеті? 11. Хлопець, (який) пишаються батьки, зараз старанно навчається у медичному університеті. 12. Дівчина, з (яка) ми познайомилися вчора, цікавиться історією.

Вправа 14. *Відкрийте дужки.*

1. Ви живете за (отой) будинком? 2. Зараз ви спілкуєтеся з (цей) студентом? 3. Ви користуєтеся (отой) словником? 4. Ви шиєте (ота) голкою? 5. Він завжди повертається додому (цей) автобусом? 6. Папір лежить на столі під (той) телефоном. 7. Картина висить на стіні над (оцей) календарем. 8. Я п'ю чай з (такий) солодким цукром. 9. Ви завжди їсте борщ з (така) смачною сметаною? 10. Вчора він користувався (отака) гумкою? 11. Ви знайомі з (оця) високою дівчиною? 12. Ви розмовляєте (та) мовою?

Вправа 15. *Відкрийте дужки.*

1. Вони завжди користуються (той) поїздом? 2. Дівчата сьогодні їдуть (ця) маршруткою? 3. Вони співають (оця) мовою? 4. Ви граєтеся з (це) цуценям? 5. Друзі доглядають за (оце) немовлям? 6. Ти зустрічаєшся з (оцей) хлопцем? 7. Ти бачишся з (ота) медсестрою? 8. Вони п'ють чай з (оте) варенням? 9. Ти смажиш картоплю з (цей) перцем? 10. Звичайно ви відпочиваєте на морі з (оцей) другом? 11. Він завжди ріже хліб (такий) ножем? 12. Ви завжди ходите у магазин з (та) одногрупницею?

Вправа 16. *Відкрийте дужки.*

1. Ваш будинок розміщений за (мій) будинком. 2. Ваше заняття буде перед (моє). 3. Їхній син ходить до школи разом з (мій). 4. Ваша папка стоїть на полиці перед (моя). 5. Твою важку вправу я пишу (своя) ручкою. 6. Я завжди користуюсь лише (мій) олівець. 7.

Вчора він користувався (своя) гумка. 8. Він ріже хліб (його) ножем. 9. Ти завжди думаєш (своя) головою? 10. Зараз він говорить (своя) рідною мовою? 11. Ви розмовляєте з друзями (ваша) рідною мовою? 12. Ви завжди користуєтесь лише (ваш) телефоном?

Вправа 17. *Відкрийте дужки.*

1. Він живе за (її) будинком. 2. Ви вже познайомилися з (моя) дочкою? 3. Ви любите обідати зі (свій) братом? 4. Ви завжди ходите до школи за (ваш) сином? 5. Я дуже люблю таке морозиво з (їхній) чорним шоколадом. 6. Цей хлопець завжди розмовляє з (свій) друг. 7. Я виконую домашнє завдання з (мій) довідником. 8. Він завжди приходить на заняття зі (своя) ручкою. 9. Ти інколи користуєшся (твій) зошит? 10. Ти любиш інколи іти під (наша) парасолькою? 11. Ми п'ємо чай з (наше) печивом. 12. Ви живете разом зі (своя) сім'єю.

Вправа 18. *Відкрийте дужки.*

1. Він розмовляє (його) рідною мовою? 2. Ви відпочиваєте зі (своя) дочкою? 3. Студенти їдуть (їхня) власною машиною? 4. Ти пишаєшся (твоя) роботою? 5. Ви сумуєте за (мій) другом? 6. Ви ходите на стадіон разом з (їхній) студентом? 7. Ви добре доглядаєте за (ваша) молодша дочкою? 8. Ви дивитесь за (наш) хлопчиком? 9. Ми завжди співаємо з (ваша) сестрою. 10. Я люблю писати (моя) ручкою. 11. Я завжди користуюсь лише (свій) телефоном. 12. Відпочивай разом з (твій) другом.

Вправа 19. *Відкрийте дужки.*

1. Хороша оцінка стоїть у мене в журналі між (задовільна) і (відмінна). 2. Червоний стілець стоїть між (зелений) і (білий). 3. Зелена папка лежить на полиці між (жовта) і (оранжева). 4. Високий будинок стоїть за (низький) і (середній). 5. Чорна ручка лежить на столі між (зелена) і (синя). 6. Велика листівка лежить на столі між (середня) і (маленька). 7. Зелений светр лежить на полиці між (жовтий) і (коричневий). 8. Сіре кошеня стоїть між (чорне) і (біле). 9. Товсте цуценя стоїть між (худе) і (нормальне). 10. Зелений зошит лежить між (синій) і (рожевий). 11. Сіра парасоля лежить на підвіконні між (коричнева) і (фіолетова). 12. Гіркий перець стоїть на столі між (кислий) огірком і (солодкий) цукром.

Вправа 20. *Дайте відповіді на запитання. Для цього використайте слова у дужках.*

1. Яким спеціалістом він став? (Хороший). 2. Яким артистом став твій брат? (Відомий). 3. Якою дівчиною стала твоя сестра? (Гарна). 4. Яким чоловіком став твій дядько? (Розумний). 5. Яким хлопцем став твій племінник? (Високий). 6. Якою студенткою стала Моніка? (Старанна). 7. Яким хлопцем став Рахуль? (Лінивий). 8. З яким студентом ти сидиш за однією партою? (Сумний). 9. З якою студенткою ти навчаєшся в одній групі? (Весела). 10. З яким хлопцем ти бігаєш на стадіоні? (Товстий). 11. З яким племінником ти їси у столовій? (Худий). 12. З яким дідусем ти відпочиваєш на морі? (Рідний).

Вправа 21. *Узгодьте іменники з вказівними і присвійними займенниками та з прикметниками у формі орудного відмінка. Поставте до них запитання.*

1. Товариш. 2. Студент. 3. Викладач. 4. Ректор. 5. Декан. 6. Проректор. 7. Друг. 8. Сестра. 9. Мама. 10. Дочка. 11. Племінник. 12. Син.

Вправа 22. *Відкрийте дужки. Іменники у дужках узгодьте з прикметниками, вказівними і присвійними займенниками (у формі орудного відмінка множини). Замініть утворені фрази (у формі орудного відмінка множини) особовими займенниками у формі орудного відмінка множини.*

1. Дівчина в'яже светр (спиці). 2. Ми любимо вишивати (нитки). 3. Майстри забивають цвяхи (молотки). 4. Ти зачиняєш вікно (руки). 5. Вони прасують одяг (праски). 6. Діти їздять (тролейбуси). 7. Вони повертаються (автобуси). 8. Туристи пливуть (кораблі). 9. Китайці їдять (палички). 10. Люди зав'язують і розв'язують шнурки (руки). 11. Ви цікавитеся (мови). 12. Діти сумують за (батьки).

Вправа 23. *Узгодьте іменники у дужках з прикметниками, вказівними і присвійними займенниками у формі орудного відмінка множини. Замініть утворені фрази особовими займенниками у формі орудного відмінка множини.*

1. Ти слухаєш (вуха). 2. Ми бачимо (очі). 3. Діти працюють (руки). 4. Ми пишаємося (діти). 5. Студенти завжди користуються (телефони). 6. Вони пишуть (ручки). 7. Іноземні студенти говорять (мови). 8. Туристи фотографують (фотоапарати). 9. Папір звичайно

ріжуть (ножиці). 10. Інколи ми псуємо свій одяг (машинки). 11. Ми ходимо (ноги). 12. Він миє підлогу (руки).

Вправа 24. *Узгодьте іменники з прикметниками, вказівними і присвійними займенниками у формі орудного відмінка множини. Замініть утворені фрази особовими займенниками у формі орудного відмінка множини.*

1. Лікар. 2. Спеціаліст. 3. Експерт. 4. Педіатр. 5. Стоматолог. 6. Гінеколог. 7. Уролог. 8. Невропатолог. 9. Отоларинголог. 10. Рентгенолог. 11. Травматолог. 12. Інфекціоніст.

Вправа 25. *Узгодьте іменники з прикметниками, вказівними і присвійними займенниками у формі орудного відмінка множини. Замініть утворені фрази особовими займенниками у формі орудного відмінка множини.*

1. Журналіст. 2. Викладач. 3. Комендант. 4. Медсестра. 5. Співак. 6. Декан. 7. Ректор. 8. Проректор. 9. Продавець. 10. Бібліотекар. 11. Аптекар. 12. Актор.

Таким чином, у процесі вивчення української мови іноземцям слід звернути особливу увагу на відмінкову систему української мови, на умови використання того чи іншого (у нашому випадку – орудного) відмінка, на граматичні форми усіх змінюваних за відмінками частин мови і на запитання до них у кожному відмінку. Особливу увагу слід звернути на практичне застосування набутих знань. Послідовність вивчення вказаного матеріалу повинна бути відповідною її потребі у використанні. Більш детальному вивченню і закріпленню теми іноземцями сприяє запропонований їм дидактичний матеріал з використаною у ньому практичною інформацією.

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Short-Term WebQuest as a Tool of Future Specialists' English-Speaking Competence Development

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Abstract.

The article introduces the implementation of a short-term individual WebQuest into the process English-speaking teaching and discloses methodological potential of this teaching tool for future specialists' English-speaking competence development. The advantages of the WebQuest as a teaching tool for future specialists' English-speaking competence development are shown. The structure of a short0term WebQuest is given. The result of the WebQuest is determined. The role of the teacher within the short-term individual WebQuest is noted and the results of the teacher's operations for the organization of students' activity are disclosed. The realization of each structural component of the WebQuest and its goals in the context of future specialists' leading learning speaking objective's implementation are shown. To prove the efficiency of the WebQuest as a teaching tool the results of the pilot training are introduced in the paper.
Keywords: the WebQuest; English-speaking competence; future specialists; instructional Internet resources.

Expansion of international cooperation at the level of all branch structures of national economy resulted in radical changes in the field of education that pulls out difficult tasks in relation to the increase of students' mobility, more effective international commonunication, easier access to information and deeper mutual understanding. The above-mentioned makes communication technologies of the Internet being very important for modern higher education. It is difficult to overestimate the advantages of these technologies; in fact they contain extraordinarily powerful potential and open wide possibilities for the development of future specialists' foreign communicative competence. The use of new information technologies, such as Internet resources, not only provides individualization and differentiation of the process of teaching taking into account the capabilities of students, their language proficiency level and their inclinations, but also enriches students' sociocultural competence, taking off a psychological barrier before the study of a foreign language. Internet resources are necessary for effective organization of educational process filling it with high quality educational and methodological materials [2].

Nowadays language acquisition as a means of intercourse at cross-cultural level becomes the primary objective of the English language teaching. That not only stipulates the importance of speaking but also includes obtaining of cognitively valuable or practically useful information from the English-language writing sources and from the Internet, practical professional activity using English, vital orientation in modern multicultural and polilinguistic space as a professionally solvent and well-educated personality with high cultural and moral principles.

The WebQuest (WQ) befits English-speaking teaching the most. WQ includes references on to texts and multimedia materials of the Internet, a question to every section, argumentation of an opinion on a debatable question under consideration, a general debatable question. This instructional Internet resource allows organizing a speaking interaction within the limits of a general debatable question that motivates students to speak, to comprehensive study the issue to be able to reason their own position out. It is one of the most effective models of the Internet use in educational process. Thus, modern requirements to the students' English-speaking ground to see further solving of the problem of future specialists' English-speaking competence (ESC) development in the implementation of such instructional Internet resource as the WQ.

Thus, the **aim** of this paper is to highlight the potential of a short-term individual WQ as an instructional Internet resource, to describe the principles of organization of the WQ fulfillment, to define its structure and prove the effectiveness and feasibility of using this instructional Internet resource as a means of future specialists' ESC development.

Having regard to the specifics of the English language teaching in higher school, we consider that the implementation of short-term interdisciplinary WQs with a role-play component in English teaching practice will be effective. A short-term WQ, as a rule, is typically designed for one week or a week and a half. Such short-term individual research will allow a future specialist to focus on the rapid and optimal achievement of the result because the process of mastering the English language in higher school envisages interdisciplinary connections. We also deem it wise to use individual and pair WQs for complete realization of future specialists' communicative intentions during the English-language interaction in different communicative situations and roles.

The use of a short-term WQ as a means of ESC development provides: availability of a topical question that corresponds the interest and knowledge of students, thereby influencing the motivation toward their activity; clear and precise formulation of objectives that clearly define the final result of students' work; selection by the teacher of Internet resources that will be used by the students in the process of WQ fulfillment; specification and distribution of tasks, determination of methods, facilities and temporal scopes of their implementation, presentation of results; direct assessment work done by the students and by the teacher; summarizing of the results and working out the totals to find out what students have learned, what skills have been acquired, formed and improved.

After completion of the short-term WQ a future specialist is able to analyze the material, to transform, interpret and use it in order to create presentations of his own web page and website. To further improve the ESC the WQ fulfillment results should be presented orally or demonstrated on the computer with subsequent dramatization in the process of a role-play, which will take place during the discussion of specific problems or issues in order to achieve the truth.

Short-term individual WQ fulfillment requires an individual teacher's approach to each student and total immersion of a student into the problem of the research. Depending on students' proficiency level of English, the level of WQ fulfillment control by the teacher is varied (full or partial control). In order to successfully organize future specialists' ESC development implementing WQ we distinguish **the principles,** appropriate training should be conducted after:

- **simulation of WQ conditions as close to reality as possible** (taking into account the conditions of fulfillment time and the presentation of the WQ, questions from the audience during the discussion of the results of student researches (role play);
- **organization of a role-play spontaneity during the presentation of the WQ** (the role play must not lose its problem; its course must be entirely spontaneous; students must talk and resolve the problem in a set situation; the

task of a communicative situation should be given immediately during the presentation of results of the WQ);

- **critical self-evaluation and mutual evaluation** (presentation of the results of WQ fulfillment should be accompanied by a discussion of the presented information and evaluation of the quality of everything that was heard during the role-play and after the WQ fulfillment; a student who presents information must also be able to assess the quality of his work not to make the same mistakes in future).

The Structure of a short-term WQ for individual implementation does not differ from the general structure of this teaching tool. Six structural constituents present a clearly certain methodological basis of this activity: theme, task, information sources, work process, evaluation, and conclusion [4]. The example of the short-term individual WQ for future specialists (worked out for students with proficiency level B1), that illustrates each its structural constituent, can be found on the instructional web site designed by us (access mode: http://webquestslegalenglish.jimdo.com/).

Let us consider the content of each structural constituent of the WQ. ***The Theme*** is a generating core of the activity. It must be topical and correspond to interests and knowledge of students, influencing, as we marked, their motivation. This is the example of acquaintance the students with a theme (the WQ to the topic "Junk Food"): *It's the 21st century and "junk food" has gone global. For better or for worse (mostly worse), junk food is now available all over the world. We see it most everywhere we go - in grocery and convenience stores, fast-food restaurants, on television - usually looking very appealing. As the problem is becoming more and more actual and dangerous, you, as a scientist in the sphere, are to investigate it and assess all the risks for today's generation. You are envited to cooperate with the world's largest humanitarian organization addressing hunger and promoting food security, The World Food Programme (WFP). WFP demands for new specialists within the food assistance branch. The competiton is great. Your research in the sphere is a necessary option to be hired by the management of the organization. Before working out the research strategies, let's identify the most topical problems connected with "Junk Food" issue…*

The Tasks of the WQ are the separate blocks of questions and lists of Internet links where it is possible to get necessary information. This stage of WQ fulfillment has the greatest developing potential: in the process of answers search the critical thinking, the ability to compare and analyze, to classify objects and phenomena, to think abstractly are improving. Certain process control of the teacher can be done by providing a list of questions, distributing examples, schedules, chats etc.

The example of the task: *Each of the specialists should cover the following issues:*

- the roots of the "Junk Food" problem;

- categories of junk food;

- junk food's influence on people's health;

- junk food "victims"…

The Information Sources are the next structural constituent of the WQ. They are selected by the teacher and are used by the students in the process of WQ fulfillment to: search and collect the information; research, find out and clarify the state of the problem, analyze the problematic issues; support the arguments etc. The teacher offers the students links to the Internet resources that necessarily must be authentic and selected under definite criteria.

In ***the Work Process*** tasks are specified and distributed; methods, facilities and temporal scopes of their implementation are determined. While fulfilling the WQ students follow a predetermined work procedure. This phase also includes the presentation of the students' activity results. We propose to present the results of activity in the process of role-play that is considered as an educational method that envisages a student's free manner of speaking within certain communicative situations, acting as a participant of a foreign language communication [1].

Using a role-play the teacher provides the students with a communicative situation which is a guideline for a dialogue between them in the form of discussion. The teacher formulates the topic of the discussion and key questions to be submitted to brainstorming. Different positions appear during such discussion, and an emotionally-intellectual push wakes up a desire to actively think. In the process of a role-play the students, from the position of a selected communicative role, produce prepared in advance during the WQ fulfillment monologues-convictions. A dialogue-discussion occurs spontaneously when the students debate regarding the final product, solutions of the problems etc., agreeing or disagreeing with opponents.

We offer the example of a communicative situation provided in class during the presentation of the results of the WQ fulfillment: *Present the results of your research trying to persuade the management of WFP of you being the most suitable to occupy the vacant position. Listen to the rest of the contenders and agree or disagree with the strategies suggested by them, marking all their weak points. Remember that you should do everything possible to promote the results of exactly your scientific disquisition.*

The next constituent of the WQ is ***the Evaluation*** of the work by the students themselves and directly by the teacher. This evaluation includes all the aspects of the WQ. Preliminary (before the fulfillment) declaring the principles of its implementation is obligatory for the WQ as a teaching tool. Evaluation criteria may be different (the quality of argumentation, originality of work, professional significance of the results, etc.) and they greatly depend on the aim of WQ implementation into the process of English teaching.

The Conclusion is the last structural constituent of the WQ. It implies generalization of the results and working out the totals. Experience that was obtained by a student in the process of WQ fulfillment is summarized. In the process of making conclusions the attention is paid to what students have learned; what skills have been acquired, formed and improved. Control by the teacher is used on this stage of the WQ fulfillment.

Introduction of the WQ, organized on a definite educational material of a unit, positively influences the process of English teaching and promotes interest of future specialists to the study of the language due to the novelty of educational material, its educational value, and its orientation to creativity of every student. The value of the use of a short-term individual WQ is that, as a teaching tool, it promotes permanent and regular practice in speaking during both class and out-of-class work (preparation for speaking, providing supporting materials etc.). WQ promotes the exchange of experiences between students about their own learning strategies, providing them at the same time with the supporting materials to use these strategies.

The efficiency of the implementation of short-term individual WQs in the English teaching of future specialists was proven by us through the pilot training, which lasted from 10.11.2014 till 10.12.2014 (50 classroom hours). English-speaking teaching of future specialists using the WQ as a teaching tool was the *object* of the pilot training. We taught students to produce monologues-convictions and perform dialogues-discussions. The *aim* of the pilot training was to study overall effectiveness of the implementation of a short-term individual WQ into the process of a foreign language teaching. The first year students of the faculty of Physics of Kyiv National Taras Shevchenko University were chosen to participate in the pilot training (17 students of 1 group). They studied general English using Straightforward textbooks (Pre-Intermediate).

The results of the pilot training give reasons to believe that the implementation of a short-term individual WQ is effective for the future specialists' ESC development. We want to introduce the comparative analysis of preliminary evaluation of the students ESC level of development (before WQ fulfillment) (**Test 1**) and evaluation (**Test 2, 3**) of future specialists' ESC level of development as a result of the pilot training (Table 1). Evaluation was carried out according to the following *quality criteria*: situational correspondence, initiativeness, reactivity, interaction for spoken interaction; theme correspondence, richness of content, speech coherence, speech fluency for spoken production; linguistic accuracy, correspondence of communicative behavior and compliance of an uttering to the style of speech for both forms of speech. *Quantitative criteria* were speaking tempo and volume of uttering. In the total estimation of the future specialists' English-speaking the part of each criterion was equal (10 points).

Final score on the above scale was converted to a four-point scale mark:

Points	**Mark**
130 – 117	A
116 – 102	B
101 – 85	C
84 and less	F

Table 1

The results of the testing of students' ESC level of development before and after the pilot training

Student №	***Test 1*** (points)	***Test 2*** (points)	***Test 3*** (points)
S 1	76	85	104
S 2	83	101	115
S 3	77	86	95
S 4	88	107	116
S 5	71	90	112
S 6	72	76	107

S 7	87	105	116
S 8	71	89	107
S 9	84	101	118
S 10	76	97	105
S 11	95	104	119
S 12	66	87	101
S 13	72	98	109
S 14	85	103	111
S 15	87	103	114
S 16	77	100	116
S 17	82	104	113
The average score of the group	**79,4**	**96,5**	**110,5**
Increase in points		**17,1**	**31,1**

The results of two tests show significant increase in dynamics, confirming the effectiveness of the teaching tool. Consequently, the use of a short-term individual WQ facilitates the future specialists' ESC development, giving them an opportunity to find a solution to the problem, to discuss the solution with colleagues, to identify the truth through the comparison of different views. The Internet resources, in turn, provide the access to almost inexhaustible base of professionally and personally important information and allow approaching maximally an educational English language communication to the real one that provides teaching in context.

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Forming the subject of intercultural communication in multilingual education

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Формирование субъекта межкультурной коммуникации в условиях полиязычного образования

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Abstract

This paper provides information on the necessity of forming the subject of intercultural communication nowadays and to attract attention to the formation of cross-cultural communication skills with the help of modern techniques. The authors aim to show the role of the formation of the subject of intercultural communication in the conditions of multicultural and multilingual education.

Keywords: intercultural communication, foreign language education, polylingual education.

Открытость политики Республики Казахстан по отношению к мировому сообществу стимулировала возникновение в нашей стране возможностей реального использования иностранных языков как средств взаимодействия разных национальных культур и традиций. Подтверждением этого факта являются слова из Послания Президента Республики Казахстан Н.А. Назарбаева народу Казахстана от 14 декабря 2012 года, где говорится: «Казахстан сегодня является важным международным центром межкультурного и межконфессионального диалога… В XXI веке Казахстан должен стать мостом для диалога и взаимодействия Востока и Запада»[1].

Расширяющиеся партнерские связи учебных заведений Казахстана с зарубежными вузами, широко распространенная в настоящее время практика обучения по обмену, приглашение на стажировку от иностранных компаний, показ по телевидению передач зарубежных телекомпаний, мультимедийные средства и Интернет – все это представляет реальную возможность вступать в контакт с носителями иностранного языка и делает доступным использование аутентичных средств информации о стране изучаемого языка.

Все эти обстоятельства ведут к необходимости создания субъекта межкультурной коммуникации, то есть приобщения обучаемого к иностранному языку не только как к средству общения, но и как к средству познания другой национальной культуры. Это позволит учащемуся сравнить культуру своей страны с культурой изучаемого языка, а также расширить его возможности для участия в межкультурной коммуникации.

Стратегический курс развития образования РК нацелен на качественное обновление отечественного иноязычного образования и подготовку в этой области профессиональных кадров, отвечающих общемировым стандартам. Современные методики обучения иностранным языкам в нашей стране уделяют большое внимание формированию навыков межкультурной коммуникации. При общении с носителем иностранного языка учащиеся невольно осуществляют взаимодействие с носителем иной культуры. Для эффективного общения требуется толерантность и понимание другого человека, рефлексия собственной речевой деятельности, анализ и сопоставления информации с лингвистическими нормами родного языка. Все это с одной стороны требует развитого критического мышления, с другой стороны – эффективно способствует его развитию.

Учебные занятия в вузе в данное время строятся так, чтобы студенты могли не только узнать о культуре страны изучаемого языка, но и стать активными участниками не только на семинарских занятиях, но и во время проведения дискуссий, конференций, дебатов, круглых столов. Формирование субъекта межкультурной коммуникации с помощью проектных работ занимает важное место в учебной практике студентов нашего вуза.

Важной частью работы по формированию субъекта межкультурной коммуникации при изучении иностранного языка является привлечение носителей языка к организации учебно-воспитательного процесса в школах и вузах. Это дает обучающимся широкие возможности получить знания из первых рук и использовать эти знания для совершенствования своих языковых умений и навыков. Кроме того, учащиеся получают возможность длительного постоянного общения с носителем языка на занятиях и во внеурочное и внеаудиторное время. Это позволяет снизить чувство страха, обычно возникающее у говорящего при разговоре с носителями языка.

Преподаватели, работающие по обмену, на своих занятиях часто проводят сравнения между событиями и жизненными обстоятельствами между страной его постоянного проживания и той, в которой он находится во время работы. Нередко их мнения о событиях, традициях вызывают оживленные дискуссии. В ходе этих обсуждений у учащихся появляется возможность практического применения знаний и развития критического мышления. Приходит осознание того, что для понимания человека, живущего в другой стране, требуется не только знание его языка, нужно нечто большее – понимание другой культуры.

Можно сделать целый ряд выводов, имеющих принципиальное значение для современного обучения ИЯ и развития иноязычного образования. В первую очередь речь идет о переосмыслении сущности и содержания целей обучения, требования межкультурного общения ставят перед необходимостью научить следующим умениям: употреблять ИЯ в аутентичных ситуациях межкультурного общения; объяснить и усвоить чужой образ жизни; расширить индивидуальную картину мира за счет приобщения к языковой картине мира носителей изучаемого языка[2,39].

Коренные преобразования в методологической, содержательной и технологической основе иноязычного образования обусловливают необходимость создания единой национальной системы иноязычного образования. Уровневая модель овладения иностранными языками отвечает современным требованиям общества, так как представляет эту систему. Структурными компонентами выступают взаимосвязанные и взаимозависимые уровни общенациональной образовательной системы: начальное образование, основное, среднее, профессиональное после среднего образования, вузовское, образование после завершения вузовского. Все компоненты системы функционально едины и направлены на обеспечение определенного уровня иноязычной обученности.

Основной целью иноязычного образования является формирование вторичной языковой личности, готовой и способной к межкультурному иноязычному общению. Она достигается последовательно, через реализацию целей и задач отдельных уровней, которые обеспечивают преемственность и непрерывность в формировании всего комплекса иноязычных компетенций, а также достижение конкретных показателей качества обученности в соответствии с требованиями международных стандартов.

Принимая во внимания все изученные документы о развитии иноязычного образования РК, можно с уверенностью сказать, что в Казахстане идет устранение недостатков в иноязычном образовании и прилагаются все усилия на практике для перехода на следующий уровень образования. В будущем иноязычное образование в языковом (специализированном) вузе предполагает обеспечение конвертируемости дипломов, мобильность студентов и преподавателей с целью обучения и повышения профессионального мастерства за рубежом[3,63].

Развивающийся в настоящее время процесс глобализации стирает политические, идеологические и культурные границы между странами и народами и этническими группами. Современные средства коммуникации, глобальная информационная сеть интернет сблизили людей, сделали мир настолько тесным, что взаимодействие стран, народов и культур стало неизбежным. Сегодня невозможно найти такие нации и народности, которые не испытали бы на себе политическое, социальное и культурное влияние других народов. Это влияние осуществляется посредством обмена достижениями культур, прямых контактов между государственными институтами, общественными движениями, научного сотрудничества, торговли, туризма и т.д. Однако технический прогресс и бурное развитие различных форм международных контактов в настоящее время опережают развитие навыков коммуникации между представителями различных культур. Поэтому тема диалога и взаимопонимания культур стала актуальной, в которой все большее место занимает проблема специфики, самобытности и различий культур разных народов. Дело в том, что процесс глобализации, ведущий к унификации культур, порождает у некоторых народов стремление к культурному самоутверждению и вызывает желание сохранить собственные культурные ценности. По этой причине значительное число государств и народов демонстрирует свое категорическое неприятие происходящих культурных изменений. В этих существующих противоречивых условиях возникает потребность более внимательно и обстоятельно рассмотреть проблему общения и взаимопонимания различных народов и культур. Эта потребность и привела к рождению новой науки — межкультурной коммуникации (cross-cultural communication), имеющей своей целью развитие навыков и умений общения у представителей различных культур.

Специалисты, работавшие за границей, часто обнаруживали свою беспомощность при практических контактах с представителями других культур. Даже знание иностранных языков в совершенстве не устраняло возникающих проблем в сфере влияния политики, экономики и культуры. В связи с этим постепенно складывалось осознание необходимости изучения не только языков, но и культур других народов, их обычаев, традиций, норм поведения.

Процесс глобализации не обошел стороной и нашу страну. Казахстанцы сегодня принимают все более активное участие в международных политических, экономических и профессиональных организациях, международных форумах и конференциях, работают в иностранных компаниях, все большее количество студентов наших вузов обучаются за рубежом. Как показывает опыт, для поддержания этих разнообразных и многоуровневых контактов и форм общения, необходимо знание не только соответствующего языка, но и норм иноязычной культуры. Каждый участник международных контактов начинает быстро осознавать, что одного владения иностранным языком недостаточно для межкультурного взаимопонимания, что необходимо знание всего комплекса: форм поведения, психологии, культуры, традиции, истории своих партнеров по общению. И, наконец, требуется знание самого процесса общения, чтобы уметь предусмотреть возможности неверного понимания и избежать его.

Осваивая каждый новый язык, человек расширяет не только свой кругозор, но и границы своего мировосприятия и мироощущения. То, как он воспринимает мир, и что он в нем видит, всегда отражается в понятиях, сформированных у человека на основе исходного языка и с учетом всего многообразия присущих этому языку выразительных средств.

Современная ситуации вынуждает каждого из нас уметь сосуществовать в общем жизненном мире, что означает быть способным строить взаимовыгодный диалог со всеми субъектами этого общего жизненного пространства, уметь наводить гуманитарные межкультурные мосты между представителями разных профессий, культур. Важную роль в этом играет язык, являющийся единственно возможным инструментом, с помощью которого и становится реальностью построить мосты взаимопонимания и взаимодействия между представителями разных лингвоэтносообществ. Отсюда очевидна переориентация лингводидактических и методических исследований по проблеме межкультурной коммуникации, а точнее, на проблемы формирования у учащихся способности эффективно участвовать в ней. Межкультурная коммуникация трактуется отечественными лингводидактами как совокупность специфических процессов взаимодействия партнеров по общению, принадлежащих к разным лингвоэтнокультурным сообществам[4,56].

Межкультурная парадигма требует реализации в лингвосоциокультурном плане по меньшей мере двух взаимосвязанных и взаимообусловленных подходов в обучении неродному языку и культуре[2,43].

Цель обучения ИЯ – развитие у учащегося способности к культурному взаимодействию и к использованию изучаемого языка как инструмента этого взаимодействия – самым естественным образом оказывает влияние на содержание обучения и на выбор технологии его усвоения.

Содержание обучения неродным языкам, его предметный аспект не являются рекламой чужого образа жизни, а становятся основой для развития способности уметь “смотреть на мир глазами носителя языка”. Уже сегодня ясно, что межкультурная составляющая учебного процесса диктует необходимость поиска новых психолого-педагогических, методических решений. Эти решения связаны с моделированием систем обучения ИЯ как процесса приобщения индивидуального опыта общения с чужой лингвокультурой. Учащиеся, сопоставляя различные концептуальные системы, обогащают свое сознание за счет интернационализации мира за пределами своей родной культурной реальности.

Таким образом, для формирования субъектов межкультурной коммуникации, профессионалов, отвечающих общемировым стандартам, конкурентоспособных специалистов, коммуникабельных личностей, способных к активной деятельности в поликультурной среде, обладающих чувством уважения к духовным ценностям других культур, умением жить в мире и согласии необходимо поликультурное и полиязычное образование. И для решения этих важных задач именно мы, преподаватели, должны понимать значимость проводимого системного многоуровневого обучения казахскому, русскому и иностранному языкам в нашем вузе, направленному на приобретение студентами межкультурной коммуникативной компетенции.

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