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Inclusive Education Social Problems

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Abstract

The urgency of the study is due to modern socio-demographic conditions, which, on the one hand, require the development of human and individual capital, and on the other, we see an increase in the disability of the population throughout the world. This category of the population, which is at the moment not fully included in social and labor activity, and stay out of the picture of active life. The purpose of the article is to identify the social problems of inclusive education. The leading idea of the research is the idea of forming an inclusive culture in the society through the education system. The article is based on the results of author's research, including the content analysis of scientific world literature, the results of primary and secondary sociological data, which make it possible to characterize the attitude to inclusive education, both on the part of disabled people and so on the part of typical students, as well as parents and teachers of secondary and high school. As a result of the analysis, the authors disclose the concepts of inclusion and inclusive education, a transparent modern social situation, and formulate universal conditions for pedagogical support for the implementation of inclusive education. The materials of the article can be useful to heads of educational institutions, employees of departments involved in the social adaptation of disabled people, teachers of all levels of education, parents, and sociologists dealing with problems of inclusive education.

Keywords: education, inclusive education, social inequality, tolerance, student, models of disability, socialization.

Introduction

In recent years, the issues of inclusive education for people with disabilities have become increasingly important and discussed in the scientific community. However, the general transition to the training of this category students in the context of ordinary educational institutions in the foreseeable future will require the solution of a problems number, not only pedagogical, but, above all, of a social nature. First of all, it is necessary to consider the following circumstance. Children with disabilities in general represent a rather heterogeneous social group in view of the multiplicity of types of disability: visual impairment, hearing, speech, motor abilities, etc. In this case, each type of restriction of vital activity in most cases requires a special model of rehabilitation (Krukhmalev & Voevodina, 2012; Orekhovskaya & Voevodina, 2017). Consequently, inclusive education should be regarded as a social institution, it is necessary to take into account its specificity for each category of the social group under study. In this connection, it can be assumed that, inclusive education is not possible for all students with disabilities in principle, but for such categories as autism, intellectual disability, inclusive form of education, in our opinion, although it seems possible, but only in the form of formal inclusion - so a student with intellectual insufficiency, studying together with ordinary children, actually gets education under a special program. Thus, with the transition to the widespread introduction of inclusive education, it is necessary to have clear ideas about the content of inclusive education not only at the theoretical level, but also at the level of social practices.

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The image of the disabled person for many years was associated with the stigma of the "sick" and "helpless" patient of medical institutions or was absent altogether: living in individual enterprises, boarding homes - all these people with disabilities were "concealed" from eyes as if this phenomenon were completely was absent. Here it is appropriate to refer to L.P. Shipovskaya (2007), who notes that the problems of disabled people were "hushed up" by official bodies, so most people without deviations in health simply did not know about the existence of this social category and ways of interaction with it (Gilmeeva, 2011; Bairamov, Raidugin & Vyalykh, 2015; Seregina, 2016).

Involvement of people with disabilities in society requires the development of a special culture of interaction, since this social category has been segregated for many years within the framework of a special infrastructure (Voevodina, 2014; Khusainova & Mukhametzyanov, 2017).

For the Russian society at all historical stages of its development issues of tolerance have traditionally been topical. This was not due to the fact that political, state or public figures have their own concepts of social structure, subjective views on the principles of management or the development of culture, upbringing or education-such pluralism is natural (Orekhovskaya, 2015; Stukalova, 2011). It is not natural, when as an "evil" the opinions are named that do not coincide with their own, or when they consider differences in appearance and state of health - as a sign of inferiority and inconsistency.

Progressive thought, including the Russian one, has always sought to determine the ways of establishing loyal, non-aggressive, benevolent relations between different people, social strata, ethnos, religions, cultures, states and civilizations, in other words, the path of tolerant co-existence (Orekhovskaya, 2015; Levina, Khusainova &Prokofieva, 2017). The very notion of "tolerance" in modern linguistic environment is trending phenomenon, but often, many people using this concept interpret it fairly freely, so we consider it worthwhile to remind that according to the "Tolerance Principles Declaration" this term means "respect, acceptance and correct understanding of our world cultures rich diversity, our forms of self-expression and ways of manifesting the human individuality. It is promoted by knowledge, openness, communication and freedom of thought, conscience and belief. Tolerance is harmony in diversity. This is not only a moral duty, but also a political and legal need. Tolerance is a virtue that makes possible to achieve peace and helps to replace the culture of war with a culture of peace (Orekhovskaya, 2011).

While the objective factor of tolerance establishment is the objective external conditions for the existence of the individual or the social group, in each individual case, the individual psychological characteristics of the person, the individual natural propensity for tolerance and harmony, play role. It can be said that the concepts of "tolerance" and "equality" are identical. Let us specify that by "equality" we mean equality of opportunity, i.e. everyone has the same chances to achieve in life everything that he deserved due to his dignity and abilities.

An analysis of the scientific literature on the problem under study indicates that, to date, there is no consensus among scientists and practitioners about the content of the concepts "inclusion" and "integration", and also about the relationship of these concepts to each other. The inclusion definition in Salamanca Declaration, in our opinion, is largely declarative and, in fact, does not answer many of the practical issues associated with it.

Materials and methods of research

The inclusion concept by its content means the inclusion of an individual or a group, including persons with disabilities, in a broader community into the overall flow of the educational process. Integration (Latin Integer-whole) in the education system means the creation of a single educational environment, the convergence of general and special education, the education of children with disabilities in conditions as close to the usual environment with the least restrictions (Khusainova, 2013, Solov'eva, 2015).

In special (correctional) pedagogy, the term "social integration" is most often used - the process of establishing optimal links between relatively independent social objects, the acceptance of the individual

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by other members of the group. In defectology, "social integration" is defined as the successful socialization of an individual who overcame the negative consequences of the situation associated with his defect. The emphasis here is made, first of all, on the social integration of the individual in society, and his education is considered as part of this process. Consequently, the school education of a disabled child can be carried out both in special and general educational institutions, which in our country exists in practice. And, as it is noted above, the main emphasis in the concept of inclusive education is made on the orientation of disabled children's education mainly in ordinary schools. Thus, it can be concluded that integration by its content is wider than inclusion, i.e. Inclusion is only a form of integration.

In the opinion of the pedagogue-practitioner S. V. Sikorskaya, integration should be considered, first of all, as a process of creating conditions for full-fledged education of children with disabilities. Inclusion is a notion of a higher level "... implying a change in the entire educational environment, not only from the standpoint of equal conditions and rights, but also from the perspective of the perception by the environment of "special" students as its subject-entities, equivalent to all the others. Integration is an organizational concept to a certain extent, and inclusion is moral one"(Sikorskaya, 2015). Based on the analysis of the mass media, scientific publications, it seems that in our country inclusion is seen as a fashion campaign. At the same time, due attention is not paid to the analysis of the social problems of this process. At the same time, the problems of students' actual lack of readiness for inclusive education due to their physical condition, as well as the problems of adapting the educational environment of schools, taking into account the specifics of individual disabilities of disabled students, are not actively discussed.

People with disabilities occupy a significant share in the structure of Russia population; their number is about 10%. According to the Federal State Statistics Service (Rosstat), a large part of them are children and adolescents under the age of 18 - about 4%, young people and persons of working age - over 30%. According to the Ministry of Labor and Social Protection of the Russian Federation, the number of disabled people of working age is 79.7% of their total share, and only one third of disabled people who apply to the employment service manage to find jobs (Topilin, 2011). And unemployment among this category, unlike other "problem" groups, is steady.

An effective mechanism for the inclusion of a person with disabilities into society is the institution of education, especially when it comes to the strategy of inclusion. The world public at the convention level recognized the need to involve disabled people in society on the principles of equality, non-discrimination, tolerance.

Social philosophy views social inclusion as a form of the common life of ordinary people and people with disabilities, (Orehovskaya et all, 2017) which supports and develops (or does not support) society and its subsystems (including the subsystem of educational institutions), and for to participation in which all members of society have the right to free choice.

Inclusion, as a form of social existence, provides for an individual with special needs unlimited participation and the freedom to choose measures, forms and methods in all social processes, at all levels of education, leisure, work, and in realization of various social roles and functions. This right is legislated in most developed countries of the world. The fundamental socio-philosophical principle of integration and inclusion is the category of choice freedom.

We are convinced that it is difficult to find a person in the modern world who would challenge these principles, but according to the opinion polls of the Federal State Statistics Service (Rosstat), the majority of Russians remain convinced in injustice towards to disabled people (87%). Thus, two-thirds of the respondents (67%) say that people with disabilities do not have the same opportunities for education and employment as other citizens (73% among university students and 80% among residents of large cities). The reverse opinion belongs to 21% of the total share of respondents. Thus, the society itself states the inequality between disabled people and non-disabled people, which actualizes research in the field of inclusion.

In the public consciousness, various models of disability are spreading at different stages of historical development, which are appropriately regarded as ideal-typical constructions expressing the

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essence of the attitude to this phenomenon on the part of people without disabilities. Conventionally, they can be divided into two approaches - those aimed at eliminating an invalid (typical of diffuse societies), and promoting social inclusion. The latter approach includes models centered on the person with a disability as an object for medical care (a medical-oriented model), social support (a socially-oriented model), and finally as an active subject facing a number of barriers in the social environment (complex-oriented model or model of independent life) (Orekhovskaya, 2012). The complex-oriented model promotes equal rights and equal opportunities irrespective of disability, including in the sphere of education - hence the inclusion strategy begins, the essence of which is revealed in the consideration of this process not only from the educational side, but also from the point of view of upbringing and socialization.

In the field of social philosophy, inclusion can be understood more broadly - as a form of common being of typical people (without disability) and disabled people. This process is supported and developed by the society itself and its individual subsystems. Inclusion provides for the right of free choice, both for the disabled person and for any other member of society. An important social and philosophical principle of inclusion is the category of freedom of choice for society's atypical members of self-realization and socialization ways (Raidugin, Mamedzade, 2015). At the same time, despite the popularity of inclusion at the socio-political level, the practical implementation of this strategy is difficult. This is manifested in social labeling, by contrasting typicality and atypicality. Typicality, established during the "self-identification" of each individual, demonstrates the untypical nature of a person who has a "pathological property that is exceptional in the sense of non-spreadness for a particular social type inherent in a minority" (Yarskaya-Smirnova, 1997). Inconsistency with stereotypes accepted in the society, becomes the reason of isolation of atypical ones, in our case - invalids.

In Europe and the United States, four main areas of work with disabled people have been formed. Let's consider each of them:

1. Widening participation, i.e. expanding access to education. This policy is applied in European countries, mainly in the UK. Its main goal is to expand educational opportunities for people with disabilities, ethnic minorities, as well as people from disadvantaged sectors of society. This policy is implemented through various agreements and financial incentives for educational institutions participating in similar projects.

2. Mainstreaming. In this context, direct interaction between disabled people and ordinary people is mainly considered within the framework of leisure activities.

3. Integration, involves the direct inclusion of all children in the educational process, taking into account their personal, physical and psychological characteristics.

4. Inclusion is a kind of educational activity where people with different limitations and needs can be trained on an equal basis with people who do not have any deviations.

Thus, *inclusive education* excludes any discrimination and makes the learning process accessible to all. This is achieved through the modernization of schools, primarily the redevelopment of classrooms, as well as the development of a new curriculum.

In the public consciousness, various models of disability are spreading at different stages of historical development, which are appropriately regarded as ideal-typical constructions expressing the essence of the attitude to this phenomenon on the part of people without disabilities. Conventionally, they can be divided into two approaches - those aimed at eliminating an invalid (typical of diffuse societies), and promoting social inclusion. The latter approach includes models centered on the person with a disability as an object for medical care (a medical-oriented model), social support (a socially-oriented model), and finally as an active subject facing a number of barriers in the social environment (complex-oriented model or model of independent life) (Orekhovskaya, 2015). The complex-oriented model promotes equal rights and equal opportunities irrespective of disability, including in the sphere of education - hence the inclusion strategy begins, the essence of which is revealed in the consideration of

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this process not only from the educational side, but also from the point of view of upbringing and socialization.

In our opinion, inclusion can become the basis of positive changes in society in relation not only to people with disabilities, but also to atypical members as a whole. It involves the complete dissolution of "atypical" in the social environment. According to this approach in education - disabled people should be trained in "ordinary" groups on an equal basis with other students, without deviations in health (Raidugin & Mamedzade, 2015).

Turning to world experience, we see that the inclusion in education is encouraged by countries such as Switzerland, Italy, Norway, Denmark, and Great Britain. The principles of inclusive education are laid down in the regulatory framework that facilitates the increase in the accessibility of all levels of education to not only disabled people but also other social categories of citizens who find themselves in difficult situations (migrants, refugees, children and teenagers from families living below the poverty line) (Voevodina, 2015).

In general, in the creation of tolerant consciousness, school and university inclusive education and upbringing is of exceptional importance, designed to create openness for young people to "other" people, other cultures, and the ability to value individual freedom, respect human dignity and individuality.

A significant pool of normative documents has been formed in Russia, guaranteeing every child the right to education, regardless of the specifics of his development. At the moment, all regions of Russia are involved in the process of planned, purposeful creation of conditions for inclusive education: there are about 6,000 basic educational organizations that implement inclusive programs.

The creation of a common educational environment in an inclusive school presupposes in a certain sense unified educational standards for both ordinary students and students with disabilities. However, in our opinion, with regard to children with severe disabilities, for example, blurred vision, taking into account the peculiarities of the educational process in schools, such a task is almost difficult to achieve. Undoubtedly, at the level of a normative document, such universal standards can be developed. However, their developers definitely face up two practical problems:

1) Can a blind or visually impaired student learn the material along with the sighted students, if he does not have other limitations of life activity?

2) What is the impact on the education level of ordinary students if we take into account the physical capabilities of blind and visually impaired students in universal educational standards?

It should be noted that these problems have not only a pedagogical aspect, but to a greater extent they also possess a socio-psychological nature.

In addition, the formation of a positive social portrait of people with disabilities in children's and youth's environment can be a powerful element of upbringing (Voevodina, 2015). Not only teachers but also the mass media can be involved in this task solving, because in this issue it is necessary to educate not only children and young parents, but the whole society as a whole (Orekhovskaya, 2015).

The article uses secondary sociological data from All-Russian Center for the Study of Public Opinion, the Institute of Sociology of the Russian Academy of Sciences, the Federal State Statistics Service (Rosstat), and a content analysis of scientific and periodical literature on the theme of the study. Primary sociological data are presented by the results of the attitude nature study towards inclusive education conducted by the authors at the Moscow State Humanities and Economics University (specializing in inclusion) among respondents with disabilities and without disabilities. Two methods were used - focus groups (N-3), as well as in-depth interviews of students with disabilities (N-17) and without disabilities (N-16).

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Result

In real life, on the way to inclusion, society must reconstruct a whole series of barriers, and first of all - these are sociocultural barriers. They can be triggered by attitudes towards the segregation of disabled people by "healthy" members of society, including "good intentions", for example, in order to warn the disabled person of the "cruel" reality (there is an expression that it is not a wheelchair makes a person disabled, but the environment). Therefore, one should take into account the impact of stigmatization on the disabled - due to lack of understanding of the differences, the society often attributes them the image of "sick", "helpless", "asexual" and even "contagious". For example, terms such as "cripple", "wretched", etc. are still used in the media and in everyday life. Stigma becomes a marker of "inferiority" and contributes to the isolation of its owner - it can provoke unemployment (a widespread stereotype that disabled people are not able to work), problems in education (due to a false idea about the disability to be educated or "uselessness" of education for this group of people).

Another problem is that the invalids themselves "grow" into the attributed image due to the mechanism of self-stigmatization, or secondary deviation. Russian sociologist A.Yu. Dombrovskaya notes, it is for this reason, people with disabilities have mostly low self-esteem, insufficient level of ambition and passive social position.

The basis for combating stereotypes and the foundation for inclusion should be the institution of education, because it is in it that a person acquires the experience of organized socialization. But, how much is the institution ready to implement this function? According to a survey conducted by the Public Opinion Foundation of the Russian Federation, 35% of respondents believe that children with disabilities should not study together with ordinary children, and 19% found it difficult to answer the question posed. The main motive for a negative response is the cruelty of modern children and the possible aggression towards children with disabilities (16%). A quarter of the interviewed parents are confident that the quality of education will deteriorate with joint education, and one in five believes that it will be uncomfortable for ordinary children to study with disabled people. But involuntarily the question arises: "Where can this childish cruelty come from?" "Apparently, it is broadcast by" adults "and reproduces their stereotypes regarding disabled people. Thus, almost half of the interviewed parents are not ready to see a student with special needs next to their child - the respondents are ready to "donate" to charity for disabled children, but are afraid of exposing their child to a "moral test". This position is not surprising, because almost every the third admits that experiences difficulties and confusion in communicating with people with disabilities (according to the Foundation for the Study of Public Opinion). If we try indirectly to determine the level of tolerance in the mass consciousness of modern Russian society in relation to people with disabilities, proceeding from these data, we can state its low level.

At the same time, in the sphere of higher education the situation looks slightly better: the attitude of students to people with disabilities is not characterized by a sharp rejection. And yet there is a tendency to segregation. In this connection, let us cite the results of a sociological survey of a disabled person social portrait in a youth environment, held in the universities of the Vladimirskaya region in 2011-2013. It is necessary to remind that the main method was interviewing students with disabilities (N-13) and their classmates (N-32). It is interesting that almost all students without disabilities expressed their willingness to help people with disabilities in public places (on the street, in transport). However, on the situational question "If a student using a wheelchair were transferred to your group, would he feel comfortable in your team?" more than a quarter of respondents (34.4%) gave a negative answer (Voevodina, 2015). And they justified their opinion, pointing to socio-cultural barriers - the difficulties that arise in the process of communicating with people with disabilities. Here is a typical opinion of one of the students about this: "I do not know how to behave with a person who has such disabilities. How to offer help so that he does not take offense ... It's hard to be in a team with such a person. I think most members of our group think the same way "(Voevodina, 2014).

In the interview process, students without disabilities were asked to answer the question, what is preferable for disabled people in the learning process - inclusion or segregation? The results were

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unexpected ones, as most of them favored separate training and less than a quarter of respondents (21.9%) supported inclusion. Almost the same number found it difficult to answer, indicating that everything is "individually", "depends on the disease," "someone prefers the collective of healthy, someone like them" (Voevodina, 2011). Here are some arguments of the "opponents" of inclusion:

- "*I imagine the situation when girls in high heel shoes walk in an ordinary student group. If there are girls in the wheelchair there ... I think they will envy the healthy. As a result, it will be unpleasant for both of them "(student, 3 course, economic specialty);*

- "*People with disabilities understand that they stand out and are uncomfortable. Therefore, it is better that they study among the same as they are" (student, 3 course, humanitarian specialty); - "I think that people with disabilities will support each other, "give stimulus" in their environment. Healthy can laugh and enjoy life, "live to the fullest." And a disabled person who will observe the merry student life of his classmates will be offended, or he will be jealous ... "(student, 5th year, technical specialty)* (Voevodina, 2015).

It is obvious that this type of disabled people perception was formed within the framework of the medical-oriented model, one of the main principles of which was isolation, including in the sphere of education, the image of the disabled person as "sick" and "permanently infringed". At the same time, it was revealed that the supporters of segregation are guided by socio-psychological motives (emotional comfort of the disabled, support among "their own"). During the interview, none of the supporters of segregation indicated the economic feasibility of inclusion. From this we can conclude that disabled people were not perceived by them as an active labor resource, but, on the contrary, were associated with an economically weak, dependent category of the population. Estimating the results of interviewing, in general, it should be noted that attitudes towards disabled persons on the part of classmates without disabilities are formally benevolent. However, the preference for segregation reflects some degree of emotional distance between these social groups. This is partly due to the fact that in the close environment of students there are often no close, friendly contacts with disabled people due to the fact that their total number in the university is small.

At the same time, respondents with disabilities, on the contrary, supported the strategy of inclusion. It was also noted that they feel comfortable in the team of "healthy". As the results of the interview show, people with disabilities are more likely to experience difficulties due to lack of accessibility conditions (ramps, lifts), low level of medical and social support (for example, when there are no medical rooms in the academic building), because of educational process's weak organization, lack of personal assistance. Problems in communicating with others arose among the respondents not in the university, but in the school. Here is the opinion of one of the respondents: "In the university all people are adults and, as a rule, smart. They are able to restrain their emotions ... It was incomparably hard to study at school ... children are always cruel. "

The results of the study of the attitude nature to inclusive education conducted by the authors at the Moscow State Humanities and Economics University make it possible to reveal several important regularities. The authors of the article used two methods - group interview (focus group, N-3) and in-depth interview of students with disabilities (N-17) and without disability (N-16).

Let's consider the results of the interview. The main research goal of using this method was to identify the nature of the attitude to inclusion from the side of different categories of students, as well as revealing possible problems that arise in the process of student social adaptation to the conditions of an inclusive university - both disabled and non-disabled students. It was revealed that students, both with a disability, and without it, do not experience problems related to social barriers in the university. However, the process of primary social adaptation to the conditions of the university among the respondents had their differences. It was revealed that students with disabilities are more prepared for inclusive education than their peers without disabilities. Almost half of them, getting into a joint team with disabled people, are experiencing a kind of "social shock". Here is a typical opinion of the respondent in this regard: "*On the first day, I just expected it to be usual. But I was not ready for this. This shock lasted for several days, since I am a very impressionable person. Week for sure. But now, I even remember this first impression, and I understand that it is impossible to judge at first sight about people in general and about the*

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situation as a whole. I'm very used to it, and I do not see such differences now ...» (student, 1 course, humanitarian specialty). Those who experienced such a shock more often were residents of small towns and did not have in their close environment friends of disabled people.

The other part of the respondents without disability, on the other hand, noted that there were no problems at the initial stage of joining the inclusive environment - but they mostly had experience with people with disabilities before that (either in the family or in school). Slightly less than a quarter of respondents, despite the lack of such experience, still did not experience any barriers, as they knew about the inclusion from various sources (media, advertising):

–"I was ready to see people with disabilities, but I did not think that there are so many different disabilities. But I reacted to this with understanding, there was nothing surprising in this ... "(1-year student, economic specialty);

–"I knew that this is a university, where disabled people study. I was surprised rather the number of people with disabilities. I had an interest in how they behave, how they communicate. I'm used to it. Well, fast enough ... "(2-year student, humanitarian specialty).

Another way, the situation was with the primary social adaptation of students with disabilities. They are more prepared for inclusion and this is not surprising, because they, in contrast to their peers, have the experience of communicating with those, and with others. At the same time, three respondents still had problems in adapting to the conditions of the university, but their reasons were rather social. Such difficulties are typical for those who studied at home. Here is how one of the respondents describes their acquaintance with the university: "*When I arrived here, of course, the first time, it was very difficult. For a month or two ... I studied at home, everything was done for me at home, and then I have to do everything myself - to dress, go to the store ... But ... if I studied at home remotely, then I would not be able to realize myself as a person, to the fullest.* "

As for supporting an inclusive training strategy, almost all respondents expressed their opinion in favor of it. Segregation (separate training) was supported only by two respondents from both groups; the main argument was the difficulty of communication between disabled people and "healthy" ones.

Comparing the results of interviewing in an inclusive university and the results of previous studies, it should be noted that in the first case, supporters of inclusion used mainly social motives as arguments, here are some of them:

–"*Complete inclusion - this is the best. People who have a disability ... they will also have to participate in the life of society, they will still have to live in peace with healthy people, they will have to work* "*(2-year student, humanitarian specialty);*

–"I'm for inclusion. Because a large number of children with disabilities learn at home, they are in a closed space, it is very difficult for them to go out and find a common language with people afterwards ... "(1st year student, economic specialty).

It is curious that the adoption of inclusion in education is not equal to acceptance in the sphere of personal relations. Including in such spheres as a joint family and marriage, the majority of respondents without disability spoke out negatively. Here the distinction between the perceptions of disability on nosology is clear - the respondents noted that with those with disabilities features which were not very noticeable or which were acquired, friendly relations or the creation of a family were more possible than with those who had complex physical limitations - speech disorders combined with hyperkinesia of the extremities, for example. Here is the opinion of one of the respondents: "*Well, with regard to education, I support inclusion unconditionally ... And what about marriage with a person who has a disability, then, probably, yes, if it was a man without a foot or in a stroller, then yes. And if it was a man with a muscle spasticity, then no.* "

In addition, students with disabilities noted in interviews that in areas such as work and leisure, in relation to people with physical peculiarities, there were still orientations for segregation - "*What kind of acceptance of a person with a disability we are talking about? It's clear that when we get a job, this will be the biggest obstacle in our life*". Focus groups were aimed at finding mechanisms that help overcome sociocultural barriers common to disabled people among "ordinary" people. In total, four focus groups were held with eight participants - students with disabilities and students without disabilities. The

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opinion of the participants was divided into two parts, most of which expressed doubts about the possibility of solving this problem at all ("Maybe someday this will come, but I do not know, it is unlikely ...), and as "pessimists" there were people with a disability, and without. Other participants expressed the following views on increasing tolerance towards disabled people:

1. Elimination of architectural barriers:

- "If people with disabilities will appear more in public places. People will take them as their own, like ordinary people ";

- "*This [non-acceptance] pours out from another problem, the problem of an accessible environment including. For example, if a person is in a wheelchair, he does not go everywhere, he cannot go easy and have dinner somewhere, and even if they help him there, everyone will look at him.* "

2. Social advertising, promotion of inclusion, including through the image of a successful person with a disability:

-"*For example, if we put a person with a disability at the head of our state, maybe people will change their attitude to them. This is a joke, of course, but if you consider any show business, the film industry - why not ...*"

At the same time, even optimistic participants did not give a high assessment of the likelihood to solve the problem of accepting disabled people in the short term, noting that "it can take decades and even centuries." "Thus, we see that inclusive education undoubtedly has its obvious "advantages"- it promotes the socialization of students in the "environment of equal opportunities", but about full inclusion in various spheres of life - leisure, family life, and work - it is too early to talk.

The basis for overcoming social inequality in the educational environment, in our view, should be inclusion based on the development of tolerance, including through the formation of a positive social portrait of people with various health problems. To solve this task, not only teachers, but also the mass media should be involved.

Inclusion in the broadest sense of the word involves not only the sphere of education, but also the entire spectrum of social relations: work, communication, entertainment. Therefore, an accessible and benevolent atmosphere should be created everywhere and barriers of the environment and mass consciousness should be overcome. But, of course, we must start from the sphere of upbringing and education of future generations and it must be recognized that inclusion is not an infringement of the rights of "healthy" students in favor of children with disabilities, but the next stage in the development of society when education becomes a real right for all.

It is also necessary to take into account the fact that the implementation of inclusion is possible with appropriate pedagogical support. What can be included in it?

1) Individual supplementary classes with students with disabilities;

2) the use of special pedagogical methods in the presentation of educational material;

3) organization of work in the classroom in such a way that the learning material is optimally absorbed by the students (for example, working in small groups).

In addition, in order to implement an inclusive strategy, the following conditions are necessary:

- an accessible environment, both physical and sociocultural;
- organizational and socio-pedagogical conditions;
- individual approach to students with disabilities and monitoring their needs;
- systemic and sequential implementation of inclusion.

The implementation in the society at the level of social values of state programs and orientations for mutual assistance and self-help will help to understand inclusion as a universal principle of restoring the destroyed social ties between disabled people and non-disabled people.

Conclusion

Realizing inclusion as a continuous process of including all people in the life of society, it is necessary to recognize that each of us is a participant in this process, each of us, overcoming certain internal and external difficulties, strives for self-realization, achievement of the set goals (Khusainova, 2013; Raidugin & Mamedzade, 2015; Orehovskaya et al., 2017). The authors analyzed

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different approaches to the scientific definition of the term "inclusion". They established the concepts of "inclusion", its understanding in social philosophy, highlighted the medical and social aspects of inclusion, and analyzed the main areas of work with disabled people in Europe and the United States. The authors carried out a large-scale study, which included content analysis of documents, interviews with schoolchildren and students, both disabled and without disability, and focus groups and in-depth interviews. Analysis of the results led researchers to the following conclusions about the components of social problems of inclusion:

1) The axiological component is a system of inclusive values of society. Among the most significant is mutual respect, tolerance, self-awareness of oneself as a part of society, mutual assistance, the opportunity to learn from each other.

2) The worldview component is the personal orientation of each member of society to implement inclusive ideas in their social and professional activities, which manifests itself in the desire, ability, and interest in communicating with people with disabilities.

3) The personal component is a set of personal qualities important for the existence in an inclusive environment. As the researchers note, emphasis should be placed on the development of self-regulation, self-discipline, reflection.

Inclusion, as the position of society, is aimed at communicating, interacting with an "atypical" person, understanding it and accepting as a full member, requires all efforts of us to live together, bringing benefits to ourselves and society, developing ourselves and our relations with the world in love, creativity and mutual understanding.

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Culture Of Student Intellectual Activity: Critical Thinking Priorities.

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Abstract

The formation of intellectual skills and readiness for their application by students are determined by the priorities of critical thinking as a norm of structure's quality of intellectual activity culture values: flexibility of thinking; perseverance in achieving results; awareness of cognition process; readiness of the student for planning his own educational and cognitive activity; self-correction; search for compromise solutions. The article reveals the socio-pedagogical characteristics of personality thinking types; the structure and content of critical thinking priorities as a norm of structure's quality of intellectual activity culture values of students in the educational process of the university are defined. The paper proves the practical importance of the algorithm for critical thinking priorities' formation in the structure of intellectual activity culture values in the educational process of the university that meet the criteria of "mastering knowledge," "comprehending knowledge," "application," "analysis," "generalization," "evaluation."

Keywords: culture of intellectual activity, intellect, intellectual potential of culture, thinking, types of thinking, critical thinking, algorithm of intellectual activity culture priorities formation.

1. Introduction

The importance of studying the problem of university students' intellectual activity culture formation is determined by the tendencies of postindustrial management systems, in which the intellect of personnel and information support for its development are recognized as the main source of growth (Ansoff, 1999). New trends in the modernization of the economy constitute key directions in the structure of the productive sectors' and the labor market's requirements towards the activity of the higher school in the formation of intellectual activity culture among students, which becomes the main resource of development, competitiveness, efficiency, and "universal" quality of production in the 21st century. Dominant values for students in these conditions are not so much qualifications, as the competence of independent acquisition of knowledge through any media and the formation of critical thinking, as the basis for making independent and creative decisions (Varennikov, 2001; Vyugina, 2010; Halpern, 2000; Tchoshanov, 2002). The level of modern society development as a society, in which intellect, knowledge and competence are valued, makes it possible to use them as the main educational product on the labor market (Bogoyavlenskaya, 2002; Valeeva & Goncharuk, 2001; Dronova, 2008; Zimnyaya, 2003; Kirsanov, 2002; Shadrikov, 2010).

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It is proved that it is these qualities of the educational product on the labor market that modify the methodological component of the university student's education and strengthen aspects of the intellectual development of the personality, the formation of critical thinking, the competence development of work with information. (Brushlinsky, 1996; Zagashev & Zaire-Bek, 2003; Makhmutov, 1998; Sorina, 2005; Kholodnaya, 1999). It is also proved that in order for a person to feel confident in the process of using information flows, it is important to teach skills of competent work with information, analyzing, and separating facts from opinions, using them in accordance with the interests of the individual, society and production, morality, moral values, ability to generate new ideas. In addition to fundamental knowledge within their profession, the students also need to have the competence of constant work with information in related fields, because the solution of problems' vast majority is at the level of interdisciplinary interaction.

The study found that students' work with information requires the possession of critical thinking intellectual skills as the ability to understand the truth or falsity of theory, provisions, statements and respond to them; to separate the right judgment from the unfaithful; to be able to prove their conclusions reasonably, systematize the facts necessary to solve creative problems, analyze them, make necessary generalizations, comparing them with similar or alternative options; to apply the results obtained to solve new problems (Bono, 1998; Bruner, 1977; Kluge, 1997; Ushakov, 2003; Fromm, 1999; Heckhausen, 2003). The structure and content determination of critical thinking intellectual skills, presented in the works of most researchers (Bogoyavlenskaya, 2002; Valeeva & Goncharuk, 2001; Zimnyaya, 2003; Makhmutov, 1998; Halpern, 2000; Shadrikov, 2010), allows to substantiate the priorities of the student's personality critical thinking as the quality standards of values structure of intellectual activity culture in the university educational process: flexibility of thinking; perseverance in achieving results; awareness of cognition process; readiness of the student for planning his own educational and cognitive activity; self-correction; search for compromise solutions. The established priorities of critical thinking in the structure of students' intellectual activity cultural values are the key idea of pedagogical research. In this connection, the main attention in this article is devoted to the development of a theoretical and methodical approach to the use of critical thinking priorities as a quality standard for the structure of cultural values of students' intellectual activity. The article reveals the socio - pedagogical characteristics of personality thinking types; the structure and content of critical thinking as a standard of cultural values structure quality of students' intellectual activity in the university educational process are defined. Based on the study results, the development of a theoretical and methodical approach to substantiating the priorities of critical thinking in the structure of students' intellectual activity cultural values was carried out. The practical importance of the algorithm for critical thinking priorities' formation in intellectual activity culture values' structure that meet the criteria of "mastering knowledge," "comprehending knowledge," "application," "analysis," "generalization," "evaluation."

2. Literature Review

The works of well-known philosophers, psychologists, teachers, among them B. Bloom (1956), E. Bono (1998), J. Bruner (1977); J. Guilford (1965); J. Dewey (1999); M.I. Makhmutov (1998); J. Piaget (1994); S.L. Rubinshtein (1999); R.J. Sternberg (1996); E. Fromm (1999); D. Halpern (2000); H. Heckhausen (2003); V.D. Shadrikov (2010) and others is devoted to the study of critical thinking of the personality as an important element of intellectual activity. The results and conclusions of these authors on the essence, structure, features of human thinking development form the methodological basis of this study. Different views and approaches of researchers to problems connected in one way or another with thinking have been established. For example, M.I. Makhmutov (1998), analyzing the work of J. Bruner (1997), considers thinking as the representation and creative imagination ability, accelerated reasoning and common sense, conditioned by the existence of previous experience, knowledge of ways to solve problems that are a kind of "folded mindset." One of the human mindset features is that it is never isolated from other manifestations of psychology, primarily from emotions and feelings (Shadrikov, 2010). Philosophers

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divided thinking into scientific and practical (Amosov, 1965; Bogoyavlenskaya, 2002; Brushlinsky, 1996; Heckhausen, 2003; Kholodnaya, 1999). In the psychological and pedagogical literature, concepts like empirical and theoretical thinking are used (Zagashev & Zair-Bek, 2003; Zimnyaya, 2003; Kirsanov, 2002; Rubinshtein, 1999; Halpern, 2000; Tchoshanov, 2002). There are such concepts like magical and mythological thinking, the elements of which are genetically are transmitted to generations on the mental level (Guilford, 1965; Dewey, 1999; Bono, 1998; Bruner, 1977; Sternberg, 1996). The difference between them, in the first case, is in external relations, in the second case in internal connections and the motion regularities, comprehended by rational processing of empirical knowledge. In the pedagogical science, thinking is studied as a kind of specific intellectual activity which forms: the style of thinking, the quality of the mind, cognitive processes, thinking processes, cognitive skills, the ability to learn, non-subject knowledge and skills, subject knowledge, skills and abilities, an integrated system of general and specialized knowledge (Valeeva & Goncharuk, 2001; Vyugina, 2010; Makhmutov, 1998; Halpern, 2000; Shadrikov, 2010). The origins of ideas about the key concepts of priorities for critical thinking in the structure of student intellectual culture values in the university educational process are in the works of the National Council for Excellence in Critical Thinking USA. Stressing the special importance of critical thinking in the development of student intellectual activity culture, the National Council for Excellence in Critical Thinking USA suggests the following definition: "Critical thinking is an intellectually organized process aimed at active understanding, application, analysis, compilation or evaluation of information obtained or created by observation, experience, reflexing, reasoning or communication as a guide to action or formation of belief"(Halpern, 2000). This document explains that the proposed concept uses an appraisal component, but not as a critique: "When we think critically, we evaluate the results of our thought processes - how successfully we have coped with the task. Critical thinking also includes an assessment of the thinking process itself - the course of reasoning that led to conclusions, or those facts that we took into account when making a decision» (Bono & Halpern, 2000). In the course of the study, it is justified that thinking really reflects the surrounding reality, but the establishment of connections between objects and phenomena of the surrounding world requires a special critical thinking, the only valuable, according to D. Dewey, for the upbringing and development of the individual. The modern student is regarded by the researchers as "a man of critical thinking". In the course of the research it is proved that, despite the sufficient bibliography in studying the problem of forming thinking, the questions of studying the values of student critical thinking in the content of intellectual activity culture remain open. In this connection, up to the present time the need remains to justify the theoretical and methodical approach to the realization of critical thinking priorities in the process of student intellectual activity culture forming in the university educational process.

Results and Discussions

3.1. Socially - pedagogical characteristics of university students thinking types

In the theory and practice of social and humanitarian knowledge, thinking is defined as the highest stage of reality's cognition by a person, which makes it possible to obtain knowledge about such objects, properties and relations of the real world that cannot be directly perceived at the sensory stage of cognition. The forms and laws of thinking are studied by traditional logic, and the mechanisms of its flow are by the processes of solving problems and tasks (Philosophical Encyclopedic Dictionary, 2003). In pedagogical science, thinking is mainly seen as a specific type of intellectual activity which forms:

- style of thinking (analytical mind, imaginative and visual - figurative thinking);
- the quality of the mind (ingenuity, flexibility, independence, criticality, the ability to act in the mind);
- cognitive processes (attention, imagination, memory, perception);
- mental operations (isolation, comparison, analysis, synthesis, systematization, abstraction, formalization, specification, interpretation);
- cognitive skills (ability to raise a question, isolate and formulate a problem, put forward a hypothesis, prove it, formulate conclusions, apply knowledge);

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- Ability to learn (plan, set goals, read and write, make notes in time);
- interdisciplinary knowledge and skills, subject knowledge and skills, an integral system of general and specialized knowledge.

In the pedagogical process, first of all, cognitive thinking develops as an internal operation of information and the processing of its content encoded in perceptions, representations and notions. There are four types of cognitive thinking, inherent in the culture of intellectual activity: reproductive (non-independent), productive (independent), convergent (traditional), divergent (creative). The results of pedagogical studies (Valeeva & Goncharuk, 2001, Shadrikov, 2010) prove that reproductive and convergent types of cognitive thinking are based on those cognitive abilities of the individual that guarantee good mastering of the so-called ready knowledge, which develops mainly memory and attention. They have their significance, but their development is only part of the educational process. The thinking of the convergent type is aimed at finding the best, the only correct solution to the problem or looking for the only correct answer to the question posed. The divergent type of thinking is characterized by a creative character. For the first time about divergent thinking, J. Guilford reflects in a work devoted to the study of the structure of intelligence. In this widely known work, he presented the results of studying the four qualities of divergent thinking that are necessary for the development of the individual intellectual abilities, which determine their creative activity: fluency - the ability to generate a large number of ideas; flexibility - the ability to generate ideas in different directions; originality - the ability to give out unusual, non-standard ideas; development - the ability to elaborate in detail the ideas that have arisen (Guilford, 1965). M.I. Makhmutov (1998) supplemented the list of J. Guilford with two more elements: the ability of the individual to distinguish the main thing (see the essence of the problem) and the ability to resist the habitual stereotypes of decision-making. In the course of the study, the convergence and divergence types of thinking were distinguished by the level of creativity development: the ability to cognize the new, to find solutions in non-standard situations and the abilities of deep awareness of one's own experience. It is also proved that cognitive thinking in modern conditions of improving the models of education is only one of the important goals of education subject's development. Pedagogical science, based on the achievements of psychological science, highlights the special significance of the logical, creative, lateral, problem-based and critical types of thinking necessary for the development of modern university student intellectual activity culture. In the course of the study, the socio-pedagogical characteristics of these types of thinking are grounded:

1. Logical thinking - is carried out according to the rules of mental operations (analysis, synthesis, comparison, generalization, etc.). Invariant qualities of logical thinking are sequence, logical consistency, evidence, validity. Logical thinking proves the need for one path and does not allow the possibility of others, often excluding other ways. Most psychologists denote logical thinking as linear or vertical (Bono, 1998).
2. Creative thinking - apart from logical operations (analysis, synthesis, comparison, generalization, etc.) is characterized by: the presence of a sudden conjecture, insight, intuition, generating a new product - thought; way of solving task, problems; invention, etc.; types of intellectual activity - mental activity, the search for and creation of a new, the ability to creative thinking (Makhmutov, 1998).
3. Lateral thinking is an integral part of the process of developing logical and creative thinking. It is characterized by the search for probable ways to choose the optimal way to solve the problem. If logical thinking is different by orientation to the correctness of its judgments, then lateral thinking seeks to discover and master non-standard, controversial ways (Bono, 1998).
4. Problem thinking is a kind of creative thinking, in the structure of which the following sequence of mental search is distinguished: the vision of the problem, its formulation (verbal formulation), the hypothesis proposing about the method of solving the problem, the proof or refutation of the hypothesis. This structure can be "folded up" in case of an insight, a guess about the method of solution (Makhmutov, 1998).

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5. Critical thinking is the ability of the individual to see the discrepancy between the statement (thought) or the behavior of another person and the generally accepted opinion, the norms of behavior or their own perception of them; to realize the truth or falsity of the theory, position, illogicality of the utterance and to react to them; the ability to separate the right, the true from the false, the wrong, analyze, prove or disprove, evaluate the object, the task, and show the pattern of expression, behavior (Gilford, 1965; Makhmutov, 1998; Halpern, 2000). It is proved that critical thinking is an integral component of creative and lateral thinking (Bruner, 1977; Makhmutov, 1998).

The established typology of thinking types determines the structure of university students intellectual activity culture: logical thinking as a rule-based thinking - the development of the intellect as the assimilation of mental activity experience, of the student thinking and behavior standard - creativity as a mental search and the creation of a new one - critical thinking as the discovery of the basis of the new through the denying of the wrong , erroneous, old (Zimnyaya, 2003; Halpern, 2000, Shadrikov, 2010). It is proved that critical thinking in the structure of university students intellectual activity is an invariant component of intelligence development, logical thinking and creativity. In the interaction of these three most important components of intellectual activity, critical thinking acts as the cementing core of students' intellectual activity culture (Gilford, 1965; Sternberg, 1996; Heckhausen, 2003; Shadrikov, 2010).

3.2. Critical thinking priorities as a norm of cultural values' structure quality of students' intellectual activity in the university educational process

In the course of the study, a stereotype of the structure orientation of students' intellectual activity cultural values was established in six areas of critical thinking in the educational process in accordance with the taxonomy of B.S. Bloom et al. (1956):

- mastering of knowledge as that cognitive area which is subject to study, and adjacent areas;
- comprehension - the organization and correlation of new knowledge with the previously learned (the ability to transform information, interpret its basic ideas);
- application - the use of new knowledge in accordance with certain rules and principles in new situations (the ability to apply selected facts and data in new situations in order to support or disprove the author's position);
- analysis - critical thinking, focusing on certain aspects of information, their significance in general (the ability to compare the basic thoughts of the text, read or heard, with known from other sources in order to draw the necessary conclusions, elucidations significant to confirm the previously formulated hypothesis or assumption;
- generalization - critical comprehension, concentration of attention on the combination of separate parts in new knowledge (the ability to generalize the selected data, develop the logic of a common argument based on selected and preliminarily analyzed data in order to formulate a final conclusion);
- evaluation is critical thinking, focusing on the formulation of a judgment, its justification based on the information received (the ability to determine the reliability, reliability of facts and data to prove one's own point of view and decision).

It is proved that the generalizations of personality intellectual development experience and the classification of intellectual skills main groups accumulated in psychology and didactics by the method of B.S. Bloom et al. (1956), is not enough to form critical thinking of students. The need is determined for a clear representation of intellectual skills helping to form such thinking for the purposes of mastering knowledge, for analysis, generalization, evaluation of information received, restructuring of information. D. Halpern (2000), examining the intellectual skills of critical thinking in the structure of intellectual activity culture values, identifies a list of the most adaptive to the learning process: analysis / conclusions; nomination, formulation, development of a hypothesis; the establishment and creation, the search for analogies, metaphors; activation of previously acquired knowledge; activation of cause-effect relations; analysis of significance; comparison - contrast - opposition; application in real conditions; counter-argumentation; assessment and its validity; generalization of ideas; study of other points of view.

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The study substantiates the priority of the National Council approach (USA), in which the intellectual skills for each of the objects identified by B.S. Bloom et al. (1956) are specified.

1. Evaluation. A comparison of new knowledge with previously acquired knowledge is conducted in order to determine what new and significant for problem solving was obtained, to reveal contradictions or other characteristics of information:

- It is determined whether the information corresponds to the topic under study or other information is required;
- It is determined whether this information contradicts information obtained earlier from other sources or, possibly, supplements it;
- Conclusions, findings based on the information collected are drawn;
- The possible reliability and validity of the conclusion made is determined;
- New information is integrated with previously received information or knowledge;
- Information that provides evidence of the topic under consideration is selected.

2. Generalization. A generalization of the basic ideas for the development of a new concept, a new view of the problem is conducted:

- It is determined whether new knowledge influences personal judgment and whether attempts are made to eliminate differences;
- The relationship between different positions is established and their integration into initial judgments with accompanying arguments is carried out;
- Initial generalizations, judgments develop at a higher level of abstraction to formulate new hypotheses that may require additional information;
- Different points of view on the problem, available in the literature are considered;
– The decision to accept or reject the points of view is determined.

3. Analysis. The initial evaluation criteria for both information and its sources are considered and applied:

- the information from various sources is studied and compared in order to assess its reliability, validity, accuracy, relevance, position expressed in it or possible negative impact;
- The logic and structure of the argument are analyzed;
- Prejudices, deception, manipulation are recognized;
- The cultural, physical or other context in which the information was submitted is considered and its impact on the understanding of information is comprehended.

4. Application. Additional information is selected; associated strategies are developed and applied:

- The content and organization of information are studied;
- a plan is developed for analyzing, using diagrams, illustrations, classifications with the aim of creating and demonstrating research results, formulated findings;
- The volume, quality and reliability of the search are determined to determine whether alternative information should be used.

5. Comprehension. The main ideas that should be extracted from the information collected through discussions with partners, experts and practitioners in the field of knowledge are generalized:

- There is a complete picture of how information is developed, organized and disseminated;
- Differentiation is carried out between the main and secondary sources;
- It is realized that information can be built on the basis of data from the main source;
- The text is read and the main ideas are selected;
- The text is restructured in its own words and the data are carefully selected;
- The definition of the material for citation is selected;
- taking part in discussions;
- Active participating in electronic conferences, forums, etc.;
- consult with experts.

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6. Knowledge. The level of knowledge that the students own, their previously acquired experience in the process of work with the information are determined:
- The key concepts and terms that define the basic ideas of information are established;
- What concepts can be used to formulate one's own position is established.

In the course of the study, the effectiveness of the presented approach to the design of the cultural values structure of students' intellectual activity was proved. The priorities of critical thinking in this structure are justified: the flexibility of thinking; perseverance in achieving results; awareness of the process of cognition; readiness of the student for planning his own educational and cognitive activity; self-correction; search for compromise solutions.

It is established that the priorities of critical thinking have universal characteristics of criteria and quality standards for any of the emerging intellectual skills in the structure of intellectual activity cultural values.

3.3. Algorithm for realizing the priorities of critical thinking in the structure of intellectual activity culture values

In the course of the study, the priorities of critical thinking are established as a universal quality standard for the structure of cultural values of students' intellectual activity: flexibility of thinking; perseverance in achieving results; awareness of the process of cognition; readiness of the student for planning his own educational and cognitive activity; self-correction; search for compromise solutions. The structure and content of identified priorities are characterized and defined by the focus: 1) for knowledge, because all connecting thoughts, forming a thread of reflection and reasoning, are based on known knowledge, experience, and "look" into the unknown; 2) on an evaluation component that is not identical with the notion of critic: "When we think critically, we evaluate the results of our thinking processes - how effectively we coped with the task" (Halpern, 2000); 3) on the independence of thinking in establishing links between phenomena and processes around the world based on critical, reflex thinking, "the only valuable for the upbringing and development of the individual" (Dewey, 1997); 4) on a complex of intellectual competencies: finding analogies and other types of relations between information elements; determination of the importance of information for structuring and solving the problem; finding and evaluating solutions or alternative ways of addressing the problem; the problem's establishing in the text of information; 5) on the field of application (mastering knowledge, understanding knowledge, use in new situations, analysis, synthesis, evaluation). Based on the established indicators, in the process of research, the algorithm for realizing the priorities of critical thinking in the structure of students' intellectual activity culture values was substantiated. The structure of the algorithm has the following levels:
- Conceptual level: cognitive, value and modularly-competent approaches are used, adapted to the process of university students' intellectual activity culture;
- Diagnostic level: pedagogical monitoring of critical thinking priorities in the structure of students' intellectual activity cultural values;
- Structural and content level:

1) The formulation of the educational goal as a system-forming element of critical thinking priorities. Goals can include the choice of one of the solutions; the development of a solution in the absence of options; generalization of information; assessment of the likely development of events; verification of the reliability of information source; quantification of uncertainty;

2) Determination of theoretical knowledge scope about the contents of critical thinking priorities. What is known? This is the starting point of critical thinking. This level also includes finding the missing information;

3) The definition of thinking skills initial level. What skills can achieve this goal? Knowing how to get from the start to the end point of the route is the driving force of critical thinking. It is here that the use of previously formed intellectual skills is supposed;

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4) Updating the didactic and organizational and methodical component of the educational process in accordance with the goals of realizing the priorities of critical thinking in the structure of intellectual activity culture values. Has the goal been achieved? Accuracy in the performance of the task is the decisive factor of success. Does the decision make sense? For what purpose?;
5) determination of intellectual skills status in specific programs for the implementation of critical thinking priorities in accordance with the quality norms of the structure of intellectual activity culture values (active life position, morality, desire to serve the society);
- technological level: the orientation of the learning process on the development of analytical thinking style; orientation of educational activity on development of students' mental operations flexibility; use of creative techniques in cognitive processes; focus on the problem-basing of the learning process, on creative learning skills; orientation on the goal of the learning process's self-organization and self-transformation through the implementation of interdisciplinary training modules. The first procedure in the process of implementing the established trends is to restructure the content of the studied disciplines into independent logically completed modules of an interdisciplinary nature. The second procedure is aimed at determining specific training objectives for each module, taking into account the goals of students forming critical thinking. The third procedure is to establish a correlation between students' knowledge and the levels of critical thinking priorities development (this way the lower reproductive level requires the elementary reproduction of knowledge from the student, and the high creative level requires knowledge with a high level of generalization). The fourth procedure is the development of assignments for each student individually in accordance with the level of critical thinking priorities development;
- criteria level: the new knowledge is compared with the previously acquired knowledge in order to determine what more qualitative, critical for the development of critical thinking priorities is obtained, to identify contradictions or other important characteristics of the information; generalization of the basic ideas for the development of a new view on the priorities of critical thinking and on intellectual skills; it is determined whether new knowledge influences personal judgment and whether attempts are made to eliminate differences; the initial evaluation criteria for both information and its sources are reviewed and applied; additional information is selected, appropriate directions for its study are developed and applied; the main ideas that should be extracted from the collected information are summarized;
Understanding, interpretation of information through discussion with fellow students, teachers, experts and specialists in this field of knowledge are estimated; the knowledge that students know about the priorities of critical thinking as the norm of the quality structure of intellectual activity culture values is determined, the acquired experience in working with information is assessed.
The effectiveness of the algorithm for realizing the priorities of critical thinking is confirmed by experimentally verified criteria:
- Mastery of knowledge - (before the experiment - 10% of students, after the experiment - 65%);
- The comprehension of knowledge - (before the experiment - 15% of students, after the experiment - 45%);
- Application of knowledge and the ability to generate unusual, non-standard ideas - (before the experiment - 17% of students, after the experiment - 28%);
- The mechanisms of analysis - (before the experiment - 16% of students, after the experiment - 38.7%);
- Generalization, as an orientation towards the discovery of the new one - (before the experiment - 28% of students, after the experiment - 58%);
- The ability to assess their own experience - (before the experiment - 15% of students, after the experiment - 39%);
- Willingness to correct their mistakes (self-correction) - (before the experiment - 15% of students, after the experiment - 50%).

4. Conclusion

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The conducted research confirms the theoretical and practical significance of researching the problem of university students' critical thinking priorities as an actual practice - oriented direction in studying the characteristics of students' personal development as future specialists in the modern labor market. Based on the results of the study, the leading role of critical thinking priorities in the development of students' intellectual skills in mastering knowledge, their comprehension, application, analysis, generalization, and evaluation in the university educational process is proved. It is proved that the priorities of students' critical thinking established in the course of research are an integral element of intellect, logical thinking and creativity, which in turn constitute the basic elements of the individual intellectual activity culture. With the interaction of these three most important elements of intellectual activity (intellect, logical thinking and creativity), critical thinking acts as the cementing core of intellectual activity culture. In this regard, the article establishes a theoretical and methodological substantiation of the approach to the use of critical thinking priorities as a quality norm of the values structure of university students' intellectual activity culture. The article reveals the socio - pedagogical characteristics of the personality thinking types of the university student; the structure and content of critical thinking as a quality norm of the values structure of university students' intellectual activity culture are defined. The practical importance is proved of the algorithm for critical thinking priorities' formation in the value structure of intellectual activity culture that meet the criteria of "mastering knowledge," "comprehending knowledge," "application," "analysis," "generalization," "evaluation". By solving the tasks of the conducted research, the process of studying the critical thinking of university students is not being completed. The processes of changes in individual thinking, conditioned by scientific and technological achievements in the creation of artificial intelligence, which will entail the development of other thinking is of particular interest to future researchers.

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Specific Character Of Occult Influence On Forming Classical Science

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Abstract

The purpose of this article is to analyze the influence of occult teachings and practices on the process of developing classic natural science. The relevance of the study is in the origin of forming modern European science as the need of understanding the contradictory implications of its development for the nature of modern society and human culture. The authors use the techniques of analysis, synthesis, generalization, and comparison, the other classic general logical and methodological operations, as well as hermeneutic reconstruction procedure (in conjunction with the procedures of understanding and interpretation). In the course of analyzing the results and conclusions are achieved. The phenomena based on the statement that the magical-hermetic tradition contributes to the formation of general utilitarian installation in the human mind of the XVI-XVII centuries. The process of forming modern science requires the approval of new norms and the validity of knowledge embodied by means of methodological idea of active transformation of the nature.

Keywords: classical science, influence of occult teachings and practices, occult influence.

Introduction

This article is aimed at analyzing the influence of occult teachings and practices on the process of forming the classic natural science. The relevance of the study is in it clarification of the origin of forming modern European science required by the need of understanding the contradictory implications of the development process for the nature of modern society and its culture. The stated problem has been the subject of efficient research paper during the 60-th -70-th of the twentieth century. One of the earliest and most thorough works on the subject was the monograph of the American scholar and historian of science F. A. Yates "Giordano Bruno and the hermetic tradition". In the history and philosophy of science a fact is contradictory interaction of heterogeneous influences on the process of the emergence of modern science and its relation to the Christian doctrine, on the one hand, and such phenomena as occult traditions or alchemy, magic, Hermeticism, Kabbalah, on the other hand, became the subject of a number of authors and' researches, in particular P.P. Gaidenko (1997), V.P. Vizgin (1997), I.T. Kasavin (1999), M.A. Kissila (1997), and others.

Methodological Framework

The difficulties of the analyzing the ideological origin of scientific knowledge to a certain extent are associated with the fact that they exist mostly implicitly in the multi-layer structure of texts and subtexts mostly existed in the scientists' various spontaneous statements on the prerequisites and as conditions of introducing theory. So this fact required special methodological tools for their identification. For this purpose, a methodological tool was used, as a procedure of reconstruction (in conjunction with the procedures of understanding and interpreting). The method of modeling is closely connected with the methodological reconstruction, as a reconstruction of the past is possible only by means of theoretical thinking, as the ability to build a perfect model. In addition to above mentioned facts this article uses dialectical principles of research: historicism, specificity consideration, as well as methods of analysis, synthesis, generalization, combining with other classic general logical and methodological procedures

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Results and Discussion

1.The phenomena of the noted magic-hermetic tradition contributed to forming human abdominal utilitarian attitude to the nature reflected in the person's mind of the XVI-XVII centuries, the approach was focused on the opposition of a man and the nature, active transformation of the latter and the ways of acquiring power over the nature.

2. The formation of classical science required the approval of new norms and the validity of knowledge, embodied in methodological idea of active transformation of the nature. The experiment has been regarded as the main method of the validity of general knowledge about the nature and also as a defining criterion of the true picture.

The Christian idea of a man's creative power could not produce the immediate results, as for the Christians in the Hellenistic period, and in the Middle ages they had urgent characteristic and awareness of their own sinfulness, and the primary objective of people's life was the process of person's salvation of the soul, though actually they were far from conquering the nature. It is this fact that opened space for the dissemination of doctrines, containing the idea of man's dominion over the nature, but it was far from Christianity in its content and general direction. The main thing is a process of distributing occult beliefs and practices such as Hermeticism, magic, alchemy, astrology, Kabbalah that were popular in the XV-XVI centuries, at first they appeared in Europe and later in England.

In the fifteenth century Marsilio Ficino translated the corpus of works called "Body Hermeticum" from Greek into Latin, making the paper available to educated people in Western Europe. There were a lot of places in it, coinciding with passages from the Bible, so some passages of the texts were similar and that fact made humanists and a number of subsequent thinkers of the time trust to the "Corps of Hermeticum". However, it was clearly expressed in a number of ideas that attracted special attention to the paper and conclusions. One of the main places was dedicated to the idea of the divinity of the human intellect. Intelligence, according to the hermetic ideas is the existence of God in a man. Therefore, the man is potentially equal to the God. But if it is so, then there is no limit to human possibilities of a man: the person can be the master of the nature as the person is not less significant than the God himself

For humanists of the Renaissance the ideas which were contained in the "Corps of Hermeticum" became one of the motivations for the concepts of "the greatness and dignity of a man". Thinkers, who were engaged in the study of the nature, were inspired to reconsidering the ancient picture of the universe. For example, Copernicus pointed out that the Central position of the Sun in the Universe, referred to Hermes Trismegistus, who called the Sun the visible God. But the main thing was that the hermetic doctrine contributed to the birth of the faith that by means of a new science and technology inspired people to master the elemental forces of nature, and let a man become a true master of the nature.

The important role in the process of formation and propagation of the faith encouraged the man's power in the Renaissance, as well as in the first years of the New ages, it also became a popular phenomenon of hermetic traditions like magic, alchemy, astrology. Magic was known to become a set of knowledge about special actions of a special character having the aim to manage the development of actions in the right way or direction for a human being. It is closely connected with astrology, widespread in the Middle age and in the Renaissance and acquired "theoretical reinforcement" in "the Corpse of Hermeticum", establishing the idea of the influence of stars and planets on the events in people's lives.

If astrology is supposed to foresee the course of events, magic acts by means of the stars' position, the magic in contrast is aimed at intervention of the events prescribed by the stars. This intervention involves knowledge about what methods can be used to change the course of history in general and the life of the individuality in particular. Thus, magic has contributed to the strengthening of the man's beliefs according to which people with appropriate training are able to control reality at inner will. Many natural philosophers of the Renaissance (T. Campanella, M. Ficino, Agrippa, Paracelsus, D. Bruno, F. Bacon) saw in them (in magic ideas) the means of achieving power over natural phenomena.

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The researcher of the problem of analyzing the influence of occult teachings on the process of forming classic science is V.P. Vizgin (1997) in the paper "Hermeticism, experiment, the miracle..." where he emphasizes that at the end of XVI - early XVII century, the relationship of magic and science had no mutually exclusive nature. For example, F Bacon was fully convicted that the reforming process of science is in the improvement of magic: this is one Reform and, one of the greatest Restoration of knowledge " (Bacon, 1971). "It should be required, Bacon says, that the restoration of the ancient and venerable meaning of the word "magic", have been perceived negatively for a long time. After all, the Persians magic was considered to be a super wisdom and knowledge of universal harmony of nature, and those three kings who came from the East to worship the Christ, had the name of Magi. So, Magic is understood as a science, guiding the knowledge of hidden forms to the process of doing wonderful works, which are as they say, "combining active with passive elements", and revealing the greatest secrets of nature" (Vizgin, 1997).

In other words, ideas about science and magic in the minds of the European society in the early seventeenth century did not have special differences. The mentality of that time existed as an equal basis and various models of knowledge were interacted with each other being cooperated, or being competitive depending on the dominant position.

Another area of medieval and Renaissance thought and practice, was the claiming that a person can actively change the nature by means of knowledge, was alchemy. As researchers stress, the alchemists based on their researches on the similarity with the microcosm, i.e. on a unity of a man and the macrocosm, i.e. the Universe. On this basis, they carried out attempts to find out a way of transforming ordinary consciousness, making this process similar to the process of chemical transformations of substances from the "lower" forms to "higher" ones, i.e. known as the "philosophical stone". "This transformation had three objectives: " the transmutation of metals to gold is possible in this material world, the ways of moral perfection and the contemplation of the deity in his glory in the world of the God in the microcosm." (Vizgin, 1997).

The task of transforming the ordinary human consciousness was associated with the point of view of the alchemists who were close to the teachings of the reformation, according to which " the human nature is completely spoiled, this fact caused the need to a man's purification and change. Based on this, alchemy is known to be a man's "way to salvation" (Gaidenko , 1997).

The technique of "salvation" is based in the act of connection of "sulphure" and "mercury" in the hermetic understanding known as" philosophers' egg" and cooking this compound it is possible to obtain a "stone of the wisdom."In this situation the person is "a forge producing moral virtue" (Gaidenko, p. 323). The "mercury of philosophers" was supposed to be the process of dissolution rational crystal of wisdom and the process of developing man's abilities to plunge into the vast ocean of new experiences and to dissolve in them, without life-saving support based on the solid ground of familiar knowledge given as the impact of the external world. This relativity of ordinary consciousness was close to that celebrated by Sufi poets (Rumi, Nizami, Khayyam) compared to a kind of "madness", as opposed to rational mind.

The next stage of the "great work" was the consolidation of thus " being dissolved in the process" where the process is supposed to be a process of "floating" consciousness and gaining "sulfur of the philosophers' ideas" at a new qualitative level at the new soil . The alchemist-philosopher should state the fragile element of relativity of consciousness, as open wide world, can be represented in a firm Bank of new authenticity in silent hermetic loneliness from the world, when listening to inner voice.(Gaidenko, 1987).

One of the main goals of alchemy, as mentioned above, was the transformation of base metals into precious ones with the help of special substances – "philosophical stone", capable to extend the life of the alchemist, if used in a special potion. The attempts to carry out this task had their origin in antiquity. The importance of the philosopher-alchemist in the preparation of the "philosopher's stone" was in such

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changes of ordinary consciousness, in which there would be merging two opposing skills – dissolution, immersion in the objective world and the ability to control this immersion.

Being widespread the alchemical ideas due to Paracelsus became popular in the Western Europe in the XV-XVI centuries The founder of pharmacology did not restrict alchemy by the task of mixing different substances to obtain gold and silver, considering that the science can help in transforming substances in a broad sense. The scientist opposed the ideas of medieval medicine based on the teachings of Aristotle, Galen, Avicenna, "spagyrical" to medicine based on the theory of Hippocrates. According to the views of a prominent alchemist, the mercury is supposed to become the main element of nature, the common element to all metals; sulfur – an essential element of all combustible substances, and salt as the key to sustainability and fire resistance.

Living organisms are also composed to contain these elements. When human's health is sick, in order to cure these substances are to be in balance with each other, and even illness brings imbalance to man's organism and hence if there is a predominance or deficiency of one of the substances it should be regulated. With the help of a mixture of these elements in different proportions it is possible to obtain all known substances, and to synthesize new properties useful to human beings.

From the point of view of Paracelsus, a man is a microcosm reflecting and including all the elements of the macrocosm, and these worlds are connected by the power of "M". This letter is capitalized letter of the word mercury, the notion of Meme (secret). An outstanding alchemist defines a man as a quintessence, or the fifth true nature of the world, containing the image of the Creator. This implies that there is no such knowledge that was hidden from a man not only in nature, but outside of it, and he can, and must investigate everything.

Despite the fantastic nature of theories, developed by Paracelsus and his followers, alchemy was a convincing testimony of the human desire for deeper understanding and transforming the nature, and this thought influenced the formation of modern European science. The duality of the magical-hermetic tradition identified the very ambiguous attitude of the founders of modern European science. So, F. Bacon was critical to the fact that magic, astrology, alchemy are based "more on fantasy and faith than on reason and evidence," however, the very purpose of the alchemical experiments was "not to understand the nature, but to change it", was supported by Bacon. "...Tireless work and tremendous efforts of these mentioned chemists spent on the creation of gold, as it became a basis for many wonderful inventions and experiments, and were highly useful for the explanation of the mysteries of the nature, and for practical needs of mankind" (Yates ,2000).

The fact that the magical-occult teachings put, primarily, practical problems before the science was not characteristic feature of either antiquity or of the middle Age, as it was noted by many researchers. From the point of view of the French historian of science P. Rattansi refering to the research made by Facturera, the gradual destruction of the Aristotelian ideal of neutral knowledge had practical needs, but it was carried out in the Hellenistic world, especially in Egypt. "Ideal that puts the understanding above the practical applications, has given way to the ideal of knowledge necessary to reach personal goals, whether it is knowledge about the future (astrology) or the means of obtaining wealth (alchemy) or, finally, the knowledge that gives power over the nature, and salvation of a man after his death (magic, occult science)" (Yates, 2000).

If the focus is done in magical and alchemical exercises not only on the aim of understanding but changing the nature, so, the knowledge was understood, as noted above, as a means of power over the nature for the sake of human's interests. In this regard, as noted by P. P. Gaidenko (1997), the idea stated by Bacon "knowledge is power" – is connected with the occult interpreting the purpose of knowledge

A.F. Bacon (1971), who was keen with the issues of power (as he was the high Chancellor and Keeper of the great seal), and he thought about the nature and strength, and understood science primarily as a method of gaining power. In work "About advantage and augmentation of Science," Bacon writes: "... To consider whether it is possible to find anywhere such a power, which education gives to a person, and which helps a personality to exalt the human nature. We see that the respect is given to a

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man with authority depends on the dignity and a person being dominated. So, power over animals and cattle the shepherds has is insignificant, in the power over the children possessed by school teachers, is not too respected; the power over the slaves is rather shameful than honorable, and not much better the power over the people driven them to slave status when power is possessed by tyrants,... Honor is more pleasant in free monarchies and republics, than under the rule of tyrants (Vizgin, 1997)

Next, Bacon contrasts these various forms of social and political power the power of science: "But the power of science is much higher than the power of the will, even if it is free.... Because it dominates over reason, faith, and even reason itself, which is the most important part of the soul and controls the will. After all, there is no other power on earth, of course, more significant that science and knowledge, which would assert his Supreme authority over the spirit and souls of men, over their thoughts and ideas, at their will and faith... the just and lawful rule over men's minds, hardened by the evidence and the sweet recommendation of the truth, of course (Vizgin, 1997).

So, as it was pointed above, Bacon compares the various forms of social and political power that people can possess in the community, as the man's power over the nature. It is the latter, he was convinced and his deep conviction was gained by using scientific knowledge, without suppression of human freedom, and therefore the worthiest and noble, is capable to give a person a divine power. Only with the help of science the man can become the second God.

The ideas and practices of magic, alchemy, astrology, Hermeticism and those who shared the ideas with humanists of the Renaissance had a great importance and a great popularity had a set of manuscripts under the title Kabbalah. It was a part of the Jewish religion that was created in the middle Ages in Spain, as a result of migration that was caused by the Arab conquest, a large Jewish Diaspora was formed. However, the authors of the Kabbalah had written it in accordance to the most ancient Jewish traditions. The beginning of the Kabbalah was made by, an outstanding humanist of the Renaissance, the younger contemporary Ficino, Pico dela Mirandola who believed that this doctrine was quite compatible with Christianity so he tried to interpret it in such a way that it became a Supplement to the Christian faith.

A special merit of Pico for the history of magic in the Renaissance had the fact that he combined natural magic which Ficino whom he greatly admired and that helped him to combine different kinds of magic as addition to natural one. As a result of this combination the kind of practical Kabbalah appeared, which was also called the Kabbalistic magic. Unlike a kind of natural magic, appealing only to world of natural spirit, Kabbalistic magic was based on the spiritual principle, i.e. it sought the highest spiritual forces beyond the natural forces of the cosmos. Practical Kabbalah had inner appeal to the urgent help of the Angels, the Archangels, the ten Sephiroth, being the names or powers of the God and the God majesty.

F. Yates (2000) points out in the work "Giordano Bruno and the hermetic tradition" " that the Renaissance consciousness, has a tendency to symmetric constructions, thus there is a connection as a certain parallelism between the treatises of Hermes Trismegistus, the Egyptian Moses, and the Kabbalah – the Jewish mystical tradition that passed, as it was believed, by word of mouth from Moses. Pico shared belief in Kabbalistic ideas and believed that the roots of the Kabbalah were originated in the deepest antiquity of Moses, who shared the secret teachings with the only, who in turn transmitted it to their successors, and that this teaching could be a light to understand those mysteries which were included in the Book of Genesis, Moses has not given a satisfactory explanation" (Kosareva, 1989).

American researcher pays attention to the fact that Kabbalah, apparently, has not been considered to be "the ancient theology" (priscatheologia). Since this term was applied in the pagan sources as a kind of the ancient wisdom, and it, was considered unacceptable to denote Jewish wisdom. Thus, from the viewpoint of Pico, Cabala confirmed the truth of Christianity, therefore the Christian Kabbalah was supposed to be Jewish-Christian source of the ancient wisdom, i.e. the most valuable and instructive teaching in comparison with the ancient wisdom of the Gentiles, and especially with the teachings of Hermes Trismegistus.

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Pico dela Mirandola revealed a remarkable symmetry between the hermetic writings and Kabbalah. Hermes Trismegistus, apparently, as having incomplete knowledge as Moses had, and he became the Creator of the original mystical teachings, which included mysteries about the creation of the world. The hermetic teaching was accompanied by the magic of "Asclepius". Kabbalah also contained a mystical doctrine established by the Egyptian legislator to clarify Moses's mysteries of creation. Pico, who discovered these coincidences, considered them and they were confirmations of the divinity of Christ.

According to Yates, the common similarities between Hermeticism and the Cabbala were in the question of the creation of the Word. "Poimandres" the act of creation was carried out by the luminous Word coming from the mind of the God's Son. In the Book of Genesis, the God, who wanted to create the world of human beings, "said." And as it was said in Jewish, so the words and letters of this language for the followers of Kabbalah became the objects of endless research, while the admirers of the practical Kabbalah saw magical power in them.

Kabbalah was based on the position of the sacredness of the ancient Jewish language; the followers stated that this language contained ten names of the God and the combination of the names gave birth to His great name. The letters of the Jewish language if stated them in the appropriate location, could be arranged in ten words to reveal the secrets of the world been created by the God. These ten words could say also about the structure of Space: the seven spheres of the planets, the sphere of fixed stars and the highest, the divine spheres. Using a combination of letters from the Jewish alphabet in cabbalism a person can learn about the God and His deeds encoded in his sacred name.

There are the names of angels in the Kabbalah that are not mentioned in the Bible, where Gabriel, Raphael and Michael were pointed out. These Kabbalistic angels were endowed with different functions of influence on human life and the world, and they could be called, in the appropriate combination of letters from the Jewish alphabet and the number assigned to the corresponding word could be known. People who have mastered the art of using a combination of letters and numbers are outlined in the Kabbalah, to call the angels, and to gain magic power over the world. Thus, cabbalism gave people the ability to change reality, to influence the course of events in accordance with personal will and desire.

If to evaluate the overall significance of the magic-hermetic tradition to modern European science, first of all, it should be noted the fact that these theories had been formed overall on the relations of consciousness to the active Human transformation of nature- the God to achieve their own goals and interests. Thus it stopped the process of person's awareness of own sinfulness, a magic-Hermeticism has reduced the gap between the transcendent Creator and his creation, brought pantheistic tendency of rapprochement between God and the world in the picture of the world. In this regard, P.P. Gaidenko (1987) emphasizes that "in this atmosphere when the idea of an infinite universe where Earth and Sky got equal status .... Only in this atmosphere it was possible to remove the opposition of natural and artificial, nature and technology, as it was theoretically prepared earlier. In this new light, the prospects of realizing the possibilities of inherent Christian doctrines of creating image and the God implementation" can be realized (Rabinovich, 1979).

In addition, empirical alchemy was the beginnings of direct scientific experiment, a set with, conscious and deliberate ties. In this case, when alchemy acted as an experiment with elements of magic, it used the methods of rational science, though it had not been well-developed jet. However, it should be noted that in essence, the alchemical approach to the experiment was wrong it had been based on a prior belief in turning metals into gold or silver that experiments had been done by the God, and the only chance is to discover this way is to follow magical rituals and mystical revelations.

Conclusion

To summarize the results of the study about the specific influence of the phenomena of the magical-hermetic tradition on the bases formation of modern European science.

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Firstly. The phenomena of the magical-hermetic tradition contributed to the process of forming the statements of the XVI-XVII centuries as common outlooks as thinkers having mastered a certain knowledge, can get a powerful tool for transforming the world to meet people's needs.

Secondly. The formation of classical science required approval of the new norms and the validity of knowledge, embodied in methodological idea of active transformation of nature. The experiment has been regarded to be the main method of the validity of knowledge about nature and also a criterion of the truth. Magic and alchemy have become a source of knowledge based on the new method (of experiment) which was considered to be the means of transforming knowledge into power, power over nature, and as a new method of estimating the validity of knowledge. Empirical alchemy was the beginnings of direct scientific experiment, based on, conscious and intuition. In those cases, when alchemy acted as a result of an experiment with elements of magic, it used the methods of rational science, though it had not been well-developed yet. However, in the essence and character the alchemical approach to the experiment was wrong as it had been based on the a priori confidence of the alchemists that the method of transforming metals into gold or silver had been demonstrated by the God the only one who discovered this by way by means of magical rituals and revelations.

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Didactic Model For Information Cycle's Disciplines (For Bachelors Of Economic)

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Abstract

The bachelor's modern professional training includes the disciplines of the information cycle (computer science, information technologies in professional activity, computer mathematics, etc.) in order to form the competence of working with modern software and hardware for processing professional information arrays. The authors analyze the general didactic regularities and make structures components of the universal didactic model of the subject domain. The didactic and content models of information cycle disciplines have been developed from the point of view of forming the necessary level of competences of bachelors in the economy. The obtained models serve as a theoretical basis for the construction of didactic or methodical training systems as purposeful design systems.

Keywords: professional training, modeling, didactic model, information cycle disciplines, bachelor of economics.

Introduction

Modern pedagogical activity presupposes a new organization that differs substantially from the classical model, but with the preservation of fundamental educational traditions. A self-developing educational system must possess the properties of hierarchy, continuity, problematic nature and subjectivity that facilitate the implementation of the competence paradigm. The didactic problem of designing pedagogical mechanisms, allowing realizing the required educational process, is becoming more acute (Monachov, 2011; Adolf & Stepanova, 2012; Abakumova, Ermakov & Fomenko, 2013; Pasechnik, 2015).

Functionally, didactics determines the organizational methods of educational activity, taking into account all the laws of the learning process, relying on the achievements of the social and human sciences spectrum and the knowledge subject area (Erina & Monachov, 2013). Didactic is characterized by general scientific functions: descriptive, explanatory, predictive, and synthesizing, integrative, practical; an integral part of the latter is a constructive-technical function (Perminova, 2015). The totality of the theoretical foundations of didactics makes it possible to provide a normative and theoretical basis for constructing didactic models of teaching. In the most general case, the didactic model is a construct of pedagogical activity, an informative system with the necessary trajectories of individual advancement of students within the studied discipline or subject area (E.N. Grigoriev, I.F. Bulatov).

Changing the paradigm of vocational education and global informatization of professional activities all spheres dictate the need for the formation of the information cycle disciplines' new content. Informatics, as a university discipline, is in demand in all areas of specialist-professional's professional training. The increase in the volume of data, the dissemination of information itself and information technologies led to the fact that analysis, management and interaction in the professional sphere became impossible without knowledge in the field of applied informatics providing collection, processing, formalization, analysis, storage and transportation of all kinds' information (Smolentseva, 2008; Levina,

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2011; Polyakov, 2014; Henner, 2016). Technical and software computer tools allow to manage information flows in an acceptable volume for a person that makes a computer and information technologies, not only the training object but intermediaries between a person and the sphere of his professional activity. This provision creates an approach to the formation of teaching computer science content for various areas of training, which "only indirectly drives the discrepancies of the second plan - in knowledge and skills" (Perminova, 2015). This provision creates an approach to the formation of teaching computer science content for various areas of training, which "only indirectly drives the discrepancies of the second plan - in knowledge and skills" (Perminova, 2015).

It should also be noted that the availability of computer and information tools in both professional and personal activities creates a need for students to perceive and process information of various kinds. The computer, as a means of storage, processing and interaction in the global network has long and firmly won its place in the lives of a huge number of people. Thus, there are two aspects of the informational culture of trainees - usual, solving the general problems of computer and network communications (the level of computer literacy) and professional one, providing the use of technical and software computer tools for solving highly specialized subject-oriented tasks. Orientation to the professional sphere of economics bachelors, taking into account the subject and activity specificity, necessitates the construction of actual didactic models of the information cycle's disciplines teaching (Vitvar, 2015).

Methodological Framework

The didactic model is concretized by the structural form and is determined by the laws and principles of didactics in the invariant and variant characteristics of the learning process.

The logical structure of the learning process can be represented at the following levels (Perminova, 2015):

1) *socio-cultural level*, determined by didactic laws and the principle of sociocultural learning stability, consisting in the implementation of content procedural and activity aspects of education. The basis is a complete scientific ontological representation of both the content of teaching and pedagogical interactions, taking into account modern realities and transformations;

2) *the theoretical level of teaching* is described by didactic principles (the principle of learning orientation for a comprehensive solution of student education, upbringing and development problems, the principle of scientific learning, the principle of continuity and systemic learning, the principle of learning accessibility, the principle of activity and independence in learning, the principle of optimizing teaching methods, the principle of training forms standardization, the principle of teaching safety, the principle of learning outcomes' strength and effectiveness), which cause the didactic construction: "target→ content → methods → forms → result" within the context of the training process in university (the role and place of the discipline in the overall vocational training structure). These regularities reflect the systematic, stable nature of the dependencies between the educational goal, content, methods, conditions and result.

3) *the didactic level of learning* is determined by the refraction of the construct "*goal → content → methods → forms → result*" in relation to the modeled subject area (module, discipline, topic): the goal determines the content and methods, the methods and content determine the degree of the goal achievement. Each of the construct elements is described taking into account the current state of normative, fundamental-scientific, practical-oriented, methodical and diagnostic subject concepts.

4) *the individual-practical level* of education is described by the entire composition of laws, regularities and principles of instruction, taking into account the principles that take place in the teaching methods, and reflects the technological aspect of the didactic model: "*the purpose of the lesson → the content of the subject → the methods (used to master the specific educational material) → forms of educational activities organization → the result achieved with respect to the goals of the lesson*".

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These regularities, as L.M. Perminova (2015) notes, are the background knowledge for the next level - the didactic one, where the training appears in the activity variant associated with a particular subject. Knowledge that describes the previous level (law, regularity, principle) is prerequisite one for describing the subsequent level of learning; the integrated form of the theoretical as normative for practice.

And here the possibilities of the iterative approach (Levina et al., 2016) are fully manifested when each subsequent advance (development) is built on the basis of the already achieved results and some permissible increment. A flexible adaptation mechanism is connected to educational activity - iteration, at each step of which the conformity of current organizational and pedagogical conditions (or circumstances) to the planned result of education at any level of educational activity is checked (stratigems, generalization, management, pedagogical management). With any of the options (compliance or non-compliance), regulatory mechanisms are connected. In the case of the correspondence of criteria performance parameters of each trainee's (group of students) to the established norms (the formation of the necessary competencies at a minimum sufficient level), the "opportunity" mode "turns on", the process positive increment and its development takes place (personal, professionally directed towards the learner). Otherwise (inconsistencies of the parameters), the "risks" regime begins to function, which requires serious pedagogical intervention and changes in the conditions of educational activity (Nuriyev, 2004; Fokin & Abramyan, 2011; Katasonova, 2015; Henner & Solov'eva, 2016).

Thus, the didactic model, although it is an integral, systemic and stable structure in which knowledge (didactic and objective) form its nucleus in modern conditions, must include a flexible adaptive mechanism (monitoring of results and transformation of conditions). Iteration, as a control function capable of preserving the functional of the system in a variation environment allows solving this task. The didactic model of learning is in the interconnection of all its levels, which is determined by the "through" nature of laws, regularities and principles of learning - while knowledge is the core (serves as a general) for an individual-practical level of learning, carried out in the form of a method / technology through transmission the content of education and the activity of the learner in its mastering.

In connection with the foregoing, the basis for constructing any subject didactic models is the following:

- taking into account the features of the educational process: social, normative, pedagogical, didactic, subjective;

- the humanistic orientation of education is determined by the interaction of the education system, the teacher and the student;

- the categorical triad "education-learning-self-development", taking into account current socio-economic norms and conditions;

- the presence of structural meta-components of the didactic model:

1) the axiological component of the model is a value basis based on the needs of the stakeholders of education;

2) the subject component of the model - objectification of the academic discipline tasks (module, cycle of disciplines);

3) the content component - the didactic construct of education content, which includes the principles of the educational material selection and structuring;

4) technological component is teaching methods and techniques, technology, student cognitive activity forms organization, including ways of interaction between the teacher and the learner, diagnostic procedures for determining the quality of the learning outcome;

5) the resultant component is the result of learning in the format of educational standards. It should be noted that the analysis of learning outcomes (their compliance with the planned criteria), reveals that either educational process for the personal and professional development of learners is getting complicated (in the content, practically, in projective aspect), or the current organizational and pedagogical conditions of training are getting improved (adaptively) in order to achieve sufficient level of

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competences (in accordance with the standard of training). Management activities, planning, financial and analytical activities and other aspects of economics future bachelor professional activity are related to the need to process and analyze a significant amount of economic information, which determines the need for the introduction of automated management systems, accounting databases, electronic document management systems, computer accounting, communication tools in activities of any type enterprises. The professional tasks of economics bachelor require not only knowledge with computer equipment working basics, the use of application programs at a high level, but also the willingness to update knowledge in the field of information technologies and software in the conditions of their constant development.

Numerous modern studies in the field of teaching computer science and information technologies (Abrahamyan & Katasonova, 2014; Baron et al., 2014; Henner, 2016) confirm the need to improve: the content of information cycle subjects, taking into account:

- continuously updated modern level of informatics, information technologies and applied programs development;
- requirements of employers to the specific direction of the future professional's - specialist's training;
- the need for professionally-oriented training, ensuring the possibility of using the achievements of the information sphere during the educational activity in the context of future professional activity.

The content and detailing of the system of computer science interacting components: hardware, software, algorithmic tools, and the level of information security correspond to the training direction and depend on the training objectives. The structure of informatics subject and the depth of the subject presentation (the number of hours given in the curriculum) determine the depth of the specialist's training. In the aspect of this study, it is recommended to examine the information cycle disciplines for bachelors in economics: Informatics (1st year) - Information security (2nd year) - Information technologies in management (3rd year). In some universities, the conjugate discipline of the optional cycle "Computer records management" is introduced.

The general didactic model of the named disciplines of the information cycle is presented in Figure

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<table>
<tr><td>axiological component</td><td>→</td><td colspan="3">the educational standard, the request of employers taking into account regional specifics, the university resource potential, student motives and abilities in the information and communication field</td></tr>
<tr><td>subject component</td><td>→</td><td colspan="3">mastering an integrated set of professional and computer knowledge and skills, developing abilities for professional computer activities at a level sufficient to solve professional problems, depending on the direction and profile of the training; formation of information culture basics</td></tr>
<tr><td>content component</td><td>→</td><td colspan="3">content learning model</td></tr>
<tr><td>technological component</td><td>→</td><td>use of all available information and communication educational tools and technologies; active learning methods; laboratory practice, design methods.</td><td>←</td><td>Organizational and pedagogical transformations</td></tr>
<tr><td rowspan="4">resultant component</td><td rowspan="4">→</td><td rowspan="4">formation of competencies in the sphere of information search and processing, its protection, application of specialized data processing programs (executive level, constructive level, analytical level); formation of the basics of the economy bachelors' information culture .</td><td rowspan="3">Correspondence of results
↔</td><td>↑ NO</td></tr>
<tr><td>↕</td></tr>
<tr><td>↓ YES</td></tr>
<tr><td>Development - Increment</td></tr>
</table>

Figure 1. Didactic meta-model of information cycle disciplines

Results

For developing a didactic and content model, it seems necessary to use the classification of information education content, as a sequence of the following stages:

- computer literacy, that is, the initial practical skills of working with hardware and software);
- computer education, providing knowledge and practical skills in the field of modern information technologies;
- information competence, containing enrichment with knowledge and skills from the field of informatics and information and communication technologies; development of communicative, intellectual abilities; the implementation of an interactive dialogue in a single information space, that is,

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the use of competences in the interaction of a person with any information process, including with the training and professional ones;

- information culture, which includes information-competency -based, epistemological, process-activity-based, program-technical level of information handling. Consequently, it is necessary to engage all the wide opportunities provided by modern information technologies (automation of computing activities and statistical processing of economic data arrays, graphic interpretation of economic problems mathematical regularities, etc.), in training a specialists - managers to form their information culture (Table 1).

Table 1. Aspects of information culture for the future bachelor of economics

Name	Content
Epistemological	Knowledge in the field of hardware, software, algorithmic means, ways of protecting information
process-activity-based	Owning the relevant software and global network tools
program-technical level	Ability to master independently a software product or peripheral technical devices at the user level
information-competency –based	Optimum use of technical and software wide possibilities in professional activities of a specialist

To form the content of the informatics subject and to fill its main components, the professional competencies of economics bachelors presented in educational standards were assessed and employers' requests to the content of their professional competencies were revealed. The results of the survey, in which specialists of recruitment agencies, specialists in the cadre of enterprises, heads of enterprises' subdivisions of ownership various forms (totaling about 90 people) were involved, showed the level of the competencies significance identified in the standard (Table 2).

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Table 2. Results of employers' competencies importance assessment for economists (bachelor)

№ demands	Content of employers' requirements	Percentage of respondents who identified this competence as a particularly significant (%)
1	the ability to apply quantitative and qualitative methods of analysis when making managerial decisions and to build economic, financial and organizational-management models	67
2	the ability to choose mathematical models of organizational systems, analyze their adequacy,	32
3	to adapt models to specific management tasks	26
4	Possession of software tools for analysis and quantitative modeling of management systems	44
5	Possession of methods and software for processing business information	100
6	ability to interact with information technology services	98
7	effective use of corporate information systems	64
8	basic concepts and modern principles of working with business information	97
9	representation about corporate information systems	73
10	representation about databases	92
11	to process empirical and experimental data	96
12	to use information technologies to solve management problems	100
13	to own software for working with business information	100
14	to use Internet resources and Internet technologies	100

The revealed peculiarities of the survey, in particular the fact that employers are most interested in the skills of working with applied office programs, databases and Internet technologies, demonstrates more the need for practical hours of study than lecture ones.

Based on the results of the survey, we have formulated the content of the information cycle disciplines' components for bachelors of the economy, meeting both the requirements of the standard and the demands of employers in the context of an information culture formation (Table 3).

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Table 3. Content of components of Information cycle's disciplines

Component name	Component content
Epistemological	-computer architecture (principles and components); -purpose, functionality and principles of computer facilities devices interaction; - the criteria for choosing technical and software tools for solving professional and applied problems; - principles of the file system, types of information and file formats and software for its processing and storage; - typical algorithm structures, types and capabilities of algorithmic languages; - methods of local networks organization, their advantages and disadvantages; - technology and Internet resources to solve professional problems.
process-activity-based	- to possess the skills of working and using the basic functions of a word processor (Word), a table processor (Excel), a database processor (Access), a PowerPoint presentation and others; be able to design the simplest algorithms and software for solving professional problems; - be able to use the resources of the global network through a browser, to know and use its capabilities; have the skills to work with professional information systems, apply them in solving professional problems; - to possess tools and methods of antivirus protection.
program-technical level	- be able to install the peripheral hardware device to the computer; - have the skills to solve trivial problems of hardware, network and software failure; - be able to install and update application software; - be able to master independently a new application software product; - to be able to use electronic technology of document circulation; - be able to work and organize the movement of external and internal information flows through automated management systems and databases; protect professional information.
information-competency –based	- understand the need for continuous improvement in the field of informatics and information technology; -develop knowledge in the field of information protection and information security -to be able to train new users to work with application software in their professional field; - be able to formulate requirements for developers of used or developed software; -provide an optimal solution of professional information tasks using information technology.

It should be noted that traditionally, in the Russian education, a significant amount of hours of the "Informatics" discipline was given to the section "Algorithmization and programming technologies", while in the new educational standards (GEF) and the requirements of employers, competencies in this field are not in demand. As the result of the survey showed, specialists of this area do not need knowledge of programming languages and software development skills. However, this section provides a full study and understanding of the software functioning structure, so its introduction into the course of computer science for bachelors of the economy (within the available training hours) seems to be necessary.

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Based on the requirements of third generation standards (FSES) and consideration of potential employers' requirements, justification of information cycle disciplines contents, a content model of the information cycle disciplines was developed that implements the tasks of forming professional competencies and the information culture foundations of bachelors in the economy (Figure 2).

Information cycle disciplines (Computer Science, Information Security, Information Technology)			
↓			
Organization of training based on **competence and iterative approaches**			
↓			
Didactic principles: the orientation of learning for problems comprehensive solution of student education, **upbringing** and development; scientific learning; continuity and systematic training; accessibility of training; activity and independence in training; optimization of teaching methods; standardization of training forms; the principle of safety training; solid and effectiveness of learning outcomes			
↓			
Content structure of information cycle disciplines			
	Lectures	Practical work	Self work
	↓	↓	↓
Base stage (Computer science)	*Theoretical modules*	*Practical modules*	project-studying tasks using application software
	Information and its characteristics Hardware Communication networks Software Programming Technologies The main types of algorithms, methods of processing and protecting information	Office software www-technology information security technologies	
↓	Control: risks / opportunities	Control: risks / opportunities	Control: risks / opportunities
	↓	↓	↓
Main Stage (Information security, Information technology)	Lectures	Practical work	Self work
	↓	↓	↓
	Theoretical modules	*Practical modules*	project-studying tasks using application software
	The notion of intellectual property and commercial secrets. Legal, organizational, technical tools of information protection The main provisions of technical and software tools for information processes implementation Economic efficiency of	Office software www-technology software processors Information Systems GIS-technologies	

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	information technology reference and legal systems Economic settlement systems Computational experiment Modeling economic problems using specialized application software packages		
	Control: risks / opportunities	Control: risks / opportunities	Control: risks / opportunities
↓			
The result: competencies formation in the field of information search and processing, its protection, application of specialized data processing programs (executive level, constructive level, analytical level); information culture basics' formation of the bachelors of the economy.			

Figure 2. Content model of the information cycle disciplines

An important factor for educational activities designing based on the content didactic model is the analysis of risks and / or opportunities in order to improve the learning process and personal professional development of students.

The orientation toward the final result of training, manifested in certain types of competences formed, made it possible to conclude that the content of the information cycle disciplines teaching is multicomponent, to specify and characterize its main components (epistemological, process-activity-based, program-technical, information-competency-based), which are interrelated and interdependent , to take into account inter-subject communications, in particular with the subject "Mathematics" (sections Set theory, Mathematical logics, Probability theory and Mathematical statistics). Having implemented the contents of the information cycle disciplines with emphasis on the directions of professionally oriented information's processing automating, mastering modern software at the user level, teaching how to present projects and solutions using a variety of software tools, we will provide training for a specialist with the necessary set of competencies for labor market needs.

Conclusion

1) The didactic model is the result of using modeling as a scientific method and involves the construction of descriptive models, the norms of construction of which should correspond to theoretical knowledge - didactic laws, theories, principles.

2) The functional purpose of the didactic model as a result of the modeling method application is to serve as a theoretical basis for the design of projects and didactic or methodical systems.

3) In modern conditions of the education system's high variability and the need to take this category into the format of didactic models, it is necessary to include an adaptation mechanism that helps to stabilize and / or develop the educational process if risks and / or opportunities are detected.

4) The content model of the subject area is built on the basis of previously obtained didactic knowledge and appears in the activity version associated with a particular academic subject. In accordance with this model, a formal model is then constructed that reflects the totality of the content, methods and means of instruction.

5) The development of didactic meta-model and content model was carried out by the authors on the example of information cycle disciplines for bachelors in economics. The obtained models can determine the basis for design the content and constructing of forms, methods and means of teaching, depending on the available organizational and pedagogical resources. These models can also be

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transformed into another subject cycle, taking into account its specificity.

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The Typology of the Exegetical Traditions of Surah Yasin

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Abstract
Although exegetical traditions (hadīths) have been regarded through different approaches, their typology in traditional studies is still in the beginning way, through which the contexts of exegetical traditions are studied and various types of such traditions are discovered. Since holding fast both the holy Quran and Prophetic Sunnah is based on understanding these two precious weights, the present article examines the types of exegetical narrations of the Chapter Yāsīn in Shi'ite and Sunni narrative commentaries, using content-analysis and inductive methods with the unit of subject-analysis of narration. Consequently, the exegetical traditions of the Chapter could be categorized in merits (faḍā'l) of Chapter, causes of revelation (sha'n-i nuzūl), recognizing the examples, and explaining the words..

Keywords: The Holy Quran, Exegetical Traditions, Chapter Yāsīn, Narrative Exegeses, Typology

1 Introduction

The typology of exegetical traditions is a branch of Hadith science which deals with the identification of types of narrated traditions from the holy prophet (p.b.u.h.) and Imams (a.s.) in the interpretation of Quran. The deep-rooted and undividable ties between the Quran and Sunnah reveal the significance of this great heritage in presenting a solid commentary of the holy Quran.

The valuable role of exegetical traditions in exegesis and elaboration of divine word has made the Quran researchers display some aspects of the Quran meanings by referring to the traditional exegesis since long time ago.

The importance of exegetical traditions in a deeper understanding of the Quran becomes more clear when we know that the teachings of the meanings and expressing the intentions of the Quran verses besides recitation and communication of the divine revelation has been the most fundamental duties of the Messenger of God (p.b.u.h.) being entrusted to him by God as stated in Surah Nahl , Verse 44:

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

With clear signs and divine Books (We sent the Messengers prior to you). And We have also sent down unto you the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought.

Taking into consideration this divine assignment, the prophet (p.b.u.h.) used to express the succinct verses of the Quran, to answer the questions, to remove the ambiguities and sometimes, he was obliged to introduce precisely and expressively the real intention of the God's words,phrases, verses and Surahs and used to deal with explaining the unfamiliar items, abrogating and abrogated, restricted and unrestricted, general and specific ones.

The life of Ahl al-Bayt , (The People of the House) (a.s.) in the commentary of the Quran shows that besides elaboration of the inner meanings of the Quran, they have dealt with the dimension of appearances and revealed level of the verses and so on in interpretation of the Quran.

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1.1 Background

The study of changes and evolution of exegetical discussions and Quranic sciences shows well that the trust of the Muslims in the early days of Islam and Islamic scholars of those ages in understanding the Quran , has been relied upon the Prophet's and Imams' traditions and Hadith. The exegesis of the holy Quran at the age of The Companions [Sahabah] which had been prevailing mostly in the second half of the first century A.H., has had narrative and effective aspects and has been based on hadith and exposition of the Holy Messenger (p.b.u.h.). In interpretation of the Quran, some of the scholars of People of Suunah used to consider the words of the companions as similar as those of the prophetic traditions, because in their perspective, the companion had learned the science of the Quran from the prophet and it was unlikely that they had stated something by themselves.

The Shi'ite, in addition to the prophet's words, also accept the Imams' words in the interpretation of the Quran and believe that they are the most informed individuals on the Quran concepts and are connected to the source of revelation. The commentaries which intend to understand the meaning and intentions of the Quran by referring to these traditions are called "Commentary by Traditions" and their exegetical methodology are called "Tradition/Opinion-based Commentary" (Naseh and Bahrami, 2016, 194).

The review of the works of the scholars of exegesis and Quranic sciences shows that there are various definitions for exegetical traditions. Some scholars consider the exegetical traditions as comprised of every tradition which has helped with the understanding of the Quran verses and in the light of it, an aspect of the meaning aspects of the Quran will become understandable.(Mehrizi,2010, 5). Some others believe that the exegetical traditions include the traditions which are related to a cause of the causes of the holy Quran verses containing the cause of revelation , arrangement of revelation , location and quality of revelation , recitation , merits and properties of verses and Surahs of the holy Quran, expression of apparent[surface] and inner meanings of the verses and so on. (Ibid, 6).

An important point which should be mentioned here is that sometimes the exegetical traditions are directly providing for a specific verse(s) from the Quran or a rule of the rules of the understanding the Quran which are called "Common Exegetical Traditions" . (Ehsanifar Langroodi, 2005, 270). This category of exegetical traditions has different faces.

A) Exegetical traditions are comprised of all or a part of the utterance (verbal manifestation) of the verse.

B) Exegetical traditions have an allusion and a reference to the verse.

C) Exegetical traditions express a specific topic from the subjects of the verse or are a decree of their decrees.

D) Exegetical traditions are comprised of causes related to the revelation, like the cause, case, space, time and location of the revelation of the Quran verse(s), or their decrees.

E) Exegetical traditions refer to the merits or properties of the revelation of a verse or a chapter of the Quran chapters. (Ibid, 27).

However, sometimes, without directly providing for a specific verse (s) from the Quran, or a general rule from the rules of understanding the Quran , the exegetical traditions reveal an aspect of the meaning aspects of the verse(s) of the Quran which are called " Uncommon Exegetical Traditions".

This category of the exegetical traditions has also different faces:

A) Exegetical traditions comprised of elaboration of a general subject from the subjects of a verse(s) or indicating a decree of the verses decrees, without providing for the mentioned verse(s).

B) In exegetical traditions, a specific word of the words existing in the verse has been employed, without providing for the verse itself directly.

C) The exegetical traditions providing for the general rules inferred from the examples of dialogues and texts.

D) In exegetical traditions, an aspect of the meaning aspects of a verse could be understood, without viewing the verse, such as the traditions which are comprised of the exegetical intellectual foundations of the Infallibles (a.s.). (ibid, 271).

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1.2 Format Illustration

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2 Related Studies

Though sporadic researches have been conducted on the typology of the exegetical traditions of the Quran chapters (surah), such as the followings:

Mosalanipour Yazdi and Deimeh Kar Garab (2010) , on "Typology of Imam Reza(a.s.)'s Exegetical Traditions" , Nowroozi and Brothers (2014) on :" Typology and Methodology of Hazrat Zahra (S)' Exegetical Traditions" , Vahdati Shobeiri(2013) on " Analysis of the Typology of Infallible Imams' Exegetical Traditions" , Naseh and Bahrami (2016) , on " Typology of Exegetical Traditions of the People of the House (a.s.) in Loqman Surah" , Mehrizi (2010) on " Exegetical Traditions of the Shiah , Typology and Authority" , Moaadab and Oveisi(2012) on " Typology and Methodology of Imam Sadegh(a.s.)'s Exegetical Traditions " , Jalali Kondori and Misaghi (2011) , on " Types of Imam Sajad(a.s.)'s Exegetical Traditions in the Domain of Determining the Examples" , Qaravi Naini and Notqi (2016) on " Typology of Exegetical Traditions Narrated from the Sadeqain in the Tafsir Aldor al Manthour , but , no independent research has been conducted on the typology of the exegetical traditions of Yāsīn Surah yet.

Thus, the present research pursues to reply to this main question: what are the types of the exegetical traditions of Surah Yāsīn?

3 Research Methodology

The present research is a fundamental research and has been done through a descriptive-analytic method. In the stage of preparation and organization, the exegetical traditions of the Infallible Imams (a.s.) have been taken from the Shi'ite narrative exegeses of Al-Burhan fi Tafsir al-Quran, Noor al-Thaqalayn, Kanz al-Daqa'iq and Bahr al Qaraeb val Safi and out of the exegetical traditions of the People of Sunnah , from the Tafsir ibn Abi Hatim and Durr al Manthur.

As , it is possible that the statements of the Infallibles Imams (a.s.) have been stated independent of the Quranic verses, so that other narrative sources of the Shi'ite were referred to . Finally 108(one hundred and eight) traditions from the Shi'ite exegetical traditions and 242(two hundred and forty two) exegetical traditions from people of Sunnah were analyzed.

4 Types of Exegetical Traditions of The Surah Yasin

The Surah Yasin is the 36th Surah out of the 114th Surahs of the holy Quran and in the arrangement of revelation; it is the 41st Surah of the Quran. The total number of the verses of Surah Yasin does not surpass 83. Most of the Muslim thinkers believe that this Surah had been revealed at Mecca. (Sedigh Hasan Khan, 1307, A.H., volume 5, 491). The cause of naming this Surah is due to the present of three disjoined letters in its first verse. (Qorshi, 1377 A.H., volume 9, 53). Though due to having some other features, such as goodness of the world and hereafter , and repulsion of the fears of the hereafter (Qurtubi , 1364, volume 16, 1), this Surah has been called " Rayhanat al Quran" (Majlesi , 1404 , volume 89, 291) , Azimah (Suyuti, 1404 , volume 5, 257) , Moemah, Modafeah, Qaziyeh (Qurtubi, 1364, volume 16, 1) and also The Heart of the Quran . (Mazhari, 1412, volume 8, 104).

The main subjects being put forth in Surah Yasin are related to the basic beliefs in particular revelation and mission. (Sharafuldin, 1420, volume 7, 172) and in the exegetical traditions of this Surah , different

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types including the elaboration of the surface of the verse, the elaboration of the inner side of the verse, various readings, cause of revelation and merits of the Surah have been stated as follows:

4.1 The Elaboration of the Surface(Outward) of the Verse

By elaboration of the surface of the verse, it means to display the meaning of the word and also to describe the verse at the level of revelation which is called "Literally Clarification". The elaboration of the surface of the verse is the first step to interpret the verses and discover the intention of the God. As , since the revelation of the Quran up to the present, the meanings of the words have undergone changes , so that to interpret the Quran, the commentators will need sources by which they could obtain the meanings of the Quranic vocabularies at the age of revelation. One of the most important and effective among these sources is the exegetical traditions of the Infallibles (a.s.). The exegetical traditions which have dealt with the explanation and interpretation of the Quranic words are placed in two categories: The first category reveals the meanings of the words directly and the second category deals with the explanation of the words of the Book of the God by referring to the discourse and poetry of the Arabs.

In the exegetical traditions of the Surah Yasin, there are many examples in which the meanings of the words have been directly noticed.

The word " ارائک" [Araek] in the verse 56 of Surah Yasin: هُمْ وَ أَزْواجُهُمْ في ظِلالٍ عَلَي الْأَرائِکِ مُتَّکِؤُنَ

They and their wives are in shades reclining on raised couches by Imam Bagher(a.s.) which refers to elevated seats upon which there are bridal chambers. (Ali ibn Ibrahim , 1367, volume 2, 215) . The word " مسرفون"[Musrefun] , in the verse 19 of Surah Yasin :

قالُوا طائِرُکُمْ مَعَکُمْ أَ إِنْ ذُکِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ

They said, "Your omen is with yourselves. Is it because you were reminded? Rather, you are a transgressing people." By Imam Bagher (a.s.) which refers to those who consider the unlawful as lawful and shed blood . (Qomi Mashhadi , 2009, volume 4, 9) .

The word : " اغلال" [Aqlal] in the verse 8 of Surah Yasin:

إِنَّا جَعَلْنا في أَعْناقِهِمْ أَغْلالاً فَهِيَ إِلَي الْأَذْقانِ فَهُمْ مُقْمَحُونَ

Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft by Ibn Abbas which refers to something which is between the breast and neck. (Ibn Abi Hatim , 1419 , volume 10, 3189).

The word " عرجون"[Urjoun] in the verse 39 of Surah Yasin :

وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّى عَادَ كَالْعُرْجُونِ الْقَدِيمِ

And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk by Mujahid which refers to the branches of the dried date palms (Suyuti, 1404 , volume 5, 264).

This in the words of "Qatadeh" refers to the dried branch of the curved shape date and in the words of "Ibn Abbas" refers to the old date branch(ibid).

The word " خامدون" [Khamedun] in the verse 29 of Surah Yasin:

إِنْ كانَتْ إِلاَّ صَيْحَةً واحِدَةً فَإِذا هُمْ خامِدُونَ

It was not but one shout, and immediately they were extinguished by "Sadi" which refers to the dead . (Ibn Abi Hatim , 1419 , volume 10 , p. 3193).

The word " صريخ" [Sarikh] in the verse 43 of Surah Yasin :

وَ إِنْ نَشَأْ نُغْرِقْهُمْ فَلا صَريخَ لَهُمْ وَ لا هُمْ يُنْقَذُونَ

And if We should will, We could drown them; then no one responding to a cry would there be for them, nor would they be saved by "Qatadeh" which refers to the helper (Ibn Abi Hatim 1419 , volume 10 , 3196).

The word "حَسْرَةً " in the verse 30 of Surah Yasin:

يا حَسْرَةً عَلَي الْعِبادِ ما يَأْتِيهِمْ مِنْ رَسُولٍ إِلاَّ كانُوا بِهِ يَسْتَهْزِؤُنَ

How regretful for the servants. There did not come to them any messenger except that they used to ridicule him by "Ibn Abbas" which refers to repentance. (Suyuti, 1404 , volume 5 , 262) .

The word " طائر" [Taer] in the verse 19 of Surah Yasin :

قالُوا طائِرُکُمْ مَعَکُمْ أَ إِنْ ذُکِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ

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They said, "Your omen is with yourselves. Is it because you were reminded? Rather, you are a transgressing people." By " Ibn Abbas" which refers to being omen. (Suyuti , 1404 , volume 5, 261).
The word " جبلا"[Jabala] in the verse 62 of Surah Yasin:
وَ لَقَدْ أَضَلَّ مِنْكُمْ جِبِلاً كَثيراً أَ فَلَمْ تَكُونُوا تَعْقِلُونَ
And he had already led astray from among you much of creation, so did you not use reason? By " Mojahed" which refers to creation (Suyuti , 1404 , volume 5, 267).
The word " الصراط" [Al-Sarat] in the verse 66 of Surah Yasin:
وَ لَوْ نَشاءُ لَطَمَسْنا عَلي أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّراطَ فَأَنَّي يُبْصِرُونَ
And if We willed, We could have obliterated their eyes, and they would race to [find] the path, and how could they see? By " Mojahed" which refers to route (ibid).
The word" الم اعهد" [Alam Aahad] in the verse 60 of Surah Yasin :
أَ لَمْ أَعْهَدْ إِلَيْكُمْ يا بَني آدَمَ أَنْ لا تَعْبُدُوا الشَّيْطانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبينٌ
Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy by " Sadi" which refers to speech. (Ibn Abi Hatim , 1419 , volume 10 , 3198).
The word "يَنْسِلُونَ"[Yanselun] in the verse 51 of Surah Yasin:
وَ نُفِخَ فِي الصُّورِ فَإِذا هُمْ مِنَ الْأَجْداثِ إِلي رَبِّهِمْ يَنْسِلُونَ
And the Horn will be blown; and at once from the graves to their Lord they will hasten by " Ibn Abbas" which refers to exit (Ibn Abi Hatim , 1419 , volume 10 , 3198).
The above examples are cases in the exegetical traditions of Surah Yasin in which , the the meaning of the words have been noticed directly.
The second category of exegetical traditions in elaboration of the surface of the verse are those traditions which have dealt with the explanation and commentary of the Quranic words by referring to the discourse and poetry of the Arabs. The word " الاجداث" [Al-Jaddas] in the verse 51 of Surah Yasin :
وَ نُفِخَ فِي الصُّورِ فَإِذا هُمْ مِنَ الْأَجْداثِ إِلي رَبِّهِمْ يَنْسِلُونَ
And the Horn will be blown; and at once from the graves to their Lord they will hasten by " Ibn Abbas" with an allusion to the speech of " Abd Allah ibn Rawahah" is a sample of these exegetical traditions. It has been narrated from Ibn Abbas that Nafi ibn al-Azraq asked about the word of God on [مِنَ الْأَجْداثِ] (Men al Jaddas) , he replied : Yes , haven't you heard the word of " Abd Allah ibn Rawahah" who said:
حينا يقولون اذ مروا على جدثى ارشده يا رب من غاز و قد رشدا
) Suyuti, 1404, volume 5, 265) (One upon a time, when they pass by my grave. They would say: Oh God , direct him , because he is a suffered person who has directed the others")
The meaning of "يَنْسِلُون' [Yanselun] in the verse 51 of Surah Yasin :
وَ نُفِخَ فِي الصُّورِ فَإِذا هُمْ مِنَ الْأَجْداثِ إِلي رَبِّهِمْ يَنْسِلُونَ
And the Horn will be blown; and at once from the graves to their Lord they will hasten by " Ibn Abbas" with an allusion to the word of "Al-Nabajeh al-Jaadi" is another example of exegetical traditions. It has been narrated from Ibn Abbas that Nafi ibn al –Azraq asked about the word of God on (إِلي رَبِّهِمْ يَنْسِلُونَ) [Ela Rabehem Yanselun] , he replied, " النسل" [Al-Nasl] means fast walking and Nafi asked , " Do the Arabs know this word?" , He replied, " Haven't you heard that Al-Nabajeh al-Jaadi used to say, :
عسلان الذنب امسى قاربا بردالليل عليه فنسل
Aslan al Zanb Qareba Bard al Lail Aleyhe Fansal
(Suyuti, 1404 , volume 5, 266)
(The hungry wolves last night were about to attach him on the cold night , so he moved out fast)
With a look at the exegetical traditions of the Surah , it becomes clear that in addition to the literary clear application in explanation of the surface of the verse, the explanation of the verse at the level of revelation is also used. The purpose of applying such a style is to remove ambiguities of the outward concepts of the Quran verses while keeping an eye on the proportion between one or many phrases. The application of such a method in the Shi'ite and Sunni traditional exegeses are frequently observed.
The word of Imam Bagher (a.s.) in interpretation of the verse 9 of Surah Yasin :
وَ جَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدّاً وَمِنْ خَلْفِهِمْ سَدّاً فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ
And We have put before them a barrier and behind them a barrier and covered them, so they do not see.

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is an example of the description of Quran verses while considering the concepts arising from its outward surface.

Adhering to the level of revelation, and explaining the verse, he states, " It means that we have drawn a curtain over their eyes such that they cannot detect the route of orientation and God has put a curtain over their ears, eyes and hearts and made them blind to grasp the route of direction and truth. (Ali ibn Ibrahim , 1998, volume 2, 212) . Noticing the concept arising from the outward of the Quran verses, and in describing the same verse, Mujahid states that it means those who have moved away from the truth , do not see the truth and do not enjoy it. (Ibid).

The noticeable point in the description of the Quran verses is that sometimes , the description of the Quran verse are done with regard to the description of an event . The word of the prophet of God (p.b.u.h.) in interpretation of the verse 49 of Surah Yasin

ما يَنْظُرُونَ إِلَّا صَيْحَةً واحِدَةً تَأْخُذُهُمْ وَ هُمْ يَخِصِّمُونَ

They do not await except one blast which will seize them while they are disputing.

is a sample of the application of the description of the time of occurring an event in describing the Quran verses.

Describing the time of occurrence of Resurrection Day, the prophet (p.b.u.h.) states, " Two people have unfolded a fabric and are bargaining and prior to folding it , the world ends. There are people who have taken a bit of food from the container and prior bringing it to their mouths, the divine blast will come and the world ends up. There are people who are busy with repair and mud filling the pool to saturate the animals, but prior to animal saturation, the resurrection day is held. (Houwaizi, 1415, volume 4, 388).

It should be noticed that this type of description has mostly an informative function and by this means, the infallible intends to convey another concept such as the abruptness of resurrection event indirectly to the addressee. The example to this claim on the surprise shape of the resurrection day has been reiterated in the word of " Qatadeh" quoting from the Prophet of the God (p.b.u.h.) , when the Prophet(p.b.u.h.) stated, " The Judgment Day will surprise the people while a man is watering his cattle and a man is repairing his pool . Another man is erecting his business assets in the bazaar and a man brings down his scale and suddenly everybody is surprised whereas they are in such a manner. (Suyuti, 1404 , volume 5, 265).

In the exegetical traditions of the Surah Yasin , sometime the description of the Quran verses is made by expressing the difference between two or many things. For example, in interpreting the verse 82 of Surah Yasin , : إِنَّما أَمْرُهُ إِذا أَرادَ شَيْئاً أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ His command is only when He intends a thing that He says to it, "Be," and it is, with regard to the presence of difference between God's will and servants' will , Imam Sadegth(a.s.) has dealt with the description of the outer surface of the verse and stated, " The servants' will means their inner desire and following it , an action is made by human but the Almighty God's will means to create and construct an action and it is nothing but saying something to be and it becomes abruptly". (Majlesi , 1403 , volume 3, 196) . In interpreting the above verse, Imam Ali (a.s.) also has dealt with the expression of difference between God's words and human's words and states, " When the God wills to recreate him , He says" Be and it is created abruptly . This saying is not like our voice and a song which is heard but the Almighty God's words is His very action which has created it". (Qomi Mashhadi, 2009, volume 11, 104).

It is worth saying that the description of the Quran verses with the inclusion of the concepts arisen from the outward of the Quran verses is not limited to the above cases but sometimes , in the exegetical traditions of Surah Yasin , after description of the Quran verses with the explanation of the content, a dialogue is made between the two sides. For example, in interpretation of the verse 52 of Surah Yasin, :

قالُوا يا وَيْلَنا مَنْ بَعَثَنا مِنْ مَرْقَدِنا هذا ما وَعَدَ الرَّحْمنُ وَ صَدَقَ الْمُرْسَلُونَ

They will say, "O woe to us! Who has raised us up from our sleeping place?" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth."

, while explaining the contents of the dialogue of the buried people in the soil and the response of the angles to them at the time of resurrection, Imam Bagher (a.s.) states, " People are in the graves . When

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they wake up , they suppose that they have been slept , so that they say, " O woe to us , who makes us wake up? The angles say, " This is what was promised by the merciful God and the true messengers" (Ali ibn Ibrahim , 1988, volume 2, 216). Though this exegetical tradition portrays the view of the buried people in the soil but with regard to the suspension function , it encourages the audiences to listen to the angels' response on the truthfulness of the God's promise and His messengers.

In the exegetical traditions of Surah Yasin , sometimes, the description of the Quran verses are made by emotional function of the description of scenes such as the description of the pleasant scene of a raised seat upon which a believer is sitting which has been stated in the words of Imam Bagher(a.s.) narrated from the Messenger of God (p.b.u.h.) in interpreting the verse 56 of Surah Yasin هُمْ وَ أَزْواجُهُمْ في ظِلالٍ عَلَي الْأَرائِکِ مُتَّکِؤُنَ They and their spouses - in shade, reclining on adorned couches) . (Feiz Kashani, 1415, volume 4, 257).

In the exegetical traditions of Surah Yasin , sometimes the description of the Quran verses is made by explaining a reasoning. The word of Imam Bagher (a.s.) in interpreting the verse 40 of Surah Yasin confirms the application of reasoning in description of Quran verses:

لاَ الشَّمْسُ يَنْبَغي لَها أَنْ تُدْرِکَ الْقَمَرَ وَ لاَ اللَّيْلُ سابِقُ النَّهارِ وَ کُلٌّ في فَلَکٍ يَسْبَحُونَ

It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.

Describing that the sun is the king of the day and moon is the king of the night, and lack of possibility of night and day together and the move of sun and moon in their orbit, Imam Bagher(a.s.) states, " Sun cannot be with the moonlight at night and the night cannot enter into the day or replace with it and each are moving around in their own orbit" (Ali ibn Ebrahim , 1978, volume 2, 214).

Sometimes, description of the Quran verses are made by using the objectifying methods with a schematic function. The word of Imam Sadegh (a.s.) in interpretation of verse 12 of Surah Yasin confirms the application of the objectifying methods in description of the Quran verses:

إِنَّا نَحْنُ نُحْيِ الْمَوْتي وَ نَکْتُبُ ما قَدَّمُوا وَ آثارَهُمْ وَ کُلَّ شَيْءٍ أَحْصَيْناهُ في إِمامٍ مُبينٍ

Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register.

Portraying the accumulation of the apparently insignificant sins in the course of time, he stated, " The Messenger of God entered into a land void of water and grass and told to his companions: "Bring firewood" . He was told, "Oh , Messenger of God , here is a dry land in which there is no firewood". He said, " Anybody should collect whatever he can". Each of them brought a small volume of dried woods and accumulated them before the Prophet (p.b.u.h.). Then the Prophet (p.b.u.h.) stated, " The sins are accumulated over each other in this way" . Then he stated, "Have fear of small sins, be aware that what you have put forth before the death and what has been left after the death will be recorded and we have registered everything in the clear book. (Houwaizi, 1415, volume 4, 378).

4.2 Elaboration of the Inward of the Verse

One of the features of freshness of the Quran is that in addition to enjoying outward meaning which is accessible by literary clarification and explanation of the verse at the level of revelation , the Quran verses also enjoy various semantic layers or inwards. The Prophet of Islam (p.b.u.h.) has stated about this issue, " The Quran has an outward and inward and its inward has other inwards up to seven sub-inwards". (Feiz Kashani , 1995, volume 1, 4) . Imam Bagher (a.s.) stated, "The outward of the Quran is its very revelation and the inward of the Quran is its exegesis. Some parts of the Quran have been materialized and some others have not been materialized yet. The Quran is like the sun and moon in flowing" (Majlesi , 1403 A.H. volume 89, 97) . It is worth saying that in addition to the fact that the understanding of the outward of the Quran is an introduction to have access into the inward of the Quran , the inward meanings of the Quran can come together with the outward meanings and are in agreement with the set of the Quran messages.

The expression of semantic layers in exegetical traditions of Surah Yasin is noticeable. For example, in interpretation of the verse 70 of the Surah Yasin :

لِيُنْذِرَ مَنْ کانَ حَيًّا وَ يَحِقَّ الْقَوْلُ عَلَي الْکافِرينَ

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To warn whoever is alive and justify the word against the disbelievers.
, while referring to the God's promise " God will take out the alive person from the dead and the dead from the alive person" , Imam Bagher (a.s.) says: By alive , it means the very believer whose soul is taken away from the soul of disbeliever and by a dead person who will become alive, it means an atheist who is moved out from the soul of believer , so the alive is the believer and the dead is the unbeliever.
Thus , here the Almighty God state " The one who is dead and we brought him to life" , by death of the believer , it means the mixture of his soul with the disbeliever's soul. His life is when the Almighty God detached their mixture with the disbeliever's soul by his own word (Gabriel). The Almighty God exits the believer at the time of his birth after being in darkness and moves him towards the light. He also exits the unbeliever from the light and moves him towards the darkness. This is the meaning of the words of the Almighty God "to warn whoever is alive and materialize the words of God upon the unbelievers".
In expressing the meaning layers of the verse 33 of Surah Yasin:
وَ آيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْناها وَ أَخْرَجْنا مِنْها حَبًّا فَمِنْهُ يَأْكُلُونَ
And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat.
Imam Sajad (a.s.) stated: Qaem kills a group of the people of Medina and then moves out with army from Medina to reach Ajfar , There, they face a hard hunger and fruits are grown them for them at that time and they eat and take them as their livelihood. This is the meaning of the noble verse:
وَ آيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْناها وَ أَخْرَجْنا مِنْها حَبًّا فَمِنْهُ يَأْكُلُونَ
And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat.
Then they move to reach Qādisiyyah and at that time , people come together in Kufa and swear an allegiance to Safyani. (Majlesi , 1404 , volume 52, 390).
Some of the exegetical traditions in Surah Yasin intends to display the inward examples of the verse. The inward example of the verse is to make an agreement between the general concept inferred from the inward of the verse which is at the back of the outward meaning and is able to be associated with it. Sometimes, elaboration of the inward example of the verse is made by naming some of the special individuals and sometimes by expressing the features and characteristics of these individuals. The word of Imam Sadegh (a.s.) on interpretation of the verse 7 of Surah Yasin : لَقَدْ حَقَّ الْقَوْلُ عَلي أَكْثَرِهِمْ فَهُمْ لا يُؤْمِنُونَ
Already the word has come into effect upon most of them, so they do not believe. , is an indication on attention of the infallibles to the elaboration of the inward example of the verse while considering the characteristics of the individuals. Concerning the characteristics of the individuals for whom the promise of God torment has been fulfilled about them , Imam Sadegh (a.s.) states, " The verse is about those who do not admit the Guardianship of Emir of Believers and Infallible Imams (a.s.). (Majlesi , 1404, volume 24, 332).
The words of Imam Sadegh (a.s.) in the interpretation of the verse 11 of Surah Yasin:
إِنَّما تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَ خَشِيَ الرَّحْمنَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَ أَجْرٍ كَرِيمٍ
You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward, with the inclusion of the individuals for whom the warns of Prophet of Islam is effective , deals with the elaboration of the inward example of the verse and he further states, " Oh , Muhammad ! You can warn only the one who has obeyed Emir of Believers(a.s.) and Imams after him."(Bohrani , 1415, volume 4, 564).
The words of Imam Sadegh (a.s.) in the interpretation of the verse of 12 of Surah Yasin :
إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ
Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register has dealt with the elaboration of the inward example of " The Clear Book of Evidence" by mentioning a name and states that it means Imam Ali (a.s.) . (Majlesi , 1404 , volume 40, 176).

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Quoting from the Prophet of Islam (p.b.u.h.) in elaboration of the inward examples of this verse, Imam Bagher(a.s.) states, " Ali (a.s.) is an Imam upon whom the God of the universe has recorded the knowledge of everything in him". (Houwaizi, 1415, volume 4, 379).

Imam Ali (a.s.) also in elaboration of the inward Clear Book of Evidence has mentioned his own name and stated , " I swear on God , I am the Clear Book of Evidence , I detach the truth from the false and I have inherited it from the Messenger of God" (Houweizi , 1415, volume 4, 379) , It is worth saying that the inward evidence of the Clear Book of Evidence in Imam Ali (a.s.) is in association with the outward meaning of " ام الکتاب" [Mother of the Book] in the word of " Mujahid" (Tabari 1412 , volume 22, 99) and " Book" in the word of " Qatadeh (Ibn Abi Hatim , 1419, volume 10, 3193) and " Ibrahim" (Suyuti, 1404 , volume 5 , 261).

The words of the Prophet of Islam (p.b.u.h.) in the interpretation of the verses 20 and 21 of Surah Yasin: وَ جاءَ مِنْ أَقْصَا الْمَدينَةِ رَجُلٌ يَسْعي قالَ يا قَوْمِ اتَّبِعُوا الْمُرْسَلينَ and اتَّبِعُوا مَنْ لا يَسْئَلُكُمْ أَجْراً وَ هُمْ مُهْتَدُون : And there came from the farthest end of the city a man, running. He said, "O my people, follow the messengers and Follow those who do not ask of you [any] payment, and they are [rightly] guided has dealt with the inward evidence of " صدیقون" [Rightly guided people] and stated that there are three truly guided people (Habib Al-Najjar, from the People of Ya-Sin who says : Follow the messengers of God and follow those who do not ask of you any payment and they are rightly guided people, Hizqil , the believer of the Household of Pharaoh and Ali ibn Abi Talib and he is their most superior figure.

Dealing with disjoined letters is one of the affairs in which based on the outward of the verse, it is not possible to achieve its concept. In the beginning of 29 Surahs of the Quran Surahs , there is one or many letters of the Alphabet letters which are called the Disjoined Letters. These letters are totally 78 letters which with the deletion of repetitive ones , they are 14 letters , i.,e. the half of Syllable letters which are 28 letters. Yasin is of the two-letters disjoined letters.

Based on the exegetical traditions , this Surah of the disjointed letters of Yasin is one of the names of the Messenger of the God (p.b.u.h.) . Imam Sadegh (a.s.) stated, " Yasin is the name of the Messenger of God . The reason for that is that it states after that that You are from the Messengers and in a right route". (Houweizi, 1415, volume 4, 375) . It has been narrated from Imam Bagher (a.s.) who stated, "There are ten names for the Prophet of God (p.b.u.h.) of which five names have been mentioned in the Quran and the five other names are not in the Quran . The names which exist in the Quran include: Muhammad, Ahmad , Abdullah , Yasin and Nun" (Houweizi , 1415, volume 4, 374) . I t has been quoted from Imam Sadegh (a.s.) who stated, " Yasin is a name out of the names of the Prophet of Islam (p.b.u.h.) and its meaning is " Oh, Hearer of Divine Revelation". (Bohrani , 1415, volume 4, 563) . It has been narrated from Ab-el Tofail that the Prophet of Islam (p.b.u.h.) stated, " I have ten names before the God" . Ab-el Tofail says , " I have memorized eight of those names: Muhammad, Ahmad , Abulghasem, Fateh, Khatam, Mahia, Agheb, Hasher and the prophet stated that two names have remained and they are Taha and Yasin., (Suyuti , 1404 , volume 3, 289) . Ibn Abbas has narrated that by Yasin , it means Muhammad (p.b.u.h.) . (Suyuti , 1404 , volume 5, 258).

In the exegetical traditions, the disjoined letters of Yasin have been presented with other meanings such " Oh , Human" (Tabri , 1412, volume 22, 97) and in some other traditions, it has been enumerated as one of the names of the God. (Suyuti, 1404 , volume 1, 22).

4.3 Various Recitation(Reading)Versions

By recitation , it means various types of recitation of the words of the Almighty God with regard to the letters and words of the Quran and their quality including laxity , intensification and as likes (Zarkeshi, 1410, volume 1, 465) whose documents have been proved.

Reviewing the exegetical traditions of Surah Yasin , it becomes clear that sometimes , the recitations are along with a literal conversion into another utterance(verbal manifestation) or some additions in the text of verses or change in the final vowels. The function of this category of traditions is mostly in divulging the meaning of the verses , such that without making any conflict or contradiction in the meaning of the verse, it causes elaboration and explanation of the verse. In other words, this type of recitation , has been

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mostly expressed for the purpose of exegesis rather than reading(recitation) of the verse utterance(verbal manifestation). Qurtubi writes that it is narrated the companions and followers have has such and such a recitation, it means the very exegesis and expression of the verse not the recitation of their exact text. (Qurtubi , 1364, volume 1, 84).

For example, in the verse 29 of Surah Yasin :

إِنْ كانَتْ إِلاَّ صَيْحَةً واحِدَةً فَإِذا هُمْ خامِدُونَ It was not but one shout, and immediately they were extinguished.

In the recitation of Ibn Masoud , it has been changed into: ان كانت الا زقيه واحده (Tabari , 1412, volume 1, 18) . In this type of recitation, the difference of letters makes changes in the outward not the meaning , because both " صيحه" and " زقيه" have the same meaning. (Qurtubi , 1364, volume 15, 43) . Also, it has been narrated from Qatadeh that he used recite " يا حسره على العباد" in the verse 30 of Surah Yasin as (يا حسره على العباد ما ياتيهم من رسول الا كانوا به يستهزون) or يا حسره العباد على انفسهما (Ibn Abi Hatim, 1419 , volume 10 , 3193) and it has been narrated from Ibn Abbas who has recited يا حسره على العباد in the same verse as يا ويلا للعباد (Suyuti , 1404 , volume 5, 262) and it has been said , that Ubay ibn Ka'b, with the omission of على has recited it in form of يا حسره العباد(Suyuti, 1404 , volume 5, 263) and what has been narrated from Imam Sajad (a.s.) is in the same way. (Tabarsi , 1372, volume 8, 657).

The study of exegetical traditions of Surah Yasin shows that some of the narrated recitations have been associated with a change in the diacritic marks of the letters. For example, it has been narrated from Imam Ali (a.s.) , that he used to recite مَنْ بَعَثَنا in the verse 52 of Surah Yasin as : قالُوا يا وَيْلَنا مَنْ بَعَثَنا مِنْ مَرْقَدِنا هذا ما وَعَدَ الرَّحْمنُ وَ صَدَقَ الْمُرْسَلُونَ in form of مِنْ بَعَثَنا(Houweizi , 1415, volume 4, 388 . Though it has been said that Ubay ibn Ka'b has presented the word "بَعَثَنا" in the same verse as " هبنا" which both have the same meaning. (Qomi Mashhadi, 1368, volume 11, 84) . In this event , difference in recitation causes a change in the surface of the word rather than change in the meaning.

One of the other recitations narrated in the exegetical traditions of the Surah Yasin is a change of the Preposition into negative particles . For example, it has been narrated from Imam Sajad, (a.s.) , Imam Bagher(a.s.) and Imam Sadegh(a.s.) that he has recited لمستقر لها in the verse 38 of Surah Yasin : وَ الشَّمْسُ تَجْري لِمُسْتَقَرٍّ لَها ذلِکَ تَقْديرُ الْعَزيزِ الْعَليم And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing. as لا مستقر لها(Houweizi , 1415, volume 4, 386) and it means that as long as the sky is in place , the sun is in running on course towards its stopping point. (Tabarsi , 1372, volume 8, 662).

One other form of narrated recitations in the exegetical traditions of Surah Yasin is adding one letter to the word without making any change in the meaning. For example, Ubay ibn Ka'b has presented "رَكُوبُهُمْ" in the verse 72 of Surah Yasin :

وَ ذَلَّلْناها لَهُمْ فَمِنْها رَكُوبُهُمْ وَ مِنْها يَأْكُلُونَ And We have tamed them for them, so some of them they ride, and some of them they eat. , as " ركوبتهم" (Suyuti, 1404 , volume 5, 269) and Orvatah also says that it has been the same in the Mus'haf of Aisha. (Ibid) . The philologists consider both words of ركوب and ركوبت as something over which one rides. (Thalbi , 1422, volume 8, 136).

In the exegetical traditions of the Surah Yasin, sometimes, the recitation has been narrated with the change of resonance into laxity . For example , Abu Hurairah says that the Prophet of God (p.b.u.h.) used to recite جبلا in the verse of 62 of Surah Yasin:

وَ لَقَدْ أَضَلَّ مِنْكُمْ جِبِلاً كَثيراً أَ فَلَمْ تَكُونُوا تَعْقِلُونَ with the laxity of L(Suyuti, 1404 , volume 5, 267) . Though جِبِلا in the same verse by some reciters such as Asem has been narrated with a change in the move in the letters of weighty L and with its possessive case.(Suyuti, 1404, volume 5, 267).

Some other reciters such as Ibn Amir , have recited this word with a change in the diacritic marks of the letter ج and its vowel point and change in the marks of the letter باء and consonant. (Tabarsi, 1372, volume 8, 672). But it is important that in all forms of recitation of this word , there is the meaning of aggregated populations , because the origin of this word means thickness and intensity. (Tabarsi, 1372, volume 8, 672).

In the exegetical traditions of the Surah Yasin, sometimes, the recitation has been narrated with a change in the marks of Hamzeh(Arabic consonant) . For example, Zar Ibn Hobaish , recites إِنْ ذُكِّرْتُمْ in the verse 19

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of Surah Yasin : قالُوا طائِرُكُمْ مَعَكُمْ أَ إِنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ with putting Hamzeh (glottal stop) mark . (Suyuti, 1404, volume 5, 261).

4.4 Cause of Revelation

One of the exegetical types which are of great significance in deeper understanding of the Quran verses is the cause of revelation. The cause of revelation as a positional connected symmetry, opens ways for the commentator in having a correct understanding of the Quran verses and unknots the exegetical ambiguities. By cause of revelation , or devices of revelation , it means the grounds and time, local, individual and social positions for the revelation of one or many verses (Mehrizi, 2010, 10) which is obtained through tradition or listening and in cases where is not literal symmetry in the word , it creates a deeper understanding of the Quran verses .

Reviewing the exegetical traditions of Surah Yasin , it can be said that certain persons, incidents and events in the cause of revelation of verses will give rise to a more exact understanding of the verses in the Surah and paves the ground for exegetical interpretations. Of course what was said does not mean that the devices of revelation will cause the allocation of verse to that very case and the concept arisen from the verse does not have any other applications .

For instance , Imam Sadegh (a.s.) in expressing the cause of the revelation of the verses 78 and 79 of Surah Yasin:

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ و and وَ ضَرَبَ لَنا مَثَلاً وَ نَسِيَ خَلْقَهُ قالَ مَنْ يُحْيِ الْعِظامَ وَ هِيَ رَميم and quoting from the Prophet of Allah (p.b.u.h.) , stated:

Ibn Abi Khalf came while he had an old bone in his hand and chopped it into pieces and said. When our bones are degraded and we are dispersed , will we have a new creation? Then , the God sent down this Verse . (Ayashi, 2001 , volume 2, 296-297).

Of course , apparently , taking an old bone and chopping it by Abi ibn Khalf took place when a number of Quraysh comprised of: Utbah ibn Rabi'ah , Umayyah ibn Khalaf , Walid ibn Moqairah , As ibn Saeed blocked the way of the Prophet of Islam (p.b.u.h.) and used to say, " Oh , Muhammad , let us worship your worshiped and you also worship our idol and let's share with each other. If we were on true way, you will enjoy and if you are on true way, we will enjoy". At this time, the Almighty God sent down the first to third verses of Surah Al-Kafrun and instructed the prophet to tell to the unbelievers that " I would not worship what you worship and you would not worship what I worship" . Then Abi ibn Khalf chopped an old bone which he had in his hand and asked about the recreation of human after the bones are being spoiled .

Concerning the cause of revelation of these verses, Ibn Abbas mentioned individuals such as Abdallah ibn Abi (Suyuti, 1404 , volume 5, 269) , Abi ibn Khalf (ibid) and As ibn Vael (Ibn Abi Hatim , 1419, volume 10, 3202) and Abu Jahl ibn Hisham (Suyuti, 1404 , volume 5, 269) and think the spoiled bone belonged to a pig or a camel (Suyuti, 1404 , volume 5, 269) . However, Mujahid (Ibn Abi Hatim , 1419, volume 10 , 3202) , Fetadeh (Sutyuti, 1404 , volume 5, 270) , Akrameh (ibid) , Orwah (ibid) and Sadi (Ibn Abi Hatim , 1419, volume 10 , 3202) mentions only Abi ibn Khalf .

It has been narrated from Imam Bagher (a.s.) about the cause of revelation of verse 9 of Surah Yasin وَ جَعَلْنَا: مِن بَيْنِ أَيْدِيهِمْ سَدّاً وَمِنْ خَلْفِهِمْ سَدّاً فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ that the verse has been sent down on Abuhahl ibn Hisham and a group of his household. (Qomi , 1363, volume 2, 212) .

The cause of revelation of this verse is related to the quality of repulsion of the plot of the Quraysh infidels including Abujahl (Suyuti , 1404 , volume 5, 258) and a number of his companions who intended to murder or injure the prophet (p.b.u.h.) while he was saying his prayers and how the God prohibited them of doing what they intended to do. (Houwaizi, 1415, volume 4, 376).

Also in the cause of revelation of this verse, it has been narrated that the verse is about the disappearance of the Prophet of God(p.b.u.h.) from the views of those who intended to make an ill intention against him. (Sutyuti, 1404, volume 5, 258) including the tale of ليله المبيت Leilat al Mobit. (Houwaizi , 1415, volume 4, 377) . It has been narrated from Ibn Abbas that the polytheist came together at Dar-al-Nodwah to consult about the Prophet of Islam (p.b.u.h.) . Then the Gabriel appeared to the Prophet of Islam and

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informed him of news and commanded him not to sleep in his bed that night. Then the Prophet of Islam (p.b.u.h.) ordered Ali (a.s.) to sleep instead of him in his bed. Then Ali (a.s.) slept there and covered himself with the green garment of the prophet and put his sword beside himself. When a number of Quraysh came together and were setting an ambush to kill the prophet of Islam (p.b.u.h.) , the Prophet of God left the house . They were sitting in front of the house and they were fifteen persons. Then, the Prophet of God took some fine stones and poured over their heads while he was reciting this verse يس : والقرآن الحكيم until he reached to this verse . فاغشيناهم فهم لا يبصرون :An utter said to the polytheists whom are they waiting for? They replied, "Muhammad (p.b.u.h.) . He said, " You are losers . I take an oath on the God that he passed away your side and soil was put on your heads. They said, Oath on God that we did not see him. It was said, " God sent down this verse :

وَ إِذْ يَمْكُرُ بِكَ الَّذينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَ يَمْكُرُونَ وَ يَمْكُرُ اللَّهُ وَ اللَّهُ خَيْرُ الْماكِرينَ(Anfal , 30).

And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners.(Tousi, 1414, 445)

Concerning the cause of revelation of this verse, Ibn Masoud and Ibn Abbas have narrated that : Quraysh got together and said if Muhammad (p.b.u.h.) arrives into the al-Masjid al-Ḥarām,, we will attack him collectively and murder him . Then the Prophet of Islam arrived and God made a barrier before and after them, so that they did not see him . Then, he said his prayers and went towards them and sprayed soil on their heads and they could not see him. When he went away and they saw the soil, they said this the magic of the son of Abi Kabsheh , i.e the son of Abdul-Muṭṭalib. (Suyuti, 1404 , volume 5, 258 .(

Another example of exegetical traditions which has dealt with the cause of revelation of verses is related to the verse 12 of Surah Yasin :

إِنَّا نَحْنُ نُحْيِ الْمَوْتى وَ نَكْتُبُ ما قَدَّمُوا وَ آثارَهُمْ وَ كُلَّ شَيْءٍ أَحْصَيْناهُ في إِمامٍ مُبينٍ . Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register. It has been told on the cause of revelation of this verse that Bani Salmeh , were living in a region on the west north of Medina . They were complaining for the far distance of mosque from their location to say their congregational prayers along with the Prophet (p.b.u.h.) . When this news brought to the Prophet of God (p.b.u.h.) , he did not like to have the city empty. So , he said to the Bani Salmeh , " Do you want to have your steps be registered by the mosque"? . They said yes and stood up. (Suyuti, 1404, volume 5, 260).

In some of the exegetical traditions of Surah Yasin , the names of figures such as Abu Saeed Khadri (Ibn Abi Hatim , 1419, volume 10, 3190) , Jabir ibn Abdullah (ibid) and Anis (ibid) are mentioned who wanted to move their houses near the mosque due to the distance of their house from the mosque to do congregational prayers .

After being aware of the cause of revelation of this verse, it is possible to consider one of the meaning of "آثارهم"in the above mentioned verse , as their steps to reach the mosques to do congregational prayers. The word of the Prophet of Islam(p.b.u.h.) who was taking wide steps from the mosque and used do say that this is a work which will be recorded(Suyuti, 1404. Volume 3, 300) is evidence to this claim .

It is worth saying that some of the exegetical traditions of Surah Yasin only refers to the grounds which had existed at the time of revelation of some of the verses of Surah Yasin , without mentioning the cause of the revelation of a verse. Accusing the Prophet (p.b.u.h.) to be a poet is an incident which used to occur by Quraysh at the time of prophetic first revelation . Knowing this incident , it is possible to have a deeper understanding of the verse 69 of Surah Yasin :

وَ ما عَلَّمْناهُ الشِّعْرَ وَ ما يَنْبَغي لَهُ إِنْ هُوَ إِلاَّ ذِكْرٌ وَ قُرْآنٌ مُبينٌ And We did not give Prophet Muhammad, knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Qur'an and negation of any kind of poem and poetry from the Prophet of God(p.b.u.h.) (Qomi, 1363, volume 2, 217).

4.5 Merits and Properties of the Surah

Mentioning the merits and properties of the Surah Yasin has been emphasized in the exegetical traditions of Surah Yasin. Abu Basir , has narrated from Imam Sadegh (a.s.) as saying, ""Indeed for everything there is a heart, and the Qur'an's heart is Ya Sin. Whoever recites Ya Sin during the day before the night,

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and to be reciter of it until the night and whoever recites it at night before sleeping, God will commission one thousand angels to him/her to protect him from any evil and plague. If he/she dies while sleeping , God will enter him/her into the heaven . Thirty thousand angles will attend his/her ceremonial ablution and everybody will ask forgiveness for him/her and will escort him up to his/her tomb. His/her grave will be vast as much as eye and will be immune against the pressure of the tomb. A light will radiate from his/her tomb to the sky until God moves him/her out of tomb . When he/she is moved out from his tomb, the angels are always with him/her, see off him/her and talk to him/her. They laugh with him/her and gives him good news until they pass him/her through the Bridge over hell and scale and make him reside in a place at the heaven of the God . There will be no creature closer to God but the favorite angels of the God , the messengers and he/she stands before the God along with the messengers. They have no sadness with the people who are sad, they are not depressed with the people who are depressed and do not cry with those who are complaining.

Then the Almighty God tells to him/her, " اشفع عبدی اشفعک فی جمیع ما تشف" My servant, intercede for anybody whom you like and I will accept your intercession. Ask me and I will grant whatever you desire. Afterwards, he/she requests and it is granted to him/her, and he/she intercedes and it is accepted. He will not be calculated among those who are accounted for and he/she will not be degraded . He will not be rebuked for any skin and none of his/her actions become evil and will be among the companions of Muhammad (p.b.u.h.) . (Bohrani, 1415, volume 4, 561(

He also stated, " Whoever recites the Surah Yasin for the satisfaction of God , God will forgive him/her and will grant him a reward equal to twelve series of Quran complete recitation. (Tabarsi, 1372, volume 8, 646)..

It has been narrated from Ibn Abbas that the Prophet of Islam (p.b.u.h.) said, " I wish the Surah Yasin to be in the heart of all humans of my Ummah". (Majlesi , 1404, volume 89, 291).

It has been narrated from Abu Hurairah that the Prophet of Islam stated, " Whoever recites the Surah Yasin to satisfy the God at night , God will forgive him at the same night"/ (Suyuti, 1404, volume 5, 256).

Ibn Abbas says, " Whoever recites the Surah Yasin in the morning , the leniency of the day is granted to him/her until night . Whoever recites it in the beginning of the night , the leniency of the night is granted to him/her until it becomes morning" . (Qurtabi , 1364, volume 16, 2)..

In the exegetical traditions of Surah Yasin , there is a reference to the recitation of Surah Yasin to the dead people. For example, the Prophet of God (p.b.u.h.) in various traditions has reiterated to recite Surah Yasin to your dead. (Ibid, volume 16, 1). He further said when the Surah Yasin is recited for a dead human, God will grant him/her leniency. (Ibid, volume 16, 2). He emphasized whoever arrives at tombs and recites Surah Yasin , then God will grant leniency to the dead humans and good rewards will be written to him/her as much as its letters. (Majlesi , 1404, volume 89, 292). He also stated that whoever visits the tomb of his father and mother or one of them on Friday , and recite the Surah Yasin before them, then God will forgive them as much as the number of the letters of the Surah. (Suyuti, 1404 , volume 5, 25).

5. Conclusion

The types of exegetical traditions of Surah Yasin include five categories comprised of: (1) traditions which determine the outward face of the verse; (2) the traditions which specify the inward of the verse; (3) the traditions which are related to recitation; (4) the traditions for the cause of revelation and; (5) the traditions of the merits of the Surah. The traditions which determine the outward face of the verses of Surah Yasin deals with the description of the verse at the level of revelation and pays notice to the Qur'anic vocabulary interpretation directly or by referring to the discourse and poetry of the Arabs. The exegetical tradition, which specifies the inward face of the verses of Surah Yasin, also benefits from the outward meaning that heeds attention to the inward or semantic layers of the verses. These meanings can also be associated with the outward meanings of the verses. This category of exegetical traditions sometimes reveals evidence which is hidden behind the outward meaning. The exegetical traditions of

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the Surah in various types of recitations with conversions of an utterance (or verbal manifestation) into a different utterance – for example adding or altering the harakats – does not create a conflict, contradiction or divulgence in the meaning of the verse. The cause of revelation as a connected symmetry has a position to help with the commentator to have a correct understanding of the Qur'anic verses. In the event where there is no utterance symmetry in the discourse, this connected symmetry creates a deeper understanding of the Qur'anic verses without necessarily allocating the verse only to that specific case .

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Belief in the Hereafter in the Exegetical Traditions of Sūrah al-Raḥmān

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Abstract
One of the most important religious teachings which have been continuously noticed in human's life and is engaged with his final fate is the issue of "Belief in the Hereafter". After Monotheism (tawḥīd) and Prophecy (nubuwwah), it is an important religious principle which has been considered in the holy Quran and the traditions (ḥadīth) of the Infallibles (Ahlul-Bayt-P.B.U.TH). The Almighty Allah in the holy Quran also places the belief in the Hereafter besides the belief in Himself.Believing in the Hereafter means to have a deep belief in the life after the death. Although eschatology has been noticed through Islamic texts and the scholars' divine religious writings, they are not free from methodological shortcomings nor are based on the axis of a Sūrah and its narrative interpretations.Thus, the present study is an attempt to recognize the components of eschatology regarding the Sūrah al-Raḥmān. The research methodology is qualitative and of the type of descriptive-documentary one.The case study is textual including the exegetical traditions of the Sūrah al-Raḥmān in the commentaries of Qumī, Furāt Kūfī, al-Burhān by Baḥrānī, Nūr al-Thaqalayn by Ḥuwayzī, and Kanz al-Daqā'iq wa Baḥr al-Qarā'ib by Mashhadī Qumī with a due attention to the questions and objectives of the research. The strategy of analysis is inductive. The main instruments being used in this research has been notes taken from the sources under investigation based on search in the texts. After obtaining results from the exegetical traditions, description and classification of data were made in textual form and in the processing stage, the results were discussed and interpreted. The findings obtained from the components of eschatology in the exegetical traditions of Surah Al-Rahaman encompass the statues of the Hereafter with the sub-element of Hell, occurrence of Resurrection, descriptions of Resurrection, Paradise and its qualities, and the Last Day by the sub-element of the events of Last Day. In conclusion, belief in the Hereafter is connected to the cognitive backgrounds of the man and the growth of awareness. Furthermore, the promotion of rational skills about the human's final destiny is one of the most penetrating and effective beliefs to orient the human's behavior and his education and correction.

Keywords: The Holy Quran, Exegetical Traditions, Sūrah al-Raḥmān, Belief in the Hereafter, The Shiite Traditional Exegeses

1 Introduction

Belief in the world after death is one of the most basic pivots of the doctrinal dimensions of Islam and an answer to the human inherent tendency in a desire to survive. This tendency exists evolutionally in the nature of all human individuals. Belief in the life after death with the proper satisfaction of the incentive to survive and change of human knowledge about the death has an effective role in the mental health of an individual and the society. (Bahrami Ehsan and Ebrahimi, 2012, 57).

The significance of Belief in the Hereafter becomes more obvious when we know that this belief gives a meaning to the human material life and guarantees his constant and purposeful move towards eternal salvation by giving awareness on a non-physical truth and lack of human restriction to the life of this

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world. (Nasiri and Samani, 2010, 16). This belief serves in one hand, as a motivating factor to do good deeds and on the other hand, as a deterring factor to afflict human with a sin.
As the human performance is under the influence of beliefs, so a faith in the Hereafter has impacts on the amendment and leadership of human instincts, the growth of human virtues and the quality of human relations with others as well. (Ghotbi et al, 2014, 445).
Such a belief plays a kind of casual relation between the activities of this world and the Hereafter salvation and misery and it is a strong backup for taking responsibility and control of human behaviors. In other words, belief in the resurrection, changes human attitude, and makes the world to the human an instrument to attain human lofty goals and to achieve an eternal life. Belief in the Hereafter broadens the human vision towards the universe and connects him from the so called a narrow world to the vast world of eternity. It enhances his ambition to the extent that he will not be pleased or satisfied with the worldly belongings. Based on the monotheism worldview, world has been created for human rather than the human for the world and the human personality is much higher and precious to force him to sell himself to the world assets and its deceiving manifestations.

1.1 Background

The study of writings of the thinkers shows well that the belief in the Hereafter has been noticed not only by the Muslims but also by all theistic religions. Emphasizing on rational goodness and badness, some scholars have tried to prove the eternality of the soul and the states of the death through rational evidences and to remove any ambiguity from it, while some others, without using any reason or evidence, have considered it a permissible issue and believe that as the soul in the world has been allocated to the body, it can also be allocated to the body after death.
The word: آخِرة [Akheraton] is the feminine of آخِر[Akher] opposite to اوّل[Avval] and متقدِّم[Moteghaddem]. (Farahidi , 1409 A.H. 39) .
In the Surah Al-Qasas, Verse 70 and Surah Al-Layl, Verse 13 and Surah Surah Ad-Duha , Verse 40 , the life before the death has been called as the First Life (الْأُولى) [Al-Avali] and the life after death as The Last Life ((الْآخِرَةِ)[Al-Akherat]. In fact, in the Islamic texts, the word "آخِرة [Akheraton]" has been used as the most obvious semantic example of this word.
In the holy Qur-an , this word has been repeated for 143 times in total: Four time in its semantic meaning and 139 times as the meaning of the life after death . Of these numbers, it has been used 88 times in form of "الْآخِرَة" and 22 times in form of "«بالآخِرة»" and three times in form of «لَلآخِرة» and 26 times in form of «الآخر» as an attribution for " اليوم" .
In an initial view , it might be assumed that the word : «آخرت» [Akerat]is the equivalence for the word (يوم الحساب) قيامت , but looking at the semantic root and its application in the Qur-an and Hadith shows well that by the word of " آخرت" , it means opposite to the دنيا [world] and it includes all stages after the death such as : Intermediary World , Resurrection , Computation , Scale, Road , Heaven and Hell. (Mohammadi Rey Shahri, 2005, volume 2, 249-250).
In the holy Qur-an , the application of terms such as : دارُ المُقامَةِ (Fatir, 35) , residence «دارُالسَلام» (Yunus:25) , place of peace and health «دارُالمتقين» (An-Nahl, 30) , house of those with virtue , «دارالقرار» (Ghafir,39) , place of tranquility «دارالخلد» (Fussilat: 28) , house of eternity providing for the position of human in the resurrection. It is worth saying that faith in the Hereafter along with faith in the God and faith in the prophecy is one of the three basic pillars of Islam and the necessity of Islamic doctrine and one who does not believe in it is considered an excommunicated person.

2 Related Studies

Paying attention to the studies related to the Hereafter indicates that despite the fact that the concept of the life after death has always been noticed by the Islamic thinkers and various researches have already been made on this issue, but so far, most of the works have referred to only one of its aspects. In other

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words, there are a few scientific researches on life after death through the commentary traditions of the infallibles (a.s.) and the Surahs of the Qu-ran.

Pourebrahimi et al (2014) in a research entitled " The relation of belief in the Hereafter and five factors of personality in students" have dealt with the view to the world after death as one of the most basic human motivations and one of the important dimensions of the spirituality. They further believe that general belief in the Hereafter with the personality dimensions of extrovert , openness , being conscious and agreement has a positive and significant relation and it also has a negative and significant relation with Neuroticism.

In a research entitled, "The Hereafter-Oriented Beliefs and its relation with the mental health: , Ebrahimi (2008) considers the religion as one of the basic factors for forecasting and promoting the mental health . Moreover, he enumerates beliefs in the Hereafter and adherence to them, as one of the main elements of divine religions which can help with the mental health of individual. As the ultimate goal of human life is his Hereafter life and the life in the world is only a preliminary stage and a farm for the Hereafter, he thinks that belief in the Hereafter is effective in giving meaning to the human life and saving the human from futile.

In his perspective, giving direction to human behaviors and proper vision toward the world, the beliefs in the Hereafter makes human avoid risky behaviors which threaten the physical and mental health of an individual and society. Lastly, reducing the tensions and failures, it helps him to attain mental tranquility.

In a research entitled, " preparing and accreditation of the measurement scale for belief in the Hereafter , a preliminary study" , Ebrahimi and Bahrami Ehsan (2011) considers the micro scales of belief in the Hereafter, obligation escape , preparedness , enhancement and seeking pleasure as creditable scales for measuring the belief in the Hereafter.

Mohammadi et al (2013) in a research entitled, " An analytical comparison of the origin and target of the soul in Zoroastrianism and Judaism with three works from the Muslim Gnostics" believe that there are many similarities in the divine religions in the beliefs related to the origin of the soul , the fate of soul after death , resurrection , judgment , heaven and hell which indicates that there is a relation among the religions with each other, though , this relation is seen mostly in particular among the monotheistic religions such as Judaism and Islam.

He thinks that the best reference to learn about the ideological concepts on soul in the two mentioned religions is the study of divine books and then commentaries and other religious books which have been written about the beliefs of the believers.

Hooshangi, Arjomand and Amirahmadi (2016) in a research on "A critical analysis of two reasoning of Motahari, the Islamic scholar about human eternity" state that the issue of eternality has been a controversial debate in the course of history and many different reasoning have been presented about it. He considers the divine justice and divine wisdom as the two main theological bases by which Motahari, the Islamic scholar has utilized it to prove the resurrection.

The review of the backgrounds related to the belief in the Hereafter indicates that in the researches already performed , mostly the Hereafter has been tackled as one of the main concepts of religiosity and belief in Hereafter as one of the factors directing the human behaviors with a reliance upon a selected effort. In many cases, they have made efforts to make a comparative study between belief in the Hereafter in the Islamic texts and spiritual health.

In a research conducted by Rasouli Sharabiani and Abdulahi (2011) entitled, "The Hereafter Ideas of Ibn Arabi" and a research by Divani (2012) entitled, " Hereafter as the World of Ethics" , the Hereafter has been noticed from the perspective of mysticism and ethics. So, there is a room left for a comprehensive and methodological efforts with regard to the exegetical traditions of the Qur-an Surah to attain the concept of belief in Hereafter and its components.

Thus, restricting itself to the set of exegetical traditions of Surah Al-Rahman, the present research is an attempt to respond to this main question, "How is belief in Hereafter in the exegetical traditions of Al-Rahaman Surah?"

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3. Research Methodology

The present research is a basic research and has been conducted by the conceptual and reference-based analytical method. The research community is textual and includes all motifs related to the Hereafter in the exegetical traditions of infallibles. (a.s.), from the Shiite traditional commentaries of Qumī, Farat Kufi , Al-Burhan fi Tafsir al Quran , Nūr al-Thaqalayn, Kanz al-Daqā'iq wa Baḥr al-Qarā'ib,and Alsafi on Surah Al-Rahamn. Finally 96 of the motifs of the Shiite traditional exegesis were analyzed purposefully and in line with the questions of the research.

4. Belief in the Hereafter in the Exegetical Traditions of Surah al-Rahman

Surah al-Rahman is the fifty fifth Mus'haf(collection of the sheets) of Surah out of the 114 Suraha in the holy Qur-an. In the arrangement of the revelation , it is the 96th Surah of the Qur-an which has been revealed after Surah Ar-Ra'd and before the Surah of " Al-Insan" . (Sharafuldin , 1420 A.H., volume 9, 87) . The total number of the verses of Surah Al-Rahman is 78 verses. There is a dispute about it on being Meccan or Medinan Surah . (Tabarsi, 1372 A.H. , volume 9, 296) . The reason for coining this Surah is due to the presence of word " Al-Rahman" in the first verse of this Surah which conveys the message of divine grace. (Ibn Ashur , 1420 A.H. , volume 27, 214) .

According to a tradition from the Prophet of God (p.b.u.h.) , it has also been called " Arous al Qu-ran" too. (Tabarsi, 1372, volume 9 , Qortabi , 1364, volume 18, 151). The most significant motifs being put forth in Al-Rahman Surah is mentioning a set of God's blessings in the world and the Hereafter, the subjects connected to the Resurrecting and computation of acts.

In this Surah, the verse "فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ"[So which of the favors of your Lord would you deny?] has been repeated for 31 times . According to the words of Imam Sadiq (a.s.), whoever recites the Surah " al-Rahman" and each time while saying" So which of the favors of your Lord would you deny?], he/she replies, " My Lord, I do not deny any of your blessings" . If he/she has recited this Surah at night and dies on that night, he/she will be considered a martyr and if in a day, and dies on that day, then he/she will be martyr too. (Bahrani. , 1416, volume 5, 227) .

It has also been narrated from the Prophet of the God (p.b.u.h.) as stating, " whoever reads the Surah Al-Rahman , God will be merciful towards his/her inability and it is equal to fulfill thanking the favors which has been granted to him/her by God". (Ḥuwayzī, 1415, volume 5, 187).

The components related to the Hereafter in the exegetical traditions of Surah al-Rahman includes Intermediary World, Preliminaries of Resurrection, Resurrection Incidents , Heaven and Hell have been stated as follows:

4.1 Barzakh(a place between hell and heaven)[Intermediary World][Purgatory]

The review of the contents of exegetical traditions of Surah al-Rahman shows that " Barzakh" is one of the pivots which has been noticed by the infallibles (a.s.) . Barzakh , semantically is a span between two things among which , a vast place has made a distance. Thus , the distance between two lands and a distance between two waters and also a distance between the shades and sun are called Barzakh. (Firoozabadi , 1415, volume 1, 371). Some of the philologists considered the letter " خ" in the word " برزخ" as redundant and as something originated from " براز" meaning a vast land . However, a group believes that the word is a non-Arabic word and its origin is " برزه" meaning obstacle and barrier . (Ragheb Isfahani, 1412, 118).

Barzakh in terminology is applied to the world after death and a distance between the world and the Hereafter. Based on what was said, it can be understood that the semantic gem of the word " برزخ" in its evolutionary course, while keeping its basic meaning " the distance between the two things" has gradually undergone semantic allocation such that when the meaning of this word comes into the mind has an absolute specific and general relation with its semantic concept.

In the exegetical traditions of al-Rahaman Surah , the world of " Barzakh" is one of the incidents after the stage of burial . The phrase " عذب عليه فى البرزخ" in the words of Imam Reza (a.s) in the interpretation of the Verse 39 of Surah Al-Rahaman : فَيَوْمَئِذٍ لَآ يُسْأَلُ عَن ذَنبِهِ إِنسٌ وَلَآ جَآنٌّ. فَبِأَيِّ آلَآءِ رَبِّكُمَا تُكَذِّبَانِ

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[Then on that Day none will be asked about his sin among men or jinn], refers to the harnesses and pressures imposed on human after the death and in the intermediary world.
Interpreting this Verse, Imam Reza (a.s.) stated, " whoever believes in the Truth , and commits a sin and does not repent in the world will be punished in the intermediary world but when he/she is moved out from the tomb , he/she will be void of any sin and is not interrogated for that sin.(Houweizi , 1415, volume 5, 519).
The word of Imam Reza (a.s.), while showing there is a close link between committing a sin and being involved in the punishment of intermediary world, considers the Barzakh as an opportunity to release human from the sins which have been committed in the world and has not repented for them. Imam Sajjad (a.s.) stated, " Oh , Child of Adam , if you are saved at the time of death , then [you have been released from torment], otherwise you are annihilated ,and Oh Child of Adam , when you are put into the tomb, if you could be saved , then [you have been released from torment], otherwise you are annihilated.
(Bahrani. , 1416, volume 4, 36) emphasizes that Barzakh is an opportunity to save the human from annihilation. It is worth noting that Barzakh torment has a physical , time and place dimension but its truth is different from the material, time and place of the earthen world and is proportional with the Barzakh life.
4.2 Preliminaries of the Resurrection (Judgment Day)
Based on the exegetical traditions of Surah al-Rahman , certain preliminaries are provided at the time of the occurrence of resurrection . One of these preliminaries is to create change in the sky. Annihilation of the light of the sun and the moons which are both the creatures of the God and are moving in their own circuit by the command of the God is one of the changes concurrent with the resurrection. At this alteration, after the set of the light of the sun and the moon, there will be no trace of them. (Bahrani. , 1416, volume 5, 230).
4.3 The Incidents of the Resurrection
Bringing together all servants by the God on the earth and bringing down the inhabitants of seven skies on the earth is one of the incidents of the resurrection which has been referred to in the exegetical traditions of Surah al-Rahman. Commenting on this point, Imam Sadiq(a.s.) states, " When the resurrection is held , God brings together all servants on the earth such that a revelation is sent to the sky of the world and commands it to come down with everyone in it on the earth . Then the people of the sky of the world with two times of those who are from Jin and Ins come down on the earth. This process continues until the people of seven skies come down on the land". (Ḥuwayzī, 1415, volume 5, 195).
It has been narrated from Imam Sadiq(a.s.) as saying , " When resurrection is held , the prophet (p.b.u.h.) is summoned while he is covered with a garment in the color of the rose. (Ḥuwayzī , 1415, volume 5, 195).
One of the questions being put forth about the Resurrection is : What kind of relation is there between fear of God and safety of Him in the world and the Hereafter ? – In the exegetical traditions of Surah al-Rahman , it has been retreated that there is a reverse relation between the feat of God and safety of Him in the world and the Hereafter. It is such that the feat of God in the world will cause the sense of safety in the Hereafter and vice versa, the safety of God in the world will cause the horror in the Hereafter. (Qumī Mashhadi, 2009, volume 12, 583).
One of the other incidents of resurrection, is the easy computation of the faithful individuals and brevity of its time in the resurrection which has been referred to in the exegetical traditions about Surah al-Rahaman. (Qumī, 1998, 344).
4.4 Heaven and Hell
The word , "«جنّت» means concealing (Ibn Fars , 1404 A.H. , volume 1, 421). The reason for such a naming for the position of the benefactors in the resurrection as in «جنّت» is due to the affluence of trees and their shades or due to the concealing of their blessings from us. (Ragheb Esfahani, 1412, 118). In the holy Qur-

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an , «جنّت» has been mentioned in the sense of heaven for 115 times and with other names such as , فردوس دارالسلام, and دارالمقامه . (Mohammadi Rey Shahri, 1432 A.H. , 20).

One of the most important questions being put forth in the resurrection is : Are heaven and hell present now or will they be created later on? . In the exegetical traditions of Surah al-Rahman , there is a reference to the creation of the heaven prior to the occurrence of the resurrection.

For instance , Imam Reza (a.s.) reiterates that by Heaven being a creature, it does not mean a predetermined creation but heaven has an external entity and the Prophet (p.b.u.h.) in spiritual ascent has seen the real heaven , has eaten its date , so that denial of heaven as a creature is as equal as calling the prophet as a liar. (Bahrani. , 1416 , volume 5, 240).

Contemplating on the exegetical traditions of Surah al-Rahman has revealed another important point and shows that heaven has ranks.

On this issue, Imam Sadiq (a.s.) state, "Never say that heaven is one". God says, "وَمِن دُونِهِمَا جَنَّتَانِ" [And below them both [in excellence] are two [other] gardens] . Never say that is holds only one rank. God says," it has ranks one over the other. The difference among the people of heaven is due to their actions".

The other evidence for Imam Sadiq (a.s.) , is understood from the quality of the meeting of two believers in different ranks in the heaven. He has stated, "The one who is upper can come lower but the one who is lower cannot move up, because he/she will not achieve that position. Of course, if they desire to meet each other, they can visit over the elevated seats. (Bahrani. , 1416, volume 5, 243).

Also the words of Imam Sadiq (a.s.) on removing doubts over association with the companions of God , in connection with those who have left the hell and arrived into the heave is another evidence for this claim. He has stated, "Heaven is not only the heaven of the companions of the God. There is also a heaven lower than their heaven". The Almighty God states "وَمِن دُونِهِمَا جَنَّتَان" [And below them both [in excellence] are two [other] gardens](Al-Rahman: 62). So, the necessity for the exit of sinful people from the hell is not their association with the companions of God. (Feiz Kashani, 1415, volume 5, 115).

Another evidence on the ranks in the heaven, is the word of Imam Bagher(a.s.) about the جَنَّتَان in the words of God : "وَمِن دُونِهِمَا جَنَّتَان" [And below them both [in excellence] are two [other] gardens]. Emphasizing on the lower position of one of the heavens as compared with the other , he stated, " by lower , it means in superiority aspect rather being lower in closeness (place) . And those two heavens are for the companions of the right(the righteous people) which are the Jannat al-Na'īm – The Gardens of Delight and Jannat al-Ma'wā – Garden of Abode. (Bahrani. , 1416, volume 5, 242).

Remembering the heaven blessings is one of the components related to heaven and hell which has been put forth in the exegetical traditions of Surah al-Rahman. One of these blessings is to visit the Prophet of God (p.b.u.h.) in the resurrection which according to the Prophet (p.b.u.h.). it will not include those who have been enemy toward the People of the House and Household of that Hazrat. (Ḥuwayzī , 1415, volume 5, 192).

It is worth saying that the components of belief in the Hereafter in the exegetical traditions of Surah al-Rahman are not limited to heaven ranking and the remembrance of heaven blessings but the description of the beauties of the heaven (Qumī Mashhadi , 2009, volume 12, 584) and description of its broadness is one of the other components connected to the belief in the Hereafter in the exegetical traditions of Surah al-Rahman. (Bahrani., 1416, volume 5, 242): remembering the rivers of the heaven such as Kausar and the presence of the Houris(nymphs) besides it (Ḥuwayzī , 1415, volume 5, 202), presence of diversity in heaven fruits(Bahrani. , 1416, volume 5, 242) , remembering some of the fruits such as pear and a special type of heaven fruits such as grape, date, pomegranate and apple. (Ḥuwayzī , 1415, volume 5, 201).

Another components related to the Hereafter is paying attention to the heaven nymphs (the Houris) and their marriage with faithful and honest women of the world who are more beautiful than heaven Houris. (Ḥuwayzī, 1415, volume 5, 201). In the exegetical traditions of Surah Al-Rahman ,there is not only a reference to the apparent beauty of the Houris , being treated with excessive indulgence (Ḥuwayzī , 1415, volume 5, 202) and their eternality (Qumī, 1363, volume 2, 82) but also to the pleasure of coupling with them. (Ḥuwayzī, 1415, volume 5, 198).

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Remembering the deeds and attributes of the people of Heaven such as reciting the prayers of " Praise be to Allah" by the people of heaven while arriving into the heaven (Bahrani. , 1416, volume 5, 245) , expressing the effective behaviors and attributes while arriving into the heaven such as knowledge (Ḥuwayzī, 1415, volume 5, 197) , being in the ranks of followers of Imam Ali (a.s.) (Qumī Mashhadi, 1368 , volume 12, 584) , having belief in unity of God (Qumī , Mashhasdi , 1368 , volume 12, 586) , on one hand and expressing the effective behaviors while arriving into the hell such as hostility towards the People of the House (a.s.) (Bahrani. , 1416, volume 5, 236) on the other hand are the components related to the Hereafter world in the exegetical traditions of Surah Al-Rahman.

Among the effective behaviors in arriving into the heaven, the belief in the unity of God is important, to the extent that in the exegetical traditions of Surah al-Rahman, it has been emphasized that God will not accept the deeds of His believers but by " There is no God but Allah" which is testifying the unity of God. (Bahrani., 1416, volume 5, 245).

According to the exegetical traditions of Surah Al-Rahman , one who is facing the position of indecency or lechery and avoids it because of the fear of God , God will ban fire on him/her and secures him/her from the dreadful fear of the Judgment Day . (Feiz Kashani , 1415, volume 5, 113).

Imam Sadiq(a.s.) states, " One who knows that God seeing him/her , hearing what he/she says , being aware of what he does either good or evil and this prevents him/her to do evil action, that will be the same person who has feared standing in the presence of his/her Almighty creator and has deterred his/her soul of passions. (Bahrani. , 1416, volume 5, 242).

5. **Conclusion**

In exegetical traditions of Surah al-Rahman , the components of belief in the Hereafter include the Barzakh(intermediary world) , resurrection preliminaries , incidents of resurrection , heaven and hell. There is a close relation between the material performance of human and affliction with Barzakh torment in the Barzakh life. The world of Barzakh will be an opportunity for the human to release from the sins which he/she has committed in the world and has not repented of them.

There is a reverse relation between fear of God and safety of God in the world and the Hereafter. It is such that the fear of God in the world will cause the sense of security in the Hereafter and vice versa, the safety of God in the world will cause horror in the Hereafter. In addition to the possibility of seeing the Prophet of God (p.b.u.h.) , Heaven is one of the blessings of the God and will include those who have always considered God as a witness to their good or evil acts and have deterred themselves of committing any sin. Despite the fact that the semantic gem of " reward" exists in all concepts providing for heaven blessings in the exegetical traditions of Surah al-Rahman but enjoying it will be different proportional with the human's worldly performance.

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Hermeneutics in the Mystical Interpretations

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Abstract
Interpreters and mystics have discussed much about the motif of Verse 260 at Surah Baqara in which God shows Abraham (a.s.), the enlivenment of the dead through killing and giving life to four birds.Mystics have made a spiritual interpretation of this Qur'anic tale which is mostly used to prove the physical resurrection and assembling of the dead. They have sometimes given it a fully symbolic and allegorical aspect, and similar to these interpretations are also observed in non-mystical exegetical texts. In this research, the Verse 260 of Surah Baqara has been extracted from different exegetical and mystical texts. Then, their common and different features and also mystic and non-mystic interpreters' diverse viewpoints about them have been studied and analyzed. This research shows that some of the Qur'anic interpreters in their interpretations have been under the influence of Sufis prose texts. It also indicates the ability, creativity and efforts of the mystics, interpreters and poets in growing different meaning inspired from the prevailing Qur'anic tales, and adding exquisite points, beautiful and exciting spiritual esoteric interpretation to these tales and traditions

Keywords: Hermeneutics, Holy Quran, Mystical Interpretations

1 Introduction

The story of four birds of Abraham (Khalil) is among the Qur'anic tales which has been noticed in the mystical interpretation with a hermeneutic attitude. Hermeneutics is originally a Greek word which means interpretations. It deals with interpretation and interpretive methods in particular the methodology of interpretation of the Holy Book. Hermeneutic discusses about the rites, methods and principles which are employed in the interpretation of a text.

Though some equivalents such as interpretive, paraphrase, exegesis of the text and method of text commentary are words close to this word but none of them contains the whole meaning hidden in hermeneutic word. (Keeler Annabel /Sufi Hermeneutics, 2016).

The noticeable point in mystical interpretation is that the perception of the real meanings of the Qur-an is not obtained only through the apparent and surface meanings of the words, but beyond the apparent faces of the words, the taste resulting from inner intuition in the interpretation of the apparent features of the verses and decoding the hidden meaning of the Qur-an are involved in it. (Abyar, Pourhassan and Ahmadi, 2017, 250).

Based on this attitude, at the back of the appearance of verses, there is an inside that understanding its secrets is in need of mystical discovery and institutional interpretation. These meanings are among the inner semiotic features of the text of the Qur-an. (Qaeminiya, 2014, 164-167).

There are various traditions in traditional sources which show there is an inner side at the back of appearance of the verses. The Prophet's words (p.b.u.h.) reads:

لَيسَ مِنَ القُرآنِ آيَةٌ إلّاولَها ظَهرٌ وبَطنٌ، وما مِنهُ حَرفٌ إلّاوإنَّ لَهُ تَأويلًا وَ ما يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ » (مجلسی،1403، ج 33 ، » (155(

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There is no verse in the Qur-an unless it has an appearance and inner side. There is no aspect of it but it has an interpretation and its interpretation is known only to God and those equipped with a deep knowledge.

He has also stated, " The Qur-an has an appearance and inner side and the inner side has also another inner side up to seven intern sides (Ehsani, 1405, volume 4, 107). Imam Ali (a.s.) also states, "the appearance of the Qur-an is beautiful and its inner side is deep. Its marvels do not come to an end. Its strange features are not finished and darkness may not be removed but by it. (Hilli , 2007, 113). Imam Sadiq (a.s.) also stated, "The Book of God is comprised of four things: Phrase (words and their apparent meanings), hints, delicate points and facts.

The phrases are for the public. The hints are for the exclusive people. The delicate points are for the saints and the facts are for the prophets". (Majlesi, 1403, volume 78, 278). All these remarks confirm this claim that there is an inner side (s) at the back of the appearance of the verses.

It is worth noting that the inner sides of the Qur-an have meanings additional to the primary apparent meanings which based on the Arab literature and rational principles of conversation are understandable to everybody. These meanings have different semantic layers based on the differences among the level of the addresses.

1.1 Background

The study of changes related to hermeneutics shows that hermeneutics in the beginning was an effort to create methods and rules for the interpretation of the Holy Book. Then it was extended and encompassed the legal texts and other texts as well. Gradually, it brought any kind of understanding, not only the understanding of the texts but also the understanding of language under its coverage of discussion. (Keeler, 2016).

The hermeneutic attitude towards the Qur-an can be studied at two historical and applied levels. The first level is related to the writings which have dealt with the description and elaboration of historical ages and developments of hermeneutics including the classic, modern and post-modern periods and their influence and effects being received from cultural, political and social relations.

The second level is related to the writings whose most attention has been directed at retrieving the principles and rules to divulge the signified and targets of the Quran verses in interpretations. At the applied level, the hermeneutic attitude towards the Qur-an has been focusing on one type of specific hermeneutic and it studies with regard to the interpretive news or descriptive-analytic approach. (Rad, 2015, 673). The hermeneutic of the text sees the function of the hermeneutic in the domain of the text and the philosophical hermeneutic employs the hermeneutic in the domain of ontology.

Of course, it should be noticed that the Qur-an is the revelation of the knowledgeable and wise God to orient the human. It is a purposeful and meaningful word which pursues to convey certain intention to the addressee. The image of inner ambiguity, being silent and lack of a central specific meaning in the God's words is not in agreement with the reality.

In addition to it, the Qur-an has different levels and inner layers of understanding. Thus, different readings in this sense is in agreement with the nature of the Qur-an and there is no problem, if various readings and understandings to be created out of it. No matter, if the understanding and interpretations of the Qur-an to be increased, since they are not irregular and in lack of a standard, but there are certain rules and standards to detect the proper and false interpretations.

In the hermeneutic viewpoint , the Qur-an has been given the role of an interpreter to divulge and re-produce the secrets hidden in the text and meaning inserted in it , rather than to produce and fabricate the unwanted meanings in the side of the author. In such a situation, reading the text will not be endless and without any scale but there are creditable and limited interpretations within the realm and framework of the interpretive rules.

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2 Related Studies

The review of the studies connected with the hermeneutics in mystical interpretations shows that the already-performed researches have been mostly conducted with reliance upon selective efforts.

In a research made by Abyar, Ghasempour and Ahmadi (2014) entitled, " Hermeneutic of traditions and tales of the Holy Qur-an in the mystical interpretation" , which had been performed through a descriptive-analytic method , it considers the mystical interpretation as one of the interpretive methods which is based on pre-perception such as: the secretive status of revelation and language of the religion, the necessity of exploration of the intention of the verses and notice to the core and truth of the word.

They reiterate that the Muslim mystics and philosophers have utilized the secretive status of the language of religion to discover the inner meaning of the Qur-anic traditions and tales, or in other words, the discovery of the hidden sides of the religious texts through hermeneutics of the tradition. The authors have tried to study and criticize the hermeneutic features of traditions with regard to the foundations of Jean Paul Gustave Ricoeur in the works of Muslim mystics and philosophers.

The results indicate that the hermeneutics of the tradition with a new attitude to the religious traditions and tales, presents a new reading on this issue. Being trans-history and in lack of time, puts a new domain of the time which causes the conversion of the natural and mathematical time into the human time (which is an immortal time).

The study of these tales and traditions in the mystical interpretation, indicates that the main goal of these texts, has not been to convey the simple and surface meanings of the words, but the goal has been the spirit and unrevealed meanings and secrets hidden in them which are decoded with the help of hermeneutics of tradition, multi-layers of meanings and interpretation.

Seyedan (2015), in a research entitled, "Semiotics of the secret layers in the Qur-anic tale of the creation of Adam (a.s.) with an emphasize on Kashf al-asrār of Meybudi" believes that the adventure of the creation of Adam (a.s.) is among the Qur-anic stories which in the mystical interpretation (in particular the Kashf al-asrār of Meybudi) has been tried to have the inner layers and their meaning signifiers to be revealed.

His research has been conducted based on the fivefold model of Roland Gérard Barthes in the interpretation of Verses Thirty through Thirty Eight of Surah Baqara. The results of the study showed that in the story of creation of Adam (a.s.), according to the narration of Meybudi , there are types of hermeneutic , acting , semantic, symbolic and cultural secrets. Some of these secrets are understood from the exact text of the Qur-an and some of them include the decorations given by Meybudi to the story. Out of the mentioned types, the hermeneutics and acting secrets play the most developing role in moving ahead the process of the story.

Rad (2015) in a research entitled, "Orientalists and developments of the Shiite interpretative hermeneutics : The critical analysis of Todd Lawson's views" tries to describe and evaluate Todd Lawson , one of the contemporary orientalist- in the article on hermeneutics of the Islamic and Shiite pre-modern interpretation. Based on Todd Lawson's views, from the emergence to the contemporary age, Imamiyah has passed four types of guardian-oriented, compromise , mystic-inner side (Hermeneutic Deafness) and philosophical- guardian hermeneutics.

According to this orientalist, the already-performed development in the fourfold ages of the Shiite hermeneutics has been under the influence of cultural-political conditions of the Shiite community, the emergence of the Shiite scientific elites, and the influence of iʿtazali –mystic and inner approaches of the Sunnis on Imami scholars.

Amid these, the role of the Shiite governments such as the Buyids, Safaids and the emergence of scholars such as Seyed Murtaza, Seyed Heidar Ameli and Mulla Sadra in shaping the new types of hermeneutics is noticeable. The author of the article has tried to show the shortcomings of this viewpoint in the structure and concepts of the assumption and sources. He believes that two important damages in Lawson's method are his failure in the application of historical phenomenology and consequently the lack of comprehensiveness of his research.

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3. Research Methodology

The present research is a fundamental research through the conceptual and documental analysis. The research community is textual and includes all motifs related to the four birds of Khalil in mystical interpretations which have been analyzed purposefully and in line with the questions of the research.

4. Hermeneutic in Mystical Interpretations

Abraham (a.s.) is one of the Ulu-l-'Azm (those of the perseverance and strong will :Arabic: أُولُو العَزْم) prophets , whose name has been mentioned in the holy Qur-an many times. He is a pure Muslim who prostrated only to the unique God. He was a prophet who was tested and each time passed the divine test successfully. The religion of Abraham (a.s.) has been described in many places in the Qur-an as: Hanif[true believer]. (An-Nisa , 125, Ali-Imran :95, Nahl:123) . In the mystical interpretations, the position of Khali Allah (Friend of Allah) has received a special attention. (Meybudi, 1978, volume 1: 375).

One of the important incidents is related to Abraham (a.s.) in which he requested God to show him how the dead people are given life. God stated, "Have you not believed "? He replied, "I have faith in God but I want my heart to feel peace" . God said to Abraham (a.s.)., " Select four types of birds! Then cut them into pieces after cutting their heads and mix them. Then put each part of it on a mount. Afterwards, you call them. They will come towards you fast and be aware that God is capable and wise. (Baqara: 260).

Abraham (a.s.) did this function and called them. At this time, the scattered parts of each of the birds were detached, came together and mixed and restarted life.

According to the mentioned interpretations, the emergence of an incident has been effective in putting forth such as question by Abraham (a.s.). One day, Abraham (a.s.) was passing by a sea. He saw a dead corpse that part of it was inside the water and part of it in the land. The birds and animals of the sea and land were feeding from it from two sides and even, they were quarreling over it with each other. Seeing this sight, it made Abraham (a.s.) think about the quality of enlivenment of the dead after death. He thought, "If such a similar incident occurs to human corpse and his/her body becomes a part of the other animals , how would be the issue of resurrection which needs to happen with this very physical body? (Sourabadi, 1968, 23).

The interpreters have put forth different views on the cause of putting forth this request such as the followings:

To pacify the heart against the Satan temptations (Sourabadi, 1958, 23), debate with Nimrod (Abu l-Futuh al-Razi, 2003, volume 2, 351) , fear of being killed by Nimrod (Ibid, 325) , and being assured of the position of Khalil Allah (friend of God) .

Mystics have made a mystical interpretation of this Qur'anic story which is mostly used to prove the physical resurrection and they have sometimes given it a fully symbolic and allegorical aspect, the paraphrases and interpretations which are sometimes seen in the non-mystical interpretative texts as well.

In this verse, God asks Abraham (a.s.) to cut four birds into pieces, but does not specify their types. In different interpretive and mystical texts, the name and type of these birds are mentioned. Perhaps , one of the oldest of these remarks are the traditions which have been put in the exegesis by Ayyashi and these birds are introduced as rooster, pigeon , peacock and crow(Ayyashi, 1421:265) , peacock , pigeon , rooster and hoopoe (Ibid: 267), hoopoe, hawk , peacock and crow (Ibid: 269) and lastly ostrich , peacock , goose and rooster (Ibid:265).

It is not clear who determined the types of these birds initially correctly but what is important is the use of the quality of the incident of the tale and attributes of these birds by mystics.

The first exegesis under discussion is the exegesis by Sahl al-Tustari who is among the oldest Sufi commentaries. This exegesis has been prevailing among the authors and even Abu l-Futuh al-Razi has mentioned it in interpreting the Verse 32 of Surah Fatir and other cases.

In Tustari's exegesis, despite other commentaries, instead of specifying the names of the birds, it deals with the name of mountains, and their numbers and quality of shaping the tale and mystical exegesis of

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controversial acts in the tale. In reply to the question of questioners, " Was there a doubt in the faith of Abraham(a.s.) who asked the God to show a sign and a miracle" , Tustari replies, " The question was not due to his doubt , but he needed to increase his certainty along with the faith he already had . So, he asked to remove the cover of his eye to increase the light of certainty. (Tustari, 1422:, 85-86). Similar to the response of Tustari is found less in other exegetical texts. Most of the exegeses have mentioned the birds and their attributes to the extent that they have ignored paying attention to this subject.

The important point is that according to the holy Qur-an , Abraham had faith in enlivenment of the death in the Judgment Day and it was only for a heart assurance that he asked such a request from the God. So, no doubt can be attributed to him. Abraham (a.s.) asked about the quality of enlivenment of the dead in the resurrection, not the origin of its existence. In other words, Abraham (a.s.) asked God to help him grasp what he had faith in it. (Tabatabaei, 1987, volume 2, 516).

In Tafsir of Tabari, the creation and cause of putting this question in Abraham's mind is different from other exegetical texts. Tabari thinks that the reason for the formation of such a question in Abraham's mind about the quality of giving life to the dead is due to another fact. When Abraham(a.s.) was returning from Mecca and intended to go to Levant , he thought amid the Meccan mount by himself and said, " I should know how Almighty God gives life the dead in the resurrection . Then he asked God to show him the quality of enlivenment of the dead. (Tabari, 1340, volume 1, 167). Tabri exegesis is among the first exegetical texts in which it has talked about the tale of Abraham and the four birds and type of the birds. Thus, it can be a good reference for many exegetical and mystical texts after him. In this text, one reads that a group believes the four birds included goose, vulture, peacock and eagle and another group has said that it includes vulture, peacock, crow and pigeon. (Ibid, 167).

Another important point is that in this exegesis, the interpreter pays attention to the symbolic aspect of birds and intends to reveal and explain the secrets and symbols of the tale. He says, " The one who said, consider it as a peacock. It is due to the fact that the peacock is a decorated and ornamented bird. That is to say, " be careful and do not become proud for the ornaments of this world . No matter how much you ornament yourself, at the end of the day , you will be annihilated . The one who said, consider this bird is a vulture. The reason for it is that the vulture has a long life. That is to say , no matter how long you will stay in this world , finally , you should leave it , because this house is mortal and nobody will survive in this world. But the one who said you consider this bird as a crow. The reason for that is due to the fact that crow is greedy. He added, "Pay attention not to be greedy in this world, since being greedy in this world has no benefit. The one who said consider it to be a pigeon. The reason is that the pigeon has many desires. He added, "Be careful not to be busy in this world with desire and works of the women, because you will regret and there will be no benefit in it. These birds were for this purpose, so the Almighty God said, "Make effort to kill these four birds within you". (Ibid, 167-169).

Another exegetical text which deals with this tale is a part of an old exegesis which is supposed to be related to four hundreds A.H based on professor Minovi's view. (A part of the old exegesis with no date, Introduction to the Book). In this exegesis, the reason for shaping this question in Araham's mind is the same story of passing by the sea by Abraham (a.s.) and observing a dead corpse upon which the air birds, sea fishes and desert animals were feeding. The author of the book believes that the reason for shaping this question was the surprise of Abraham (a.s.) after observing such a sight. (Ibid, 118).

In this text, according to Mojahed, there are four birds including a rooster, a duck, a peacock and raven and according to Hassan Basr there is a green duck, a black raven, a white pigeon and a red bird. Among the exegesis under consideration, only this exegesis and the exegesis by Abu l-Futuh al-Razi deal with expressing the color of the birds. (Ibid, 119).

The other exquisite point in this exegesis is that he considers the four mounts of this tale as four lonely lands to which a trace of Kaaba (center of the earth) is connected. Also four winds of the north , south , west and east from the sky bring together the bodies of the dead from four corners of the world to the four sides of the house. As these four scattered birds were brought together from four sides of the mount. (Ibid, 119).

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Another exegetical test is Lata'if al-isharat fi Haqayq al Ibarat by Abu l-Qasim al-Qushayri. Though this exegesis has not covered all of the holy Qur-an, but there are many interpretation of the words and Qur'anic verses in it. The interpretations which have fully a mystical color and taste. In the method of the mystical interpreters, Qushayri also considers the killing of these four birds as removing the ugly attributes of human such as Mormonism, greed , lust and excessive attention towards livelihood. (Qushayri, 1981, volume 1: 220).

The exegesis of Taj al Tarajem fi Tafsir al Quran Alajem , by Abul Muzzafar Shahfur ibn Tahir ibn Muhammad Esfarayeni (471 A.H.) which has been possibly compiled between 430-460 A.H. (Esfarayeni , 1996: Introduction: Nine) has much similarity with the exegesis of Surabadi in this tale,an exegesis whose time of compilation is near or almost concurrent with the Taj al Tarajem.

The exegesis of Surabadi has been compiled by Abu Bakr Atiq Sur abadi (494 A.H.) . He has developed his exegesis about 470 to 480 A.H. . The interpretation of Taj al Tarajem and Surabadi exegesis about the tale of birds are very similar to each other and taking into consideration their same time and geographical closeness (both being from Khorasan) , these similarities are noticeable.

In the tale by Surabadi , the reason for putting this question by Abraham(a.s.) is his passing by the seas and seeing a giant corpse and his surprise., The difference of this tale with the previous exegeses is that here the Satan puts a step into the tale and when Abraham(a.s.) expresses his surprise, it tempts him and he says, " you say God gives life to the dead . How will it possible for such a dead body to be enliven while some have brought the dead body to the air , some to the land and some to the desert and abdomen of animals? (Surabadi , 2002, volume 1: 229). In both exegeses, the birds are peacock, crow, rooster and duck. (Ibid, 230).

One of the incomparable acts in the tale of Surabadi as compared with other tales is the reaction of the parts of the body of the birds, while they are being cut into pieces. When Abraham (a.s.) summons the birds and the parts of their bodies come towards him from four mounts, he puts their head and neck before their eyes. The birds show a reaction. If it is their own heads, they fly towards it and reunion with it and if it is not their heads, they speak and do not accept it. As it is said, "Abraham (a.s.) put the head of a duck before the crow and it turned its head that it was not its head. (Surabadai, 2002:volume 1: 230).

In interpreting the Surah Joseph known as " Bahr al Mohabbat" , Ahmad Ghazali presents eloquent materials on this case. Abraham (a.s.) and the four birds in this exegesis are rooster, peacock, duck and crow. While the rooster appeared blind, the crow with a broken wings, the duck with a broken beak and peacock with the removed wings and feathers. He puts forth the reason for each of these. The noticeable point is that when Abraham (a.s.) cuts their heads and mixes them with each other and puts on four hills, and when he summons them towards himself, the rooster finds a new life with a healthy eye, the crow with a correct wings, the duck with the proper beak and the peacock with the beautiful feathers. Then Abraham (a.s.) says, "Oh my God, , these birds were incomplete . Why did you return them correctly into the world? Afterward a voice is heard as saying, "We gather up all the faulty people and sinners in resurrection day , while we have forgiven their sins" . (Qazali, 1999; 112-116).

The exegesis of Rawz al-jinan wa ruh al-jinan of Tafsir-i Abu l-Futuh by Jamal al Din , Sheikh Abu l-Futuh al-Razi (555 A.H.) , is one of the detailed exegeses of the Shiite which its exegetical method is not mystic , but there are many tales and phrases quoted from the Sufi prose texts in it. This usage of interpretations of mystics and mystical texts indicates to what extent, the interpreter has noticed to this reference in the interpretation of the Qur-an verses. Abu l-Futuh al-Razi in his exegesis speaks about the disputes among the interpreters concerning the types of the birds. Abdullah Abbas says, "They were peacock, vulture, crow and rooster. Mojahed , Ata , Ibn Yasar and Ibn Jurayj stated, : They were crow, rooster, peacock and pigeon. Abu Hurairah said, : They were peacock , rooster , pigeon and a bird called Qornuq[Pacific Reef Heron].

Ata Khorasani said, : They were green duck, black crown , white pigeon and a red rooster. (Abu l-Futuh al-Razi, 1382, volume 2, 352-353). The attributes of these birds are mentioned by Abu l-Futuh as ornamentation (peacock) , greed(crow) , lust (rooster) , long life (vulture) and desires (pigeon).

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In Abu l-Futuh's exegesis, the reason for putting forth the question by Abraham (a.s.) has been dealt with in more details and so many acts are put forth on this issue. In this exegesis, Abraham (a.s.) passed by a dead of the type of animals. (According to Ibn Ziyad , it was a big fish). Here the Satan tempts Abraham(a.s.) and to release from this temptation, Abraham asks God to show him how the dead are given life .In response, the Almighty God says to him, " Have you not believed" , He says , " Yes , but because of Satan's temptation, my heart wants to be assured of it.".

A group also attributes the reason for such a question in Abraham's mind to his debate with Nimrod. This is a quotation from Muhammad ibn Isḥāq ibn Yasār. When Nimrod says to Abraham (a.s.) , " If your God does not enliven this dead person as you have claimed, I will kill you" . Then, Abraham (a.s.) asks God to assure his heart due to the feat of being killed.

A group like Abdullah Abbas and Sa'id bin Jubayr and Sodai said, "The cause of such a tale was that the Almighty God wanted to take Abraham as His friend. So, he sent Azrael(The angle of death) in disguise of a man to him. He arrives at Abraham's residence. When he was asked by Abraham, "why have you arrived into my residence without any permission"?. The angel of death said, "I have come to give you the good news of friendship". Abraham says, "When"? and it replied, " whenever you pray , with your pray the dead will be given life" . Abraham paused for sometimes and then he wanted to know whether or not , the time had come up for the fulfillment of the promise. So, he requested God to show him how life is given to the dead. (Ibid , 350-351).

The type of the birds and interpretations about their attributes in the tale of the exegesis by Abu l-Futuh has much similarity with the corresponding tale in the exegesis of Kashf al Asrar by Meybudi and it is good to remember the concurrent time of compilation of these two exegeses. (Kashf al-Asrar: 520 A.H. and Tafsir Ab al-Futuh: 510 A.H.).

But, from the viewpoint of writing, the prose of Meybudi has a more eloquent and effective prose than Abu al-Futuh and his mystical interpretations in this tale are among the most beautiful interpretations in exegetical texts. As for the interpretation of the attributes of the birds, he says, "Oh, Abraham! Now that life is in death and survival in annihilation, kill the four birds. In appearance to bow down before our command and expressing your servant status and in your inner side, perform this command, remove the peacock of ornamentation and do not come into peace with the luxuries and decorations of the world.

Kill the crow of greed and do not be greedy towards what will not remain and will come to an end soon. Break the glass of lust. Do not let lusts penetrate into your heart to prevent you of association with us. Kill the vulture of desire. Do not wish the long desires and do not tie yourself to the frivolous belongings to be able to reach the pure life. Oh, Abraham (a.s.), the pure life of that life is heart and tranquility in head that you desire.

The exegesis of Ibn Arabi by Allameh Mohiuddin Ibn Arabi (560-638 AH) is among the important exegesis of the Sufis. It intends to respond to this doubt why did Abraham (a.s.) asked God such a request. Ibn Arabi responds to this question in this manner, "When Abraham (a.s.) asked God to show him how the dead are given life, he wanted God to move him from the position of "Certain Knowledge" to the "Certainty by Sense". Thus for this reason, his faith has been expressed with an affirmative question " اولم تومن" :, meaning haven't you achieved certainty and Abraham (a.s.) replies, " I have achieved it but I want to have my heart assured of it , to feel peace and gain tranquility by its meanings. The Certainty be Sense is a state which brings tranquility for the person who holds it.(Ibn Arabi, No date: 149).

Ibn Arabi introduces the birds as peacock, rooster, crow, pigeon or duck and the new point in the attributes of the birds in his exegesis is that he refers to the attribute of arrogance and selfishness for the peacock that in his perspective is the result of enticement with the ornaments of the world in the side of peacock. Also in his interpretation, the number four refers to the four elements [Classical element] and seven mounts to the seven members of the body. (Ibid: 149).

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That it has been told God has ordered Abraham (a.s.) to kill them , and take away their feathers means: Prevent their functioning and distance them from yourself , annihilate their motives through practice and keep the origin of it with you. (Ibid: 149).

In the exegesis of Anwar al-tanzil wa asrar al-ta'wil (The lights of revelation and the secrets of interpretation) known as Tafsir al-Baydawi by Abusaid Abdullah ibn Umar Baydawi (682. A.H.) , these four birds are peacock, crow, rooster, pigeon or vulture. The new point in the tale of this exegesis is the exquisiteness of the attributes of the birds. It is such that , the attribute of peacock is friendship of lusts, ornaments ; the attribute of rooster is dominancy, being fast and sharpness , the attribute of crow is low position of self and long desires , the attribute of the pigeon is lack of inclination to fly and its speed towards sensual desires. The other important point is that Baydawi believes the birds are the closest creatures to human as far as attributes are concerned. (Baydawi, No date:60).

Among the various exegeses of the ninth century A.H. , the interpretations of Kamaludin, Ḥusain Wāʿiẓ Kāšifī. , author of Mavaheb-e Alaih ya known as Tafsir-e Hosseini about this Qur'anic tale is interesting and noticeable. It resorts to the Persian poems and mystical statements through verses and mention them on various occasions. About the cause of putting forth this question in Abraham's mind, this exegesis says that God sends revelation to Khalil and says, " Go to that sea where my enemy, the Satan has spread a vast tricky trap there". Abraham (a.s.) goes there and observes that the Satan is deceiving the people. (Kāšifī, 1317, 109-110).

The incomparable point of Tafsir-e Hosseini is that it discusses about the reason for running of the birds instead of flying them towards Abraham and presents various reasons. For instance, this form of reasoning is more obvious and far from doubt and perception in seeing one is running is greater rather than the perception of the birds while flying. (Ibid, 11).

The type of birds in this exegesis include pigeon, peacock, raven and rooters and the attributes in killing these birds and their annihilation are: intimacy with the people, ornamentation, luxuries and decoration of the world, greed and lust (Ibid, 112).

Kāšifī considers these four attributes as a result of the tastes of the four pillars in the human which killing them is necessary as an instrument to show opposition.

First the awe of arrogance which is the result of fire. Second the claim of the lust which is the fruit of sensual desires. Third the search for greed which is the habit of water and the fourth is the darkness of forbearance which is the attribute of soil. (Ibid, 112).

Mystics have enumerated other reasons for this request by Abraham (a.s.) . One of these reasons is insolent attitude of a friend towards a friend to increase the affection and intimacy and could lead happiness. The other reason put forth by mystics is that Abraham (a.s.) desire to hear the Almighty God's words.

His heart was burning for this desire and found a pretext to be the divine addressee. In fact, Khalil Allah asked about the quality of giving life to the dead to hear a response, : Haven not you believed ? And with this word, he could pacify his burning heart which was burning in the fever of a love for the Creator of the Universes.

5. Conclusion

Reviewing this tale in different exegetical and mystical texts, the following results can be found:

The mystical interpreters have frequently used the Qur'anic tales and its various acting by Sufi interpretations to inspire their own mystic concepts. Resorting to these spiritual interpretations, they have added to the passion of the words. In the mystical interpretations , in addition to receiving the meanings of the Quran through semantic meanings of the words , the taste resulting from the inner intuition is involved in the appearances of verse and decoding the meanings hidden in the Qur-an.

The inner side of the Quran has a meaning additional to the primary apparent meanings which had different meaning layers based on the difference in the level of the addressees. In the hermeneutic perspective, the role of the Qur-an commentator is to divulge and reproduce the secrets of the text and

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meaning embedded in it rather than producing or fabricating the unwanted meaning of the author. The commentators and mystics have always tried to make amendments in the acts of the different prevailing tales in the proceeding texts in agreement with their own taste and ideas whose many samples are present in the analysis and review of the Tale of Khalil and the Four Birds.

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Language Proficiency and Students Behavior in the Classroom: A Comparative Study

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Abstract
Introduction: The impact of teacher's proficiency and the modes of second language instruction have long been a subject of debate among researchers. Effective English language instruction continues to be of paramount importance for educationists.
Background: The impact of teacher competence and their level of proficiency on the language have long been debated among scholars. A number of researches advocate that teacher's competence in ESL (English Second Language) instruction is directly proportional to the student's acquisition of knowledge. The methods of instruction and activities have a direct influence on the classroom behavior of students in second language classes.
Method: In an attempt to thoroughly understand the student's perspective on the impact of language proficiency and student behavior in classrooms, a quantitative study was conducted to understand the student's perception on the topic. A questionnaire was developed aimed at extracting the required information from the participants.
Conclusion: The results clearly indicated that the teacher's proficiency on the language and the mode of instruction has a direct influence on the progress of ESL students. The results highlighted the need for improvised and effective modes of second language instruction to ensure student learning.

Key Words: Behavior, EFL/ESL, Language, TESOL, Teaching

Language Proficiency and Students Behavior in the Classroom: A Comparative Study

1.0 Introduction

In today's contemporary world, an amplified use of English language in all walks of life has increased the vitality of English Second Language (ESL) teachers. English language continues to be the most acceptable and widely used language in business, education, entertainment and hospitality. However, it should be realized that adequately teaching the English language to second language learners requires more than a teacher's grasp on the language and a lesson plan. More emphasis is being paid on English language instruction due to its vast applications in all fields and an established acceptance.

1.1 Overview: Language Proficiency and Classroom Behavior

Apart from the teaching skills and methods required in effective ESL teaching, more stress is being paid on the teacher skills needed to carry out effective ESL instruction (Hulstijn 1992). Seidlhofer (1999) asserted that a language teacher's confidence has a direct influence on its students. An English language teacher's confidence is influenced by the teacher's own proficiency in the language and command over the instruction methods. Therefore, teachers who view themselves weak in English language would have low confidence, and face issues in second language instruction.

2.0 Literature Review

Teaching ESL students can be a daunting task. It requires more than a teacher's grasp on English language and lesson plans. It should be realized that no major differences exist between the competence and efficiency of English speaking teachers and those who themselves are second language speakers (Nassaji 2003). For a thorough teaching in ESL classes, a teacher must have an adequate proficiency level needed to effectively teach second language English students. Teachers are not likely to carry out effective classes and engage in improvisational teaching if they themselves are not proficient (Medgyes 2001).

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A lot of the literature has focused on discussing the problems faced by students studying in a second language, but another important discussion has been on the fact that the students alone do not contribute to this handicapping condition. Majority of the literature emphasizes on the importance of the role of the teachers and that the teachers must be able to understand and recognize the stages of language acquisition each of their students is going through in order to be able to make improvements and modifications for these students (Guglielmi, 2008; Nassaji 2003).

Another discussion synonymous in the literature regarding this topic was regarding how each student is unique and different from the others, which is why, the educators must consider and assess the needs of their students individually and differently. The role of the teachers and the educators must be to facilitate the students and make them as comfortable as possible, as a language barrier can create several problems for the students and have a considerable negative impact on their learning abilities (Guglielmi, 2008; Nassaji 2003). The teachers must encourage the students that are facing a language problem to be straight forward about it rather than making them hesitant or discouraging them. If a student is discouraged once, he or she will always be hesitant in asking a question. Therefore, the teachers must be trained regarding how they must encourage the students facing such problems so that a solution can be worked out for them.

Some studies also presented the idea that a school psychologist must be present in order to assist the teachers for this problem. A school psychologist would be able to help the teachers and educators based on his knowledge regarding data collection, data interpretation, and differences due to socioeconomic, cultural, and ethnic backgrounds (Baker and Markham, 2002). The presence of a psychologist in the school can be something that can help address this problem a great deal. This is because psychologists know individual behaviors better than anyone else, and they know how the students facing such barriers and problems are to be taught effectively. Therefore, the psychologists will be able to guide the teachers at the educational institute or school, regarding the day to day problems they may face and how they are to be addressed.

Another important role the psychologist can play is the assessment of individual students and an evaluation of the problems they face. The most important step for finding a solution to a problem is the correct identification of the problem itself. The psychologist will be better equipped to understand the main problems these students face which will then allow the school or educational administration to better address these problems and find solutions.

3.0 Purpose of the Research

The present research aimed to study the Impact of Language Proficiency on Classroom Behavior in ESL instruction. The study adopted an instruction centered approach rather than the orthodox learner based approach to studying the impacts of teacher's language proficiency on classroom behavior.

To adequately achieve the purpose of the study, ESL students were inquired about their views on the role of instructor and their activities in a TESOL (Teaching English to Speakers of Other Languages) classroom. A thorough analysis was conducted on the students' response to ascertain their views on instructor's language proficiency and its impact on classroom behaviors.

4.0 Aims and Objectives of the Study

The following were the main objectives of the study:

- To study the role of Teacher's Language Proficiency and its impact on Classroom Behavior in ESL instruction
- To highlight the role of Teachers in Effective ESL Teaching
- To adequately understand the behavior of teacher i.e. leadership, leniency, responsibility, anger and dissatisfaction and their impact on student's performance
- To ascertain the role of TESOL activities and their impact on Classroom Behavior of Students

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4.1 Background of the Study

Historically, the advancements in English language instruction occurred due to researches in the discipline of applied linguistics. Most of the development took place during the 1960s. Methods of language instruction were proposed by researchers. Soon, these methodologies were adopted in ESL instruction and the paradigm of focus shifted from student centered learning to an instructor centered teaching approach in ESL classroom instruction (Wesche & Paribakht 2000). Some of the earliest methods of instruction in ESL teaching were situational language teaching and Audiolingualism (Richards 2001).

Theory and specialized academic knowledge in Applied Linguistics led to the foundations of new approaches in ESL instruction. Most of these methods were taught in the curriculum of Masters Program in Applied Linguistics. Mostly, the curriculum comprised of courses in language theory, language analysis, teaching practicum and teaching methodology (Bailey 2006). The debate on the relationship between practical knowledge and theory was revived and a consensus was achieved among scholars on effective modes of instruction for the achievement of desired results. The major source of confusion in the debate was a lack of consensus on the importance of pedagogical content knowledge over an effective practical application. Disciplinary knowledge of a subject entails a circumscribed body of theory and knowledge regarded by language teachers as vital to ensuring effective teaching practices (Zoltan 2001).

Teachers tend to gain such knowledge by attending specialized training programs and consistently becoming aware of the improvised methods of teaching. It can be ascertained that most advancements in ESL teaching evolved out of advancements in the field of Linguistics during the 1960s (Richards, Thomas & Farrell 2005). However, in today's contemporary world, the language of instruction encompasses a broad array of teaching strategies, instruction methods and use of technology.

5.0 Research Questions

The following were the proposed research questions in the study:

1. Does the language proficiency of ESL teachers have an impact on student Learning/Performance in the classroom?
2. How Important is the role of teachers in ESL instruction?
3. What is the impact of the teacher's command on the methods of ESL instruction?
4. How do the personal characteristics of an ESL teacher i.e., Leadership, Leniency and Responsibility impact the learning process in ESL classrooms?

6.0 Materials & Methods

In order to adequately answer the proposed research questions; a quantitative methodology was chosen. EFL/ESL students from five primary schools were chosen with low SES scores. Students from Fourth, Fifth and Sixth grades participated in the study.

6.1 Sample

For a thorough analysis of the topic, a total of 547 students were selected from 4th, 5th and 6th grades. The breakdown of students included: 130 students from 4th Grade, 163 students from 5th Grade and 254 students from 6th Grade. The sample comprised of 295 boys and 252 girls considering the population dynamics of the students. A breakdown of the participants is shown in (Figure I & Figure II).

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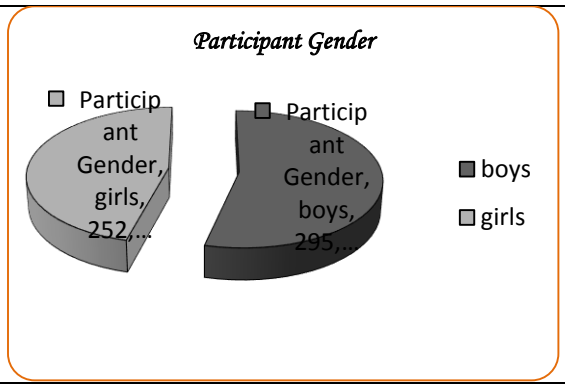

Figure I: Participant Gender Demographics

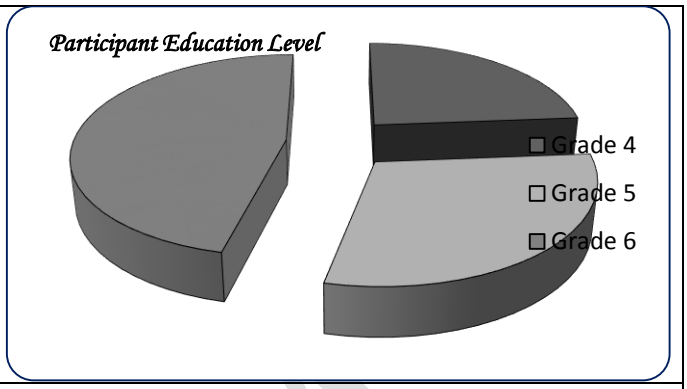

Figure II: Student Educational Level

6.2 Quantitative Analysis

A questionnaire was used to gain an insight on the student's perceptions of their ESL teachers. The questions were carefully developed to cover the spectrum of the study. A total of 48 questions were developed to be ranked on a Five-point scale i.e. (4) meaning strongly agree, (3) meaning agree, (2) meaning neither agree nor disagree, (1) meaning disagree, and (0) meaning strongly disagree, as shown in Figure III.

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Teacher's Name _____ Class _____ School _____

	Never				Always	Teacher Use
1. This teacher talks enthusiastically about her/his subject.	0	1	2	3	4	Lea
2. This teacher trusts us.	0	1	2	3	4	Und
3. This teacher seems uncertain.	0	1	2	3	4	Unc
4. This teacher gets angry unexpectedly.	0	1	2	3	4	Adm
5. This teacher explains things clearly.	0	1	2	3	4	Lea
6. If we don't agree with this teacher, we can talk about it.	0	1	2	3	4	Und
7. This teacher is hesitant.	0	1	2	3	4	Unc
8. This teacher gets angry quickly.	0	1	2	3	4	Adm
9. This teacher holds our attention.	0	1	2	3	4	Lea
10. This teacher is willing to explain things again.	0	1	2	3	4	Und
11. This teacher acts as if she/he does not know what to do.	0	1	2	3	4	Unc
12. This teacher is too quick to correct us when we break a rule.	0	1	2	3	4	Adm
13. This teacher knows everything that goes on in the classroom.	0	1	2	3	4	Lea
14. If we have something to say, this teacher will listen.	0	1	2	3	4	Und
15. This teacher lets us boss her/him around.	0	1	2	3	4	Unc
16. This teacher is impatient.	0	1	2	3	4	Adm
17. This teacher is a good leader.	0	1	2	3	4	Lea
18. This teacher realises when we don't understand.	0	1	2	3	4	Und
19. This teacher is not sure what to do when we fool around.	0	1	2	3	4	Unc
20. It is easy to pick a fight with this teacher.	0	1	2	3	4	Adm
21. This teacher acts confidently.	0	1	2	3	4	Lea
22. This teacher is patient.	0	1	2	3	4	Und
23. It's easy to make a fool out of this teacher	0	1	2	3	4	Unc
24. This teacher is sarcastic.	0	1	2	3	4	Adm
25. This teacher helps us with our work.	0	1	2	3	4	HFr
26. We can decide some things in this teacher's class.	0	1	2	3	4	SRe
27. This teacher thinks that we cheat.	0	1	2	3	4	Dis
28. This teacher is strict.	0	1	2	3	4	Str
29. This teacher is friendly.	0	1	2	3	4	HFr
30. We can influence this teacher.	0	1	2	3	4	SRe
31. This teacher thinks that we don't know anything.	0	1	2	3	4	Dis
32. We have to be silent in this teacher's class.	0	1	2	3	4	Str
33. This teacher is someone we can depend on.	0	1	2	3	4	HFr
34. This teacher lets us fool around in class.	0	1	2	3	4	SRe
35. This teacher puts us down.	0	1	2	3	4	Dis
36. This teacher's tests are hard.	0	1	2	3	4	Str
37. This teacher has a sense of humour.	0	1	2	3	4	HFr
38. This teacher lets us get away with a lot in class.	0	1	2	3	4	SRe
39. This teacher thinks that we can't do things well.	0	1	2	3	4	Dis
40. This teacher's standards are very high.	0	1	2	3	4	Str
41. This teacher can take a joke.	0	1	2	3	4	HFr
42. This teacher gives us a lot of free time in class.	0	1	2	3	4	SRe
43. This teacher seems dissatisfied.	0	1	2	3	4	Dis
44. This teacher is severe when marking papers.	0	1	2	3	4	Str
45. This teacher's class is pleasant.	0	1	2	3	4	HFr
46. This teacher is lenient.	0	1	2	3	4	SRe
47. This teacher is suspicious.	0	1	2	3	4	Dis
48. We are afraid of this teacher	0	1	2	3	4	Str

For Teacher's Use Only: Lea ____ Und ____ Unc ____ Adm ____ HFr____ SRe ____ Dis ____ Str ____

Figure III: Questionnaire Used in the Study

6.3 Teacher's Behavior Studied in the Research

The questionnaire was carefully developed to understand their perspective on teacher behavior and its impact on classroom behavior. The following were the behavior categories on the questionnaire.

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Behavior Aspect	Question #
Strict Behavior	8, 16, 28, 36, 44, 48
Leadership Behavior	1, 2, 9, 17, 21, 33, 40, 45
Helping/Friendly Behavior	6, 10, 18, 22, 25, 29
Understanding Behavior	5, 14, 37, 41, 46
Student Responsibility/Freedom Behavior	13, 19, 26, 42
Uncertain Behavior	3, 7, 11, 15, 30, 34, 38
Dissatisfied Behavior	20, 23, 27, 31, 39, 43
Admonishing Behavior	4, 12, 24, 32, 35, 47

Table I: Categorical Survey Question Reference

The questionnaire was administered in their native language to avoid any discrepancies in interpretation. The responses for each question were tabulated individually, but the mean value was calculated for each category and analyzed to improve the credibility of the research. The calculation of mean allowed for a thorough interpretation of results and inferences.

7.0 Results

After the administration of the questionnaire on the participants; their responses were carefully recorded and analyzed. The mean for each category was calculated to gain an insight on the cumulative response for each question. The following teacher behavior categories were studied independently and analyzed:

Strict Behavior
Leadership Behavior
Helping/Friendly Behavior
Understanding Behavior
Student Responsibility/Freedom Behavior
Uncertain Behavior
Dissatisfied Behavior
Admonishing Behavior

Table II: Teacher Behavior Categories studied in the Questionnaire

7.1 Data Analysis

The mean of student response was calculated so that a thorough understanding on student's perspective of teachers could be obtained. The questionnaire attempted to measure the following elements in the study:

1. Strict Behavior
2. Leadership Behavior
3. Helping/Friendly Behavior
4. Understanding Behavior
5. Student Responsibility/Freedom Behavior
6. Uncertain Behavior
7. Dissatisfied Behavior
8. Admonishing Behavior

7.2 Strict Behavior

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The category of teacher behavior was the level of strictness the teacher adopted in class. A total of six questions focused on teacher's strictness. The means calculated of the student's response were 115.7, 117.5, 51.2, 160.7 and 102.0 responding to the Likert Scale of 4-1. An overview of the mean average of the responses clearly indicated that the majority of the student sample believed that their ESL teachers were quite strict and that they have a short temper. A total of 73 students agreed that they are afraid of their teachers. In a cumulative view, the chosen sample of students had issues with the level of strictness employed by their ESL teachers in class. A graphical representation of the student response is given below.

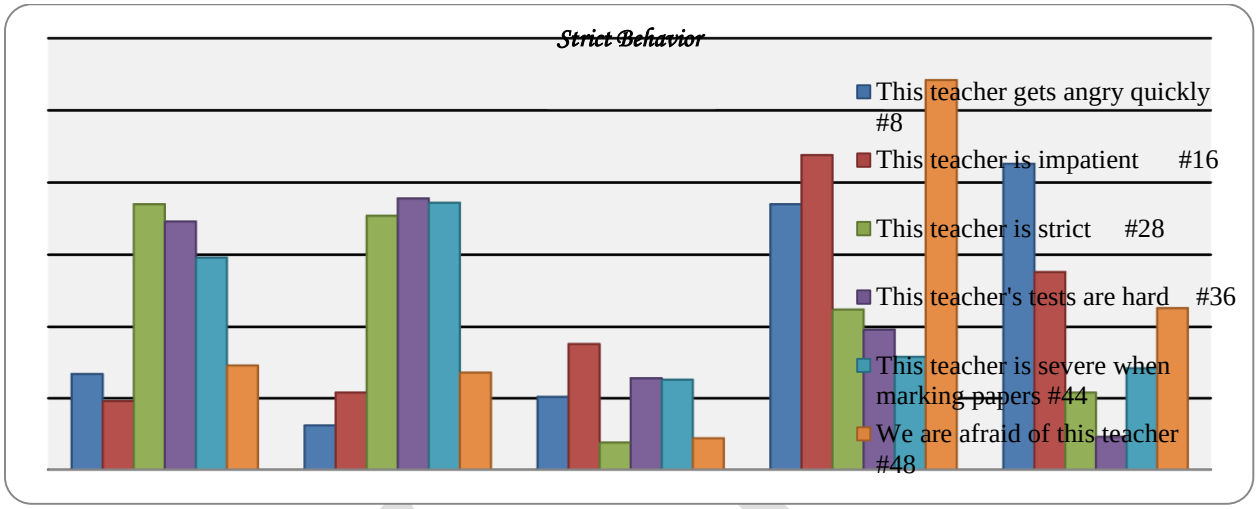

Figure IV: Student Response to Questions on Strictness

7.3 Leadership Behavior

The leadership abilities of a teacher have a direct impact on student learning. 8 questions on the questionnaire attempted to study the students' perception of their teacher's leadership skills. The mean averages of the student's response were calculated at 210.9, 220.9, 18.3, 47.3 and 49.8. An extreme deviation was observed in the student's cumulative response. Despite issues with their teacher's strictness, most of the 4th, 5th and 6th graders believed that their ESL class was pleasant. A vast majority of students agreed that their teacher trusts them. Similarly, most students believed that they can trust their teachers despite evident issues with the teacher's strictness.

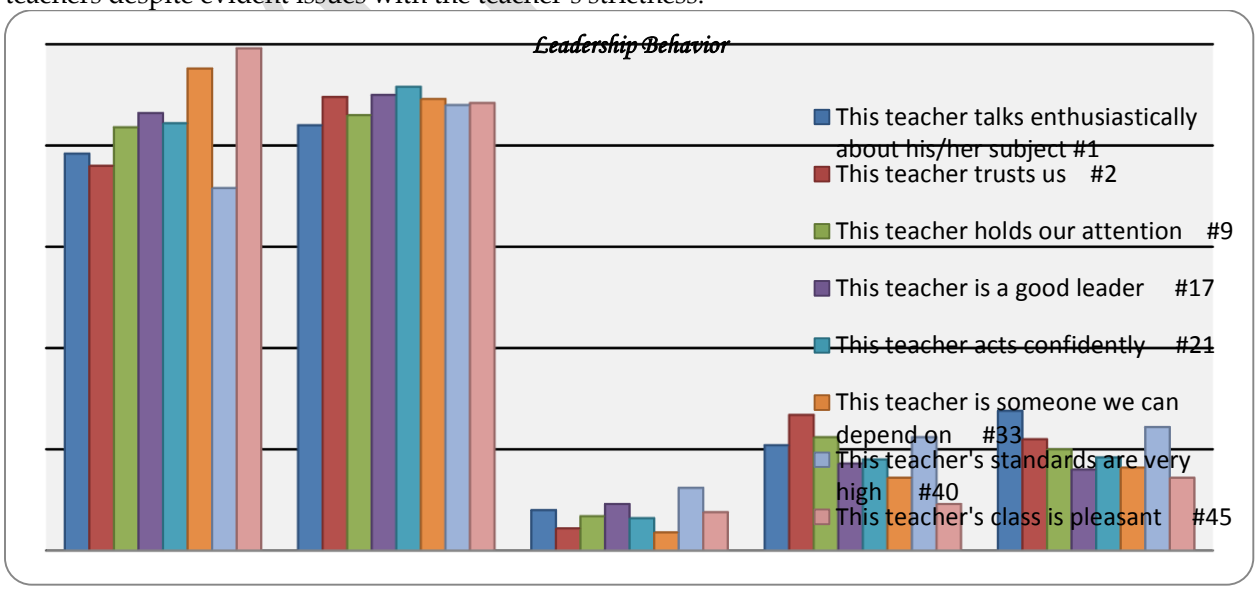

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Figure V: Students Response on Teacher Leadership

7.4 Helping/Friendly Behavior

When asked about the altruistic and friendly behavior of their ESL teacher; the students gave a mixed response. Although, most students expressed that they can approach their teacher on issues. However, a total of 28 students believed that they cannot argue with their teachers' if they do not agree with them. Most participants accepted that their teachers are helpful and do help them when they are faced with issues. The calculated means on Helping/Friendly behavior questions i.e. 219.8, 219.5, 22.8, 40.2 and 44.7 clearly indicate that most students thought their ESL teacher had a friendly and altruistic behavior.

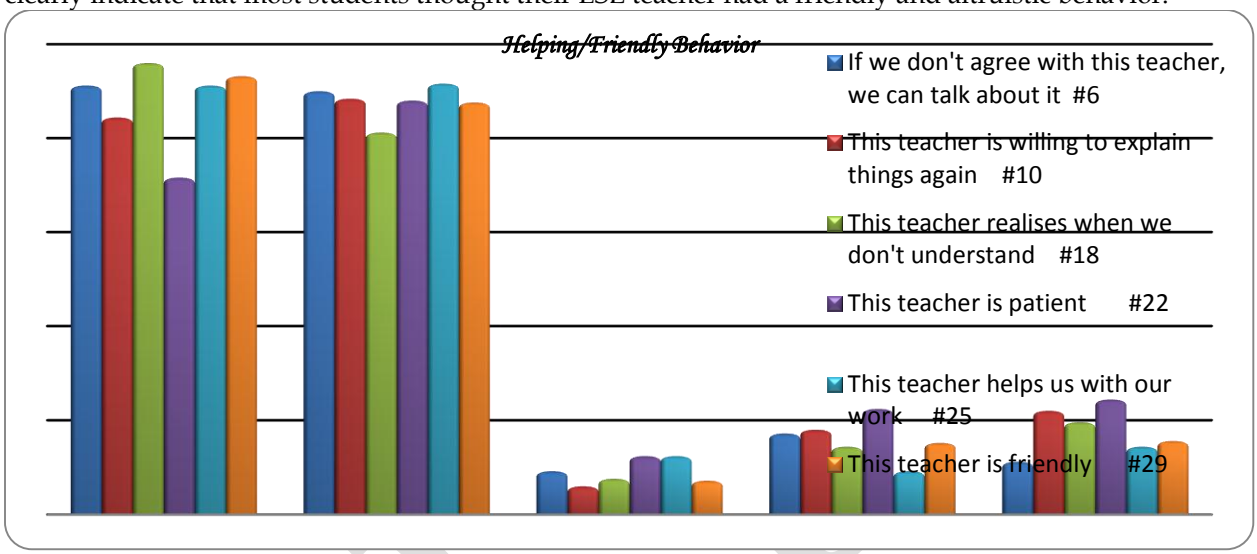

Figure VI: Altruistic/Friendly Behavior

7.5 Understanding Behavior

When inquired about understanding behavior of their teacher, the students seemed to have good knowledge on their teacher's personality. Approximately 228 participants out of 547 were convinced that their teacher has a sense of humor, is lenient and has the ability to explain things properly. However, 56 students did not feel that their teacher listens to their issues. Also, a small percentage of the student sample believed that their teacher cannot comprehend jokes.

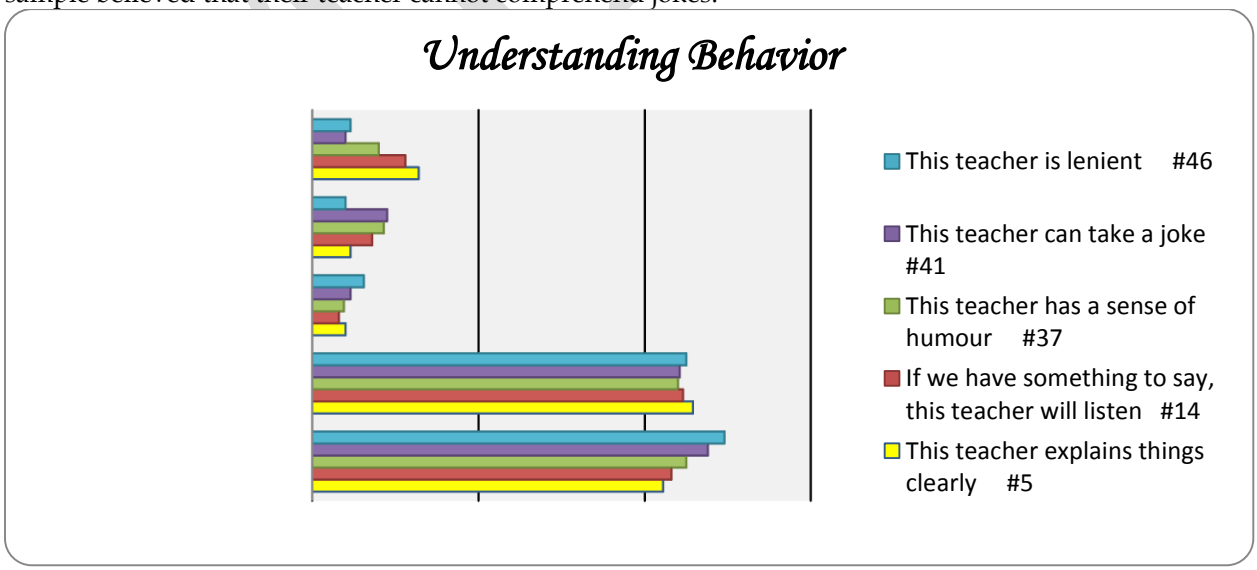

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Figure VII: Understanding Behavior Analysis

7.6 Student Responsibility/Freedom Behavior

When inquired about the level of responsibility and freedom granted by the teacher, most students seemed satisfied with the behavior of their teacher. The calculated averages were 193.5, 181, 61, 71.25 and 40.25. A vast majority of students i.e. 258 students thought they have a voice in their teacher's class and can provide their input in discussions. Also, most students i.e. 219 students believed that their teacher does not know how to respond when they act up. Overall, most students seemed content with the freedom they enjoy in their language class.

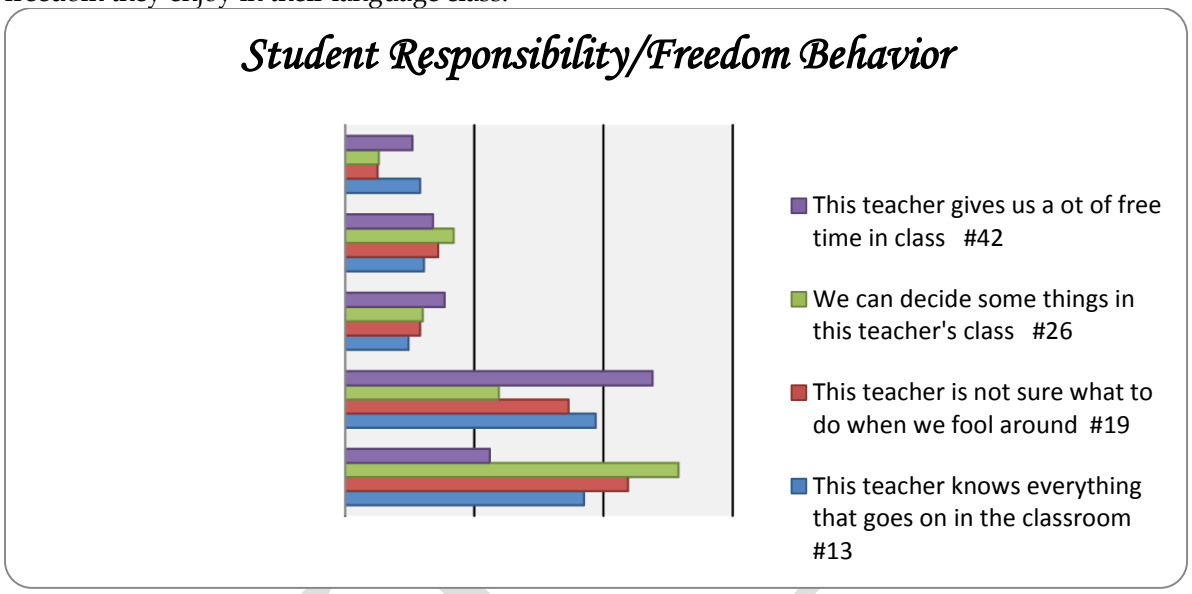

Figure VIII: Student Responsibility/ Freedom Behavior

7.7 Uncertain Behavior

The students responded in a different fashion when they were asked about the level of uncertainty in their teacher's behavior. More than 225 students believed that their language teacher knows what to do and is prepared for the class. Only 56 students felt that their teacher is often hesitant during the class. It falls in complete accordance to the results of the strictness behavior of the teacher as 40 students believed that their teacher is not sure of what to do during in the class and can be influenced easily.

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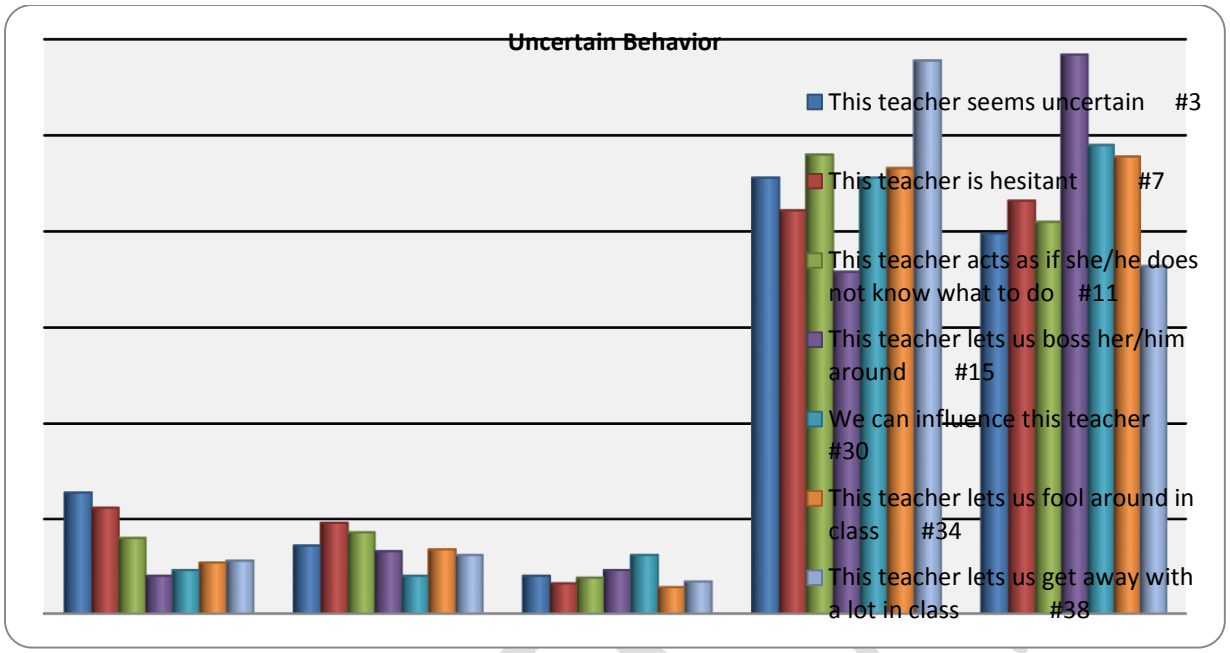

Figure IX: Uncertain Behavior of ESL Teachers

7.8 Dissatisfied Behavior

An analysis of the dissatisfied behavior questions on the questionnaire revealed that the language teacher possessed a strong personality. On an average, only 23 students felt that they can cheat, or pick a fight with their teacher. A vast majority i.e. approximately 235 were quite convinced that their language teacher had a strong personality, but was not satisfied.

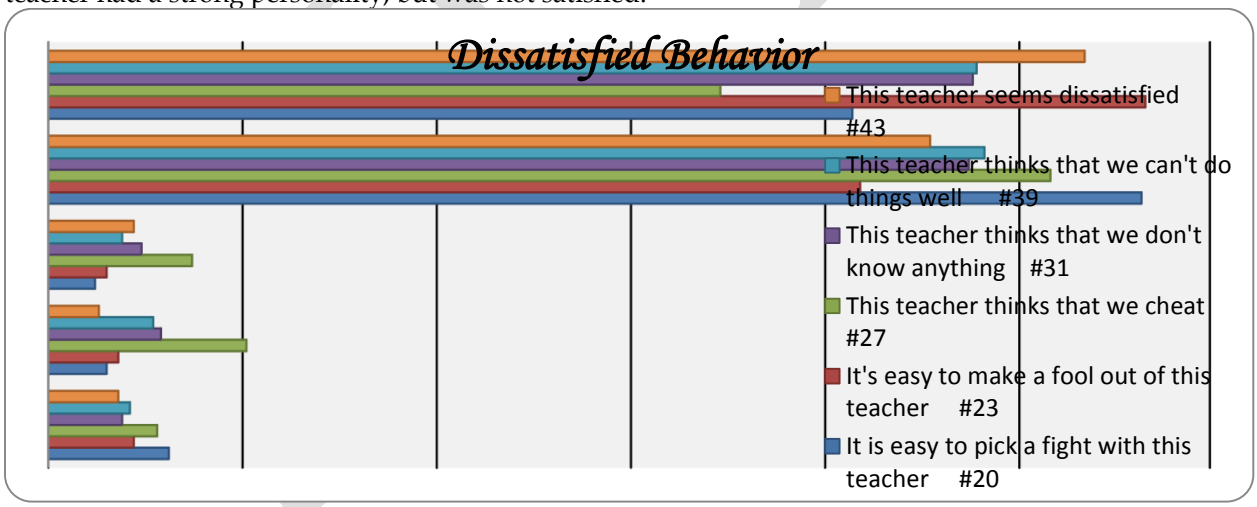

Figure X: Dissatisfied Behavior

7.9 Admonishing Behavior

The questions on admonishing behavior of the teacher allowed us to ascertain the true nature of ESL teachers. A staggering 257 participants believed their teacher has a cool temper and does not get angry easily. While, 229 students thought that the teacher is in control during the class. It clearly implies that despite being in control during the class, ESL teachers manage to maintain a friendly environment. Only a small minority i.e. 18 students thought their teacher was suspicious.

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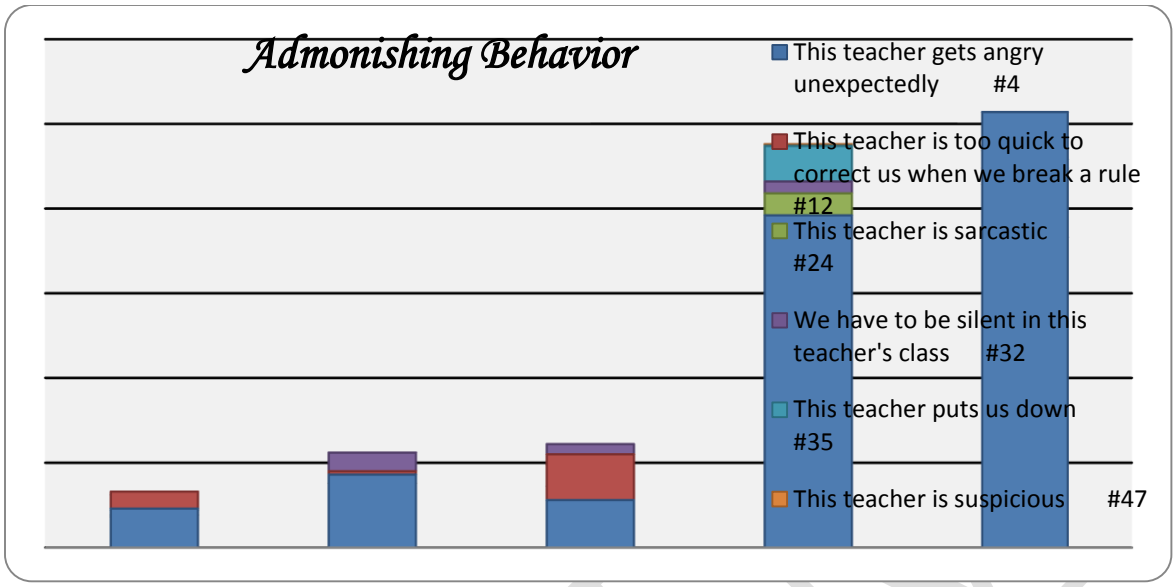

Figure XI: Admonishing Behavior

8.0 Discussion

From an analysis of the results, it can be ascertained that the teacher's personality plays a major role in determining the true achievement of students in an ESL class. From an analysis of the questionnaire results, it is evident that language learners tend to take the teachers seriously if they have a strong personality and they are proficient in the language. Another fact that can be derived from the results is that the students are more likely to learn English Language if the amount of discussion and sociolinguistic conversations are increased in the class (Appel & Muysken 2006).

Similarly, class participation plays a major role in language learning. The results of the questionnaire clearly reveal that students thought they would benefit from class discussions. Teacher encouragement plays a major role in inducing confidence among students by encouraging participation in classroom activities (Abdo & Breen 2010). In a study conducted by Casteel & Ballantyne (2010), the researchers asserted that verbal participation of students in an ESL class allows them to learn vocabulary of the language.

The results also show that, it is evident that a teachers' training for ESL instruction is vital in order to induce the desired classroom behavior. ESL training encompasses implementing theoretical knowledge on linguistics in practical settings. Elements of peer teaching and interactive teaching in language instruction have also become common. In a broader perspective, good language instruction requires the teacher's mastery on a number of competencies and familiarity with the mode of instruction.

Teachers' that have ESL training also have an impact on their students; therefore language teachers are required to consistently adopt new methods of instructions and receive trainings regarding ESL instructions. Most linguistic experts believe that the trainings for teachers on ESL instructions are vital in order to ensure effective instructions for second language students (Lavender 2002).

It has also been observed that the mode of instruction followed in classrooms and the teacher's proficiency on English language have a direct impact on the performance of ESL students. Teachers must revise their classroom strategies and incorporate innovation to ensure a smooth transfer of knowledge (Cullen 1994; Snow, Kahmi-Stein & Brinton 2006). In a broader perspective, language proficiency is directly associated to classroom instruction and carrying out targeted exercises for language acquisition among students. Unfortunately, the role of a teacher in ESL instruction continues to be ignored in many TESOL teacher preparatory programs. Therefore, it is important for the education and academic authorities to develop a structure that emphasizes on ESL trainings, which should be made mandatory.

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9.0 Conclusion

All in all, from the analysis in the paper, it can be ascertained that the increased use of English language in all avenues of life has increased the importance of English Second Language (ESL) teachers. The English language has been established as an acceptable mode of communication and instruction in today's competitive world. The vast use of the language continues to advocate the implementation of effective modes of teaching to native speakers and second language instructors.

It should be realized that teaching English language to second language speakers is a complex task. Apart from competence and proficiency in the language, the instructor must possess the required essentials to carry out productive classroom activities. Educators across the world seem to emphasize on the growing need for effective ESL instruction. Similarly, the classroom behavior of students in an ESL class has also become important and more research is being conducted on the subject than ever before.

From the discussion in the paper, it is evident that the teacher has a direct influence on the students in a language class. The desired classroom behaviors can only be achieved if language students feel that their instructor is proficient in the language. Similarly, the confidence of a language teacher is of paramount importance and can affect the academic achievements of the students. There seems to be a consensus on improvising the methods used in second language training. Most educators and researchers believe that an interactional approach should be adopted and student participation should be ensured in classed. On the other hand, regular trainings for ESL teachers should be ensured so that they are familiar with the innovations in teaching and language acquisition.

From a historical perspective, most advancement in English language instruction took place due to numerous studies conducted under the paradigm of applied linguistics. The effective modes of linguistics training were then adopted by ESL teachers. The impact of students in second language classes is vital to understanding the need for contemporary methods in language instruction. Unlike other disciplines, second language instruction requires consistent efforts on part of the instructor to induce the desired response among the students. The methods of instruction adopted by second language teachers have evolved out of research in the area of linguistics and teacher training. In a nutshell, more efforts need to be put in by teachers and educators to devise effective methods of second language instruction so that foreign students can compete in today's competitive world.

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Peculiarities Of Financing Of Sport Clubs In Russia And Abroad (Case Study: Football Clubs)

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Abstract: The relevance of the study is determined by the fact that high-performance sport had its development path fully financed starting from the Soviet period. Currently the government plays an important role in financing of sport clubs, including football clubs. Russian football clubs earn almost no money on their own. The major part of the profit goes to paying off the current expenses. In most cases, sponsors are interested in support of individual football clubs that are not motivated to grow revenue. Budget funds are not enough for development of the football clubs not attracting sponsors. As a result, big clubs develop in big cities, all the rest are not able to compete with them. The purpose of the study is to define structural peculiarities of financing of professional sport clubs in Russia and abroad. The main approach of the study is a systematic approach lying in the analysis of financing of professional sport clubs in Russia and abroad. The main study results are the revealed structural peculiarities of financing of professional sport clubs in Russia and abroad, as well as creation of a new football league model in Russia.

Keywords: financing of sport clubs, football clubs.

Introduction

Lately Russia has increasingly faced financial problems in such a popular sphere for many people as sports. Unfortunately this is so much the case when teams with a rich history and years of traditions cease to exist being not able to overcome the difficulties. Such fate befell, for instance, FC Moscow, FC Saturn and many other famous sport clubs. What is the reason? As a rule, different sport clubs, fully or partially, depend on the regional budget, which is normally used to finance their existence. In addition, if in the old days with a more or less stable economic situation in the country such financing raised no doubts of the government, now a days, when they tighten up everything as much as possible, financing of regional sport clubs and sports as a whole has been significantly reduced (Galkin & Sysoev, 2014).

However, the government does not let the teams 'float freely'. It supports the teams significantly in search of sponsors and investors. Soon professional sport clubs will be restricted to spend the money received from the government and state-owned companies at their own discretion. First, the restriction will be related to the expenses on sport agents and transfers of team players. What does it mean? On the one hand, state financing will be spent on maintenance of children's sport schools, development of the club's infrastructure. Moreover, there will be no longer a problem related to long delays in salary payments. All these are the advantages with no doubt. On the other hand, the budget money becomes 'marked' to some extent: the clubs will have to find other means for transfers (Aronov, 2014).

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Thus, sport clubs face another finance-related problem. However, there are ways to bypass the restriction, and they are well known to everybody: creation of an intermediate fund between the state budget and the club, as well as financing via subsidiaries of state-owned companies. Apart from that, contracts for advertising services are signed: sponsors give money, and clubs spend the money at their own discretion (Kuzin, 2014).

The current Russian law governing public relations in the sphere of Physical training and sports, provides the following definition of a sport club according to Clause 19 of Federal law dated 04.12.2007 № 329-ФЗ"On Physical training and Sports in the Russian Federation": "A sport club is a legal body performing educational, training, competition, physical training activities; sport clubs are created, and perform their activities independently on their legal structure in compliance with the law of the Russian Federation".

From our point of view, the current system of financing of sport teams has almost exhausted its possibilities and is one of the main reasons for the bad financial state of most of the Russian clubs. If we com pare it to the European system, we'll see that most of the European sport clubs are private and independent, and as a result, owning a stable budget. There are only few private clubs in Russia, and the reality shows that even private fund does not ensure a break-even of the clubs (Pereverzin, 2004).

Methodological Framework

2.1. Glossary

Sport clubs are legal bodies performing educational, training, competition, physical training activities; sport clubs are created, and perform their activities independently on their legal structure in compliance with the law of the Russian Federation.

Financing is provision of money resources for the current costs and capital investments: done by means of own funds of a company, government, raised, borrowed and other funds.

A sponsor is an individual or a legal body financing an activity of both individuals and legal bodies providing finance without any purpose to get any financial benefit or participate in getting a benefit.

A football club is a sport organization participating in football competitions, and consisting of sportsmen-football players, a coach, assistant coaches, a club manager, doctors and other service staff. A team itself consists of twenty and more players.

2.2. Bibliographic survey on the problem of defining structural peculiarities of financing of professional sport clubs in Russia and abroad

The question of developing sport clubs for rendering health and fitness services to the population has been raised in the papers of a number of local authors: I.I. Pereverzin (2004), V.I. Kuznetsov (2014), V.V. Kuzin (2001).

Historical studies of the origin of physical training and sport clubs in Russia in the pre-revolutionary era, their development in the succeeding period is reflected in the research papers of many local authors, first of all, such as D.A. Kradman (1950), N.Y. Melnikova & V.E. Petrakova (1997), Zh.K. Kholodov & V.S. Kuznetsov (2000) and others.

The question of financing professional sport clubs in Russia and abroad are studied in detail in the papers of I.A. Kovchegin (2014a,b), A. O. Chizhov (2015), V.V. Novokreschenov (2012), V.V. Kovalev & O.N. Volkova (2007), S.Y. Dutov (2012), E.B. Duplinskaya & K.S. Selivanov (2014), I.A. Kolesnikova (2005).

2.3. The problem of arranging financing of sport clubs' activities in Russia and abroad by the example of football clubs

We have defined the following tasks to solve the problem of *arranging financing of sport clubs' activities in Russia and abroad by the example of football clubs*:

1. Financing of professional sports in Russia: current state and prospects.
2. Comparative analysis of financing of sport football clubs in Russia and the USA
3. Creation of a new football league model in Russia

The search problem: the low level of football development indices in Russia requires creation of a complex measures system on development of sport football clubs in Russia.

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The purpose of the research is to define structural peculiarities of financing professional sport clubs in Russia and abroad.

As research hypothesis an assumption was taken that reforming and creation of a new football league model may lead to improvement of financial and sport results in the football sphere.

Results and Discussions

3.1. Consider the main stages of reforming and creation of a new league model

It follows from the analysis of the clubs by the type of ownership, that in Russia there are only 2 private football teams out of 16. The budget of the main part of teams is formed on the basis of the state funds for 1 season (1 calendar year) depending on the state targets and tasks. It is not possible to plan a long-term development strategy of a club, and is of high risk since there is no warranty that the state fund will be increased. This is proved by the results of fulfilling the considered state programs on sports and football development. Consequently, the upgrade needs to be started from changing the financing structure of leagues and teams. Based on the MLS experience, in the part of financing principle of the league teams, the government sends the budget funds not to individual clubs, but to the league.

The government finances creation of a new league acting according to the following rules:

* The government invests into league formation. League re-branding is arranged to attract more investors.
* The League is the owner of all the clubs. Sponsors investing into the clubs become league shareholders.
* The clubs in the league system are invested only by means of private business.
* For high investment attractiveness of the league, a league development plan is developed for the nearest 5-10 years, with indication of dividends for the league shareholders (team sponsors) by the end of this period.
* In order to enter the league every team shall pay an entry fee to the league budget. This money from the league budget will be equally distributed between all the league teams. It will place the teams into equal economic conditions and ensure a guaranteed minimum budget.
* For entering the league, a team shall comply with the rules for infrastructure stipulated by the league, in particular: it shall have its own modern stadium.
* After the 2018 World Championship, the constructed and launched stadiums shall be transferred by the government to local teams for privileged rent/management, because the biggest part of the team's revenue comes exactly from the stadium. Availability of a modern stadium for every team, and convenient for the fans, will increase the investment attractiveness of all the league clubs.
* To enter the league a team must have a contract with a sponsor for the minimum defined amount and for the period of at least 3-5 years. It will help the teams to plan their long-term development and to plan a sponsor change in advance, which will reduce to minimum the risk of bankruptcy of new league teams.
* The League sells the rights on TV-broadcasting to TV-channels. The sales revenue is shared between the teams.

The closed league consisting of 16 teams with a stable financing scheme. The teams are initially in guaranteed equal conditions. Each of the 16 teams can compete with each other on one level. Every team has a stadium that creates conditions for increasing the number of fans visiting matches and getting additional benefit from the stadium on match days due to ticket sales and services rendered on the stadium. With a bud get base and long-term contracts with sponsors, teams plant heir development for a few years, which provides for an undisturbed development of the league from year to year. The league in its turn increases the total attendance of matches in the country, its budget due to revenue received from TV-broadcasting, annual fees to the league budget from the clubs. When the league breaks even, the government sells the league shares to the business and the project becomes fully private. Thus, the government optimizes its budget expenses and increases the effectiveness of the invested funds.

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3.2. Comparative analysis of American and Russian professional football leagues

Consider the characteristics of the American League:

MLS (Major League Soccer) - is a closed league. The league is the owner of all the clubs, included into its structure and it manages all these clubs. Every club has its own investor, who becomes the league shareholder. In order to ensure financial stability the league distributes all the revenue among the clubs. Every club has its own investor, who becomes the league shareholder and gets a compensation from the league according to the club results in the season (Gostev, 2005).

Teams may enter the league under certain conditions stipulated by the league rules: pay an entry fee; the club shall have a corresponding infrastructure; the stadium shall comply with the league's requirements. Players sign contracts with the league.

TV rights, ownership rights, and the rights on distribution of tickets and symbols belong to the league. All the revenue received from TV streams, advertising contracts and sponsorship agreements is distributed by the league in equal proportions between all the clubs, and the revenue from sales of attributes and tickets stays with the teams. The clubs may get additional revenue by signing contracts with local TV-companies and sponsors (Vaskevich, 2009).

MLS implemented a salary cap with minimum and maximum limits for a season. The clubs have the right to take three players out of the salary cap with the purpose of attracting famous players and League popularization in the USA and outside. Two players can be taken out of the salary cap without paying any fee, and for the third player the club has to pay 150 thousand dollars. The League shares there received money with the clubs that did not take a third player out of the salary cap (Vorobyev & Solntsev, 2014).

The minimum amount of a sponsorship contract is 500 thousand dollars per year, 200 thousand dollars out of it have to be sent to the league. The National Football League of the USA develops quickly due to the strong universal marketing strategy. Equal distribution of the NFL's revenue between the league clubs, equal opportunities of functioning and development for all the teams ensure a possibility for a small team to compete with the clubs having bigger fan audience.

Table1. SWOT-analysis of the Russian Football Premier League

S High-level of support from the government, High-level of interest to football from the side of business and politics, Strong football traditions, that survived from the Soviet period, Total amount of finance of the RFPL corresponds to the level of the leading European countries, High-level results in other Russian football fields (beach football, futsal) Strong foreign players in the leading football clubs, High-level results of the Russian national youth football teams on the international scene.	**W** Imperfect legal framework in the sphere of Russian sports and football, Absence of a football league development and Russian football popularization strategy over the long term, Low-level of availability of up-to-date sports facilities, Low-level of the Russian clubs' revenue, Low–level results of the Russian national team and clubs on the international scene (reduce the interest of investors and fans), Absence of Russian football players in European Leagues, few Russian players playing on a high level, Low-level of physical facilities for preparation of young football players.
O 2018 World Football Championship: Strong interest to the football sphere from the government and investors, Installation of new stadiums; Increase of population interest to football, High level of qualified football players, potential players of the Russian clubs and national football	**T** Risk of low sport performance indicators of the Russian national team on the 2018 World Football Championship. Risk of closing the clubs in case of no finance from the government, Risk of football popularity decrease, Risk of increasing a number of Russian clubs not

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team.	complying with the International rues of UEFA fair play.

As follows from the analysis of the football leagues, the main factors can be highlighted which show that Football league of the USA is mostly close to the Russian football league in terms of its indicators:
The budgets of Russia and the USA are almost the same: USA – 65 million dollars, Russia – 81 million dollars. As a comparison, the league budget of Germany – 360 million dollars, England – 458 million dollars.
Football popularity (interest of population to football) is almost identic. According to the opinion poll among the population of the USA and Russia it was defined that the survey results regarding the football popularity in the country are similar (Figure 1, Figure 2).

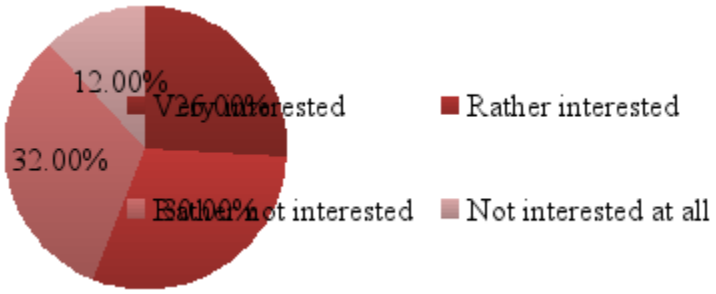

Figure 1. Survey results of Russian respondents

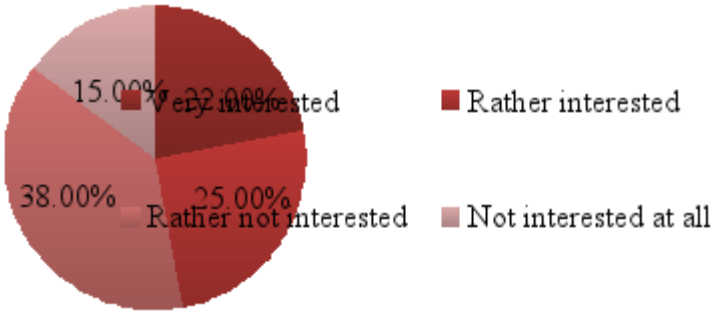

Figure 2. Survey results of USA respondents

The main indicator of football popularity is games attendance. In Russia, the attendance of games is in the average 13 thousand people – 15 thousand people, in the USA - 16 thousand people – 18 thousand people. For reference, the average attendance of games in Germany is 42 thousand people, in England - 36 thousand people.
The main part of budget revenue in developed football leagues is earned by sale of Media rights on TV broadcasting. Comparison of TV-rights distribution schemes in Russia and the USA shows a principle – sales revenue from TV-rights sale is bound to total game results (Figure 3).

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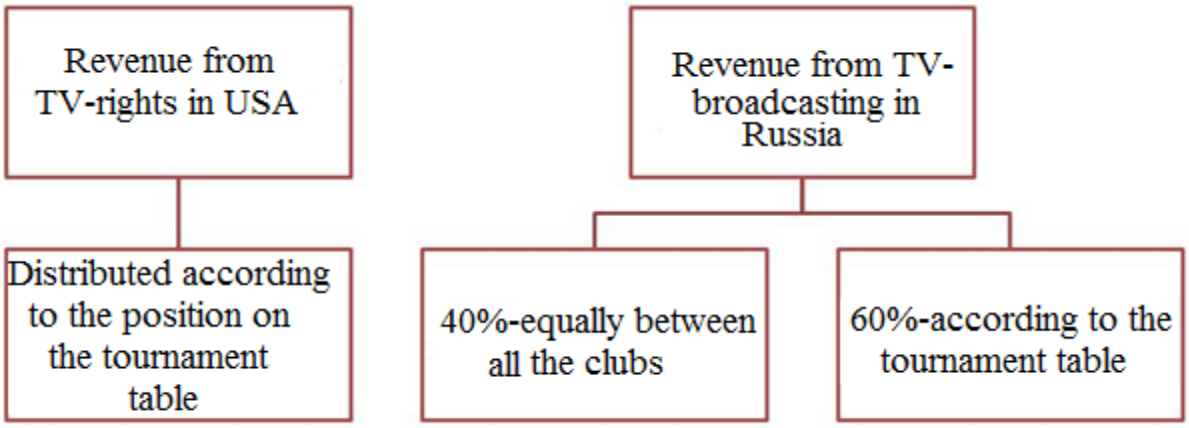

Figure 3. Schemes of TV-rights sales distribution are similar in the USA and Russia

The analysis leads to the conclusion that the professional football league of the USA mostly fits for usage as overseas experience in improvement of the Russian Football Premier League.

3.3. Football league business-model

Comparative analysis of the Russian and international football league models, as well as SWOT-analysis of the Russian football league (table 1) showed that it needs to be improved, and a new business model needs to be created.

Having analyzed the international experience of football league development in the USA, I came to a conclusion that the Russian Football Premier-League (RFPL) needs to be improved. The World Football Championship that will take place in Russia in 2018 is a precondition for improvement of the Russian league. As the international experience shows, the World Championship assumes an intense interest to football of not only the population in Russia, but also interest of foreign fans and specialists to the Russian Football. Twelve ultramodern stadiums will be put into operation in Russia by the World Championship, 2 of them have already been constructed and accept matches. Two modern club stadiums, which will not take part in the World Championship, will be constructed this year. Launch of 14 ultra-modern new sport facilities creates conditions for the upgrade of the Russian Football League.

Conclusion

One of the main directions in social and economic development of the country is the development of physical training and sports. The state policy task in the sphere of sport: popularization of a healthy life style and population involvement into physical training and sports; creation of an international image of Russia as a sport super power (Ilyin, 2000). The direction considered in the study in the sphere of high-performance sport – development of football.

Targets, tasks and functions of the government in the sphere of football are discovered by state programs development. At the analysis of state programs on development of football in Russia, it was concluded that state program shave common tasks and targets, but have different duration and in many aspects do not have ways of achieving assigned tasks and direct binding of tasks and financing sources. At the present, the assigned tasks have not been fulfilled due to under financing by the government.

High-performance sports in the part of Russian football differs from the model generally accepted worldwide. Thestructureoffinancingsourcesofthenationalfootballdiffersfromthe sources in developed countries, it depends on direct and indirect state financing, and the revenue share of the football clubs is quite low.

The football developments strategy provides for the RFU budget increase, which will ensure financing of football teams. Football club earn most no money on their own. The major part of the profit goes to paying off the current expenses. In most cases, sponsors are interested in support of individual football clubs that are not motivated to grow revenue. Budget funds are not enough for development of the

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football clubs not attracting sponsors. As a result, the clubs develop in big cities, all the rest are not able to compete with them. The current management system of professional football clubs in the Russian Federation is not effective and needs to be improved. The World Football Championship will take place in Russia in 2018. In this connection, the government set tasks o popularize football and construct modern sport facilities. At commissioning and reconstruction of the current sport facilities, a question of the management quality remains relevant after commissioning of these facilities.

During the analysis of the international experience, it was concluded that Russia is behind the football powers in terms of ratio of the total population to involvement into football, provision with football fields and other indicators reflecting the level of football development in the Russian Federation. Low football development index in Russia restricts the opportunities of football sphere development. Old infrastructure does not allow the football clubs getting profit by means of selling tickets and services provided in the stadiums.

The main priority at football development in developed countries is the development of football among children and young people, mass football and sport infrastructure. The international experience shows that for achievement of financial and sport results in the football sphere, the government shall participate in league development and settlement of long-term tasks (development of children academies, infrastructure and stadiums) and using business cooperation consider football as a business. Low level of the Russian population involvement into sports if compared to other countries, at high football popularity in Russia in comparison with other sports, needs football popularization among population in order to increase the number of professional players. The level of youth involvement into football is much lower than in the countries with developed football, which creates a great potential for the government to develop the direction of football among children and young people.

TheanalysisoftheinternationalexperienceofthefootballleaguedevelopmentintheUSAin relation to SWOT-analysis of the Russian league led us to a conclusion that the Russian Football Premier-League (RFPL) is characterized by availability of significant problems and needs to be improved.

The 2018 World Football Championship is a precondition for improvement in the Russian league by increasing the interest to football among the Russian population, foreign fans and specialists.

The business-model developed by me assumes creation of a new Russian football league of a closed type consisting of 16 teams with a stable financing scheme. The government invests not into individual clubs, but into creation of a new league acting according to the rules that ensure equal economic conditions for the teams. If the league entry rules are met, every team will have a modern stadium that will create conditions for increasing the number of fans visiting matches and getting additional benefit from the stadium on match days by selling tickets and services rendered on the stadium. The estimated bud get base and long-term contracts with sponsors will ensure the teams with a possibility to plan their development for a few years, which will finally lead to the league development from year to year. The league in its turn will increase the total attendance of matches in the country, its budget due to revenue received from TV-broadcasting, annual fees to the league budget from the clubs.

The business-model assumes that the league will break even and the government will sell the league shares to the business. Thus, the government will optimize its budget expenses and will increase the effectiveness of the funds invested into football by directing them to development of children and youth football, football infrastructure development.

Recommendations

The study materials may be useful for students of vocational and higher educational institutions in the sphere of physical training, coaches in fitness industry, as well as in the system of additional professional education. Acquisition and analysis of data on financing of football clubs in Russia and abroad for the purpose of developing physical training and sports may be useful in preparation of students' academic papers. A number of explicit conclusions and recommendations were defined, which may be useful for development of football infrastructure.

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University Pedagogical System And Its Focus On Destructive Student Behavior Overcoming

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Abstract: A certain part of the students often falls under the negative influence of certain social processes due to life experience and ideological convictions lack. These processes generate the individual's destructive behavior, which requires finding adequate solutions in the university conditions. In this regard, the main attention in this paper is devoted to the substantiation of the theoretical and methodical approach to the development of the university pedagogical system innovative elements, aimed at overcoming the student destructive behavior. The content of research basic concept - "the university pedagogical system" is revealed and rethought, taking into account the specifics of student destructive behavior overcoming; mechanisms for student destructive behavior overcoming in the university pedagogical system are described; based on the results of the study, the structure and content of the pedagogical system innovative elements that are oriented toward correcting the student destructive behavior are justified.

Keywords: pedagogical system, student personality, destructive behavior, value orientations, values.

Introduction

The change in the requirements for student training as the future specialist in modern spheres of labor, accordingly modifies the pedagogical system of higher professional education, determines its transition from canonicity and "knowledge" orientation to the characteristics of openness, nonlinearity and self-organization (Baeva, 2002; Dmitrievsky, 2002; Zaslavskaya, 2000; Kolesnikova, 2012; Kholueva & Mukharlyamova, 2016). In the course of the study, the priority of the established characteristics for the future specialist personality formation who is oriented to the long-term life perspective was proved (Novikov, 2006; Erickson, 2006); who carries out social and professional self-realization and correcs his or her career growth (Vyugina, 2015; Zeer, 2003; Haken, 2005; Khutorskoy, 2001; Shchelkunov, 2010); who possesses a stable immunity to manifestations of various destructive influences and processes (Kuklin & Belyakov, 2003; Karpukhin, 1998; Kislyakov, 2014; Nordkvelle, 2003).

As an imperative task of the pedagogical system established transformations, the tasks of correctional mechanisms designing and implementing for student destructive behavior overcoming are defined in the course of the research. It is proved that the corrective mechanisms for student destructive behavior overcoming are most fully realized in the innovative conditions of the pedagogical system openness, nonlinearity, self-organization oriented towards the achievement of the following goals:

- formation of the individual's readiness for self-organization, self-realization, professional self-determination;
- independence in the development trajectories choice;
- development of collegial, partner relations with teachers and fellow students;
- free self-expression of individuality in interaction: "teacher-student", "student-student", "student-teacher";

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- integration of all entities of the pedagogical process in conditions of self-organization and the risks of the educational environment (Novikov, 2006; Parsons, 1998; Fromm, 2009; Shchenina, 2005; Yasvin, 2000). To substantiate the importance of the theoretical and methodical approach to the development of university pedagogical system innovative elements, the paper reveals the content of the concept *the university pedagogical system*, rethought taking into account the specifics of the student destructive behavior's overcoming; mechanisms are given for student destructive behavior overcoming; based on the study results, the structure and content of the pedagogical system innovative elements (openness, nonlinearity, self-organization), which correct the manifestations of student destructive behavior, are justified. The effectiveness of the structure and content of innovative elements has been proved with the help of "high", "average" and "low" levels of students' readiness to overcome destructive behavior in the university pedagogical system: a constant virtual conflict with oneself, with teachers, the future profession, production; decreased interest in learning, unwillingness to learn, problems with attendance and academic achievement; negative motivation to communicate with teachers, fellow students, representatives of labor collectives; a decline in activity, responsibility, initiative nature and independence, dependence on "bad companies", illegal actions, "dropouts".

Literature Review

It is established that a special role in solving the problem of student destructive behavior overcoming in the university pedagogical system belongs to scientists developing the problem of specialists' clusters development with creative thinking for modern labor markets. This group of researchers also developed technologies for designing student personality models - a future specialist with a high level of intellectual capacity of topical, prognostic, reflexive and strategic nature, providing students with long-term immunity from destructive influences (Vyugina, 2015; Kuklin & Belyakov, 2003; Parsons, 1998; Haken, 2005; Halpern, 2000; Hjell & Ziegler, 1997; Hamel & Prahalad, 2001). The trends in this direction allow us to substantiate the key notions of the student's destructive behavior, to establish the causes of this phenomenon and to develop mechanisms for its correction in the creative orientations of the university pedagogical system to the process of training future specialists. Another group of researchers (Baeva, 2002; Dmitrievsky, 2002; Marchenkova, 2009) focuses on the problem of students' self-alienation in society, the cause of which they allocate the aggressive influence of social networks. Researchers who focus on the problems of an individual's identity (Zeer, 2003: Fromm, 2009; Chuprov, Zubok & Williams, 2003), make informed conclusions that professional identity - is an objective and subjective unity with either a separate representative of the profession or with a professional group and the activities carried out in it, which determines the adoption and implementation of professional norms, roles and statuses. The process, that is inversely proportional to identity, ends with the professional destruction of the personality. Specialists on the problems of student socio-cultural immunity formation in the university educational environment singled out problems of the environment identification with the society sociocultural space, which is methodologically incorrect (Karpukhin, 1998; Kislyakov, 2014; Kolesnikova, 2012). To date, researchers give special attention to the problems of educational process innovative models designing and implementing, as a space that is safe for the future specialist's personality formation (Vyugina, 2015; Kislyakov, 2014; Kholueva, Mukharlyamova, 2016: Shchelkunov, 2010; Erickson, 2006; Yasvin, 2001). In the course of the research it was proved that, despite a rather extensive array of scientific works on the phenomenon of student destructive behavior in the university educational space, most of the research is of a discrete nature that does not touch upon the specifics of the university pedagogical system as a unifying research vector. In connection with this trend, the need for a scientific and methodical justification for correcting the student destructive behavior in the innovative space of the university pedagogical system is still topical.

Results

Modern discourse of the concept "pedagogical system of the university"

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It was established that one of the first in the scientific community in 1967 who substantiated the systematic approach in pedagogy was the Russian scientist F. F. Korolyov (1967), who proved pedagogical reality structure's and functions' systemic nature:
- the personality is pedagogically systemic, since its properties and qualities are interrelated, and actions are an integral manifestation of its characteristics, the interaction of properties and qualities;
- the training team is not just a group of trainees, not every group is an authentic collective;
- the transformation of a trainees group into a training team, achieved by certain efforts of the instructors and the trainees themselves, raises the level of the pedagogical results of the upbringing, education, training and development of each one and the success of the collective as a whole.
In the course of the research, the pedagogical system as a notion and as a definition is regarded as an ordered set of interrelated elements of the pedagogical process (goal, subject, object, content, modes of activity, pedagogical means, organizational forms, results), united by a common goal of functioning and management unity, interrelated with educational environment as a holistic phenomenon.
As a concept - description the pedagogical system is presented as a key category of didactics. It is proved that this tendency is confirmed by the system approach significance in the pedagogical problems successful solution, among which the interaction of the teacher and student determines the course of the educational process oriented to the strategic goal - the formation of the personality of the future specialist with the specified qualities. According to leading experts, this component has a set of elements of the system: goals, the content of education, methods, and means, organizational forms of teaching and educating, instructors (teachers, curators, and tutors), trainees (students). At the same time, the main system-forming element of this pedagogical system is goals (Novikov, 2006). The identified goals have a flexible hierarchy:
- the first level - the social order of society and its various social groups to all educational subsystems for a certain social ideal of the person being formed as a personality, citizen, professional;
- the second level is an educational goal for each type of educational institutions individually, for each curriculum, in which the social order is transformed in terms and categories of pedagogy;
- the third level - pedagogical goals, which are implemented on a daily basis, at each training session.
Realization of the pedagogical system goals is carried out in the course of the pedagogical process, which in turn is conditioned by the education goals and its main elements interaction: the instruction content; teaching, that is, the teacher activity; learning, that is, the student activity; education means. In this sequence, the pedagogical process realizes its system functions as a dynamic interaction of its subjects, aimed at solving educational and upbringing problems (Khutorskoy, 2001).
In the course of the study, the sensitivity of the university pedagogical system to the specific features of the socio-cultural environment structural and functional states was established; it's socially and personally - significant spiritual needs, social and cultural norms and values; conditions for self-realization of intellectual student potential and its reproduction. These trends are reflected in the content of education.
It is proved that thanks to external influences of the socio-cultural environment, the university modern pedagogical system qualitatively changes its internal structure, giving preference to innovative elements:
1) openness - the ability of the system to interact with a large number of subsystems in the form of a joint result: the integration of all ways in mastering information about the openness of the world, the integrity, the interconnectedness of man, nature, society; the appeal to the world outlook meanings of the information received; independent use of various information sources; personality orientation of the learning process; development of a communication culture; the psychological orientation of students to the super-task, which determines the formation of new benchmarks and goals of the pedagogical process; changing the role of the teacher in the learning process - moving to joint, partner, collegial actions with students in new situations;
2) nonlinearity – multivariate nature and unpredictability of the system transition from one state to another. The result of the educational process is always different from the intent of its participants,

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because ever-increasing information flows deprive the pedagogical system of stable equilibrium. In the theoretical sense, this idea is expressed in the multivariate or alternative choice by the trainers and the trainee of education strategies.

In the practical plane of the pedagogical process, nonlinearity means:

- creation conditions in the educational environment for choosing and providing each individual with the opportunities for an individual movement towards success;
- stimulating the independence of choice and making a responsible decision;
- providing alternative and independent choice: individual trajectory of education, the pace of learning, the achievement of educative different levels, the type of educational institution, educational disciplines, teachers, forms and methods of teaching, individual means and techniques, creative assignments, etc.;

3) self-organization presupposes the existence of a non-standard interaction of the trainer with the trainee in the pedagogical system. On the one hand, this interaction is subordinated to the student goals, motives and acting ways on pedagogical requirements. On the other hand, they go beyond these requirements - subjecting of basic relations system to contacts and interaction of the individual with the external environment (peers, parents, the educational process, the labor market, the global space, the Internet space). It has been established that self-organization in such a situation is manifested in the student self-consistent functioning as an entity of learning due to his or her direct and inverse relations with the external environment. It is proved that the external environment is in a state of constant development, possessing such characteristics as dynamism, interdisciplinary nature, informational nature (Vyugina, 2015; Novikov, 2006). The revealed characteristics dominate in the pedagogical system focused on solving the tasks of training a specialist who is professionally mobile, possesses the competencies of self-organization, is capable of adapting to changes in the external environment, and which is endowed with the abilities and knowledge for destructive processes overcoming.

Socio-pedagogical factors of student destructive behavior manifestation

In the course of the study, a set of socio-pedagogical factors was established, which determines the university students' destructive behavior.

Factor 1. The situation of virtual conflict

It is established that the basic nucleus of a student's personality is determined by consciousness open to new meanings of life. At the same time, the orientation of the pedagogical system is alienated from the student essential characteristics (corporeality, consciousness, personality, will) that allow him or her to exist in aggregated realities simultaneously (Asadullina, 2009). In the university pedagogical process to date, two kinds of realities are transposed: corporeality and consciousness, and the student personality realities are not involved and are also replaced by the will of the teacher. These unrealized realities create a student constant virtual (internal) conflict with the student himself, with the teacher, with the future profession, with the society, with the production, etc. It is established that the consequence of the conflict are learning problems: a decrease in motivation and interest in learning, a drop in activity, responsibility, initiative and independence. Further, the conflict conditioned by the will reality manifests itself at the level of the personality reality and consciousness (unwillingness to learn, problems with attendance and academic achievement, dependence on "bad companies", illegal actions, "dropouts"). The source of a virtual conflict emergence is, first of all, the contradiction between the totality of the student realities already formed (taking into account age norms) and the level of requirements by the side of university teachers, the pedagogical process. In the course of the study, the alienation of the pedagogical system from students has been proved: in reality, students have no idea about their curriculum, do not participate in the discussion of curricula, elective courses, practices, and do not participate in the selection of individual trajectories of instruction. The duty of the students is to orient to the schedule, have plans for seminars, carry them out, prepare for and pass tests and exams. All this already from the first course puts the students in a situation of virtual conflict with the standards of the pedagogical system requirements and their own personality realities and will.

Factor 2. Contradictions of the individual's self-assertion process in the profession.

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It is established that personally significant professional relations with the labor collective and the society, especially the coincidence of the professional roles and duties performed by the individual with his or her own goals, backed by the social need in them, constitute the fundamental values of the personality. In addition, they form the basis of the subject's self-affirmation (Parsons, 1998). During the research it was revealed that the interaction of professional interests of the individual and society under modern conditions is undergoing serious changes. First of all, these are the processes of the discrepancy between the strategies for students training in the university pedagogical system and the labor market needs in specialists of a new generation that adapt to the performing functions in complex technological processes. The existing stereotype of institutions and enterprises attitude to specialists with traditional values of professional training and deep fundamental knowledge mirrored the student destructive manifestations: 50% of students participating in monitoring only occasionally attend classes; about 15% steadily ignore them. Their behavior is explained by these groups of students as follows: "Nobody needs competent specialists. Therefore, there is no sense in "straining" in study". In such a situation, the fact that 64% of students are oriented to the attainability of personal plans in designing career growth seems to be unrealistic. Only 10% express concerns about the possibility of their implementation.

Factor 3. Personality of the specialist is hired goods

It is proved that in the real life activity of labor organizations the personality of a specialist is used as one of the resources providing the production process. "A person subject to his alienated needs is no longer a person in the spiritual or in the physical sense. It's just amateur and self-conscious goods" (Fromm, 2009). In the new conditions of the economy postindustrial development, the main role is played not by materialized labor, but by the quantity of intellect embedded in it. The peculiarity of this universal approach is that the intellectual capacity of the produced product is determined by the number of patents, know - how, research, developments, innovations, knowledge of the specialist and the specialist himself as a resource used in this production. All this in students' representations is not reducible to the notion specialist and alienates them from the future profession.

Factor 4. Mass media

They are turned into a powerful and dominant means of destroying the university student value orientations. Today they have transformed not only into a factory of stars and dream, but also in the creators of new myths, carriers of not a social, but virtual reality in its illusory form. Through the media, it is possible to broadcast for personality not only the necessary knowledge of the environment, but also purposefully form emotional and behavioral stereotypes, orientations, templates. A modern student is formed and lives in the mega-information space, which creates a fertile ground for influencing his or her value system. Mass media, introducing opportunistic information into the minds of young people, distort the actual problems of concern for students. An example of this trend is the rating of answers to the question What are the most urgent problems for students today?: Drug addiction - 80%, alcoholism - about 70%, employment - about 47%, education - 43%. Significantly inferior to them are such problems as the inability to become well-off - about 31%, the lack of meaning of life - about 25%, the humiliation of citizens' dignity from outside opponents - about 25%, legal insecurity - about 15%. One of the mechanisms of media impact are mythologization and stereotyping, which comprehensively influence all levels of mass consciousness - emotional, behavioral and value orientation, the sphere of the conscious and subconscious. An example is the myth of the great American dream, aggressively introduced into the consciousness of young people on the whole planet.

Factor 5. Social networks

They occur in 1999-2001 years in the US, as a new total instrument for constructing a world of reality. In the modern media stream, the textual basis actualizes various models of the world, the knowledge of the audience by the personality and accumulates their experience. It is proved by all the preceding and present experience of mankind that the dynamic life world is not only the surrounding subject world, but also the psychic and spiritual world of man (knowledge, values, orientations, norms, ideals), all that in aggregate forms the immediate reality of individual human life, which is created and recreated every day

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by every person. In digital media, there is a clear connection between their audiovisual text structures and the social activity of information consumers, which confirms the dynamics of expanding the boundaries of the living space at the expense of the media. Today, the hidden impact of digital media on the consciousness of the individual is the invisible technology of life management that allows integrating media into the structure of social interactions and communications. In fact, the real world of modern society person is formed and functions in the mega-information space, since the main function of media texts is to compile stories of everyday life, to make dialogues of heroes with real or hypothetical interlocutors. In this regard, a really difficult question arises: how free is the choice of a student personality who is under the constant influence of the media. It is proved that students, basing on their own unfulfilled experience, not a clear idea and understanding of life values, actively use their right to freedom of life priorities choice which aggressively introduced by social networks

Factor 6. Clustering of labor

The transformation of large corporations into creative post-industrial ones takes place through clustering, that is, the creation on their basis of creative centers and structures of transnational leaders among existing corporations, whose role will be strengthened by reducing the role of traditional structures. Clusters of creativity grow into structures of technological processes organization and management. As for the experts- the direct executors of the production process, they are used as a technological resource that serves certain conveyor lines and is responsible for its own part of the work. In these conditions it is difficult to imagine the reality of using skills to work in a team of leaders, declared as the core idea of a creative cluster. A trained, highly educated specialist, thus, is deprived of the opportunity to realize the integrity and creativity of activity process

Mechanisms to overcome student destructive behavior in university pedagogical system

In the course of the study, mechanisms of external and internal nature were established to overcome the student destructive behavior.

1. External mechanisms - the innovative elements of the pedagogical system.

Openness. As a mechanism to overcome the student destructive behavior, the openness of the system is effectively used in the implementation of the poly-variativ approaches to updating the educational material, taking into account the logic and structure of the learning process; in correcting the motives for teaching students; in involving them in the design of curricula and programs; development of projects of independent and research work; in clarifying the knowledge criteria and assessing; in harmonization of the psychological climate in the training group.

Nonlinearity - from the standpoint of overcoming the student destructive behavior is determined by multi-variativ, alternative and poly-functional nature. The result is a transition to a single content, selected from various options, cooperative interaction between subjects of the pedagogical system. Cooperative interaction, as a complex nonlinear system, is conditioned by subjective factors - peculiarities of sensory, emotional perception and behavior of teachers and students. Violation of this perception boundary modifies the behavior of the student. This method is vividly illustrated by the method of problem training: a new idea is born in the situation of a problem situation, when the learner finds himself in a situation of doubt, choosing under a high motivational background the resolution of the problem situation. It is proved that in this process, illumination, insight, new knowledge is generated (Novikov, 2006; Halpern, 2000; Khutorskoy, 2001).

Self-organization. As a mechanism for overcoming destructive behavior occurs in the process of three processes interaction: spontaneous generation of new elements of the system; homeostasis, through which the system maintains a certain level of organization with changes in the external environment; perfection and self-development of a system capable of accumulating and using past experience. It is established that the student personality in the conditions of openness, nonlinearity and self-organization of the pedagogical system should be considered as a self-organizing, dynamically developing system capable of reflection and self-learning. Self-organization in this case is manifested in the self-consistent functioning of the student as a subject of training, through direct and inverse relations with the external

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environment. The external environment is the environment of learning, which is in constant self-development and self-organization.

2. Internal mechanisms - the pedagogical process aimed at optimal interaction of the pedagogical system basic elements in the innovative conditions of openness, nonlinearity and self-organization. Priority elements of the pedagogical process that are important for overcoming the student destructive behavior are grounded in the research: the level of knowledge, skills, competences of teachers and students, the development of intellectual potential, personality qualities, cognitive needs, internal motives of activity, activity content, flexibility in perception of information, natural preferences, propensities and abilities, etc.

It is established that the use of innovative elements of openness, nonlinearity and self-organization in the university pedagogical process makes it possible to solve the task of training a specialist- who is professionally mobile, capable of adapting to the conditions of the external environment, endowed with the ability to purposefully search for decision-making and self-organization. It is determined that at the intersection points (the pedagogical process) of the tasks of training students with the declared qualities and the destructive behavior manifested by them, alternative conditions for correcting the contradictions of the system and student orientations arise, and for the teacher - the key element of the pedagogical process, favorable conditions for aligning with students the educational process paths development, the mechanisms implementation to overcome destructive behavior and to form students' readiness to overcome the set destructions (see. Table. 1).

Table 1. Dynamics of students' readiness to overcome destructive behavior in the university pedagogical system (a five-point scale of assessments is used).

Levels of students' readiness to overcome destructive behavior	Criteria of student destructive behavior in the pedagogical system							
	A constant virtual (internal) conflict with oneself, with teachers, the future profession, the society, the production		Decreased interest in learning, unwillingness to learn, problems with attendance, with academic achievement		Negative motivation to communicate with teachers fellow students, representatives of work collectives		The fall of activity, responsibility, initiative and independence, dependence on "bad companies", illegal actions, "drop-out"	
	before the experiment	After the experiment	before the experiment	After the experiment	before the experiment	After the experiment	before the experiment	After the experiment
High	2,0	4,5	1,5	4,0	2,5	4,8	2,0	4,8
Average	1,5	3,5	1,0	3,0	1,5	3,0	1,5	3,0
Low	0,5	1,5	0,5	1,5	1,0	2,5	1,0	2,5

The experimental data presented in Table 1 confirm the effectiveness of using innovative elements of openness, nonlinearity and self-organization in the university pedagogical system. It is proved that these elements allow to reduce the level of destructive behavior, confirmed by the criteria of students readiness for their overcoming: 1) a permanent virtual conflict with oneself, with teachers, the future profession, the society, the production ("before" the experiment, students' scores range from 0.5 to 1.0 points, "after" the experiment from 2.5 to 4, 5 points); 2) decreased interest in learning, reluctance to learn, problems with attendance and academic achievement ("before" the experiment the evaluation of students vary from 0.5 to 1.5 points, "after" the experiment from 1.5 to 4.0 points; 3) negative motivation to communicate with teachers, fellow students, representatives of work collectives ("before" the experiment the evaluation of students vary from 1.0 to 2.5 points, "after" the experiment from 2.5 to 4.8 points);

4) the decline in activity, responsibility, initiative and independence, dependence on "bad companies", illegal actions, "drop-out" ("before" the experiment the assessment of students vary from 1.0 to 2.0 points, "after" the experiment from 2.5 to 4 , 8 points).

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Conclusion

The conducted research confirms the theoretical and practical significance of the research as an actual direction in the student training - future specialists, in demand by the mobile developing labor market. Based on the results of the research, in this paper, theoretical and methodical approaches to the development of mechanisms to overcome the student destructive behavior, determined by openness, nonlinearity, self-organization of the university pedagogical system are established. To substantiate the theoretical and methodical approach significance to the development of the pedagogical system innovative elements, the paper reveals the content of university pedagogical system concept, rethought taking into account the specifics of overcoming the student destructive behavior; the mechanisms for overcoming the student destructive behavior are defined. Based on the results of the study, the structure and content of the pedagogical system innovative elements (openness, nonlinearity, self-organization), which correct the process of overcoming the student destructive behavior are grounded. The effectiveness of innovative elements structure and content has been proved with the help of "high", "average" and "low" levels of students' readiness to overcome destructive behavior in the university pedagogical system: a constant virtual conflict with oneself, with teachers, the future profession, production; decreased interest in learning, unwillingness to learn, problems with attendance and academic achievement; negative motivation to communicate with teachers, fellow students, representatives of labor collectives; a decline in activity, responsibility, initiative and independence, dependence on "bad companies", illegal actions, "dropouts".

This problem as a research direction does not exhaust itself with the solution of the studied aspects. The substantiation of the theoretical and methodical approach to the models projecting for digital technologies cooperation with the university educational process and the construction of interaction between these structures is of particular interest to future researchers dealing with the above considered problem.

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Maxims Of Dialogic Interaction In The Effective Negotiation Practice

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Abstract

This article studies the types of dialogic interaction in order to achieve the effective negotiation processes. The authors have identified three main types of dialogic interactions. Internal dialogue is a form of self-actualization, and reflection by overcoming the contradictions between the various aspects of the "self" in the same person. Interpersonal dialogue aimed at self-identification through articulated positions of other participants. Intercultural dialogue is a form of interaction of meanings in those areas of cultural space, which can be interpreted by different culture bearers. All selected types of dialogic interactions take place in the argumentation process and provide consistent character: mutual changes in the conversation participants in a particular semantic field based on the principle of equal value recognition of the Self and the Other that allows one to define effective tolerance boundaries. There are three ways of changes, which are simultaneously the functions of dialogic interaction. The inner image of personality is formed by self-determination through the meanings derived from interactions. Realization of the meanings is associated with the transmission of the significant cultural and historical values in the personal experience and requires a specially organized activity. Creation of the meanings in the field of dialogic interaction, which will be accepted by a subject, assumes the possible seeing of reality as a set of conditions for the construction of their own life path. Determination of the invariant content and functional dialogic interaction is the basis for improved efficiency of the negotiation practice since it allows one to select maxims of dialogical interaction for those who enter into the negotiation process: the sympathy maxim, the generosity maxim, the trust maxim, the approval maxim, the respect maxim, the tact maxim, and the consent maxim.

Keywords: philosophy, dialogue, argumentation, negotiation process, self-determination.

Introduction

The authors of this article are involved in solving the problem of improving the efficiency of negotiation through the analysis of dialogic interaction, which takes place in the argument process, as well as the creation of a typology of types of this interaction, and the analysis of its functionality.

The issues of dialogue have been actively studied and they continue to be at issue in various fields of modern humanitarian knowledge – in philosophy, psychology, linguistics and cultural sciences.

According to the authors, the following concepts are of especial significance. In the early 20th century, philosophy of dialogue or philosophy of meeting grew out of the protest against the subject and object

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logic of thinking of modern philosophy. F. Rosenzweig, M. Buber and E. Levinas pointed out that the further development of philosophy is possible within a new logic emanating from the principle that the man's relation to the world is defined by his/her relationship to the Other. Representatives of existential philosophy considered the problem of difficulty or even impossibility of conducting an original dialogue (Jaspers, 2000; Sartre, 1988).

H.G. Gadamer (1988) and P. Ricoeur (1995) represented the hermeneutic tradition of dialogue research that defines understanding as a way of the human existence in their research studies. The works of constructivist theorists are closely related to the hermeneutical research studies (Ulanovskiy, 2009). M.M. Bakhtin (1979) formulated a dialogical approach to humanitarian knowledge. L.M. Batkin (1978), S.S. Averintsev (1988), J.M. Lotman (1992) considered the general principles and characteristics of dialogue in the development of culture. V.S. Bibler (1991) and M.S. Kagan (1998) reflect culturological aspects of dialogue in their works. L.S Vygotsky (1986), G.M. Kuchinskiy (1998), V. Frankl (1990) developed the problem of the internal dialogue formation in their works. In social psychology, H.J.M. Hermans (2001) created the Dialogical self-concept that helped to develop the original research method the Personal Positioning Repertoire. C. Perelman (1963), G. Johnson (1985), D. Walton (1991), A.P. Alekseev (2006), G.I. Ruzavin (1997) concerned the phenomenon of dialogue in the context of the argumentation theory.

Since 70ies of the 20th century, in addition to the traditions of formal logic, C. Hamblin (1971), D. Walton & J. Woods (1978), D. Mackenzie (1979), E. Krabbe (1995) expanded the research of the conceptual principles of the dialogic argumentation system, where argumentation was considered as a type of dialogue, where a person or an artificial agent aims to resolve a conflict of opinions by verbal means. Rules for conducting dialogue and criteria for its quality became a part of this theory. Researchers in the field of artificial intelligence also took interest in the dialogic aspect of argumentation with the main focus on the connection between formal and logic structures and formal and dialogical ones (Prakken, 2005, 2008, 2011). F. van Eemeren & R. Grootendorst (2004) developed a pragma-dialectical theory of argumentation.

E. Weigand (2006) proposed a model of argumentation as a mixed game that takes place according to the constitutive, regulative and executive principles; and is based on the integration of parameters such as rationality, causality, persuasion and emotions. In this approach, one can see a correlation with the maxims of dialogic interaction distinguished by the authors of the present article.

However, these studies of dialogue did not consider the problem of the methodological effectiveness of dialogic interaction in the processes of argumentation. Nowadays, addressing to the methodology of negotiation practice is of current interest, because this topic is significantly expanding its boundaries. Firstly, the reality of the beginning of the third millennium shows new conflict aspects of the joint co-existence of cultures concerning the consciousness and the existence of the individual. Secondly, dialogue is the most important condition for individual self-determination. Besides the traditional inclusion of autonomous individual subjects into the negotiation processes, the variants for negotiating Self with own variations and the negotiating dynamics of the various ethnic and cultural streams should be considered. The importance of dialogic practices in modern education is increasing (Nazarova & Ishmetyeva, 2016). Moreover, it is very important to distinguish the existence of genuine dialogue, which is the unity of content and the form of implementation of genuine dialogic relations, and the simulacrum dialogue that keeps only the form and performs only an informative function. In negotiation processes, the latter manifests itself in the dialectic of truth and lies.

Methodological Framework

We do not intend to analyse the possible types of dialogic interactions; in our opinion, it is more important to focus on the essential characteristics of dialogue as one of the basic modi of human existence through a comparative analysis of the main types of this kind of relationships. Consideration of dialogic interaction as an argumentative system made it possible to make the functional interrelations of its participants, understanding of which directly raises the effectiveness of negotiations the subject of the research.

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Conceptual foundations of the theory of dialogue

The conceptual ideas of O. Rosenstock-Huessy, M. Buber and M. Bakhtin are the theoretical foundations for clarifying the functionality of dialogic interaction in the effective practice of negotiations. O. Rosenstock-Huessy (1981) proves 'the grammar of social agreement', according to which the human ability to know the truth is embodied in four speech orientations: imperative, subjective, narrative and objective. They are equal and interrelated in the life of a man and society as a whole, but in chronological order. The life path of any human being begins with an incentive, imperative speech orientation. A parent, a teacher, and other authoritative people turn the imperatives to him/her, in the field of which convictions, ideals, principles are formed. The human Self is born in response to the appeal of 'the external world', since the imperative speech orients us in 'the outer space'. The subjective speech turns a person to himself/herself orienting him/her in 'the inner space' of his/her Self and forming the individual self-consciousness. The person proves his/her involvement in the human world through the act that results in the narrative form of speech 'we', when a person responses not to himself/herself but to the world of other people. The narrative speech looks us back on the experience of the previous generations. The objective, analytical speech is a generalising and final form in relation to the joint experience, by means of which we obtain an evaluation from the outside where we are represented in the third person – 'he', 'she', and 'they'. Thus, there is a transition to a new phase of personality development. Any act or any issue can be understood in the measurement of the imperative that gives a rise to the event; in the measurement of the interiorisation of cognition in the subjectivity of the personal 'Self'; in the measurement of the institutionalisation of an act; and, finally, in the measurement of relative completeness of this phenomenon as a part of reality. All this is the foundation for a real negotiation process. Hence, the effectiveness of the negotiation process directly depends on the imperative Self of its subjects. Concerning the communicative interaction of cultures, the imperative Self is composed of the traditional taboos.

M. Buber (1993) concretises the role of dialogue in the argumentation processes through the analysis of two approaches to being and to the world. From the point of view of a functional or orienting approach, a person is only concerned with the use of things, wherefore he/she places them into one or another space and time, into one or other cause-effect relationships and is obeyed to the 'I-It' concept. The approach that Buber calls actualising, meeting, personal, dialogical is based on the appealing to everything as to You. The subject as if turns the object into the individual; the object and the subject are interdependent. The 'I-Thou' relationship is mutual in contrast to the 'I-It' relationship, where only the subject is active. For Buber dialogue is the experience of recognizing the Other, who is 'endowed with a voice', carried out 'in the sphere of between', in a state of a relationship that can be pointed to, but cannot be fully understood by being outside 'the meeting' where this state manifests itself. The Other can only be addressed to, he is the goal. This allows the authors to conclude that there is an invariant of dialogic interaction, which, in particular, manifests itself in the principle of recognising the equal importance of the I and the Other.

Proof of this should be sought in the concept of M.M. Bakhtin (1979). Justifying the dialogic approach to humanitarian knowledge, Bakhtin asserts that the knowledge of things and the knowledge of personality are limits: 'the pure dead thing', revealed by a one-sided act of the knowing one, can be only an object of practical interest. The second limit is 'dialogue, questioning, prayer'. Here the knowing one asks the question to the known, and knowledge is directed at the individual. Accuracy in the humanities is the overcoming of the extraneity of a stranger without converting it into one's own.

The process of the endless dialogue of the human consciousness and society takes place in the following way. Out-of-text influences in the early stages of human development are clothed in words (or other signs) emanating from others. These 'alien words' are dialogically processed into "their own-alien", and then into their own words bearing a creative nature. Consciousness is monologised and then enters into a new dialogue with new external alien voices.

In the philosophy of dialogue, M. Bakhtin comes to the idea of social and artistic polyphony. This musical term means polyphony, in which the independent melodic elaboration of all voices forms their integral

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harmonic interaction. Bakhtin's polyphony is what forms the unity of dialogic relations both in life itself and in the sphere of various types of consciousness as polyphonic thinking. From the Bakhtin's point of view, the method of interaction of consciousnesses itself is dialogue. Unlike S.L. Frank (2000), for whom Self is born out of confrontation with You, Bakhtin emphasises that Self realises itself and becomes itself only revealing Self to the Other and with the help of the Other.

Thus, the effectiveness of dialogic interaction in negotiation processes depends directly on the following of the tact maxim (observance of the Other's interest) and the consent maxim.

A Typology of dialogic interactions

Since a dialogue in the philosophical tradition is widely understood, the authors of this article consider it necessary to introduce the term 'dialogic interaction' reflecting the essential properties of dialogism, which is understood as the fundamental principle of human being and thinking. To identify a qualitative nature of dialogic interactions it is possible to classify them as follows.

The inner dialogue is the clarification of the relationships between different aspects of the 'Self' of the same person corresponding, for instance, to two time stages of development, situations or the necessity to make choices and make decisions. In this case, a contradiction arises, and dialogue is one of the means of its overcoming in the negotiating process with oneself. To the extent that a person thinks, he/she thinks in a dialogic way, because he/she turns to himself/herself, argues with himself/herself, reflects. Dialogue acts a required condition for the possibility of rational thinking as such, since the idea of rationality is inseparable from the idea of the need for proof, and the proof supposes two sides. In order to know yourself a person, first of all, must create and find in himself/herself what he/she will later perceive. Thus, if Self is the primary givenness then the personality is a qualitative achievement. For instance, N.A. Berdyaev writes an autobiography, and thereby creates a personality that can be explored (Berdyaev 1990). In such an inner dialogue, the subject 'bifurcates', distances himself/herself from himself//herself, places himself/herself at the point at which the distinction between the subject and the object is eliminated and, thus, opens the possibility to overcome the boundaries of the own subjectivity. The foundation for the dialogue in this case is the ideal of self-identification based on the processes of self-knowledge. The effectiveness of the negotiations of Self with one's own variations depends on the following of the trust maxim to the Other one and on the ability to hear the Other things.

A special way of existence of the theoretical mind is the dialogue of various logics. V.S. Bibler reveals the process of theoretical creativity as 'dialogics', as an inextinguishable 'internal dispute' in the scientist's consciousness between the logics of different sciences, between the logic of scientific theory and the logic of philosophy, between practical, theoretical and aesthetic reason. The dispute of the various logics of being, reflected in consciousness, is a logical form of creative thinking (Bibler 1991). This feature of dialogic interaction demonstrates the dependence of the effectiveness of internal negotiations on the performance of the maxim of respect for the position of the Other one.

The dialogue between individuals extends the sphere of maxims of negotiating efficiency. This variant of the dialogue is also aimed at self-identification of the individual and this process can proceed quicker due to the articulated position of the Other one, a view from the outside.

D. Walton analyses a persuasion dialogue where the argumentation is aimed at encouragement of the fair and effective resolution for the conflict of opinions (Walton, 2016). Such a dialogue ends with a winning of the initiator if the opponent recognises his/her claim or with the opponent's winning if the initiator passes to the opponent's side. However, in this variant, the dialogue is identified with a dispute where the functional interaction of social agents relating to each other as to objects is realized. A genuine dialogue supposes the interaction of qualitatively incongruous subjects, each of which has not only an independent position, but also the ability to the reflection and self-criticism. The maxims of sympathy (benevolence to the Other one) and magnanimity (respect for the time of the Other one) are formed. In the negotiation process, the subject follows them not because he/she wants to receive something from the Other one, but from the desire to understand, to experience the otherness, thereby revealing their own uniqueness. This interaction results in a choice of the future Self. The effectiveness of negotiations

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depends on combining the efforts of meanings, which is not reducible to formal and logical schemes. After all, all the wealth of 'Self' can be manifested only through the relationships with the Other one; and if there is no Other one then self-expression is not possible.

Intercultural dialogue in the diversity of its types is based on the analysis of the ultimate foundations of cultures; the interaction of meanings is the required moment in those non-overlapping parts of the cultural space that require their interpretation from another culture (Zhilina, 2009). The formation of a consistent system of values results from the dialogue of cultures. The practice of negotiations here is of an extremely general nature. The effectiveness criterion is the realisation of the approval maxim prohibiting the destructive criticism of the Other one. In this way, the boundaries are distinguished of effective tolerance that differs from indifferent encouragement of permissiveness and total denial of one's own importance for the benefit of the Other one.

In any variant, argumentation becomes a representative way of the realization of the dialogic interaction. Unlike the 'monologism' of the evidence, according to C. Perelman (1970), argumentation suggests a 'meeting of minds' based on goodwill where the figure of the addressee of argumentation acquires an independent meaning (Perelman, 1970). The feedback is endeictic demonstrated: the effectiveness of argumentation depends on the performance of the maxims that are formed in the dialogic interaction.

Qualitative specificity of maxims of dialogic interaction

The abovementioned typology of types of dialogic interaction allows us to distinguish the following essential characteristics of maxims, the performance of which directly affects the effectiveness of the negotiation processes.

Firstly, the dialogical attitude toward the possible 'answer' supposes the right of the Other one to his/her own value vision, that is to the respect maxim to the position of the Other one. Secondly, a dialogue includes both a contradiction and a certain measure of unity based on the agreement maxim. Thirdly, a dialogue is a non-violent way to resolve contradictions that is explained by the realisation of the benevolence maxim. Fourthly, due to a dialogic interaction, an attempt is made to be different and to realise being in becoming. Fifthly, the implementation of genuine dialogue is nothing more than an argumentative process.

If the Other one in the dialogue is not only another person in its concreteness but also the integrity of the culture that is synthesised in him/her then the participants of dialogic interaction open up new ontological opportunities.

To continue the Bakhtin's analogy concerning the social and artistic polyphony, one can assume that dialogic interaction is a difficult counterpoint of equally significant voices in which a new harmony is born. The polyphonic sound can contain the leading and accompanying voices, but the integral harmonic interaction is formed by the independent melodic development of each voice in the counterpoint as one of the types of polyphony. That is why argumentation as a method of dialogue is not the subject of formal logic. Judgments about the values that play a crucial role in creating the foundations for the negotiation process cannot be reduced to evidence or empirical generalisations; they are not judgments about facts, they do not have a true characteristic. The value is 'logically arbitrary', but it is materialised only when the generosity maxim, the respect maximum to the position of the Other one, the tact maxim and the consent maxim are actualised.

The essence of dialogic interaction in any option of its implementation appears in the fact that the special semantic 'sphere in between' is created; at that the interaction is not so much mediated by this sphere as detects it. New characteristics and meanings arise in this sphere that makes dialogic interaction a fundamental way of human being.

Functionality of dialogic interaction

The interaction in the dialogue process is carried out through the following important functions for its participants: self-determination, understanding of meanings and the creation of meanings.

Self-determination of the person in this case is becoming himself/herself. The vision of oneself as a problem assumes, firstly, the self-referral that is isolating oneself from the eventfulness of life that can

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reveal the problematic; and, secondly, the statement of the question: "What does it mean for me to be myself?" This vision gives a person himself/herself as a problem. However, only the Other one can initiate what Foucault defines as 'taking care of oneself' (Foucault 1991); and this is not necessarily a particular person, but also a text and a historical event. The functionality of the Other one is due to the fact that a person is not able to start a change on his/her own, from himself/herself. The Other one cannot change it either, but he/she 'organizes the situation', sets the direction of activity, creates the conditions under which the subject becomes active and works on oneself. This role of the Other one manifests itself brighter in the negotiation process when the efforts of the participants of a dialogue are aimed at the convincing the opponent in the appropriateness of their arguments and their point of view.

To understand another, to experience with him/her his/her thought, 'to get into the skin of another' means to disintegrate one's own Self ego with what it was identified with, to lose that stable Self, which was before the experience of dialogue and find it in anew as an opportunity of another. In the process of becoming, a qualitatively different Self arises who as an object of care conceals the identity of the person who takes care of and the one who is taken care of, the subject and the object of activity. The work on oneself, where Self-expresses care, consists of awareness and understanding.

M. Foucault (1991) wrote that 'self-realization is the final aim of life for every man, but a rare form of existence for a few'. Self-determination is the first step toward this aim and the one who has chosen self-realization as a form of his/her existence will inevitably be involved in dialogic interaction forming an internal image of his/her personality through the values derived from interactions. Thus, a genuine dialogue leads to the gaining of identity, because the various forces 'raise each other into the self-assertion of their essences' in it (Heidegger 1993).

The second function of dialogic interaction is the understanding of meanings. First of all, it is connected with transferring universally valid values from the cultural and historical context into the individual experience. The experience of history and culture is embodied in the phenomena of social consciousness, in diverse symbolism and mythology, in works of art and texts. In the process of interaction with them, a person receives a new personal experience, certain states, and qualities that could not have appeared without this interaction. Through these phenomena, we reconstruct the real meaning of our sensations and states. However, the appropriation of cultural and historical experience requires conscious efforts since the elements of this experience cannot simply be appropriated; they can only be rediscovered for themselves, and an extremely personal meeting with them should be held.

The only possible way to assimilate cultural values is the mechanism of a 'personal meeting,' which is not resulted in impersonal cognition: individual cognition is also an attitude. Until such a meeting, dialogue with the 'text', which is understood as an integral semiotic and symbolic structure, does not take place; the meanings contained in it will not become the elements of the personal sphere. M.K. Mamardashvili (1995) calls this necessity every time to reconstruct what is already known anew the law of continuous creation of the world.

It is important that this new experience can be understood and comprehended by the subject. The traditional, explaining type of 'reading' of a new experience can reduce it only to the known ideas; and the subject will replace it with the text of the interpretation with complete uselessness for itself. The approach of the authors of this article is correlated with another way of reading, another type of understanding - the one that realises a 'phenomenological' orientation that is an indication of a real experience of reading and perception (Gadamer, 1991). In this case, an interpretation enables 'the text to speak itself'.

The adoption and comprehension of a new experience when implementing negotiation actions is possible based on sincere interest in the position of the opponent. If the goal of the negotiators is only to prove their own rightness, then the result is a sophistic victory similar to sports records where only the result is important in itself whatever the truth.

The third function of dialogic interaction is the generation of meanings. Through the expansion of experience, the subject not only reveals the hidden but the existing meaning of the text (in the broad

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interpretation of this term), the actions, the opponent's points of view, but builds up activities to create such a meaning that he/she will accept. Such an activity opens the possibility for the subject to see a reality as a set of conditions for internal search, for building his/her own life path.

G. Johnson (1980) is convinced that a person with an open mind is characterised by internal tension of a special kind. On the one hand, such a person wants to save himself/herself, his/her 'Self'; on the other hand, he/she must expose himself/herself to the risk of change as a result of argumentation. Such tension is a characteristic and necessary feature of human being connected with the need to overcome the boundaries of one's own experience.

Using S. Toulmin's term 'argument fields' one can argue that the functions of dialogic interaction described above cannot be realised with complete overlap or complete mismatch of argument fields of dialogue participants.

The partial coincidence of the argument fields of the dialogue participants, which is represented the 'sphere in between' is a necessary condition for the realisation of the functions of dialogic interaction. The images are born within the boundaries of this sphere with which the subjects also enter into dialogic relations. Thus, the subject forms individual semantic structures in the dialogic interaction; that is the central, vital milestones on the way of the deployment of human being.

The functions of dialogic interaction can be implemented in any form, but only the abidance of maxims, above all the respect maxim for the position of the Other one and the maxim of trust in the Other one, makes the genuine dialogue a reality.

Conclusion

Any negotiation process necessarily includes a dialogic interaction; accordingly, the effectiveness of negotiations depends on the invariant content of the dialogue. As an invariant of dialogic interaction, we emphasised the principle of recognising the equal importance of the Self and the Other one that allows one to determine the boundaries of the effective tolerance that differs from the indifferent resolution of permissiveness and the complete abandonment of one's own importance.

We developed the project of the typology of dialogic interactions and determined the main maxims that unfold this principle in the argumentation. This is the sympathy maxim for the benevolence of the Other one, the generosity maxim, the approval maxim as the prohibition of the destructive criticism of the Other one, the respect maxim to the position of the Other one, the maxim of trust to the Other one, the tact maximum as the observance of the Other's interest and the consent maxim. The practical adherence to the maxims in the argumentation process of negotiation results in substantial increase in its effectiveness. These maxims are universal criteria for all forms of negotiations: from the subject form to the dialogue of cultures and they allow one to realise such essential functions of dialogic interaction as self-determination, understanding of meanings, and creation of meanings of human being.

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Reproduction Of Student Everyday Culture Values

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Abstract: Everyday life culture, reproducing a certain values system, creates conditions for individual's self-identification and is the basis of its spiritual development. Therefore, the importance of everyday culture deep structures and values studying and their impact on the modern student personality development under the social and humanitarian knowledge theory and practice are justified as a priority area of research. The paper reveals the everyday culture essence and semantic content, determined by the changes' rapidity and its values polymorphism in the interdisciplinary context of the learning process; values are established - the dominants of students' everyday life culture, reproduced in the university educational process; based on the study results, the structure and content of the frame approach in the educational process interdisciplinary context, oriented on the reproduction of student every day culture values is justified and its practical importance is proved.
Keywords: everyday life culture, personality of the student, context, learning process, globalization, values reproduction, frame approach.

Introduction

The world community's and well-known scientists' constant interest in the everyday life culture phenomenon study is due to the persistence of its development tendencies:

- everyday life is everything that surrounds a person "here" and "now" and includes all the diversity of its personality preferences, so the initial point of comprehending the culture of everyday life is a person with the whole spectrum of needs and interests (Lorenz, 1994; Rosenberg, 2013; Fromm, 1994; Huizinga, 1997);
- the variability and polymorphism of the reality values in which a person is constantly immersed, which is felt as a natural state, as one's own private life sphere, filled with everyday events (Beck, 2000; Berger, 1990; Baudrillard, 2006; Giddens, 2005; Dobrynin, 2012; Lukman, 2000; Khokhlova, 2013);
- the state of actions and contacts recurring from day to day, recognized by the individuals as ordinary and their own as opposed to external, interaction objectified forms and rules that do not depend on their will, perceived as compulsory, official, and therefore external, alien ones (Bauman, 2008 Bourdieu, 1998; Yerasov, 2002; Zapesotsky, 2003; Huizinga, 1997; Berger, 2002; Ray, 2007).

In the course of the study it was determined that the trends established by H. Lefebvre last century are relevant to the present day. They allow modern researchers to view the everyday environment as the world of culture realities, where there are ideas about oneself and others, inner and outer, earthly and secular, sacred and profane, which is reflected in all the structural elements of everyday culture (clothes, home, food, leisure, social images, ideas, education, profession, family and marriage, etc.). All this

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confirms the presence of a strong differentiating principle and the functional intensity of everyday life culture (Rosenberg, 2013; Khokhlova, 2013). It is proved that in this multilevel space of everyday culture, the student's personality realizes itself within the framework of various socio-cultural roles, within which it "consumes" the outside world in safe and customary doses and forms. At the same time, everyday life makes the world understandable for the individual, outlines clear frames and boundaries, using the universal mechanism of differentiation (we - they, our - others, here - there), where "we", "our", "here" - are understandable, affordable, and therefore safe, while "they", "someone else", "there" are incomprehensible, imposing a sense of fear and uncertainty and, consequently, - rejected ones (Zaitseva, 2012). It is established that at the same time the student actively consumes incomprehensible, alien things in acceptable conditions (in museums, theaters, cinemas, at exhibitions, shopping, on television). This short-term "consumption" implies the presence of an appreciable distance, the ability to interrupt contact at any time and does not imply a complete abandonment of the familiar and understandable coordinate system given by its "daily" routine. That is, a person and a society cannot abandon another's (another), they need it to form themselves, define the boundaries of their world. In the course of the study, the special value of everydayness and everyday life is determined, in which not only distinctiveness is established, but it is shown why and for what reasons are reproduced other socio-cultural space, other ways of representing one's own uniqueness and building relationships with the external environment, the principles of entering a new cultural space, effective intercultural dialogue and the definition of one's own place in it (Lisovskiy, 2000; Lukman, 2000; Lukov, 2010; Huizinga, 1997; Khokhlova, 2013). On the basis of the analysis conducted, the main directions for reproducing the values of students' daily culture determined by the university educational process are substantiated. It is proved that the reproduction of these values is most efficiently and correctly implemented under the organizational and pedagogical conditions of the interdisciplinary educational process, aimed at achieving the goals of activity, communication and self-awareness:

- in the field of activity: the assimilation by a person of cultural values, norms, attitudes, worthy patterns of behavior; the formation of a life position standpoint based on the assimilation of social experience; orientation in the main types of social activity, in knowledge necessary and sufficient for the performance of various activities of each student, for further self-education, awareness of personal and social opportunities for their implementation;
- in the sphere of communication: ensuring creative dialogue; the development of communication skills and the creation of social norms governing this interaction; free self-expression of personality in interaction: "teacher-student", "student-student", "student-teacher";
- in the sphere of self-awareness: the formation of one's own "I" image as an active subject of activity; understanding of one's social belonging, status and acceptance of social roles in the training group, in the university collective; correction of self-esteem and self-regulation.

To substantiate the theoretical and methodical approach to reproducing the student everyday culture values in the interdisciplinary context of the university educational process, the paper reveals the essence and semantic content of everyday culture, determined by the changes' rapidity and values polymorphism; values are established - the dominants of student everyday life culture, reproduced in the university educational process; on the basis of the study results, the structure and content of the frame approach in the educational process interdisciplinary context, based on the reproduction of student everyday life culture values is justified and its practical value is proved.

Literature Review

A lot of works of philosophers, sociologists, psychologists, teachers, culture critics, social anthropologists, among which P. Berger (1990), J. Baudrillard (2006); P. Bourdieu (1998); E. Giddens (2005); B.N. Yerasov (2002); A.S. Zapesotsky (2003); H. Lefebvre (2007); V. Lisovsky (2000); K. Lorenz (1994); E. Fromm (1994); J. Huizinga (1997), and others are devoted to the study of the phenomenon of everyday culture. Ideas and conclusions of these authors on the essence, structure and features of everyday life culture development constitute the methodological basis of this study. A group of scientists (Dobrynin, 2002; Zapesotsky, 2003;

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Zvezdin, 2003; Rosenberg, 2013) established the priority of the interdisciplinary approach to the study of student everyday life culture. These scientists have proved the importance of interdisciplinary nature in the study of everyday life culture, guided by its manifestations' diversity. "Only an interdisciplinary approach allows the most profound reading of the everyday culture structures" (Rosenberg, 2013). The trends in this direction allow us to define the key notions of reproducing the values of students' everyday culture, to justify the current processes of "growing" the values of communication culture in the everyday culture and to prove the effectiveness of mechanisms for their correction in the interdisciplinary context of the university's educational process. Another group of researchers (Batnasunov, 2004; Zaitseva, 2002; Ismagilov, 1996) focuses on the interrelationship between the processes of identity and the everyday life culture, seeing in this the integrative meaning of the individual's self-identity. Researchers who focus on the problems of everyday life value transformation in the context of media reality (Yemchenko, 2016, Lorentz, 1994; Lukman, 2000; Rosenberg, 2013; Tarasov, 2002), note on the regularity in traditional values' and innovations' new interaction formation both in everyday life and in media reality. It is substantiated that this synthesis smoothes existing contradictions, adapts the individual to new socio-cultural conditions. At the same time, it forms antinomies that contribute to the renewal of the value system reserves. This group of researchers considers a modern student as an individual of media consciousness who thinks through the iconic system of media signs. To date, these problems in most studies are given the main importance. In the course of the research it was proved that, despite a rather extensive array of scientific works on various aspects of everyday life culture, the issues of forming a culture of students' everyday life in the educational institutions space remain open. In this regard, up to the present time there is an urgent need to justify the theoretical and methodical approach to reproducing the values of students' everyday culture in the interdisciplinary context of the university educational process.

Results and Discussions

3.1. Essential characteristics of students' everyday life culture

In the course of the study, the student's everyday life culture is analyzed as a socio-pedagogical phenomenon. Therefore, research priorities is a complex of social, cultural norms and rules that regulate the student behavior in the learning process and allow them to interact productively and harmoniously with other individuals, groups, communities in everyday reality. Studies of leading scientists (Bauman, 2008; Berger, 1990; Baudrillard, 2006; Braudel, 1986; Lefebvre, 2007) have proved that everyday reality is the totality of all non-reflective, syncretic aspects of social life, the sphere of common values and generally available skills, and the world of a person's everyday life - his everyday practices, knowledge in the form of life experience, values, norms, traditions, beliefs, models, skills. All these values are extremely necessary for the student's personality for living in a social environment and interacting with others. The everyday reality of the student includes the totality of social connections, relationships, behavior patterns associated with immediate individual experiences and interpersonal contacts, habitual actions aimed at satisfying vital needs. The social consequences of his everyday life are conditioned by the normative boundaries, rules and social sanctions, expressed in appropriate cultural forms (customs, traditions, habits, persistent representations of the individual). They are the basis for mutual understanding in the communication and interaction of students. It is established that the basic structural core of the student's everyday life culture consists of the following structural components:

1) *study (work)* - the fundamental structure of everyday life culture formation (Yerasov, 3003; Zapesotsky, 2003; Batnasunov, 2004). It is about 80% of the student's life time, it is a purposeful process and the result of students mastering the system of scientific knowledge, cognitive competence, forming on this basis a world view, moral and other qualities of the individual, development of communicability, creative abilities, reflexion. Everyday life of the student's learning work is full of visits to university lessons: lectures, seminars, accompanied by tests, control and testing works, colloquiums. In addition to classroom activities, studies involve independent forms of mastering the material: writing essays, reports, work on course, diploma projects, work with educational literature, e-learning resources, participation in research projects and practices;

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2) *leisure* is a daily routine, free from study and educational activities, necessary for the everyday life of the person: household affairs, housekeeping, personal hygiene, nutrition, sleep (Dobrynin, 2002; Zvezdin, 2003; Batnasunov, 2004). The most popular types of leisure among students are sports, domestic (passive), entertainment, developmental activities;
3) *language and communication* - language is the main sign system in everyday culture that allows people to understand each other in any situations of social interaction (Braudel, 1986; Yemchenko, 2016; Zapesotsky, 2003). The culture of language reflects the culture of thinking, the culture of behavior, the spiritual and moral world of the individual. Language culture includes the vocabulary of the individual, speech etiquette, the mastery of linguistic forms and structures and the ability to use them. Students every day enter into communication through the language: this is oral communication (with family members, friends, classmates, teachers, this includes also speeches in the framework of training sessions), and a written form of communication (letters, notes of lecture material, writing control and verification works, doing learning tasks). The student language culture is strongly influenced by many sources of information and communication: this is the nearest environment, and the sphere of education, and the means of mass communication;
4) *aggression* - the social behavior of the individual, expressed in readiness for an aggressive physical act that is triggered and sustained by emotions that are part of the hostility complex (Lorenz, 1994; Tarasov, 2002). In the culture of everyday life, there are two types of aggression: destructive and positive. Destructive - encroachment on health, life of people, animals, inciting interethnic, religious, sexual and other intolerance, desecration of monuments, temples and fulfilling other unlawful acts destabilizing the society. Positive aggression (Tarasov, 2002; Fromm, 1994) - forms students' feelings of struggle, rivalry and competition in a positive sense: work on themselves, labor, and perseverance, aiming to excel others in anything, to be the best and successful in some area (for example, in studies, sports, and business). An example of positive aggression manifestation can be the protection of oneself and other people in danger, the struggle for justice and truth, for upholding one's opinion and principles;
5) *game* is the activity in which the world of culture is originated and developed (Berger, 1990; Giddens, 2005; Ismagilov, 1996). It is established that in the everyday life of young people the game occupies an important place: it acts as a re-translator of social experience, as a way of assimilation by a person of accumulated knowledge and skills, comprehension of oneself, one's I. The classification of student games, most often used in their life activity, is grounded:
- "game - mimesis" (imitation of the role, for example, of a son (daughter), friend, specialist);
- "game - agon" (competitions, wrestling, rivalry with the purpose of victory are played out);
- "play-alley" (various gambling games are played: for example, KVN, "Clever boys and clever girls", disputes that evoke strong emotions and feelings);
6) *love* is an integral part of the student everyday life, penetrating all forms and objects of relationships, filling them with vital force (Lisovsky, 2000). It is established that the everyday culture of each person is permeated with the "order of love" - the fundamental way of its existence (Baudrillard, 2006), in which there is an important aspect of the overall development of the individual - sexual relations. This sphere is regulated by sexual culture - cultural norms and restrictions, developed by the society in the field of sexual relations harmonization. The structure of youth sexual culture includes a system of the individual's sexual education and self-education.

3.2. Values - the dominants of student everyday life culture, reproduced in the educational process

It has been established (Lefebvre, 2001; Zapesotsky, 2003; Ymchenko, 2016) that the system of everyday life culture values is a complex mobile structure that depends not only on society but also on regular changes in the process of ontogenesis and bearing the imprint of individual, age, social, professional and gender differences. Its structural and dynamic characteristics are determined by the age features and the intellectual development peculiarities of the individual, mind, as well as the leading values of the family, environment. Systems of values in the socio-cultural hierarchy are located at the intersection of two large subject areas: motivation and world view structures of consciousness. In the course of the research, the

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role of the student everyday culture values as the basis of his relationship with the world of everyday life and with himself as their regulator is established. Values are grounded - the dominants that make up the core of the student everyday life:

1) family, relatives, older generation. In all cultures, there is a greater or lesser degree of respect for these social structures, which is expressed both in the behavior of people (respect for seniors by younger) and in the form of appealing to their experience. The formation of the personality is carried out in the identification with the ancestors, although there is wide variation in the solution of this issue for different cultures. If a few numbers of nomadic peoples consider it a matter of honor to remember about 9 to 12 previous generations, then in a modern postindustrial society, a person seldom keeps a memory about more than two generations of ancestors in a straight line. An example is the students' answers: "I know only my grandmother", "I did not think about my roots", "there are no photographs of older relatives in the house";

2) interpersonal relationships. The establishment of equality or hierarchy in relations with others is one of the criteria of value preferences in the culture of everyday life;

3) labor as a value. Labor has not only economic significance or serves as a factor determining social relations. Labor is also an important cultural value. This tendency is always present both in folk wisdom and in more complex systems of morality and ideology. The attitude to work, as well as to other values, is determined not only by spiritual or moral criteria. It turns out to be contradictory, dependent on a number of other factors, among which are:

- production, that is, the social status of the individual and his or her attitude to property. The assessment of their position for the entrepreneur and the employee is very different;
- professional, covering the prestige of a particular profession;
- technological, that is, the attitude of the individual to one or the other side of production, the conveyor, the computer, which can range from high interest to indifference and even hostility.

The appeal to the moral and value orientation is an important prerequisite for increasing the prestige of work. Every society encourages labor in one way or another, although it subordinates it to the higher values of everyday life culture. But it was the very place which allowed the value ambivalence of labor found its solution, and its bulk was directed to spheres recognized as significant ones in a given society. The approval of socially useful work, the stimulation of labor permanent usefulness (its ethical orientation) was the basic achievement of every civilization;

4) material wealth. Orientation to this factor exists in every society. However, the very subject of wealth depends on the nature of the economy, but the attitude to it - on the cultural values inherent in this society. For example, in the pre-industrial period demonstrative wealth played an important role, since it was the most obvious evidence of its owners' power and influence, their belonging to the upper class. The situation is radically changing in an industrial society. As capitalism grows, the accumulated and "hidden" capital, put into circulation, acquires the greatest value in the public consciousness. The influence and power of the owners depend on the movement of capital through invisible financial channels, even if the owners themselves have a relatively modest lifestyle. At the present stage, in the period of mass production, a new turn comes, an expanded consumption grows that turns into a demonstrative one, in which goods and services are acquired not because of their own properties, but because they are expensive, that is, accessible only to wealthy people. The appeal to demonstrative consumption not only gives satisfaction, but also raises the status of the rich in the opinion and attitude of others. A typical example is the wealth of the "new Russians". This tendency also penetrates into other layers, which may be satisfied with the introduction of prestigious squandering;

5) pragmatism. It is proved that pragmatism is aimed at achieving concrete tangible results by using available means for personality to obtain real benefits and improve one's position in everyday life. It facilitates the dividing of the situation into constituent elements, the alienation from the lofty ideals, from the fulfillment of the duty in favor of a gradual accumulation of goods satisfying utilitarian needs. Therefore, pragmatism turns out to be indifferent to ideal values and rejects them as unnecessary, shy,

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and utopian. It is justified that the proclamation of pragmatism as a necessary value of the student daily life culture requires a justified correction that involves the ratio harmonization of the necessary moral attitude and material production of any level: from the getting better of everyday life to high technologies. The levels of pragmatism development are established:

- satisfaction of the basic human needs of current or future life support. Its main characteristic is the adaptation of the immediate habitat (home, place of work, audience) to the basic and psycho-physiological needs of the individual. At more advanced levels, various connections and relationships are formed with close and distant sectors of aggregate production, networks interaction. It is established that on the basis of sober pragmatism and moral norms a culture of everyday values is formed that orient the person to thrift, rationality, moderation, diligence, caution and prudence. An example is the philistine virtues that have survived many vicissitudes of everyday life;

6) physical health. In every society, human health forms an important value area. At the same time, it is necessary to distinguish between social conditions as the influence of a particular environment, position, status, profession and purposeful activity, which is either life-supporting in nature (physical education) or conforming to cultural factors. The cultural body is, as if it were built on the anthropological and social body, adjusting the life support mechanisms. The image of the corporeal "I" refers to cultural orientations, representations of dignity, strength, beauty, physical skill, social and cultural relevance or the originality of the student.

The established core of the student everyday life values, reproduced in the university educational process is a flexible regulator of the learned norms and rules of student behavior in everyday life.

3.3. Structure and content of the learning process interdisciplinary context

The study found that the interdisciplinary context of the university educational process is an organized form of interaction between humanitarian, natural-science, professionally relevant, special and practice-oriented disciplines, within the boundaries of which, based on interdisciplinary methodology, there is a communication of trans-disciplinary norms, values, invariants and universals of the modern student everyday culture (Dobrynin, 2002; Yemchenko, 2016; Yerasov, 2002; Zapesotsky, 2003; Rosenberg, 2013). It is proved that at present five types of interdisciplinary strategies for reproducing the values of the student's everyday life culture are used in the university educational process:

- interdisciplinary strategy as the coordination of adjacent disciplines concepts. It is based on the construction of a common phenomenological basis for adjacent discipline, where each discipline uses its thesaurus;
- interdisciplinary strategy as a trans coordination of notions which are not closely related disciplines on the basis of general scientific, invariant, universal methods interconnection of synergetic and system analysis. This type of interdisciplinary strategy is used by a wide variety of disciplines;
- interdisciplinary strategy as a heuristic hypothesis - an analogy that transfers the constructions of one discipline to another at first without sufficient justification. The incompleteness and creativity of such hypothetical transfers necessitates either their justification within the framework of this discipline or a revision of the grounds;
- interdisciplinary strategy as a constructive interdisciplinary project, an organized form of many disciplines interaction for understanding, substantiating and managing the phenomena of super-complex systems;
- interdisciplinary strategy as a network communication or self-organization of communication. On the basis of network communication the synergetic and system analysis, fashion and rumors in society develop.

In the course of the study, the pedagogical conditions for reproducing the values of everyday culture in the interdisciplinary context of the educational process are grounded:

- at the content level - an organized form of many disciplines interaction, the concepts harmonization, communication self-organization, a heuristic hypothesis-analogy, which transfers the structures of one discipline to another on the basis of interdisciplinary and self-organization principles;

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- at the procedural level - the relations modification between the teacher and students, the expansion of partnership relations, cooperation and mutual assistance;
- at the level of funds - interactive and project technologies, algorithm of the frame approach;
- at the level of educational results - students' readiness for self-organization and creative activity;
- at the level of interpersonal relations - the collective creative atmosphere in the educational process, which activates and stimulates the creative behavior of the individual, its self-actualization and self-regulation in the process of values reproduction - the culture dominant of everyday life;
- at the level of the criteria for expressing the everyday life culture - the formation of knowledge, the competence of knowledge management; content and development of basic values structure - the culture dominant of everyday life; needs; a system of value orientations and social norms that are standards in various spheres of everyday culture; ideals; choice of value alternatives; cultural and ethno-cultural self-identification; degree of involvement in educational, cognitive and socio-professional activities.

The research establishes the theoretical and practical significance of using the frame approach to designing the interdisciplinary context of the university educational process. The priorities of the principles for the studied material's didactic units enlarging, "solidified" in the form of support schemes or algorithms, are elucidated: clarification of the phenomenon essence - clarification of its origin cause - clarification of interaction process with the surrounding reality - determination of the phenomenon significance for past experience, for the present (Sokolova & Fedorova, 2008). Each frame provides a detailed description of the activity-based, didactic goals, conditioned by the content of the material studied and specific diagnostic and design tasks. The content of the material being studied represents a completed interdisciplinary unit of educational material, supplemented by methodical developments, an innovative knowledge control system that allows promptly correcting the learning process. The goal-attractor of the educational process interdisciplinary context is focused on the formation of students' readiness for values self-transformation, self-organization and self-development - the culture dominants of everyday life. The implementation of the frame approach algorithm is carried out according to the logic of the design technologies:

- immersion in the problem - formulation of the problem - setting goals and objectives;
- organization of activities - group work organization - gradual distribution of interdisciplinary frames' content part (indicating intermediate results) - definition of each participant role in the group - planning of joint and individual activities;
- realization of project activity - active self-organizing, independent (individual, pair, group) activity of students, discussion of research methods (analysis of information, facts, statistical and experimental methods, observations, etc.);
- discussion of the ways of the final results presenting (presentation, role-playing game, video clip, report, etc.);
- summing up, finalizing results, presentation;
- conclusions, the promotion of new research problems.

Conclusion

The conducted research confirms the theoretical and practical significance of research as an actual direction of students' sociocultural and professional training - future specialists of a new generation. Based on the results of the study, this paper establishes theoretical and methodical approaches to the substantiation of values' main directions reproducing of student everyday culture, determined by the university educational process. It is proved that the reproduction of these values is most efficiently and correctly implemented in the innovative conditions of the frame approach implementation in the interdisciplinary context of the educational process.

The paper reveals the essence and semantic content of everyday culture, determined by the changes' rapidity and its values' polymorphism; the values structure - the culture dominants of students' everyday life is established, reproduced in the university educational process; the structure and content of the frame approach in the interdisciplinary context of the educational process, based on the values

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reproduction of students' everyday culture based on the results of the study is substantiated and its practical importance is proved.

Solving the tasks of the conducted research does not complete the values studying process of the students' everyday life culture. There are new aspects, which are vital and promising for the culture development of the individual, society and man as an anthropological individual. The transformation of the individual's everyday culture values, determined by network technologies is of special interest for future researchers.

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Victim Behavior Manifestation In Modern Public Culture

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Abstract: The main problem addressed by the paper authors is to study the features of victimization process of modern society and its culture, as well as to study the changes in the culture of people's behavior caused by the impact of victimization. The study uses a wide range of social and human sciences' methodological and theoretical approaches: cultural studies, social psychology, philosophy, sociology. Victimization in modern society is in many ways a rather habitual form of human behavior, which often pushes people to unconscious and conscious sacrifice and its manifestation in all life spheres. Victimization can be traced from the ancient world. In many cases, this led to a distortion of man cultural adaptation, to a subconscious desire to be a victim, an incorrect self-image and inability to build adequate interpersonal relationships. The desire of modern culture to make victimization a socially desirable phenomenon generates, according to the authors, two paradoxes: improvement in the overall society life, and the paradox of a person's personal life deterioration, the society life to a certain extent in constant fear. The most actively the inclusion of sacrificial forms of behavior, images and thinking in the mass culture influences the socio-value and behavioral attitudes and orientations of modern society. The diverse processes of cultural massivization lead to a constant increase in the victim's behavioral patterns of different age groups individuals. An alarming factor in modern society is the involvement of young people, children and adolescents in forms of victim behavior. That is why for the time being, Victimology has become attractive for poly-disciplinary profile researchers.

Keywords: victimhood, sacrifice, victimization, victim-making nature, modern society culture, personality adaptation.

Introduction

There is a rapid transformation of modern society norms and rules and this is the key factor of stress genetic nature of modern man. It has become commonplace that an adult man has to sacrifice so much in his life in order to achieve success in life - there is a forced conscious victimization of the person. However, in recent years it has become clear that now and adolescents have to enter the victimization zone in order to achieve more new prospects in their lives.

Most young people want to realize themselves in life as much as possible, and therefore they try to seize as many spheres as possible for self-realization, but to do this they often have to sacrifice other spheres of their lives: hobbies, friends, romantic relationships with the opposite sex that cannot ensure their future. It becomes absolutely clear that this is the manifestation of victimization in their behavior. However, it is worth noting that there is an opposite part of the adolescents, which, on the contrary, are always just enjoying their time without thinking about their future because of the unsettled responsibility for their life. These young people spend all their free time on social networks, play computer games and smartphones, skip school, often flee from their homes for the sake of their whims, in a desire to punish their parents. We can say that the modern society development stage places them in the framework of forced victimization. Inability adequately to assess reality, inability correctly to plan their time and successfully combine different types of activities in their daily lives, patterns of life imposed by society, to which teenagers are bound to strive - all this is the very factor that generates unconscious sacrifice.

The main problem addressed by the paper authors is to investigate the processes of victimization among modern adolescents, to consider changes in the life of different age groups among which victim behavior manifests itself. In this regard, it is necessary to discuss a number of issues, such as the peculiarities of

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victimization emergence and its manifestation in everyday life, adaptive potential increase and the characteristics of psych emotional states of the victim profile people.

Methodological Framework

The methodology of the study is aimed at identifying the specifics of victimization and victim behavior among the modern population.

The goal of the research can be achieved using significant range of psychological, sociological and pedagogical methodological and theoretical approaches. Therefore, the study uses a complex interdisciplinary approach, which includes a number of approaches, namely: psychological, cultural, axiological, and sociological. And also an analysis of interdisciplinary literature and scientific papers devoted to the study of victimization.

The extensive theoretical and methodological base of psychological research on the victimization of population groups, presented in the works of modern scientists, contributing to the creation of a separate subject area - victimology is of particular importance for this study. A more detailed analysis of victimization is presented in a number of works by the authors devoted to the study of this problem. In the context of the stated topic, the developed theoretical and methodological heritage has an indisputable significance, demonstrating various attempts at systematization, structuring and explicating of victimization concept and phenomenon, which allow determining the factors of victim nature emergence in modern people.

The study is also based on the fundamental epistemological unite principle of psychology, pedagogy and sociology. In addition, the study used formal logical methods of abstraction, formalization, system-structural analysis and synthesis, induction and deduction, as well as categories and laws of dialectical logic.

The method of historicism allowed us to consider the object of research in its retrospective aspect for understanding the victimization phenomenon's emergence. In practice, this method was used, for example, to elucidate and compare the increase in the level of victimization among the population.

The principle of concreteness is reflected in the focus of research on combining the diversity of facts and processes with the need for further generalization. Important for this study is the comparison method. Separately taken, both statistical data and information of any other nature, divorced from each other, do not give concrete conclusions for scientific generalizations.

Results

All the changes that constantly occur in the modern world are the engine of society victimization. The modern realities of life force a person to be constantly prepared for the fact that something dangerous for them, for their life, can happen now, but the goals of life are such that one must constantly sacrifice oneself in some way. As victims, people bring in mainly: relationships with loved ones, family, interests, hobbies, recreation, etc. Separately, it is possible to note the category of persons who constantly go out to work on weekends and during non-working hours and fulfill other employees' duties, and by the time, sacrifice becomes the norm for them. That is why the members of society at the subconscious level program themselves to the sacrifice of not only behavior, but also thinking; all this negatively affects the whole life of the person as a whole.

Victimology as a science originates in the 40-50-ies of the XX century. Historically, the creation of victimology is associated with the names of Hans Von Hentig (1941, 1948) and B. Mendelsohn (1947). However, the time of birth of the victimology as a science, obviously, should be attributed to the years 1947-1948, it was at this time that the basic principles of the theory developed by them were first published. From this time until now, serious changes have taken place in victimology, and discoveries have been made. In his works L.V. Frank (1966, 1968) considered "behavior" through the category of victimhood, emphasizing that all types of victimhood exist in two forms: potential and realized. At the same time, initially each person possesses its own level of victimhood, which, when combining of certain

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factors transfer into the realized one. Victimhood can be realized unlimited number of times throughout the life of a person. It is also reflected in the types of art. However, initially victimhood manifested itself as a description of behavior not only in fairy tales, but in all art. A good example is the famous fairy tale "The Beauty Girl and the Beast" (popular today), where the daughter sacrifices herself for her father and remains with the monster. There are many such examples. Psychologists write that children in their lives the first elements of victim behavior absorb at a very early age, which may serve as a further cause of an unconscious manifestation of victimhood. Not only children and adolescents but adults with uncritical thinking can "take" the characteristics of victim behavior by reading books or perceiving films. Such people may like either the hero himself, or some kind of character trait, and they can begin to "mirror" him in the real everyday life of themselves. It seems that over time this behavior can become a feature of a person, since television stresses a romanticism of victim heroes.

Modern research in the field of victimhood points to the crisis state of society. The scientists consider (Akhmedshina, 2005; Denker & Brian, 1988; Jongward, 1993; Zakrevsky, 1893) that when determining the victimhood of a concrete personality, it should be a victimhood, which is directly related to the personality features and behavior of the suffering person, but also to his specific relationships and interactions with the sources and harm causes of this person (Durkheim, 1991). The scientists consider (Akhmedshina, 2005; Denker & Brian, 1988; Jongward, 1993; Zakrevsky, 1893) that when determining the victimhood of a concrete personality, it should be a victimhood, which is directly related to the personality features and behavior of the suffering person, but also to his specific relationships and interactions with the sources and harm causes of this person (Durkheim, 1991). Also, the latest socio-psychological studies show that each person has a more or less realized sacrifice in combination with a successful and unsuccessful adaptation to the style and rhythm of life with modern features.

Sociologist E. Durkheim notes that under the conditions of society cardinal transformation, globalization vulnerability and abundance of traditionally victimized groups (minors, women, and elderly people) increases significantly (Durkheim, 1991; Durkheim, 1995; Rodionova et al., 2016). In our time, this trend is only growing. The reason for such changes is the processes of personality loss, bordering on dis-socialization, stimulated by globalization, devaluation of social values. These trends in the society evolution lead to the victimization of the individual due to the loss of the fundamental stability of society. The defensive potential of the individual and small social groups (family, subcultures) is reduced because of the manifested crises in modern society, mutual alienation of people. Modern research shows a significant increase in this trend for all strata of society: both lower and higher.

D.V. Rivman (1974) first stressed the fact that the victimology was mainly investigated as a criminal direction. It is D.V. Rivman was the scientist who brought out two directions in victimology, criminal and non-criminal. The scientist believed that victimization is an unconscious process of transforming a person into a victim of a crime and distinguished two aspects of victimization: individual and mass. D.V. Rivman & V.S. Ustinov (2000) understood victimhood as a dynamic direction of social psychology. According to scientists, it is possible to identify psychological phenomena with which victimhood relates: this is a certain phenomenon, the mode of action and there is an individual, species, group, mass characteristics of the victim of crime: character and behavior. The followers of D.V. Rivman (1974), G.I. Schneider (1994), believed that Victimology and criminology are identical sciences, since they have basically the same sources; these are the social conditions of the criminal and the victim. It is possible to single out socially unacceptable subcultures, among them: marginal, recidivists, alcoholics, drug addicts; as well as socially approved: Goths, punks, Emo, gamers. In the opinion of G.I. Schneider (1994), the criminal and the victim participate in those social processes that include the emergence of a criminal situation and even provoke it (Tulyakov, 2000a; Tulyakov, 2000b). In connection with the active criminalization of modern society social environment, this becomes urgent.

In turn, Russian scientists have identified three variants of the characteristics combination of the criminal situation and the participants in this event: psychologically "strong" situations (intolerance to uncertainty, insufficient regulation of behavior, inability to build adequate goals, insufficient criticality to their

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activities), psychologically "equilibrium" situations (lack of ability to overcome obstacles, inadequate self-regulation of behavior), psychologically "weak" situations (high level of tolerance for uncertainty and intolerance, aborted volitional function, lack of planning). The peculiarities of these situations show that the solution of these personality shortcomings should help a person to leave the victimization zone and become a more adaptive person (Volkova, 2006; Volkova, 2011; Kuznetsova & Eroshenko, 2013).

Psychologists, considering the criminal-victim relationship, came to the conclusion that the criminal himself is a victim of his weakness and violence, as it occurs bilaterally: violence against the victim and violence of the offender over his moral principles. As the most vivid example of such a situation, he spoke of women-child killers (making abortion), as they face a choice: a shame for their whole life (often invented by them) or killing a creature that is not yet able to feel. A.I. Bentham (1890), having developed the ideas of C. Beccaire, proposed introducing the concept "compensation for damage to the victim," by which it is understood the moral and emotional compensation for all the sufferings of the victim through repentance and full immersion of the criminal into the victim's situation. Scientists believed that this should have further frightened the potential criminal and the perpetrator who committed the deed while making the perpetrator a victim because of himself. However, in practice this is not applied due to the difficulty of implementing this approach and its inhumanity.

Later, Garofalo supported Ch. Beccaire's idea of a criminal-victim and said that victimization could be reduced through increased social protection of the population, as this should mutually reduce the victimhood genetic nature of the whole society (Zakrevsky, 1893). Modern representatives of social science singled out two factors: the economic situation and the introduction of social assistance technologies (Rodionova et al., 2016).

The American psychiatrist F. Wertham made a great contribution to the development of the victimological thought (Wertham, 1949) in 1949. He published the book "The Show of violence", where he wrote an undeniable fact: "The murder victim is a forgotten person. During a sensational discussion of the abnormal psychology of the killer, we forget to note the lack of protection on the part of the victim. We need victimology." It was F. Wertham (1949) who began to assert that victimology is a separate independent science. He explained this by saying that the main task of victimology is the development of precautionary measures for the "prediction of the victimhood", which should be aimed at reducing the potential to be a victim and fall into situations of victim - genetic nature (Varchuk, 2001).

In modern studies of victimology, special attention is paid to the issue of the population ever-increasing victimization and compensation for harm to the victim. That is why modern victimology is constantly undergoing changes and that is why this science receives such interest on the side of many modern scientists.

There are many theoretical and empirical works devoted to victim behavior at the junction of legal and criminological sciences (Hentig, 1941; Hentig, 1948). However, over time, it became necessary to consider victim phenomenon from the point of view of a social phenomenon, as an individual psychological characteristic of a person with his victimological activity, as a complex of bio-psychological features of the individual and as a mass social phenomenon (Andronikova, 2002). That is why victimization and victim behavior of the person became the subject of close attention and study of such sciences as: sociology, social psychology, personality psychology (Denker & Brian, 1988; Jongward, 1993), psychopathology. At the present stage of victimology development as a science and the study of victim's personal behavior psychological aspects, two main levels can be distinguished: as a consequence of the social process and as an individual deviation. It should be noted that victimhood as a social process, approved by society is much more common than individual deviation.

Scientists of the Soviet period talked about victimization as a deviation from the norms of safe behavior, which is realized in the aggregate of social (status characteristics of role-playing victims and behavioral deviations from the norms of individual and social security), mental (pathological victimhood, fear of crime and other anomalies) and moral (the interiorization of victimized norms, the rules of behavior of

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the victim and criminal subculture, victim intrapersonal conflicts) manifestations (Akhmedshina, 2005; Durkheim, 1995; Tulyakov, 1997; Tulyakov, 2000a).

Relying on the point of view of the authoritative professor A.B. Sakharov (1962), who attributed the origin of criminological thought directly to the era of the Ancient World, we assume that the victimological thought originated approximately in the same historical period (Sakharov, 1962). The peculiarity of the Ancient World era is that the basic knowledge, world outlook positions, and also scientific hypotheses were born at that time directly in the minds of philosophers. Thinkers of antiquity, considering any negative social phenomena, concentrated their attention on their negative, special features and their consequences. They expressed the opinion that the criminal is the source of evil.

The phenomenon of victimization is also mentioned in religious sources. For example, in the famous biblical myth of the two brothers Abel and Cain, oddly enough, a specific situation of victim genetic nature is described, which sometimes occurs in the modern world. In this situation, the more successful Abel himself, unwittingly, causes the less fortunate brother's envy and anger, which is the cause of the crime. Abel, although he feels danger from his brother, does not show caution and discretion and as a result becomes a victim of the first, from the Christian point of view, in the history of mankind's crimes. Now treating this ancient biblical story, modern psychology gave the name to a similar victim behavior - "Abel syndrome". Ancient people saw the manifestation of victimization, but it was not subjected to theoretical reflection, and was perceived as part of everyday life.

Because of certain problems that arise at the present stage of modern society development, the importance of society humanization issues, the need to solve the problems of a socially adapted person's formation, and the increased need for victimization prevention and its correction are increasing more and more. It is this that ensures the necessity and relevance of the factors study of modern youth's victim behavior formation, which is becoming more important every year.

The majority of modern youth, one way or another, lives in cities or in megacities. It can be said that the city has already become the natural habitat of most people, which entails changes in the human being itself, even compared with twenty years ago. One of these changes is the fact that the identity of a person in a city is formed in the testing and denial of any boundaries: social, gender, physical (Miyazawa, 1966; Mendelsohn, 1947). The erasure and denial of social boundaries is manifested in the fact that in modern society it is advocated that all people are equal and capable of everything, but at the same time, social inequality is clearly visible, and because of this, the victimization of a person is intensified. The erasure of gender boundaries is manifested in the fact that in a modern society a woman must work on an equal footing with a man, and at the same time we see that in recent years it has become possible for women to reach career heights in various fields: business, politics, and creativity.

Socialization of persons in urban conditions often occurs under the influence of "psychological impact's" various factors, which are responsible for the most frequent reactions of the individual - fear and aggression, anxiety and irritability. Moreover, these reactions appear due to strong emotions, having a negative sign: fear and horror, rage and anger. All this is often manifested in various forms of victimization. It should be noted that the danger of becoming a victim also depends on age - the most vulnerable are children, adolescents, young people and the elderly.

It is the society and its development at this stage that includes: both a culture with customs and traditions with morals; social support of a person by the state; family peculiarities and family upbringing - all these individually or collectively become precisely those circumstances that subsequently form a different degree of victimization. Much also depends on the history of a particular society, the stages that it took place and exactly how it took place through some historical crises (Durkheim, 1995). So if we compare, for example, our Russian society, American and Eastern society, the distinctive features of the population mentality, its features, customs, traditions are revealed. There are specific factors of victim genetic nature that are caused by the instability of different aspects of social, economic, and political life of the whole society and the state as a whole (Rivman & Ustinov 2000). One of the groups at a disadvantage in this

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case is young people aged 16 to 27 years, but this is the topic of a different article, since it is during this age interval that the question of obtaining vocational training and work usually arises.

The economic and political aspects deserve special attention, since they individually determine the social side. In the aggregate of these two factors, the ability of the individual and society as a whole to resist victimization decreases to a negligible minimum.

Interesting for the science of psychology is the manifestation of victim genetic nature in Japan. It is in this country that victimization is immanent in the most traditional culture and it is historically possible to trace the phenomena of periodic mass sacrifice: samurais were obliged to perform hara-kiri if their honor was minimally damaged or they could not fulfill their duty completely, also during the Second World War a case of mass voluntary suicide of the Japanese, when it became clear that they were losing - the inhabitants of the whole island, regardless of age, rushed from the cliff into the sea with the shouts of "tenno heiko banzai." In modern Japanese society there is a phenomenon of "karosi" - a sudden death in the workplace from overwork. This phenomenon became possible due to the fact that the Japanese have a high level of responsibility, turning into sacrifice, and in order somehow to protect the lives of people, the Japanese authorities have adopted a law that strictly limits working hours. Separately, we note Japanese students because of their desire for study: in educational institution, Japanese pupils and students spend at least 15-17 hours a day; it is also known that many teenagers continue to study at home, sometimes devoting 19-20 hours each day to their studies.

It can be said that with modern requirements, frameworks and ideals, modern society initially involves the victimization of young people. Since without a certain proportion of victim behavior young people are simply deprived of even a chance to succeed.

Social psychologists distinguish three factors that predominate in victimization: widespread pollution of the environment; the rapidly changing conditions of life entail a strong decline in people's adaptation; numerous psychological stresses.

A special, separate from other factors of the population victimization in the modern world are different in nature catastrophes, both natural and man-made. It is catastrophes in a short period of time that lead to a disruption and change in the normal socialization of population large groups.

Thus, the factors that provide for victimization of a person include "all factors of socialization: micro-factors - family, peer groups and subculture, micro-society, religious organizations; meso-factors - ethno-cultural conditions, regional conditions, mass media; macro factors - space, planet, world, country, society, state" (Volkova, 2006).

But these factors of influence for the modern person are an integral part of his life and socialization environment of all age categories, especially for the younger generation.

Numerous studies have shown that children, especially adolescents, as well as young people are most likely to exhibit victimized behavior. Most likely, the results obtained are due to the researchers' special attention to the criminal behavior of the individual and the consideration of the victim personality as a victim of a crime.

In the modern world, there are different types of human victimization manifestation, and our society can be attributed directly to one of the leading factors. Socio-economic development entails a re-division into groups and classes of our society and, consequently, determines a different level of life in them.

Many people make every effort that they are only able to change their situation, but some continue to live and do not want to change anything in their life at the same time. The media are increasingly promoting a bright, colorful, rich life in which any wishes and whims are fulfilled, while sacrificing family and personal happiness, replacing it only with illusion. Unfortunately, this leads to a distorted understanding of happiness among many people, which has been formed at a subconscious level since childhood.

However, the kind of victimization, and how a person can overcome it, will determine the totality of a number of factors. It will also determine how hard it will be for remedial work in groups with victim behavior.

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Victimhood by L.V. Frank (1966) is understood as an increased ability of a person due to his social role and a number of physical and spiritual qualities to become under certain circumstances a victim, the group of "risk" include people with low socioeconomic status: youth (students), old people, disabled people. Considering the demands of modern Russian employers for hired personnel, women "over 40-45 years old and men over 45-50 years old can be referred to "victims". In this connection, a significant part of mature independent personalities who want to work, earn and self-realize in life can be included in the category of people who prone to victim behavior.

Thus, many people have a potential "psychological complex of victimization", someone has more due to personal characteristics, and someone due to a social situation of modern society development. In any case, it affects the behavior of people and provokes aggressive behavior towards them.

Considering victimhood as the ability of a subject to become a victim of a socially dangerous phenomenon it can be considered in a special general theoretical understanding as a special social phenomenon (a variety of status characteristics of role-playing victims and any behavioral deviations from safety standards), mental (indeed pathological victimhood, also fear of crime and other social and personally dangerous anomalies) and moral (a clear interiorization of all victimized norms, as well as rules of victim and crime subculture behavior and self-determination oneself in any situation as a victim) (Hentig, 1941).

One can be identify as individual victimization or victimization of a person, and mass victimization, i.e. as a collective social phenomenon. This is a rather complex phenomenon that manifests itself in different types, which are determined depending on the realization of many identified both personal and situational factors that have developed into a certain set and have an impact. They include the following types of victimization:

- group (victimization of people separate groups or categories aggregate similar in victimhood parameters);
- object-specific (victimization as a prerequisite and consequence of crimes' different types set);
- subject-specific.

Considering the mass victimhood, we can distinguish three components:

a) the set of potential vulnerability that really exists in the population as a whole, as well as among its individual groups (communities);

b) the activity-behavioral component - a combination of acts which are dangerous for existing and surrounding individuals behavior (for example, positive, negative, pushing on the crime or creating an enabling factor of the surrounding society);

c) set of causing acts of real and potential harm, as well as consequences of crimes, i.e. the realization of the very victimhood and victimization (victimhood is the result) (Rivman & Ustinov, 2000).

In science today the concept the potential of victim genetic nature is introduced, which includes the state of individual and group victimization at a particular historical moment (Durkheim, 1995). Undoubtedly, the qualities of the individual that make up the potential of victim genetic nature are relative, and are objectified only as elements of the "person-environment" system in the context of the adaptation reaction (Hentig, 1948). Unfortunately, the socio-economic conditions for the development of modern society represent a favorable environment for the development of victim genetic nature potential of a young person personality who is trying to adapt and self-realize as much as possible.

Discussion

To date, there is no effective approach to solving the problem of victimization due to the fact that until now researchers have not reached a full consensus in understanding the etymology of victimization - each scientist has his own approach, sometimes contradicting others. Modern scientists are also engaged in active study of victimhood characteristics; with each new study we get new approaches to understanding victimhood.

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At present, there is a serious scientific issue concerning the place of victimology in the system of sciences-scientists are still arguing and cannot come to a common understanding "what is victimology?" Some scientists believe that victimology is a part of criminological science, others that it is a part of a social or psychological science, and the third scientists believe that victimology is a separate and independent science that is located above all listed above. We also believe that victimology is an independent science, which includes the elements of many other sciences.

Also, one of the most important issues of victimology is the question of victims typology, since each type of crimes has its own characteristics, which can correspond only to them. So it is possible to single out the following typologies of victims: by role status, by the degree of the victim's guilt, by the nature of the relationship between the victim and the perpetrator, by the role of the victim in creating the situation of victim-making nature, etc.

The preventive programs developed on this basis will also be distinguished by special actions aimed at the individuals of victim-making nature (Andronikova, 2002). All preventive measures of exposure and correction of victimhood in an individual will have differences in general recommendations that take into account the personal characteristics of crime victims. That is why the question of victimhood prevention is also still open and unresolved.

The debate in scientific spheres about the dominance of the individual's internal state in combination with external circumstances lasts from the time of victimology emergence. However, the analysis of social issues does not guarantee that the conclusions reached by scientists in this matter are correct. So domestic psychologists started analyzing the behavioral aspect in their typology and considered the analysis of the victim's activity as the most reliable way to identify the causes of the incident. Researchers who choose a different approach in this matter will still return to this issue in their studies.

Among the scientists dealing with the issue of victimology, there is a constant discussion about an "innate" victim. Thus, according to H. Ellenberger (1956), the "innate" victim appears like a "magnet" for the offender, who also constantly attracts variants of situations of victim-making nature (Mendelsohn, 1947; Ellenberger, 1956). Also there are "innate" criminals. This phenomenon lies in the unconscious desire to be a victim or a criminal. The victim-making nature of any situation will increase significantly when there is a combination of "innate" victims and criminals. At present, this issue is also open, since there is still no unambiguous answer to the question of innate victimization. It is worth remembering that the genotype sets the direction of the personality development and the environment in which the person enters can provide a more vivid manifestation of the "innate" victimhood, or, conversely, to minimize them due to the control by the adults. Also, Russian psychologists have identified a feature of victimhood as the passivity of victims (Denker & Brian, 1988; Jongward, 1993; Tulyakov, 1997). In their opinion, the fundamental factor of both the victim and other people of any victimhood situation is the avoidance of decision-making and at the same time the imposition of responsibility for them, constant dependence on the surrounding people, low level of self-perception, lack of independence accompanied by low adaptation to any situations.

One of the important points of the study and the properties of the reflexing of victimhood is its classification, since the decisive role in this matter is attributed to what properties were decisive in the formation of particular individual's victimhood. There are two main types: personality-psychological victimhood (a set of psychological, biological and physical properties of a person that make it a victim) and role victimhood (a special characteristic of the person in choosing and performing those roles that will provoke his victimhood). It becomes clear that a person is not always to blame himself for his victimhood, because he can be a victim by virtue of his age being too trusting, or because of his professional and social role.

There is also a problem in the division of victimhood into guilty and innocent. In innocent victimhood includes all people who by virtue of circumstances and or because of profession become victims (firefighters, military). To the guilty victimhood can be referred all those people who by their behavior provoke to be a victim (manifesting aggression, alcoholism, drug addiction).

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We should also mention the phenomenon of mass victimhood. So L.V. Frank (1966) said that mass victimhood is the rare phenomenon when, due to the events taking place in society, a large group of people become victims. At the same time, there is a clear dependence on increasing the criminality of this society. A modern and vivid example of mass victimhood can be observed in every society, in every country because of the increase in extremist and terrorist threats around the world. That is why potentially every person is victimhood - personality in its mass phenomenon.

According to many modern scientists, the victimhood of personality is directly proportional to its conflict nature. From this arises one of the problems of a person withdrawal from the victimization zone, since entering into any conflict (while in most cases personally provoking the conflict) the person already becomes a victim.

Other scientists considered the problem of the victim's responsibility and the "guilt", since the blame for any event belongs immediately to both: the victim and the perpetrator. That is why it is impossible completely to deprive the victim of the opportunity to be held responsible for the event, in which it suffered. Any victim must bear moral responsibility for the event in which it suffered as a necessary step on the way out of the victimization zone through the realization of his or her guilt.

In recent studies, scientists concluded that victimization is associated with both the features of the character of the person, the profession chosen by him, and also the expectation of the society in his respect. The more the profession is socially oriented, the higher the expectations of society, the higher is the level of person victimization, the more he has to make sacrifices. How much a person can effectively live in the modern world depends on the level of adaptation. High level of adaptation suggests that a person is successfully realized in society and victimization takes place unnoticed for him. Low level of adaptation denotes that a person cannot be fully realize himself and in most cases such people have very low expectations of life, low self-esteem.

The study and analysis of persons with victimhood in socially-oriented professions, that is a very particular feature in the behavior of sacrificing something for the benefit of others has been observed since childhood. The desire to help and save people's lives among people, for example, with a medical profession and those who are just learning, because of their views on life and principles leads to various manifestations of victimhood in behavior. For self-realization in this profession, people both consciously and not consciously have to make various sacrifices: personal needs, positive emotions, relationships with significant people, unconsciously engaging in victimhood in self-attitude to them.

In modern society, there is an opinion that if a person has chosen a medical profession for himself, he must devote all his time and all his interests entirely to it. Often, when patients and (or) their relatives do not see compliance with this image, they begin to show aggression in relation to medical workers. It is also often found that medical workers themselves voluntarily are ready to sacrifice and, it is they, to a certain extent, who is the ones who create this image. Of course, a certain share of sacrifice is not only present, it must be due to the specifics of this profession, but everything should be in moderation.

Thus, many people have a potential "psychological complex of victimization", someone has more due to personal characteristics, and someone has a social situation of modern society development. In any case, it affects the behavior of people and provokes aggressive behavior towards them.

The socio-pedagogical aspect of victim behavior prevention includes a wide range of measures aimed at ensuring a normal and harmonious development of the individual, creating a safe and supportive micro-social environment. It is necessary to give more attention to the organization of youth clubs for students for safe leisure, development of interests and communicative abilities, the formation of moral and moral principles about socially acceptable forms and safe behavior stereotypes in various situations.

Conclusion

One of the main problems of our time is the problem of victimization of modern society personality. At the moment, there is nowhere in the world a place where a person would not be forced to be sacrificial, because victim-making nature of modern society is one of the ways to acquire adaptation to life,

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inadequate adaptation. The growing interest of scientists in this science suggests that the problem of victim-making nature acts as an obstacle to the full life of modern man. To cope with the realities of life at this stage of society's development, the question arises: "How does a person need to learn to cope with the fact that he needs to sacrifice himself?" To implement this issue, a full study of victimhood, all its manifestations, as well as the development of comprehensive measures to reduce it are needed.

We cannot ignore one of the most acute problems of victimology: prevention of victimhood and the withdrawal of individuals from the victimization zone. So far, there are no universal methods and programs for working with victimhood, reliable results on the withdrawal of a person from the victimization zone. However, if we take into account the constantly increasing number of victimhood personalities, this is one of the most problematic issues to date, since if it is possible to solve it, one of the main problems of modern society will be solved. However, it is clear to all that this work should be carried out at the intersection of social science, pedagogy and psychology, and it is necessary to correct these problem factors in the life of a person.

Victimization is a concomitant feature of modern society. The more level of development and more achievements humanity makes, the more victimhood becomes. The problem of supporting victim behavior among modern society reflects one of the urgent problems of modern psychological scientific practice. In this regard, there is now a growing need to develop prevention programs for this negative phenomenon that can help to stop the ongoing process of the person victimization and prevent its occurrence, as well as the preservation of a healthy person and an effective professional in the future.

Among the many possible factors influencing the formation of victim behavior in modern society, the most frequently encountered are: a concrete society and the history of its development, as well as the level of development at a particular stage; country and its features: economic, political, social; ethnos; ecology and much more.

It should be noted that many people have a potential "psychological victimhood complex", someone has more due to personal characteristics, and someone has due to a social situation of modern society development. In any case, it affects the behavior of people and provokes aggressive behavior towards them.

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Educational Resource Of Valuable Orientation And Attitude Development Among Modern Schoolchildren

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Abstract: The purpose of the research is to study the limitations and the opportunities of educational resource use in the development of value orientations among young people. The Internet survey of parents with school-age children was used as the leading method of the study. The total number of respondents was 775 people. In the course of the study, the authors confirmed the hypothesis of the modern school functional weakness, which is not able to provide the social-cultural development of younger generation completely. The majority of interviewed parents noted negative tendencies in the development of the social-cultural potential of schoolchildren: the decrease of interest in the cultural values of Russian society, the ignorance of key milestones for Russian civilization development, the predominance of consumer values, the absence or insufficiency of such norms as "respect for elders", "recognition of a teacher's authority", the decrease of family value prestige. The dysfunctions of school education have been revealed in the context of value orientation development among younger generation: the limited nature of disciplinary and organizational mechanisms of impact on students, the high level of stress on a modern teacher, the risks of professional burnout, the reorientation of the Russian education system from the cultural and historical education of youth to the development of an economically successful personality type of a graduate, the absence of social partnership between a school and parents. The unrealized expectations of the parental community in the context of educational service and educational work quality at schools initiate a teacher's authority decrease, significantly limit the possibilities of joint effort consolidation to develop value orientations and attitudes of younger generation.
Key words: school education, value orientations, value system, social-cultural risks.

Introduction

In the conditions of destructive social-cultural tendencies of social development increase and the actualization of global threats and challenges of modernity, researchers pay a close attention to the integration processes of social attitudes and values reproduction among youth (Comunian, A.L., 2000, Hansen, D.T. et al., 2009). A special place in this series is occupied by the process of infogenesis - the accumulation and the transfer of social experience, ensuring the integration and the preservation of the value-oriented structure among younger generation (Singh B.R., 1995). However, the degradation of the "heritage industry" inherent in most developed countries to the level of market products of social and cultural consumption, the wide distribution of marginal subculture and social stratum values provokes the "blurring" of the social value structure and, as a consequence, the shift of the traditional value vector of youth (Kenway J. & Fitzclarence L., 2016; Tikhonova N.E., 2013).

The above-mentioned circumstances actualize the need for a state to take a number of measures to neutralize the causes of cultural and historical space disintegration and modernize social institutions that provide the development of value orientations and attitudes among individuals (Frolova, Rogach, 2017). On the one hand, the management of the country value potential is a fundamentally new task formulated for a state power, whereas on the other hand, the issues of person's value orientations reproduction as the

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most important element of public consciousness are included in the functional of the education institution a priori (Valenzuela R.L. & Martin J.E., 2016).

Speaking about the educational resource for the development of value orientations and the attitudes of modern schoolchildren, it is worthwhile to note that the educational system, from a functional point of view, is included in the institutional structures that are responsible for the socialization of individuals by developing the qualities important for an effective life in society (Frolova, 2014). This means that school education, ensuring the processes of socialization of the younger generation, ensures both the continuity of the social-cultural heritage, the demonstration and the reproduction of the value-oriented structure of modern society (Lance A., 2010; ChiuBonnie M.M. & Chow W.Y., 2011). In this context, the greatest cultural and social significance of school education is represented by the following functions.

The first and most significant of them is the consolidation, the demonstration and the distribution of historical and cultural values and orientations of modern youth in society (Terrón A. & Álvarez V, 2002). Throughout the history of social development, the Institute of Education was the main instrument for younger generation and mass education (Vinichenko et al, 2017). The essence of this function is the transfer the cultural values to the younger generation through the institution of education, interpreted in the broadest sense: scientific knowledge, the achievements in the field of literature and art, norms of behavior and moral values, knowledge and skills inherent in various types of professional activity, etc. It is worth noting that the culture of each people has its own national-ethnic color, and therefore the educational system plays an exceptional role in the reproduction and the preservation of its unique traits, the cognition of which by a citizen turns him into the bearer of Russian people national consciousness (McIntosh K. et al., 2014).

Secondly, the institution of education provides the development of social values and orientations, ideals and behaviors among new generation (Troman G., 1996). Due to the realization of this function, the younger generation is socialized and integrated into the social system, studying the history of the fatherland and a native language. Besides, consolidating the principles of morality adopted in society, the institution of education determines the values of historical and cultural heritage perception, and serves as the basis for the development of shared value system among new generations (Lilja A., 2017). Recognizing the inclusion of value system formation processes as the constant for the perception of historical and cultural heritage of society in the process of an individual socialization, carried out by the modern school, it is legitimate to talk about the need to instill humanistic morals and human values in young people (Tkacheva A.N., 2012). To a large extent this is achieved in the course of humanities study: history, literature, the philosophy of world artistic culture.

The third function of education institute, which should be paid with a special attention, is social selection, which, taking into account the structural development of the educational process, makes it possible to implement a differentiated approach to students at the very first stages, the end result of which is the reproduction and the renewal of the social structure of society (Hargreaves D.H., 1995). In fact, social selection becomes the barrier to the degradation of historical and cultural heritage and is the engine of any society development.

At the same time, the prerogative of the modern institution of education is the function of social-cultural transformations, which is realized in the process of society cultural heritage enrichment and expansion. In this sense, the institute of education becomes one of the leading tools to combat various vestiges that prevent social progress. Thus, the institution of education also has a very important role, since it is called upon to develop a new type of personality, a new citizen, devoid of dogmatic stereotypes, capable of being an active participant in social-economic and political transformations.

Despite a high relevance of educational resource consideration for the development of value orientations and the attitudes of modern schoolchildren, this aspect is only partially described in the studies of modern scientists. The accentuation of research attention only on the cultural and historical context of younger generation upbringing and the social-cultural risks of youth maturation does not allow to give a

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comprehensive presentation of education institution possibilities concerning the solution of social and intellectual capital reproduction issues for social development.

Methodological coordinates

The purpose of this work was to study the limitations and the opportunities of educational resource use in the development of value orientations among young people. The authors put forward the hypothesis about the functional weakness of the modern school that it is not able to ensure the social-cultural development of the younger generation fully.

The territorial coverage of the study is represented by the subjects of Russian Federation. The Internet survey of parents with school-age children was used as the leading method of the study. The total number of respondents was 775 people. The sample is represented by female parents predominantly (63.5%). The average age of the respondents has the range of 31-40 years (66.1%). 72.6% of parents estimate their income as average, while the share of low-resource families in the sample did not exceed 18.5%.

The team of authors used the general scientific methods of research, they applied system, comparative and historical analysis. The data processing was carried out using the mathematical and the statistical methods of analysis.

Study results

According to the received data, the parental community determines the vector of social-cultural development of Russian society very ambiguously. So the opinions of the respondents were distributed in a polar way to the following question: "Do you think that Russian society has entered a new stage of its cultural development?": 49.7% of respondents agree with this statement, while 50.3% do not see significant changes. The obtained difference in answers can be conditioned by the differentiation of cultural space.

Specifying the abovementioned statement, the respondents were asked to evaluate the correctness of a number of statements. So the dominant share of the parental community believes that there is the decrease of interest in the cultural values of Russian society among young people (87.9%). Almost ⅔ of respondents expresses concern that young people do not have "historical memory", which is manifested in the ignorance of the key milestones in the development of Russian civilization and the lack of knowledge about significant events in the history of Russia. At the same time, half of the respondents believe that there are no positive images and patterns of behavior in Russian culture, while the rest of parents (49.7%) do not agree with this statement. At the same time, the dominant part of the parental public is inclined to regard "Russian culture as a consumption culture", which conditions their reasonable fears in the future of their children. This was mentioned by 78.5% of respondents. The situation is aggravated by the fact that, according to the parents, the school has moved away from performing the educational function of the younger generation (77.4%). In the opinion of the respondents, this circumstance provokes the decline in the cultural potential of young people (69.2%)

During the study, the parents were asked to specify their ideas about the cultural potential of Russian schoolchildren. According to the information received, 77.4% of parents believe that consumer values flourish among the school community, while family values do not have an appropriate value for children (64.5%). At the same time, teachers can not cope with the low level of cultural communication of their students (61.3%), could not instill artistic and aesthetic taste (54.2%). The situation is aggravated by the desire of the adolescents to " imitate their idols blindly" (74.8%), whereas "the respect for the elders" and "the recognition of a teacher's authority" are mostly uncommon (61.3% and 80.2%, respectively). We believe that a teacher is limited in his opportunities for social-cultural education of youth under these conditions since the value orientations of the latter are formed outside the field of the educational space. The situation is aggravated by the fact that 85.2% of parents believe that their children tend to "escape

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from real communication in social networks", have their own social-cultural background and a system of linguistic signs, different from the traditional forms of interaction and communication in a team.

Basing on the parents' assessments of educational resource use limitations and opportunities in the development of value orientations for young people, one can conclude that there is no single idea from respondents about the key task of education as a social institution. So, in the opinion of 29.9% of respondents such a task is "the development of a new type of a Russian man personality", 28.3% believe that this task is "the preparation of "new" generations for adulthood". At that, the traditional functional of school education becomes less "demanded": only 11% of parents believe that a school should "determine and consolidate the values of young people." The share of parents who believe that a school should "transfer social experience and heritage culture" is declining. Today this share is represented by 20.4% of parents. The results of the study illustrate the emergence of a new trend in Russian society, namely, the orientation of the modern school on the success of its graduates, their preparation for adulthood. At the same time, the "economic success" of children is a priority indicator of education quality for the representatives of the parental community, while the cultural aspect of preparation plays a secondary role.

In the opinion of 41.3% of the interviewed parents "they were taught better than now." In particular, it is noted that modern "school preparation limits a child's horizon" (76.4%). A particular discontent of parents is caused by the fact that "the school shifts some of its functions in education and training to parents" (71.3%), while "schooling requires significant financial investments from parents" (84.6%). It is noteworthy that the deceived expectations, the disrespectful attitude of parents towards a teacher and the general negative attitude towards a school is spread in a family circle. Pupils imitate the behavior of parents and reproduce a disdainful attitude towards a teacher's work.

Under these conditions, a school is unable to reduce the pressure of negative social-cultural factors, although there are some successful practices in this direction (50.5%). The limited nature of disciplinary and organizational mechanisms of impact on students does not allow the modern school teaching children to provide a real fight against various deviant behavior (smoking, drinking alcohol, profanity, excessive aggression, intolerance on a national basis, etc.).

It is noteworthy that only 19.1% of parents support joint solution of the above problems (together with the school). And the dominant part of the parental community tends to reduce the degree of its representation in the cultural education of children. Only a small part of parents is engaged in the cultural growth of a child actively and systematically, in some cases there is a fragmentary attention of the parents to bringing their children to the historical and cultural heritage, whereas for the majority of Russian children are independent in the field of cultural development.

Discussion

The issues of individual value orientations reproduction as the most important element of public consciousness in the context of social-cultural risks of youth maturation strengthening acquire a new sound. New guidelines for state construction draw the developed countries to the need to use all resources that ensure the preservation and the reproduction of the country value potential. The central part in these processes is the educational resource that provides the formation of value orientations and the attitudes of modern schoolchildren. The school is the key institution of an individual socialization, it determines the content of value orientations, norms and patterns of behavior (Sobkin, Burelomova, 2012).

The materials of the study conducted on the basis of educational institutions of the capital of Russia indicate that the effectiveness of educational resource use is very low today. According to respondents, the content of training in the context of value orientation development among younger generation does not meet the needs and the expectations of modern parents for the most part. In addition to the traditional beliefs that the quality of education has deteriorated significantly, most of the interviewed parents are concerned about the lack of effective educational work at schools. The consequence of these trends is the prosperity of consumer values, an insufficient level of "respect for elders" and "low level of

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cultural communication" among young people. In the opinion of parents, a modern teacher does not have an appropriate authority, as well as resources and opportunities to consolidate the principles of morality, the formation and the development of personal qualities that are important for an effective life in society. "The value of modern education is being decreased rapidly, also because the pedagogical corps ceases to be the carrier and the repeater of cultural values, meanings and norms" (Mulyar and Skorokhod, 2014). A high level of workload for a modern teacher, the complication of his work evaluation system often initiate the processes of professional burnout, emotional decline and passivity in the processes of personal and career growth provision (Rogach, Frolova, Ryabova, 2017), which affect the quality of educational and upbringing activities. Parents believe that a teaching corps shifts its functions to the family in many ways, avoiding such a significant role as the development of value orientations among the younger generation. The situation is complicated by the increasing threats of the aggressive information space, the development of Internet dependencies, negatively stable dynamics of deviant behavior and the propaganda of consumer lifestyle.

Conclusions

In the course of study, the hypothesis about the functional weakness of the modern school was confirmed. The inability of modern education to ensure the social-cultural development of younger generation fully is conditioned by the dominance of the following factors: the orientation of the younger generation on consumer values and the products of mass culture, the decrease of trust in the experience of "ancestors", the preference of social networks to real communication. Besides, there is the reorientation of Russian education system from the cultural-historical education of youth to the development of an economically successful type of a graduate personality.

Thus, the educational resource for the development of value orientations and attitudes among schoolchildren is not fully used today. In the prevailing social-cultural realities, a teacher does not have a full-fledged opportunity to ensure the reproduction and the replication of cultural values and norms, since the orientations and the attitudes of young people are developed outside the field of the educational space. Blind imitation of idols replaces traditional social authorities (parents and a schoolteacher), provoking the emergence of social-cultural risks of modern children growing.

The data obtained in the course of the study illustrate the low degree of parent participation in the cultural education of the younger generation. The proportion of parents who are focused on the joint solution of the problems concerning the formation of cultural values and attitudes of Russian youth is quite small. For the most part of the respondents, the consideration of the school from the position of "client-seller" concerning the educational services is inherent, which does not allow to establish constructive relations of social partnership and to consolidate efforts in order to eliminate the arising dysfunctions.

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University Students' Motivation for Acquisition of the English language (Based on the Example of Survey among Students in Novosibirsk)

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Abstract
In developing socio-economic relations, labour market requirements imposed on specialists also undergo changes. Priority is given to such competencies as prompt analysis of professional information in foreign languages, first of all, in the English language, universally recognised as a global language. Teaching staff at higher education institutions are in a constant search for motivational factors to provide more productive acquisition of the English language. International pedagogical experience in developing motivation in non-language major students for foreign language learning is reviewed in the article. Students' self-assessment regarding their command of the English language, formedness of their interest for language learning, demand for such kind of education, prediction of their future professional status and career evolution with the development of this non-technical competency are analysed based on the example of an applied sociological survey among university students in Novosibirsk. Thanks to analysing the sociological survey results, the authors make a conclusion that the availability of foreign language learning resources, various interactive forms of teaching classes in a course of the English language, as well as teaching the way of working with literature in a foreign language in the professional sphere of activity are sufficient for motivating most of the students in foreign language acquisition across the curriculum. However, authors emphasise that competency development of prompt analysis of professional information in foreign languages should take place continuously during the whole period of study in a higher school, within other educational disciplines, primarily, those of the professional cycle, ensuring a sustainable formation of the competency under consideration.
Keywords: forming student motivation; analysis of professional information; competency-based approach; sustainable competency formation; demand for foreign language learning; educational process modernisation within competency-based approach.

1. Introduction

Renewal of higher education system in a number of European countries is connected with the transition to two-tier system of education, proposed to all Bologna declaration member countries. Modernisation of Russian higher school is also conducted in accordance with these guidelines. Curricula undergo changes, while competency-based approach is being introduced in teaching. Such competency as "command of a foreign language" plays a special role, as it makes it possible for students not only to participate in international academic mobility programmes, but also expand their professional network, as well as scientific sophistication. At the present time seller's market of English language education is quite saturated. Besides, Russian system of education presupposes quite a long-term study of a foreign language at school with two more years at a university. Nowadays, assessment models not only of students' knowledge but also of competencies gained in the educational process are actively introduced in Russian higher school, which is predetermined by the place and role of the English language in the competency model of Bachelors and Specialists in non-language majors. It would be interesting to scrutinise how well students manage to acquire the knowledge of a foreign language before they graduate from university, how they are motivated for learning a foreign language, so as to form a system of motivating factors, capable of ensuring the development of the "command of foreign languages in the professional activity" competency. The given task can be solved within an applied sociological study, as sociological research methods allow one to evaluate students' satisfaction with English language learning.

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2. International experience of motivational interaction in teaching foreign languages (literature review)

It goes without saying that motivation plays an extremely important role in teaching foreign languages, including English. It is especially important to mark out motivational factors for students of non-language majors, since it is normally not considered as a bias subject in their curriculum.

The problem has been thoroughly studies by various authors. It can be analysed through the prism of different approaches; e.g. Canadian researchers Robert C. Gardner and Wallace E. Lambert utilised the framework of social psychology as early as 1970s (Gardner, Lambert, 1972). They came to a conclusion that motivation for foreign language acquisition is determined by a number of factors, including attidude and integrative components. Z. Dörnyei conducted a more "education-friendly" research, marking out three corresponding levels, namely "Language Level", "Learning Level" and "Language Situation Level" (Dörnyei, 1994). Later, E. Ushida extrapolated this methodology to online language learning, emphasising that the role of teachers even in the technology-driven era is growing more and more important (Ushida, 2005). Based on their research conducted in the educational institutions of Lebanon, K.A. Shaaban and G. Ghaith demonstrated that effort, valence and self-esteem were some of the factors affecting students' motivation for learning the English language (Ghaith, Shaaban, 2000). J. Vibulphol carried out a survey among Thai students, which showed that it is imperative to concentrate on students' internal motivation (Vibulphol, 2016).

As far as Russian realities are concerned, A.A. Khristolyubova mentions critical thinking as one of the possible strategies for structuring classwork, which can enhance students' motivation (Khristolyubova, 2016). Blended (or hybrid) learning can also represent one of the ways of enhancing students' motivation (Petrovskaya, Rymanova, 2014). N.A. Chernova and T.V. Kalinina claim that getting passed in the discipline acts as a major motivation for college students in learning a language (Chernova, Kalinina, 2014), and it becomes a problem for the professors. At that, instructors' main task is creating pedagogical and psychological milieu to make language learning comfortable for students. In this situation, not only external motivation factors will play an essential role, but also internal ones. Most importantly, the authors prove that students' motivation for acquiring a foreign language is closely interconnected with their self-assessment.

Research methodology and techniques

The aim of the applied sociological study was to analyse self-assesment of university students with non-language majors in terms of involvement in the English language learning. We chose questionnaire survey as a sociological tool. To develop the questionnaire we singled out the following blocks of indicators: 1 – self-assessment of the command of the English language; 2 – apprehension of the "command of the foreign languages" competency relevance in their future professional activity; 3 – motivational factors for English learning; 4 – personal initiative in the "command of foreign languages" competency development.

When forming indicators and indices we proceeded from the following assumptions:

1. Self-assessment of the command of the English language was made by the students on a scale from one to five (1 – extremely poor, 2 – poor, 3 – intermediate, 4 – quite good, 5 – very good). Self-assessment was differentiated based on different activity levels and comprehension of informaiton in a foreign language. For this purpose, it was necessary to provide a differentiated self-assessment taking into account various types of activity and their difficulty.

2. Students' involvement in the English language learning depends on their conviction that command of a foreign language can help them obtain a prestigious job and will be in demand in their future professional activity.

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3. Motivation for English learning is stimulated by the opportunity to interact with a native speaker, interestingness of learning session forms, informedness of international academic exchange programmes, one of the requirements for which is the command of the English language at a sufficient level.

4. Motivation for English learning is connected with personal efforts each student expends in the language learning process, as well as depends on the incentive of learning, be it personal development or passively following mandated rules of the educational process.

When processing the survey data we used **SPSS** Statistics (short for Statistical Package for the Social Sciences).

4. Results of the survey and discussion

The sociological survey was conducted among university 309 students in Novosibirsk. 58% female students and 41.1% male students took part in the given survey. According to the obtained data, most of those surveyed are first-year students (35.1%), next comes the group of fourth-year students (22.4%); second-years account for 20.2% of those surveyed; 14.5% are third-years; 3.5% are fifth-year students; 3.5% are graduate students and 0.9% are postgraduate students.

In the investigation, we took special notice of the subjective self-assessment of the students' command of English as a foreign language, in various aspects: reading, writing, speaking and listening comprehension (Fig. 1–4).

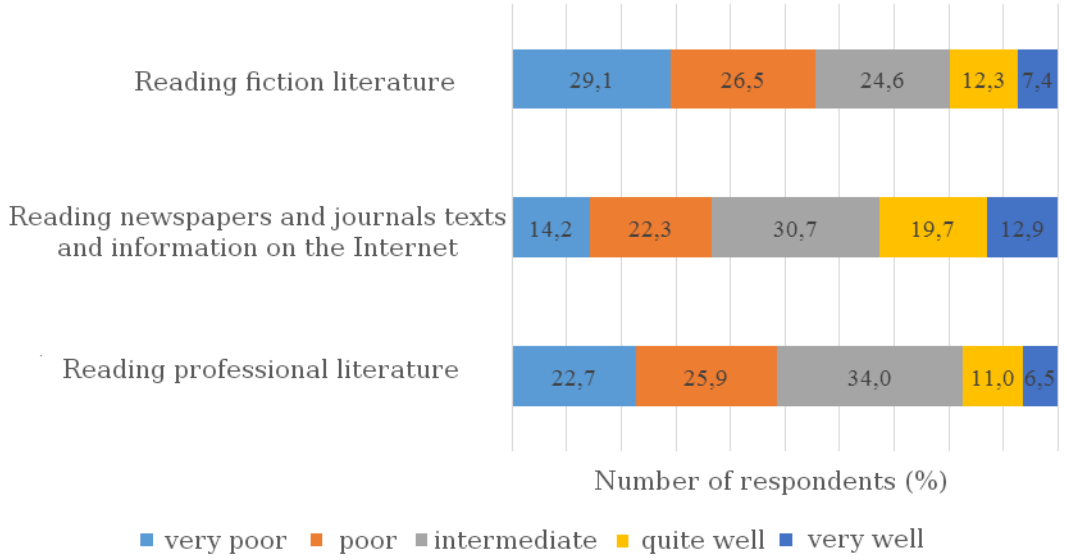

Fig. 1. Level of command of the English language: reading

Evaluating their level of the command of the English language in the reading aspect, most of the respondents marked "reading fiction literature" as their weakest skill. "Reading professional literature" manifests itself moderately, whereas the strongest side marked by the students in this aspect is "reading newspapers and journals texts and information on the Internet".

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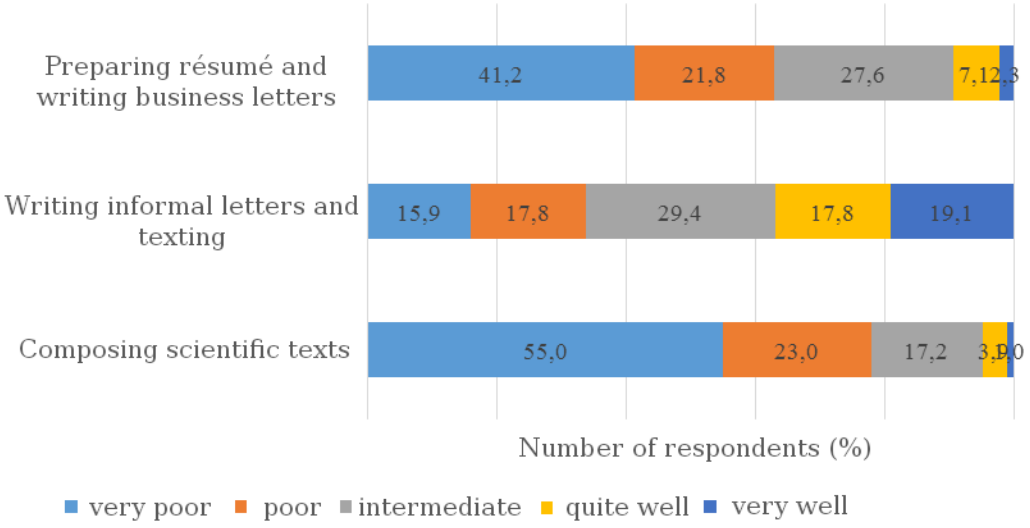

Fig. 2. Level of command of the English language: writing

As far as English writing skills are concerned, 55% of the respondents admitted that their skills of composing scientific texts are "very poor". They also have poor résumé preparation and business letter writing skills. However, the situation concerning writing informal letters and texting is a lot better: 29.4% claim that they can do it at an intermediate level, and 19.1% claim they can do it "quite well".

Fig. 3. Level of command of the English language: speaking

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The data obtained demonstrate that the respondents can "discuss professional topics" worst of all (29.5% claimed that they have "very poor" skills in this regard); respondents can "sustain a conversation on simple, everyday topics" best of all in this case (the option "very well" was marked by 16%).

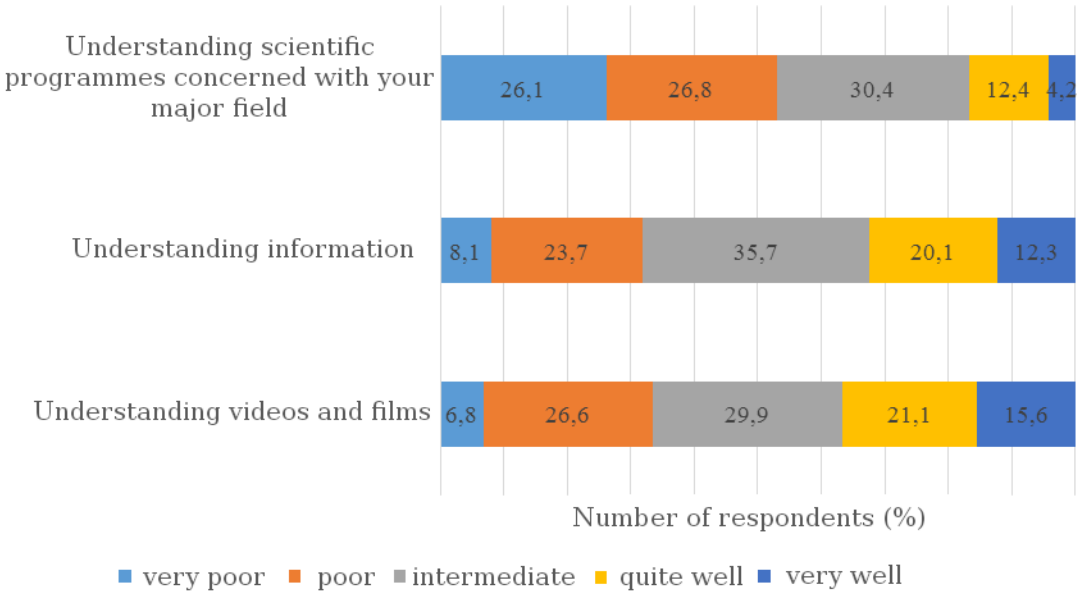

Fig. 4. Level of command of the English language: listening comprehension

As for listening comprehension in the English language, the respondents noted that they can understand "scientific programmes concerned with their major field" worst of all (26.1% – "very poor"); "intermediate" level refers to understanding information (35.7%); best of all students can understand videos and films (15.6% – "very well").

The analysis of the responses to the given questions shows that command of the English language in the professional sphere is not valued highly by the students in general. However, the task of the higher school primarily consists in teaching the students to work with professional scientific literature and have the opportunity to perceive the professional information in a foreign language in immediate contacts and using means of information and communication technologies.

As 54.3% students mentioned that they are interested in learning the English language at university, we suppose that this relatively low self-assessment as to the level of command of English in the professional sphere is connected not with the drawbacks in teaching English language but with the low level of their motivation for learning professionally oriented foreign language. Only 39.8% of the surveyed students assumed that command of the English language will be useful (or supposedly useful) for them in their future profession (Fig. 5).

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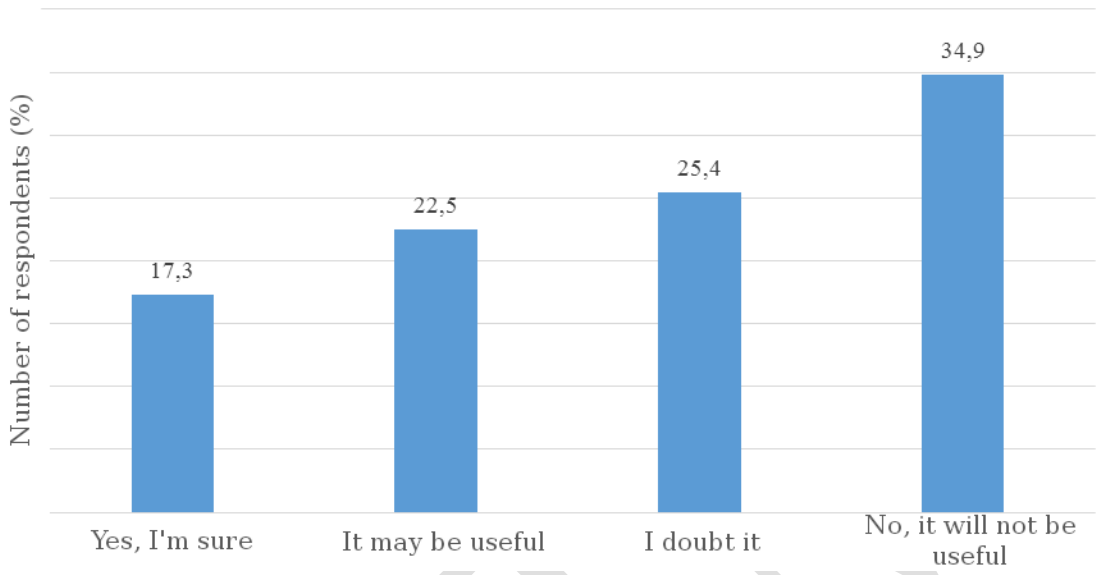

Fig. 5. In your opinion, will the command of the English language be useful for you in your professional activity?

On the other hand, 37.6% students indicated that they study the English language because they hope to get a prestigious job in the first place (Fig. 6), i.e. they are assured that such competency as "command of a foreign language" increases their employment opportunities. In our opinion, the contradiction in the students' answers that a foreign language, on the one hand, improves their employment chances, on the other hand, will not be useful in their professional activity, consists in the following. Very often some organisations form their requirements for potential employees with an extended list of competencies, thus choosing the best of the best. Further on, in practice the employees do not need all the competencies stated by the employer in their immediate work.

It is necessary to mention that in practice one quarter of the respondents learn a foreign language only because the discipline is included in the curriculum. Such an approach cannot presuppose a high level of motivational component.

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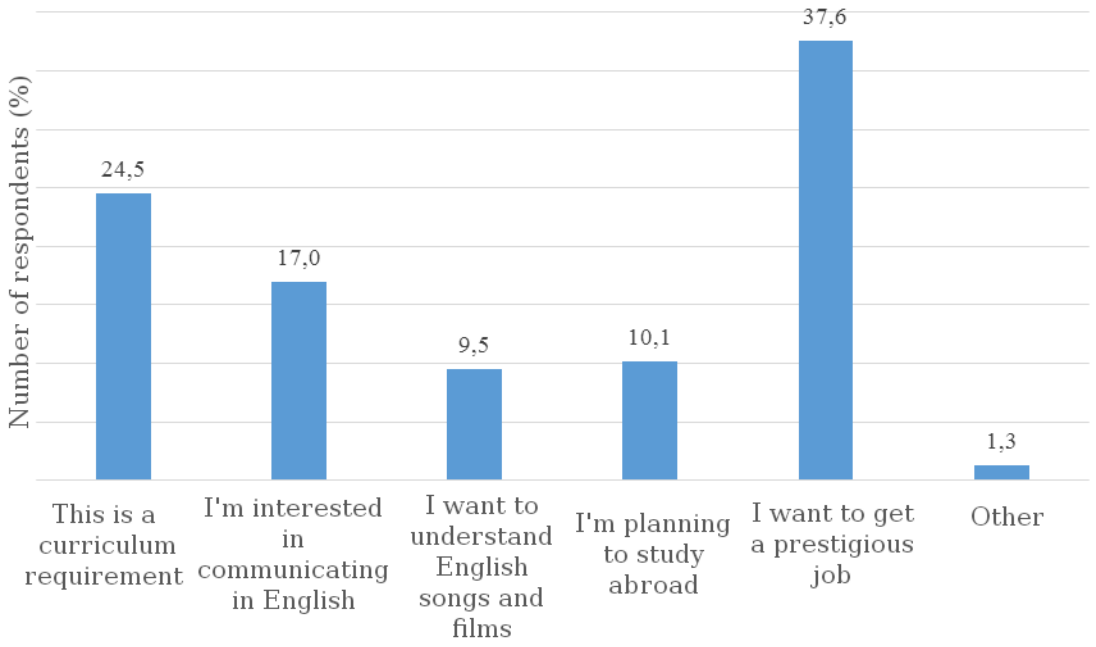

Fig. 6. You learn the English language primarily because...

Other stimuli for learning the English language are the following: 17% of those surveyed are interested in communication in the English language, 9.5% want to understand songs and films in English, 10.1% plan to continue their studies abroad.

As for the experience of communication in the English language with native speakers or foreigners using English in conversation, most of the respondents claim that they have had such an experience in their lives. As such, 13.6% mentioned that they often use English when communicating with their friends, acquaintances, relatives etc.; 59.5% had this experience "a couple of times" (Fig. 7).

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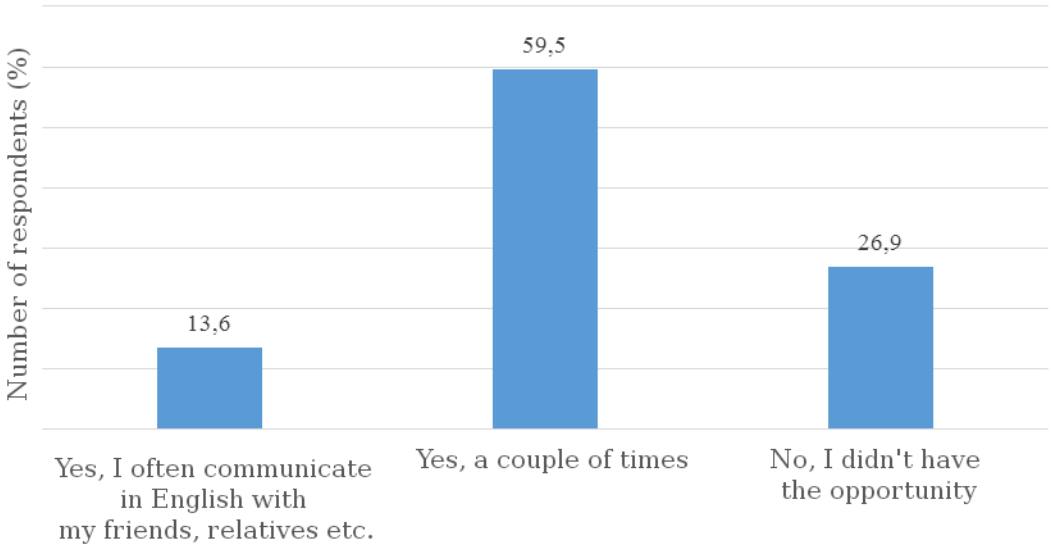

Fig. 7. Have you had experience of communication in English with native speakers or foreigners using English in conversation?

The ways of studying the foreign language can also indirectly witness how strong students' motivation for learning is (Fig. 8).

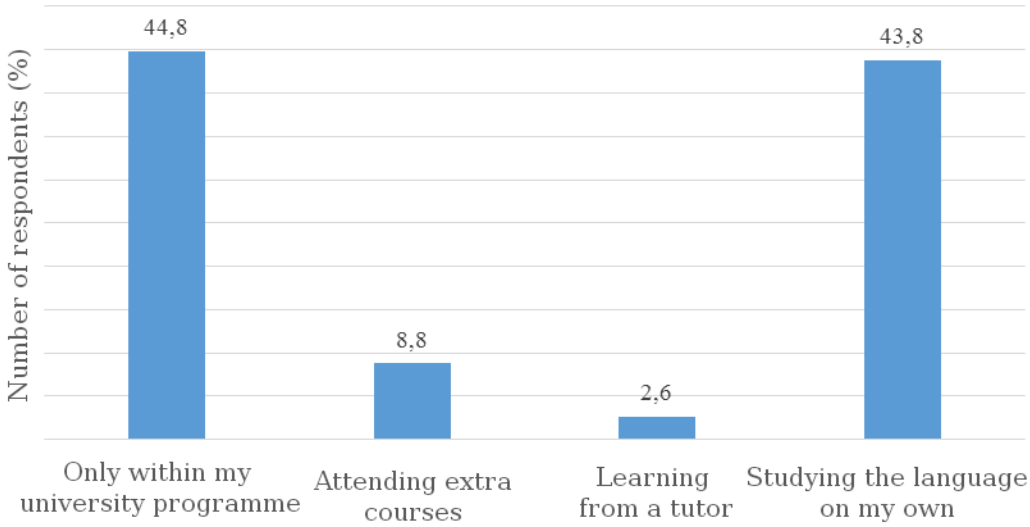

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Fig. 8. How do you learn the English language?

In accordance with the results obtained, 43.8% of the students who took part in the survey, learn the English language on their own, i.e. expend additional effort to learn the language. 44.8% of the students limit themselves to the curriculum. 8.8% attend extracurricular language courses, and 2.6% work with a private tutor.

An opportunity to take part in an international academic student exchange programme can be a motivating factor for learning the English language at university. But the question is, are students aware of such information and are they interested in it (Fig. 9)?

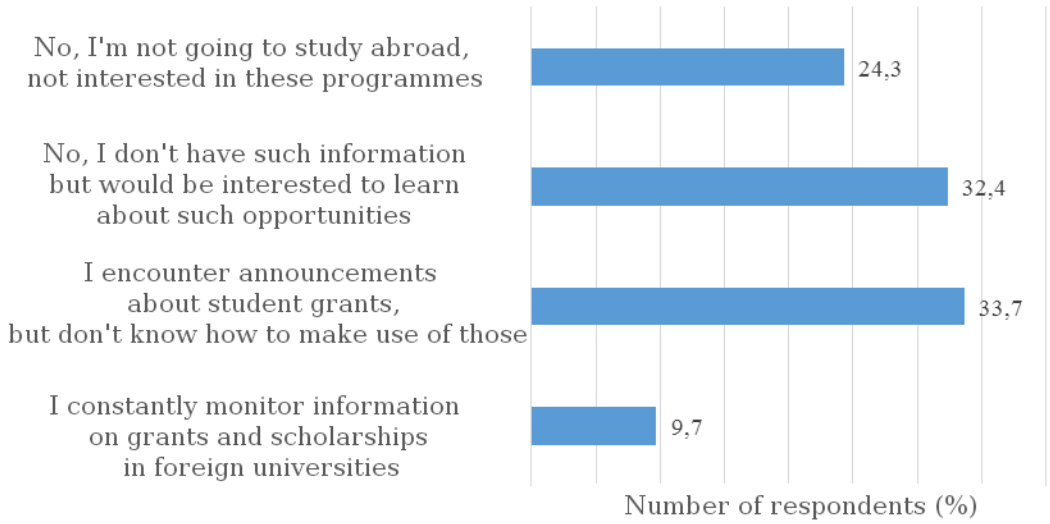

Fig. 9. Do you have the information regarding education opportunities in other countries?

As to the information regarding the education opportunities in other countries, most of the respondents noted that sometimes they "encounter announcements about student grants, but they do not know how to make use of those" – 33.7%; also a large amount of those surveyed mentioned that they "do not have such information but would be interested to learn about such opportunities" – 32.4%. Only 9.7% of those surveyed constantly monitor information on grants and scholarships in foreign universities. One can make a supposition that increasing the level of students' informedness on the opportunities for participation in the international student mobility programmes could stimulate the motivation for learning a foreign language. All the more so, 40.1% of the students were either planning to start learning other foreign languages or were already doing so (Fig. 10).

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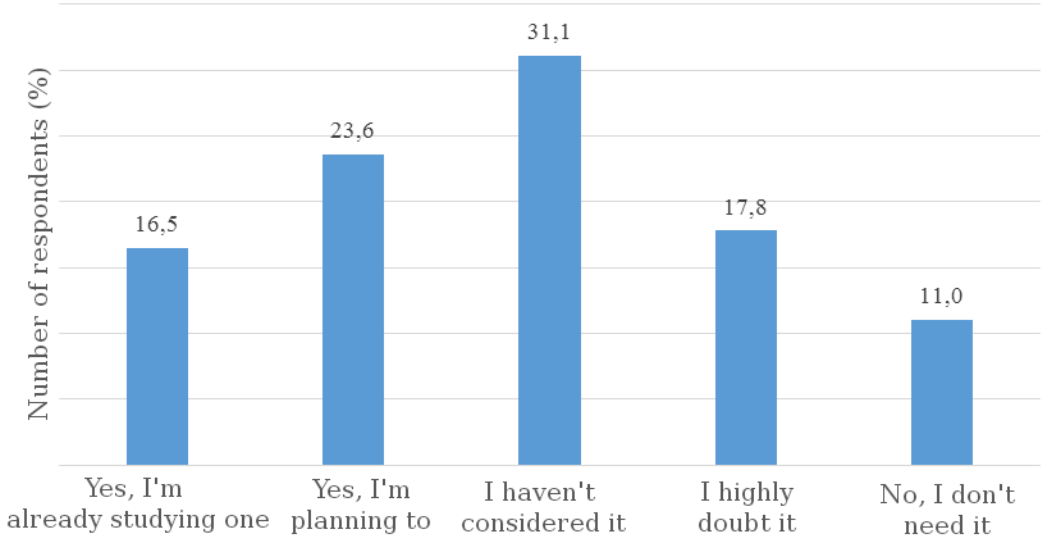

Fig. 10. Are you planning to study other foreign languages in near future?

5. Findings and recommendations

1. Analysis of the survey results showed that command of a foreign language in the sphere of professional activity is the "poorest" aspect in the self-assessment of students' level of "command of a foreign language" as a competency. Consequently, this component should be enhanced in the curriculum in terms of learning English as a foreign language. Special attention is to be paid to writing scientific texts in the English language and vocabulary of the professional scientific programmes.
2. It is necessary to incorporate advances of the modern information technologies into the teaching process, creating the opportunity for students' communication in a foreign language in the professional sphere of study. For that end, it is crucial to initiate student online seminars and conferences together with other foreign universities. Such forms of students' activities are not costly in terms of financial resources and are quite acceptable within a single class.
3. Participation of students in international academic mobility can be an important motivating factor. For this, it is necessary to single out the need, possibilities and limitations of such participation for students, as well as the level of their informedness with regard to the opportunities available. This direction can be developed as a new sociological study.
4. We defined that students are sufficiently interested in learning the English language at university. However, to increase students' motivation for learning English as a foreign language, having a high level of teaching foreign language courses and using interesting forms of classroom work are not enough. A student has to distinctly comprehend prospects of applying the given competency in the future. Within a university, this problem can be solved by including the English language into all stages of student training. In this study, this question was not touched upon but it can become an independent subject of research, which can allow one to define the extent to which the English language is currently used in teaching other disciplines and how the "command of a foreign language competency" is formed in special disciplines oriented towards the future profession.

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Evidence Of Commerce Construal In English Translations Of The Noble Qur'an

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Abstract
This paper attempts at examining the evidences of commerce construal in three English Translations of the Noble Qur'an (ETNQs), namely; Abdullah Yusuf Ali, Muhammad Asad and the Reformists 2010. SCAICM, a method of metaphor identification (Al-Saggaf, et. Al., 2015), was adapted to the objective of this research by utilizing stages B and (partially) C. Aided with corpus tools, a checklist of 87 commerce related words (CRWs) was extracted from. This checklist is run against the primary corpora of the three ETNQS to generate concordance and then, to qualitatively examine the context of every potential CRW instance whether it is literally used or metaphorically used using Lakoff and Johnson (1980a&b; 1999). The results have shown significant qualitative and quantitative evidences of the metaphorical use for the construal of commerce in the three ETNQs compared to the reference corpora (LOB and KJV). This leads to the conclusion that commerce construal is evident and is deliberately implemented in the ETNQs for metaphorical conceptualization.

Key words: English, translation, Qur'an, corpus, metaphor, construal.

1. Introduction and Background:
English Translations of the Noble Qur'an (ETNQ) enjoy a distinctive status, among non-Arabic speaking Muslims as well as non-Muslims around the globe, [as a major access to the meanings of the original Arabic Qur'an]. Thus, this genre has become among the most read texts (Al-Jabari, 2008) as it has been a fertile field for scholarly research (see for example Kidwai 1987; Khan 1997; Khalil 2005; Abdul-Raof 2001; 2003; 2004; 2005; 2010; 2012, to name but a few). Nevertheless, the ETNQs cognitive semantics are scarcely addressed (Chartris-Black, 2004; Shokr, 2007; Ewida, 2008) because, traditionally, scholars are more concerned with the translation process itself. Hence, this study attempts to examine the cognitive metaphoricity of commerce construal in three ETNQs, namely; Ali (1934), (Asad) 1980 and Reformists (2010).
The study of cognitive-semantic aspect in religious translated text book has been quite insufficient as researchers would prefer dealing with the original source over its translation. However, currently the prevalence of English translated textbooks is undeniable due to the Internet-advanced era of globalisation where English is dominating. Coming to the translation of the Quran, its English translation attracts of readers throughout the world, especially with last two decades of instability across many Muslim countries. Even earlier, these translations have been the reference for many scholars and non-Arab Muslims in studying about Quran and Islam.
Yet, cognitive aspects in these studies remains on the surface as they deal with conventional concepts, such as the journey metaphor (in Shokr, 2006); the time metaphor (in Ewida, 2007) and the nature, plants and animal metaphors (in Charteris-Black, 2004). These studies add to the literature of CMT in religious context, but they have less to do in serving the main purpose of the translations of the Qur'an, which is mainly intended to bring the meanings of the Qur'an to an English speaking audience, and the concepts highlighted in the Qur'an therefore need to be investigated in its translations.

This highlights a serious gap. The knowledge with regard to metaphor usage in the ETNQs remains unresolved,, which is further supported in our investigation of the construal of /nafs/ in three ETNQs

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(Al-Saggaf, et. al. 2014), where the results show that for only one concept in the source text, there are fourteen different construal evoked in the three ETNQs examined for the concept /nafs/ in translation.

These results show the urgent need for investigating the central concepts of the message of the Qur'an and this is exactly what this study is all about. Despite its vital role in understanding the message of the original Noble Qur'an, previous studies on ETNQs have not shed any single light on the concept of faith, although it is the core concept in the message of these texts. In their preliminary investigation on the cognitive meanings in chapter two of the ETNQs, Al-Saggaf et. al. (2013) found that the commerce domain is used as a source domain to metaphorically conceptualize faith as commerce, which means that the conceptual metaphors of commerce are used as vehicles for the conceptualization of this fundamental concept in the ETNQs, and this highlights a serious gap in the cognitive research on the field of English translations of the Noble Qur'an.

Thus, the research question set for this study is; *how evident the construal of commerce metaphor is in the ETNQs?* Answering this question involves examining the metaphorical versus literal use of commerce related words (CRWs) in three ETNQs compared to LOB and KJV. To do so, the following method was used.

2. Method:

This study was conducted both qualitatively and quantitatively. Adapting Semasiological Corpus based Approach to Identifying Conceptual Metaphor '**SCAICM'** (Al-Saggaf et.al. 2015), particularly; Stage B (Corpus Analysis), and partially Stage C (Resolving Conceptual Metaphor), this study attempts to find answers to the earlier posted research question.

2.1 Data

This study used two groups of corpora; the first group is the primary corpora of ETNQs, which were used to generate the data used for analysis:

ETNQ (1): Asad's rendering (1980) entitled 'The Message of the Quran Translated and Explained' by Muhammed Asad.

ETNQ (2): Ali's translation of the Qur'an (1934/1938/1987) entitled "The Qur'an: Text, Translation & Commentary" by Abdullah Yusuf Ali.

ETNQ (3): The Reformists' translation rendering of the Qur'an (2007/2010). The reformist group is headed by Edip Yuksil (American – Turkish – Kurdish).

The second group is the secondary corpora, which made the reference corpora used for comparison of the occurrence of the CRWs in the primary corpora against their occurrence in natural use corpus; namely **LOB,** and their occurrence in **KJV** of the Bible; similar English religious translation text.

2.2 Research Tools

This study utilized WordSmith Concordance Tool for processing and analysing corpus data. Also for the purpose of verifying the relatedness of the extracted words to the lexical domain of commerce, we referred to **WordNet (WN), Dictionary of Business (DOB), Collins Cobuild Dictionary (CCD),** and **Webster's Online Dictionary (WOD)**.

Based on the Conceptual Metaphor Theory by Lakoff and Johnson (1980), SCAICM (2015) approach builds on the previous suggested mechanisms and makes use of the corpus tools to develop a protocol for identifying conceptual metaphor. Stages **B** and (partially) **C** of that protocol were adapted in this study as follows.

2.3 Data Processing

B. Corpus Analysis

iv. Generate Wordlist (WordSmith Tool) and check for candidate words that may have potentiality to fall under the identified domains. (This step is essential for the extraction of checklists)

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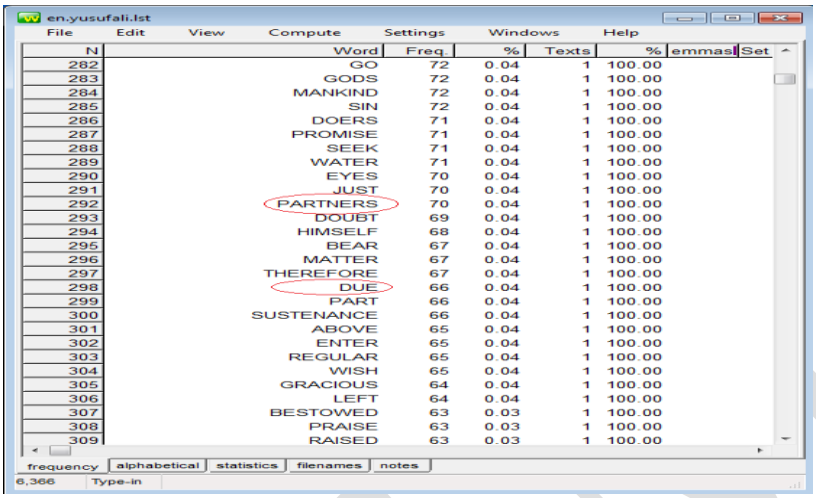
Wordlists for each ETNQ is created using WordSmith Tool. Then, the wordlist of each ETNQ is examined word-by-word to identify potentially Commerce Related words as shown below.



N	Word	Freq.	%	Texts	%	emmasl	Set
282	GO	72	0.04	1	100.00		
283	GODS	72	0.04	1	100.00		
284	MANKIND	72	0.04	1	100.00		
285	SIN	72	0.04	1	100.00		
286	DOERS	71	0.04	1	100.00		
287	PROMISE	71	0.04	1	100.00		
288	SEEK	71	0.04	1	100.00		
289	WATER	71	0.04	1	100.00		
290	EYES	70	0.04	1	100.00		
291	JUST	70	0.04	1	100.00		
292	PARTNERS	70	0.04	1	100.00		
293	DOUBT	69	0.04	1	100.00		
294	HIMSELF	68	0.04	1	100.00		
295	BEAR	67	0.04	1	100.00		
296	MATTER	67	0.04	1	100.00		
297	THEREFORE	67	0.04	1	100.00		
298	DUE	66	0.04	1	100.00		
299	PART	66	0.04	1	100.00		
300	SUSTENANCE	66	0.04	1	100.00		
301	ABOVE	65	0.04	1	100.00		
302	ENTER	65	0.04	1	100.00		
303	REGULAR	65	0.04	1	100.00		
304	WISH	65	0.04	1	100.00		
305	GRACIOUS	64	0.04	1	100.00		
306	LEFT	64	0.04	1	100.00		
307	BESTOWED	63	0.03	1	100.00		
308	PRAISE	63	0.03	1	100.00		
309	RAISED	63	0.03	1	100.00		

Figure 3.2 Wordlist in Ali's ETNQ

i. **Meaning for every word is checked against WorNet, English dictionaries and thesauruses to verify its belonging to and usage in the domain in respect.**

As it is the main focus of this study to tackle commerce metaphor, words and their meanings in the commerce domain checklist, which initially had more than one hundred words, are examined and checked against English dictionaries and thesauruses to verify their belonging to the respective domain, (2.3 above). The finalized checklist comprises a number of eighty seven (87) words (commerce related words) that have the potentiality of being used as source words for the commerce metaphor in the ETNQs. The following list shows the top twenty (20) typical commerce related words CRWs as a sample for the total eighty six CRWs that are used in the checklist for this study, these sampler CRWs are listed alphabetically.

Table 3.2 Top 20 Typical CRWs in the Checklist

Commerce Related Words (CRWs)	**Verification**			
	WN	**DB**	**CCD**	**WOD**
Account	X	X	X	X
Bargain	X	X	X	X
Belong	X	X	X	X
Business	X	X	X	X
Buy	X	X	X	X
Commerce	X	X	X	X
Credit	X	X	X	X
Earn	X	X	X	X
Loan	X	X	X	X

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Money	X	X	X	X
Partner	X	X	X	X
Pay	X	X	X	X
Possess	X	X	X	X
Price	X	X	X	X
Profit	X	X	X	X
Purchase	X	X	X	X
Sell	X	X	X	X
Share	X	X	X	X
Spend	X	X	X	X
Trade	X	X	X	X

ii. The checklist is checked against the corpus data generating concordance in WordSmith tool.

The CRWs checklist is checked against primary data of the three ETNQs to generate concordance. An example of the concordance results is shown below.

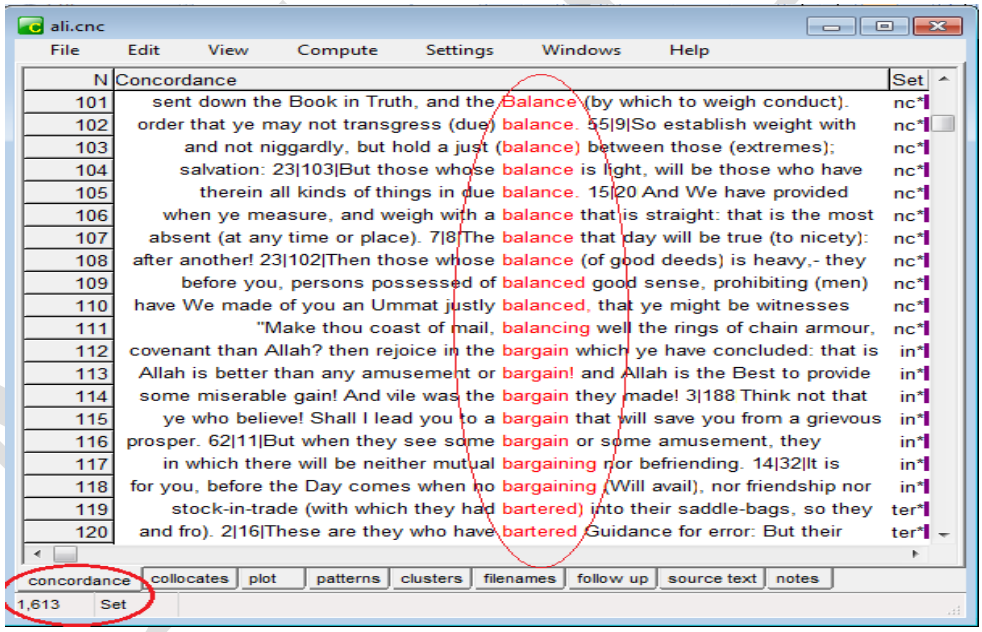

Figure 3.6 All CRWs Concordance in Ali's ETNQ

The image above shows that in Ali's ETNQ, the result for the concordance of the entire CRWs in the checklist achieved one thousand, six hundred and thirteen (1613) instances. This means that there are 1613 potential instances of commerce related words in Ali' ETNQ.

C. **Resolving Conceptual Metaphors**

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vii. Each potential instance is checked back within its context in the source text to examine its use as literal or metaphorical.

Concordance tools provide the access to the source context in which the commerce related word instance is used. This context is then carefully examined whether it is pure commerce context or not. If the context is purely commerce context, then the CRW instance is marked as literal. However, if the context in which the potential CRW is used does not appear of commerce, this CRW instance is marked metaphorical, as shown in the examples of the CRW 'bargain' below in both cases, i.e. metaphorical and non-metaphorical.

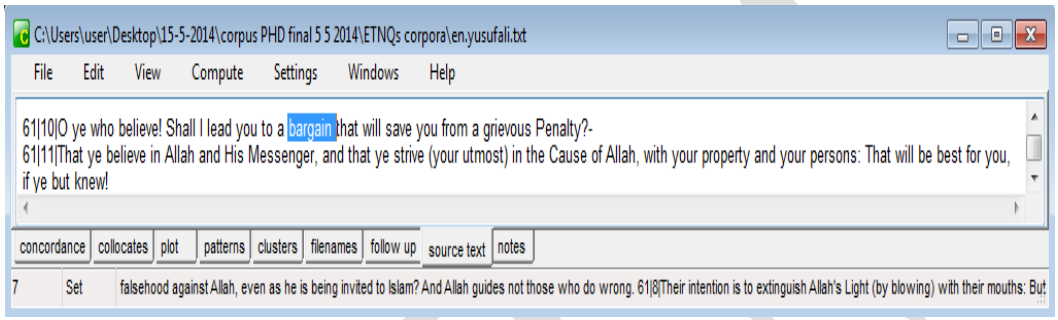

Figure 3.11 Access to context of potential CRW Metaphors

In the image above, we can see the context in which the CRW 'bargain' is used. By examining this context in Sura '61' Verse '10', it is found that there is a call for 'bargain' that saves from penalty, and this type of bargain is identified as to accepting the faith and believe in God. Thus it is quite vivid here that the context has nothing to do with commerce and business in its literal sense. Eventually, this instance of CRW (bargain) is marked as metaphorical, and all metaphorical instances of all CRWs in each ETNQ are statistically calculated for further quantitative analysis.

However, the same CRW 'bargain', but in different instance shows a literal use in a different context as shown below.

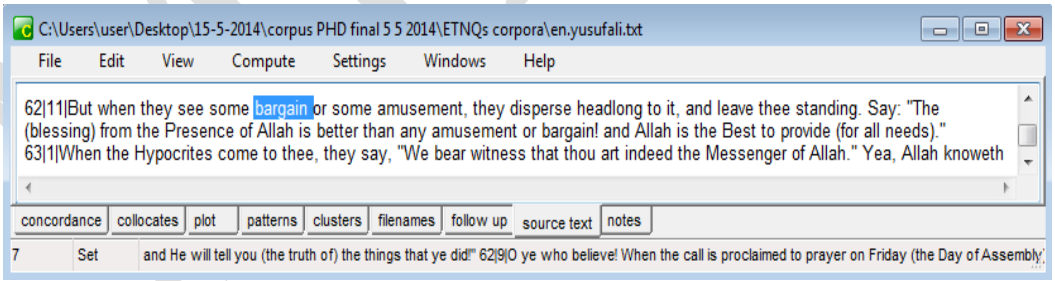

Figure 3.12 Literal Context of CRW

The image above shows the context in which another instance of the same CRW "bargain" occurs. This time the context is clearly referring to a physical practice of commerce. It describes the people as when they see an event of commerce 'bargain' and how they react by leaving the messenger alone and moving towards that bargain. Thus the context where the instance of the CRW 'bargain' is used does refer to a literal use of this CRW in this particular instance. Eventually, this instance of 'bargain' is marked as literal or non-metaphorical.

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The results of this step are recorded in a categorized table containing the three ETNQs and each is divided into three columns to count metaphorical, non-metaphorical and total number of each CRW instance. The following is an extract of the table that makes the primary source for the upcoming quantitative analysis.

Table 3.3 CRW Metaphorical Vs. Non-metaphorical Statistics

CRWs	**Ali**			**Reformists**			**Asad**		
	Met	**Lit**	**Total**	**Met**	**Lit**	**Total**	**Met**	**Lit**	**Total**
Partner	70	6	76	125	6	131	5	3	8
Trade	0	7	7	5	13	18	0	2	2
Business	0	5	5	0	2	2	0	0	0
Purchase	5	0	5	17	0	17	0	1	1
Bargain	3	4	7	0	0	0	4	3	7
Sell/sold	9	1	10	0	3	3	4	4	8
Buy	3	1	4	0	1	1	3	3	6

3. FINDINGS AND DISCUSSION

Commerce construal is found very well established using different image schemata that are mapped from the commerce experience onto the concept of faith-in-God via a set of commerce related words as source vehicles of mapping. The metaphorical use of these CRWs in ETNQ appears reasonable, since religious and commerce are two different domains. The domain of commerce is represented linguistically in the ETNQs by a set of Commerce Related Words (CRWs). Some of these CRWs are typical and have direct relation to the commerce domain, such as *buy, sell, price, pay* and *earn*(to name but a few). On the other hand, some CRWs may not appear to have direct relation to the domain of commerce when taken in isolation and apart from the context in which they are used, such as *reward, riches, count, wealth, weight scale* … etc. however when the overall paradigm of commerce is considered, these words contributes to coherent structure of the commerce experience.

The commerce construal themes in the ETNQs are manifested via a set of conceptual metaphors used in a number of verses whose message is to call and encourage man to become believer in God. Implementation of the commerce metaphors in the ETNQs could be attributed to the cultural interest of the first Islamic society where people are more into commerce (surah '*Quraish*' 106:1-4as an example of the nature of living in that society residing Makkah), where people had to undergo two major commercial journeys; one in Winter, and the other in Summer). Furthermore, commerce is universally considered one of the most attractive activities that is undertaken as civilized human activity everywhere, and thus conceptual metaphors are used in such contexts for their essential role in civilized societies. However, beside their metaphorical use in the ETNQs, commerce related words are also used literally in a number of instances. A sample of metaphorical use and literal use is presented in the examples quoted from Ali's ETNQ below.

The word *price* in the ETNQs has been found in both uses; metaphorically and literally. This is shown in a number of verses, where an example of its metaphorical use can be seen in verse No. 3|177| "Those who purchase disbelief at the *price* of faith harm Allah not at all, but theirs will be a painful doom." The word *price* in this context is employed in a complex metaphorical way, where it has been mapped from the

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domain of commerce onto the domain of faith and belief. Its construal in this context is that of conceptualizing man as merchant whose commerce involves purchasing either belief or disbelief and each of which is the price of the other. Thus, putting man into a critical situation where he/she must buy one for the price of the other and there is no other option in such commerce, yet the commercial loss here is purchasing disbelief at the price of disbelief.

The word *sell* has been used literally as in verse No. 2|282| "…And have witnesses when ye *sell* one to another, and let no harm be done to scribe or witness…" as the context here is typical of literal commerce involving selling procedures. However, *sell*has been also found metaphorically used as in verse No. 2|90| "Evil is that for which they *sell* their souls …" where the word sell has been triggered from the commerce domain onto a context of belief. *Soul* has been conceptualized as a commodity that is bargained in the marketplace, and those who do not believe in God and his messenger would be selling their commodity in a profitless commerce.

By gathering commerce construal instances in the three ETNQs the construal of commerce has been found well established in a set of conceptual thematic mappings from commerce domain onto the domain of belief.
Further support of the evidences of commerce metaphors in the ETNQs are shown in the quantitative results presented below.

The quantitative analysis of the CRWs in the three ETNQs under study reveals some differences in the distribution of these CRWs in terms of their metaphorical use, literal use and in their total number of occurrences. The following is the overall statistics of the corpora used for the analysis.

Table 4.2 Overall Corpora Statistics

ETNQ	CRWs	Tokens	%
Ali	1613	167,859	0.96
Asad	1797	203,212	0.88
Reformists	1311	145,999	0.90
KJV	5383	793,269	0.68
LOB	11339	980,355	1.1

3.1 Commerce Related Words (CRWs) Intra-Ali's ETNQ

The total number of commerce related words CRWs is One Thousand and Thirteen (1,613) words out of the entire number of 167,859 words (tokens) in Ali's ETNQ corpus. This shows that CRWs in Ali's constitute a percentage of 0.96% (almost 1%) of the entire corpus of Ali's ETNQ, which means that there is a commerce-related word in every one hundred (104) words in Ali's ETNQ. Such a percentage can be claimed considerable, especially if we take into consideration the context in which these CRWs appear, i.e. CRWs belong to the domain of Commerce; not that of Religion, while Ali's ETNQ is a pure religious text. Religious context is expected to have Religious Related Words (RRWs), and if there is particular usage of Non-RRWs, the percentage is not expected to constitute high percentage as the case with the commerce related words (CRWs) is.

When the percentage of CRWs in Ali's ETNQ is compared to their usage in another religious context, such percentage becomes more vivid. I compared CRWs percentage in Ali's ETNQ with CRWs percentage in KJV of the Bible. A difference of 0.28% between the two comes to surface in favour of Ali's. The CRWs in KJV constitute only 0.68%, which indicates the extra occurrence of almost the third of the

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number of CRWs in Ali's ETNQ, i.e. 0.96%. The remarkable percentage of occurrence of the CRWs in Ali's ETNQ still holds position even when it is compared to a reference corpus of English.

In this context we compared it to the LOB where CRWs have shown a percentage of 1.1%, taking into consideration that the LOB corpus includes both commerce and religious context alongside with other contexts from different domains, and that CRWs might be used in their commerce context and thus can be deemed neutral. However, this frequency of relatively close percentage for the usage of CRWs in Ali's ETNQ – compared to LOB – indicates that the language of commerce is used deliberately to achieve a certain purpose. Such a purpose is already explicated earlier as to construct the concept of faith in terms of commerce and thus invent the construal of faith is commerce. The following figure demonstrates these differences between Ali's ETNQ, KJV and LOB.

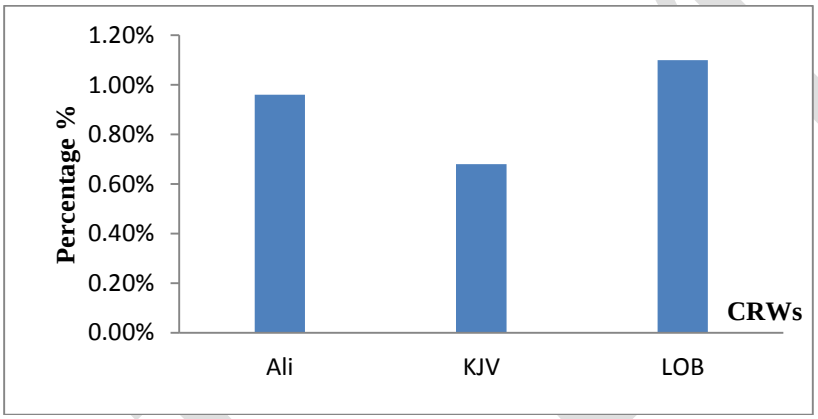

Figure 4.1 CRWs Percentage in Ali's ETNQ Vs KJV and LOB

However, when the metaphorical use of these CRWs is compared with their literal use in Ali's ETNQ, the analysis have shown high percentage for the metaphorical use of the CRWs in Ali's ETNQ, when compared to their literal use percentage out of the total number of occurrences, as illustrated in the following figure (4.2) and table (4.3).

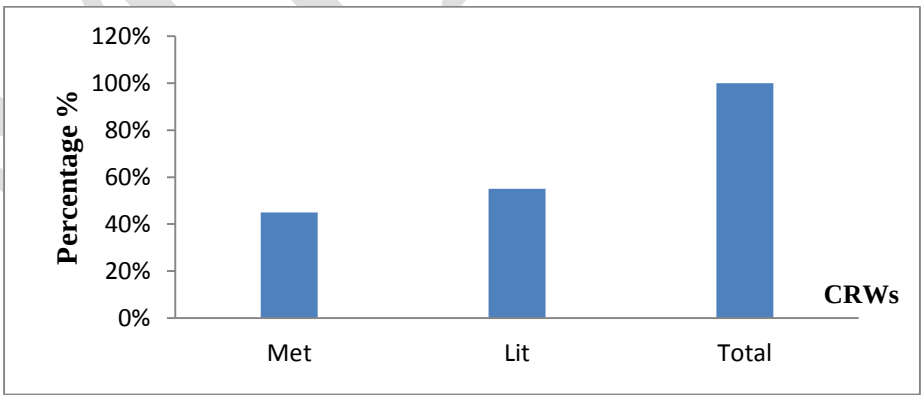

Figure 4.2 Metaphorical use Vs Literal Use in Ali's ETNQ

Table 4.3 Distribution of Metaphorical Vs Literal Use of CRWs in Ali's ETNQ

CRWs	Met	Lit	Total
No. of Occurrences	732	881	1613
Percentage %	45%	55%	100%

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Table 4.3 above shows that the CRWs have achieved a relatively high percentage when they are used metaphorically in Ali's ETNQ. With the percentage of 45%, out of their total number of occurrences, the CRWs are used metaphorically in almost half of their occurrences in Ali's ETNQ, which provides an evidence of one commerce metaphor instance in every 229 words in Ali's ETNQ. This frequent occurrence of the conceptual metaphor of commerce shows the importance of the domain of commerce as a source domain for the conceptualization of the concept of faith in this particular context of ETNQ. Eventually, this finding further supports the findings obtained from the qualitative analysis presented earlier in this chapter.

Although CRWs percentage in literal use is relatively higher with (55% compared to 45%), such percentage of literal use is not of much impact as long as they are used in their authentic sense, where the text prescribes the rules and regulations for the practice of commerce. What matters most here is their metaphorical use, which according to their percentage that constitutes almost half of their total occurrences, it can be argued that such metaphorical use is deliberately implemented in Ali's ETNQ for the purpose of using them as vehicles of commerce metaphors that are mapped onto the concept of faith, and eventually, metaphorically conceptualize faith in terms of commerce.

3.2 Commerce Related Words (CRWs) Intra-Asad's ETNQ

Asad's ETNQ shows different percentage of the usage of CRWs compared to Ali's. The total number of occurrence for the CRWs in Asad's ETNQ is One Thousand Seven Hundred and ninety seven (1,797) words out of the entire number of words (tokens) 203,212 in Asad's ETNQ corpus, and that makes a percentage of 0.88%. This means that there is a commerce related word (CRW) in every one hundred and thirteen (113) words in Asad's ETNQ. Such a percentage can be argued to be high enough due to the context in which these CRWs are used. Asad's ETNQ is a pure religious context and thus it is not expected to include such a percentage of words that are not religion-related. Besides, if there are such non-religious words are to be used, the percentage would not be as high as the case is with these CRWs in Asad'a ETNQ.

Nevertheless, CRWs can, still, be considered holding to its high percentage in Asad's ETNQ as a religious text. This can be proven true when compared to another religious text. To do so, we compared it to KJV Bible as I did with Ali's ETNQ. The results have shown a difference in the percentages with 0.88% for Asad and 0.68% for KJV, which shows a difference of 0.20%, which constitutes about the quarter of the percentage. Although the two texts are religious, the high percentage of the CRWs in Asad's ETNQ indicates that the commerce language use in Asad's ETNQ with a high density that is above the expected norm. A further proof of the notable use of the CRWs in Asad's ETNQ can be obtained when CRWs in Asad's ETNQ are compared to those in a reference corpus (LOB corpus). There is some difference in percentage (0.88% versus 1.1%), but not that much. However, the balance of 0.13% can be attributed to the fact that reference corpora *do* contain commerce discourse along with other discourses from other domains, while Asad's ETNQ is a pure religious text where, normally, it is not expected to have higher density of words that are related to discourses other than religion. Since Asad's and Ali's ETNQs are mere translations (interpretations) of the same source (The Noble Qur'an), the usage of commerce language in such context is expected to serve the same purpose, i.e. create the construal of faith is commerce. The following figure illustrates the differences in percentage between Asad's ETNQ, KJV and LOB.

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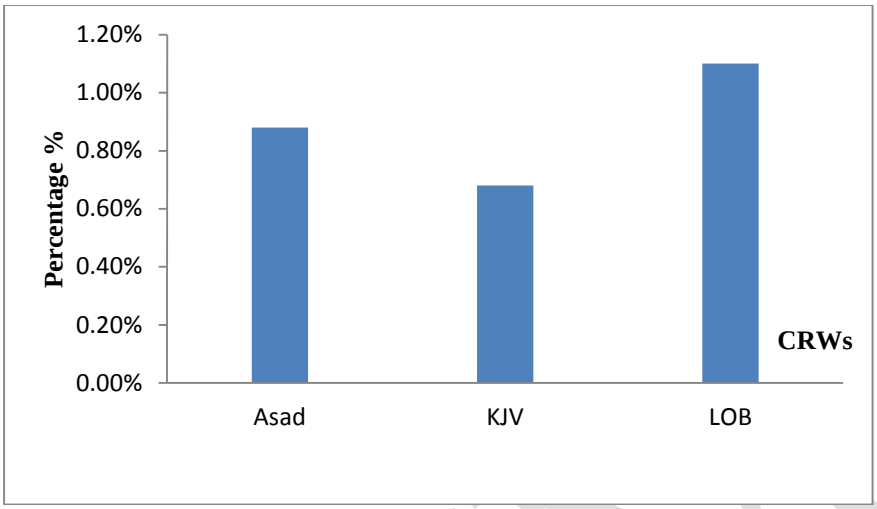

Figure 4.3 CRWs Percentage in Asad's ETNQ Vs KJV and LOB

Moreover, when the metaphorical use of these CRWs is compared with their literal use in Asad's ETNQ, the analysis shows lower percentage for the metaphorical use of the CRWs in Asad's ETNQ, compared to their literal use percentage out of the total number of occurrences, as illustrated in the following figure (4.4) and table (4.4).

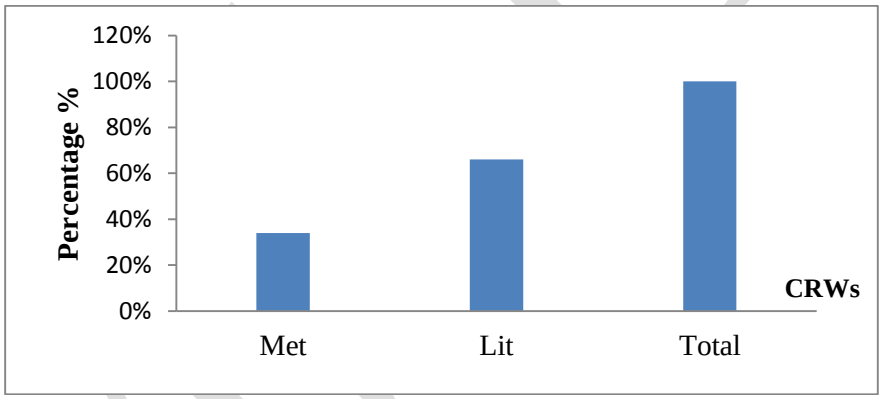

Figure 4.4 Metaphorical use Vs Literal Use in Asad's ETNQ

Table 4.4 Distribution of Metaphorical Vs Literal Use of CRWs in Asad's ETNQ

CRWs	Met	Lit	Total
No. of Occurrences	624	1163	1797
Percentage %	35%	65%	100%

Table 4.4 above shows that the CRWs have achieved a relatively high percentage when they are used metaphorically in Asad's ETNQ. With the percentage of 35%, out of their total number of occurrences, the CRWs are used metaphorically in almost more than the third of their occurrences in Asad's ETNQ. This has a major indication as to the strong evidence for the commerce conceptual metaphor in Asad's ETNQ, as this percentage of means that there is an instance of commerce metaphor in every 325 words in Asad's ETNQ.

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Although CRWs percentage in literal use is higher, with 65% compared to 35%, such percentage of literal use are lower because they are used in their authentic sense. More considerably here is their metaphorical use, which can be argued that such metaphorical use is deliberately implemented in Asad's ETNQ for the purpose of using them as vehicles of commerce metaphors that are mapped onto the concept of faith, and eventually, metaphorically conceptualize faith in terms of commerce.

3.3 Commerce Related Words (CRWs) Intra-Reformists' ETNQ

The commerce related words CRWs in the reformists' ETNQ exhibit similar usage percentage to that of Asad's. With a total number of One Thousand Three Hundred and Eleven (1,311) instances out of a total of 145,999 words (tokens) in the entire corpus of the Reformists' ETNQ, CRWs make a percentage of 0.90%, which is close percentage of CRWs to Asad's ETNQ but still far different from Ali's ETNQ. This percentage is considered high as it means that there is a commerce related word in every 111 words in the Reformists' ETNQ, and especially when we consider the context in which they are used, i.e. the Reformists' ETNQ is a pure religious text that is not expected to encompass a high percentage of words that are not related to religious discourse.

This notable percentage is explicitly justified when compared to another religious text. In this study, KJV Bible is the religious text, against which, the comparison of CRWs percentage in ETNQs is held. The results have shown a remarkable difference between the percentages of CRWs in KJV and Reformists' ETNQ with a balance of 0.22%, where CRWs in Reformists' ETNQ is 0.90% versus 0.68% in KJV. Although both are religious texts, there is a remarkable discrepancy between the two in terms of the density of commerce language, which constitute almost the third. This provides an additional indication that the commerce language in the Reformists ETNQ is implemented to achieve certain purpose.

When the comparison is taken into a more general sense and the CRWs in the Reformists' are compared against a reference corpus (LOB corpus), we find out that there is still a considerable balance of percentages between the two (0.90% for Reformists' ETNQ versus 1.1% for LOB) despite the fact that the reference corpus composes of various domains and discourses among which commerce domain and religious context are there. Difference in percentage between Reformists', KJV and LOB is shown in the following figure.

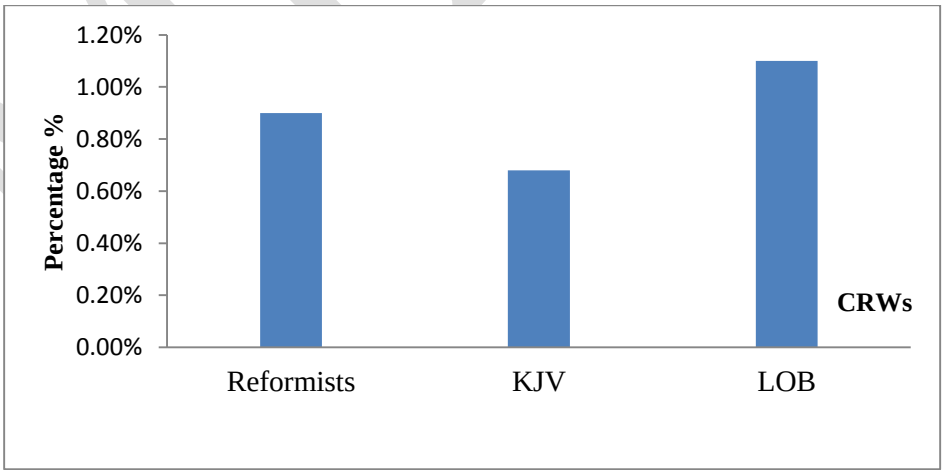

Figure 4.5 CRWs Percentage in Reformists' ETNQ vs. KJV and LOB

Moreover, when the metaphorical use of these CRWs is compared with their literal use in the Reformists' ETNQ, the analysis shows a higher percentage for the metaphorical use of the CRWs in the

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Reformists' ETNQ, compared to their literal use percentage out of the total number of occurrences, as illustrated in the following figure (4.6) and table (4.5).

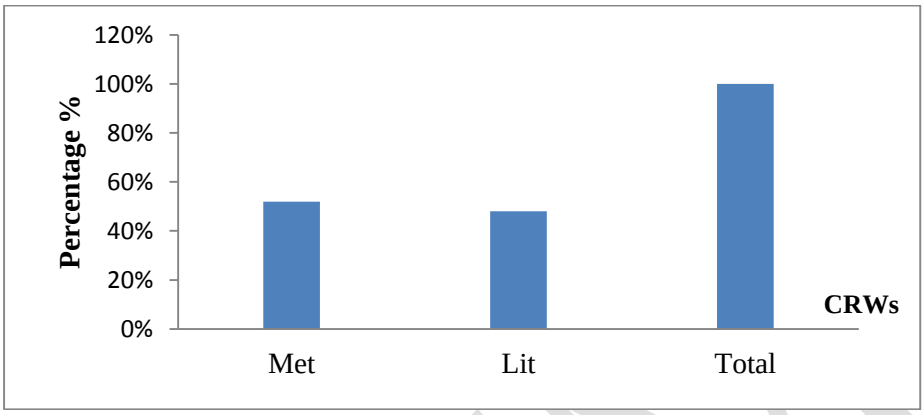

Figure 4.6 Metaphorical use Vs Literal Use in Reformists' ETNQ

Table 4.5 Distribution of Metaphorical Vs Literal Use of CRWs in Reformists' ETNQ

CRWs	Met	Lit	Total
No. of Occurrences	688	623	1311
Percentage %	52%	48%	100%

Table 4.5 above shows that the CRWs have achieved a relatively higher percentage when they are used metaphorically in the Reformists' ETNQ. With the percentage of 52%, out of their total number of occurrences, the CRWs are used metaphorically in almost more than the half of their occurrences in the Reformists' ETNQ. This means that there is an instance of commerce conceptual metaphor in every 212 words in the Reformists' ETNQ. The high density of commerce related words provides a major evidence of the main purpose for which the commerce language is used in the first place in the Reformists' ETNQ; i.e. the main purpose for implementing CRWs in the Reformists' ETNQ is to use them as vehicles of conceptual metaphor. CRWs are used to conceptualize the abstract concept of faith in terms of commerce construal, which has already been discussed in the earlier parts of this study in details.

3.4 Commerce Related Words (CRWs) Across ETNQs

The commerce related words CRWs across ETNQ exhibit remarkable percentage of use. Across ETNQs, CRWs make a percentage of 0.91%. This percentage is considered noteworthy as it means that there is a commerce related word in every 109 words across ETNQs, and especially when we consider the context in which they are used, i.e. the ETNQs is a pure religious genre that is not expected to encompass a high percentage of words that are not related to religious discourse.

This remarkable percentage is explicitly justified when compared to another religious text. In this study, KJV Bible is the religious text, against which, the comparison of CRWs percentage in ETNQs is held. The results have shown a clear difference between the percentages of CRWs in KJV and across ETNQs with a difference of 0.21%, where CRWs across ETNQs is 0.91% versus 0.68% in KJV. Although both are religious texts, there is a remarkable difference between the two in terms of the density of commerce language, which constitute almost the third. This provides an additional indication that the commerce language in the ETNQs is implemented to achieve certain purpose.

When the comparison is taken into a more general sense and the CRWs across the three ETNQs are compared against a reference corpus (LOB corpus), we find out that there is still a remarkable difference

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of percentages between the two (0.90% across ETNQs versus 1.1% for LOB) despite the fact that the reference corpus composes of various domains and discourses among which commerce domain and religious context are there. Difference in percentage between KJV, LOB, and (across) ETNQs is shown in the following figure.

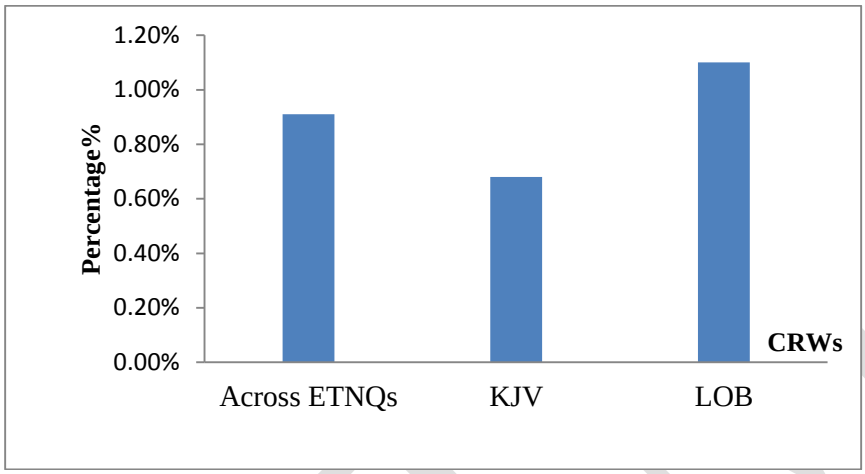

Figure 4.7 CRWs Percentage across ETNQs Vs KJV and LOB

Such differences in the percentage of use for the CRWs between the reference corpora and the ETNQs provide further evidences of the implication of the commerce construal in the ETNQs. Eventually, this supports the qualitative evidences in answering the first research question.

4. CONCLUSION:

The commerce construal is found in extensive evidence clearly in the three ETNQs. A significant evidence of the commerce construal is the percentage of occurrence of the CRWs across ETNQs with 91%, which means there is an average of a CRW in each 109 words in the ETNQs. The significance of such percentage appears when compared the reference corpus of a similar discourse, i.e., the KJV corpus of the Holy Bible, which achieves only 68%. Also when compared to the reprehensive reference corpus of LOB, the percentage still significant as the discourse of ETNQs is a pure religious where commerce is not expected to have significant percentage of occurrence. Although CRWs percentage in LOB is 1.1%, such percentage does not have the same significance compared to ETNQs, because LOB is supposed to be representative of all types of genre and discourse.

Evidences of metaphorical instances of commerce are also found significant. In Ali's ETNQ, the metaphorical CRWs make 46% of the total instances of CRWs, which means that there is a commerce metaphor instance in every 229 words. In Asad's ETNQ, the metaphorical CRWs make 35% of the total instances of CRWs, which means that there is a commerce metaphor instance in every 326 words. In the Reformists' ETNQ, the metaphorical CRWs make 54% of the total instances of CRWs, which means that there is a commerce metaphor instance in every 209 words.

Thus, the construal of commerce conceptualization is found significantly established in the ETNQs in extensive evidence with the aid of various indirect relationships between instances of CRWs and the context they are used in, which unveils the prevalence of commerce construal in the three ETNQs in various schematic mappings between the domain of commerce and the domain of faith. This evidence is further manifested in the quantitative results where the instances of metaphorical instances for these CRWs were found significantly higher in number compared to their counterpart is KJV and LOB.

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Specific Features And Principles Of Psychological And Pedagogical Support For Parents Bringing Up Children With Limited Abilities Under Conditions Of The Inclusive Education Implementation

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Abstract: This article is devoted to the problem of introduction and implementation of inclusive education. This work contains psychological aspects and conditions of forming parents' personal position and attitudes who bring up children with limited abilities in relation to inclusive education. Main principles and approaches of their psychological support have been determined for the purpose of ensuring successful integration of children with limited abilities into the inclusive educational environment. The model of psychological and pedagogical support for the family under the conditions of inclusive education was presented. It has been grounded that psychological and pedagogical support at the stage of a child's entry into the inclusive educational environment must be directed towards the search for the parents' internal resources who bring up (foster) children with special needs for the purpose of harmonizing and improving their psychical state, raising the level of their resilience, an ability to overcome difficulties by means of building up personal resources. It has been proved that modern psychological support for parents under conditions of inclusive education will help to neutralize and reduce the extent of emotional stress expressiveness which will consequently lead to the child's defect acceptance and hence, it will provide his further integration into society. The formation and raising social competence in the course of the parents' interaction with their and other children contributes to the acceptance of stable tolerant attitudes and development of their readiness to cooperate with the participants of the educational process which is the factor of successful building the inclusive educational environment. The article can be of use to psychologists-practitioners, pedagogues, pedagogues-psychologists as well as staff members of educational institutions.

Keywords: inclusive education, children with limited health abilities, the system of psychological and pedagogical support for the parents.

Introduction

At the contemporary stage of our society's development the purpose of the state policy is to form a tolerant and humanistic attitude to people with limited health abilities. As a result of this, the issue of organizing integrated education that allows a child with limited abilities to be involved in the education process together with healthy peers despite impairments in development is becoming especially important. As researchers note, in the history of the human society development a long way has been covered from the society's dictate ordering to get rid of handicapped infants to understanding the necessity of rendering assistance to such people (Tarasenko, 2001; Lopatkova, 2011; Mikhaylovsky, 2017; Shukshina et.al., 2017; Gnedova et.al., 2015; Masalimova & Shaidullina, 2017; Kalinina et.al., 2016; Gorev et al., 2017). At present in the Russian system of education the issue of implementing integrated education is the most disputable. The term «integrated education» was replaced with «inclusive» in international practice. T.V. Volosovets (2011) in her work gave the definition of the concept of inclusive

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education as joint learning and upbringing under specially created conditions including the organization of joint classes, leisure activities, various types of additional education of people with limited abilities and people without such limitations. N.N. Malofeyev (1996) defines inclusive education as the process of joint upbringing and learning for people with limited health abilities together with their peers who do not have health impairments. The result of this process is progress in social development of people with abnormalities in their development. In our opinion, the UNESCO gave the most universal definition of the concept «inclusive education» that consists in interpreting it as the holistic phenomenon which presupposes equal access to education of all children without exception. Humanity and rights protection of people who have limited abilities underlies this concept. The introduction of inclusive education in our country is an innovative process owing to which a number of questions and problems arise (Lopatkova, 2015; Efimova et.al., 2015; Kalinina & Kalinin, 2016; Mitin, 2016).

Methodological Framework

One of the serious problems is accepting the children with health impairments by a group of healthy peers as well as the presence of negative attitudes and social prejudices in relation to such children from the participants of the educational and foster process. The results of multiple studies serve as the confirmation of that. For instance, E.R. Yarskaya-Smirnova and I.I. Loshakova (2002) point out that the opinions of teachers and parents regarding the organization of the integrated educational environment depend on the character of disorders in children's development. For example, this study testifies that about 70 % of parents consider the learning of healthy children and children with the locomotive system disorders possible whereas only 40 % of teachers stick to the same opinion. Regarding the children who have other health impairments the opinions were divided in the following way: only 36 % of healthy children's parents took a positive view of the joint learning of children with speech, hearing and eyesight disorders but the number of teachers was 20 %. Thus it is not difficult to trace the tendency that among teachers there is a predominantly negative attitude, then among the healthy children's parents though the percentage of them is also great (Tarasenko, 2010; Shukshina et.al., 2017; Khammatova & Mikhaylovsky, 2013; Kalinina, 2017; Masalimova & Chibakov, 2016; Lipatova et.al., 2015). The cause of this can be the fact that teachers are unprepared for this situation, lack of required knowledge in the field of special training and lack of skills of working with such children. People's insufficient awareness of the disability problem also can be the cause of forming the «wrong» attitude to such people. In our opinion, one of the conditions of successful integration of children with limited abilities into the educational environment is an adequate perception and assessment of one's own abilities by these children, the formation of which depends on their parents' life position and attitudes. In this connection psychological support of families that have a child with developmental impairments and who studies in the integrated educational environment becomes necessary. The family is the closest social environment of a child. The acceptance of a disabled child by the family is the key factor of accepting him by society. The process of forming the parents' personal position and attitude to inclusive education, in our opinion, depends on personal peculiarities of people of this category. In this connection we would like to give some data of our study concerning the investigation of these people's personal specific features. For instance, the mothers of children with developmental impairments are characterized by pessimism, a passive life position prevails, there is a deformation of life values, a low level of self-esteem. According to our ideas, these personal features exert influence on the attitude formation and personality orientation. In the course of our research with the help of the testing questionnaire «Lifestyle index» («Life Style Index» (LSI) by R. Plutchick, G. Kellerman, Ch. R. Chonte (1979) adapted by E. S. Romanova & L. R. Grebennikov, 1996) we also studied the peculiarities of psychological protection mechanisms of people of this category. The results of research lead to some disputable reflections. The predominant type of psychological protection in the group of parents who bring up children with limited abilities is the negation. The negation in parents bringing up children with limited abilities manifests itself, more likely in the negation of those feelings and emotions that the child's defect exists. Being aware of the fact that their child has limited abilities, developmental defects is the traumatizing fact for their psyche that leads to the activation of

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protective mechanisms of the psyche. The results of the correlation analysis of the psychological protection types and self-esteem peculiarities arouse a special interest. For example, we have found that there is a positive correlation relationship between the activation of the psychological protection mechanism identical to the negation and elevated self-esteem on the scales «self-confidence», «stress resilience», «optimism». Owing to this we can conclude that through the activation of the psychological protection mechanism similar to the negation the emotional state optimization takes place and neutralization of a frustrating factor in people of this category. Long action of primitive psychological protection types embraces behavioral, affective and cognitive spheres and leads to lack of criticism, distorted perception of the reality. Internal emotional strain, emotional turmoil and unresolved intrapersonal conflict caused with the mismatch between public expectations and a constant sense of guilt increase the probability of developing neuroses and psychical disorders of various types in parents of this category. Distorted perception by the parents who bring up children with special needs of the reality and situation on the whole leads to «wrong» perception of these children which may have influence both on upbringing styles and on intra-family relationships and further life of the child in society. To successfully integrate children with disabilities into society, it is necessary that they be perceived adequately and accepted, first of all, by their parents. In the context of inclusive education, in addition to psychological support for participants in the educational process, it is required to provide comprehensive and systematic psychological and pedagogical support to families raising children with developmental disorders. In contemporary pedagogical psychology, there is a tendency to develop the issues related to psychological assistance to teachers and students in the context of inclusive education, of specific features of integration and success of their adaptation. The issues of psychological and pedagogical support in this situation for parents with disabled children, the issues increasing their social competence are not sufficiently developed (Tarasenko, 2011; Shukshina et.al., 2016; Kalinina et.al., 2017; Masalimova et.al., 2014; Mitin et.al., 2017; Salakhova et.al., 2017; Vasyakin et.al., 2015). With the introduction of inclusive education, the issue of creating favorable conditions for children with disabilities in order for them to live in a society of healthy children is becoming more important. Due to this, the issue of creating the model of psychological and pedagogical support for the family in the context of inclusive education is topical. In our opinion, the model must be built in accordance with the following principles: the humanistic orientation of psychological assistance, the harmonization of an intra-family atmosphere, the formation of a positive attitude toward the child with developmental disorders, the optimization of educational methods and the integrated use of psychological, pedagogical, psychotherapeutic methods, cooperation and interaction of all participants of the educational and upbringing process. Psychological and pedagogical support at the stage of the child's entering the inclusive educational environment should be aimed at finding the internal resources of the individual parents who bring up children with developmental disorders, at harmonizing and optimizing their mental state, improving their resilience, and overcoming difficulties by building up personal resources. Timely psychological support of parents in the context of inclusive education will neutralize and reduce the impact degree of emotional stress, which subsequently leads to the adoption of a defect of the child and, therefore, ensures his successful further integration into society. The formation and enhancement of social competence in the course of parents' interaction with their own and other children promotes the adoption of sustainable tolerant attitudes and the development of readiness to cooperate with participants in the educational process, which is a factor in the successful creation of the inclusive educational environment (Salakhova et.al., 2016; Kalinina, 2015).

Results

Thus the model of psychological and pedagogical support of the family in the context of inclusive education should comprise the system of interrelated directions and activity types:

1. Diagnostics is aimed at identifying the characteristics of child-parent relationships, personal characteristics, emotional state, self-esteem, mechanisms of psychological protection, terminal values of the parents who bring up children with disabilities. As a diagnostic tool questionnaires, forms, projective

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techniques are used. The results are discussed with the parents individually, which allows them to recognize achievements and problems, formulate requests for psychological help, and set the points of personal growth.

2. Psychological education is the introduction of the parents of children with limited abilities to psychological knowledge. The main purpose of psychological education of parents who bring up children with disabilities is to introduce them to the basic laws and conditions of a child's favorable mental development; to form a need for psychological knowledge, a desire to use them to build constructive interaction with children and the educational environment. Forms of psychological education can be various and sundry: lectures, talks, seminars, exhibitions, the selection of relevant literature.

3. Counseling. One of the important steps in helping the parents is the individual counseling work - psychological counseling. The first stage of psychological counseling is the establishment of contact with the parent, "adjustment" to work together. The central task is to hear the parent, to understand how he perceives the problem, the child and takes the current situation. A hypothetical psychological problem is formulated on the basis of the parents' complaints. Most of all, parents ask for help on the following issues: problems that arise in the learning process, education or treatment of a child; the mother-child relationship (his naughtiness, aggression); the relationship of the child with other children in the family; the relationship of the child with the teacher at school or in the union of additional education (parents complain that the teacher underestimates, understates the capabilities of their child); relationships between the mother and the father of the child. It should be noted that in our experience about one third of the families that bring up children with developmental disorders are incomplete which leads to the formulation of yet another consultative problem - fatigue, dissatisfaction with their marital status by mothers, which leads to subconscious rejection of the child, anger and compensatory overprotection mechanisms. To solve these problems, the techniques, based on parents' self-analysis of their behavior, on the development of resources for overcoming negative emotional states, are used.

4. Psychological correction, in our opinion, should be directed to changing the cognitive, emotional, behavioral spheres of the parent's personality. The main objectives of psycho-correctional work are: to help parents accept themselves and their children as they are; to reveal their own creative possibilities; to change the view of their own problem - to perceive it not as "suffering," but as a "special destiny"; to provide parents with various means of communication; to teach constructively to help and support each other; to help get rid of feelings of isolation and loneliness; to help in the formation of an adequate assessment of the psychological state of children; to remove anxiety and fear of rejection; to form an adequate idea of social processes and the place of "special" people in the structure of society; to help get rid of the complex guilt and inferiority of yourself and your family. The main result of the change in the parent's personality with psycho-correction at the cognitive level is the recognition of the connection between psychogenic factors and the emergence and preservation of neurotic disorders (parents are aware of the problems that arise); at the emotional level - cultivating feelings and emotions, getting emotional support, forming empathy; at the behavioral level - the acquisition of skills of constructive interaction. An important role in the system of psychological support for parents who bring up children with disabilities is the involvement of parents in living through success situations, in sharing with their child's success with a positive assessment of his achievements. Under conditions of instituting additional education, taking into account new pedagogical technologies, it is possible to implement many interesting projects where will help to achieve positive results. We consider it important to reflect all the successes of a child with disabilities on specially created boards of success and to involve parents in participating in the presentation of their child's successful projects.

Conclusion

The experience of psychological and pedagogical support of participants in inclusive education in the context of the additional education establishment for children allowed us to identify the most significant components of the system of psychological work with parents who bring up children with disabilities.

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Effective solution of socialization problems of a child with limited abilities is facilitated by the work of a psychologist aimed at building cooperation with the family in achieving the child's success in the activities that are of interest to him, helping parents use psychological knowledge and skills in the interaction with their children at home and accepting a child as he/she is - in all its manifestations. An important area of the psychologist's efforts is to harmonize family relationships; to establish child-parent relations; to train parents to adequately assess the child's capabilities (both physical and psychological); to address personal problems of parents (feelings of inferiority, guilt). The training of parents who bring up children with disabilities in elementary methods of psychological correction (autogenic training, game therapy elements, fairy-tale therapy, etc.) is significant for the achievement of effectiveness and the development of readiness to help children in understanding their interests and abilities, in choosing an activity profile of the child leading to socialization.

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Social Adaptation And A Person's Ego-Identity

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Abstract: The importance of the studied problem is stipulated on the one hand by socio-cultural and personal context on the other hand by methodological difficulties in matching concepts of identity and social adaptation. The article is directed towards the empirical research description of interrelation between ego-identity and social adaptation of contemporary Russian teenagers. The major method in the study of this problem is the diagnostic static method that allows one to reveal the availability of interrelations between ego-identity and social adaptation of a person. Following the results of the conducted empirical research the hypothesis which was put forward about the interrelation between teenagers' personal identity and social adaptation was confirmed partially. A sufficient level of correlation was not found in the indicators of social and psychological adaptation with the exception of the pair «personal identity – disadaptation» and majority of teenagers showed a lack of formation of an achieved identity that testifies to the absence of strong goals, values in the transitional period. The materials of the article can be useful for a psychologist's corrective, educational activity as well as consulting teenagers and their parents and designing training programs and corrective programs.

Keywords: ego-identity, social adaptation of a person, teenage period.

Introduction

The topic of identity is important at the contemporary stage and it is actively being examined both in domestic and foreign theories. The importance of the topic is dictated by the current state of society, the quality of a person's existence in it and personal changes that take place in a person in connection with it. Many contemporary authors-researchers of the subject of identity retreat from classical understanding of ego-identity as sameness, integrity, inalterability of a person in self-consciousness and associate it with the epoch of post-modernity which is characterized by swift technological changes, globalization, the rise of society's pace of life, a consumer culture, a plurality of social reality and others. For example, identity is becoming more and more dependent on the socio-cultural context.

Despite the fact that the concept of ego-identity was touched upon in the subject of this work it is necessary to trace the transformation of theoretical views on the concept of identity in psychology to determine the boundaries of understanding different concepts (ego-identity, personal identity, identity). The matter of social adaptation is, first of all, the matter of a person's own survival. Identity serves in a primary analysis as self-determination for a person at each life stage. Both matters for a person are life determining. The subject's topicality is also set by the state of contemporary society which Z. Baumann (2008) characterizes as a flowing, flexible one. The transition from the structured social reality to the society with flexible boundaries changes the way of a person's being in the world as well as the structure of a contemporary man's personality. All this requires the reconsideration of concepts in relation to present-day conditions. The issue of the interrelation between social adaptation and identity is not less important – this issue is complicated; these phenomena are so much interwoven that it becomes difficult to delineate their functional ties. The problem of the study lies in the fact that the interrelation between

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identity and a person's social adaptation has not been sufficiently investigated despite a great number of studies of identity and a person's social adaptation (Berezhnaya & Mazkina, 2014; Gaidar, 2017; Salakhova et.al., 2017; Gridneva et.al., 2017; Tashcheva et.al., 2017; Kalinina et.al., 2016; Efimova et.al., 2015; Masalimova & Shaidullina, 2017; Gorev & Masalimova, 2017).

The problem of identity was dealt with by the authors whose theories have already become classical ones, –the conception of the personality development by E. Erikson (1996), the social-psychological conception by J. Mied (2013), the cognition oriented theory by H. Tajfel (1981), J. Turner, the study of identity under conditions of social changes by E.P. Belinskaya (2015). The choice of these conceptions is not accidental: in each of these theories the concept of identity is defined proceeding from different constructive models. It should be pointed out that each of these approaches defines the phenomenon of identity from one of the sides and serves as intersupplementary in relation to another one. In the contemporary world one can speak of the transformation of the concept of identity: «Postmodern identity is loose and short-termed and comes to a full freedom of trying on and changing identity masks, up to the doubt if there is some I behind these masks» (Grechko, 2009) and its expansion (Smith, 2015).

The concept of «adaptation» arose in biology and related disciplines and meant the adaptation of various living things or systems to the environmental effects, the search for an equilibrium with the environment. At present there are many definitions of adaptation but for all of them one thing is typical: this is always the interaction of two systems under conditions of imbalance (Tyurina, 2007).

Many representatives of various psychological schools of thought adhere to the view on social adaptation as an individual's adjustment to the social milieu. The adjustment itself can be understood differently. One can speak of a passive adjustment when we state the phenomenon of conformism or an active adjustment – the interaction between a person and the environment, the character of which is determined by the needs, motives of a person, goals, the whole organization (structure) of the personality (ego-identity).

The research interest to this work is directed to the study of specific features of adaptation and development of ego-identity in the teenage period. This interest is connected with the fact that according to modern ideas (Timoshina, 2014) the formation of the personality structure takes place in this period and also with the fact that this is the age period of transition to adult life (Emelyanenkova, 2009; Kalinina, 2015).

Identity and social adaptation are interconnected. But this interrelation is hard to investigate in the context of cause and sequence relationships: adaptation as an adjustment forms on the one hand a person's identity, on the other hand social adaptation as self-expression, self-actualization exerts an inverse influence on the socio-cultural context with the possibility to change this context, «setting» requirements to the level of self-consciousness, a person's identity, that serves in this case as an active subject and employing its internal reserves.

Ego-identity (understood here as the content in terms of values and meaning which a person is guided with in his life and activity formed as a result of his self-consciousness) performs a regulation and assessment function in relation to his own life and activity and in relation to the social milieu. The person with a high level of experience integration has a comprehended life pillars, goals, values, boundaries that set another tone for life and activity, involvement in the world and a way of adaptation.

Social adaptation performs (at earlier stages of life especially) an adjustment function (which consists in learning rules, norms, society's regulations that allow one to fit into it). Besides, in the process of adaptation through the mechanisms of identification and alienation (the mechanisms of forming identity) the formation of self-consciousness or identity takes place (Petrash, 2009; Gridneva et.al., 2017; Kalinina & Kalinin, 2016; Masalimova et.al., 2014; Salakhova et.al., 2016).

A person's identity on the one hand is formed in the social milieu, under its effect. One the other hand, identity (as the integration of identities, interiorization) at a certain stage starts to exert an inverse effect when the person becomes an active subject of his own life, «takes» responsibility for his own life, comprehends his purpose. It is hard to answer what becomes determinative if there is something like this

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at all. One can state the jointness and interstipulation of social adaptation and person's identity (Kalinina et.al., 2017).

Social adaptation and person's identity correlate on different levels of a man's functioning. Social adaptation and ego-identity, in our opinion, converge in the person's self-actualization, in its creative purpose – not merely accept the existing order of things in a passive way but to create new relations with the world, in the world on the basis of his own «conception» of values regarding himself and the world.

Adaptation and identity are interwoven and interstipulated in a course of the ontogenetic development of man where an adjustment, conformity is the starting point and self-actualization is the point of peak experiences of the man's essence. Generalizing we can say that adaptation and identity are manifestations of a person's existence quality that are treat from different angles and simultaneously social adaptation and identity determine the quality of being (Berezhnaya, 2009; Gaidar, 2009; Salakhova et.al., 2016; Kalinina, 2017; Masalimova & Chibakov, 2016).

Methodological Framework

The purpose of our research was to study interrelations of ego-identity and social adaptation of contemporary teenagers. We hypothesized that there was interrelation between the status of a person's identity and level of social adaptation of a contemporary Russian teenager. To verify the hypothesis we used the following research methods:

1. General theoretical ones: analysis, comparison, generalization.
2. Empirical: questionnaire survey. The following techniques served as a psychodiagnostic material: the diagnostic technique of a person's social and psychological adaptation (SPA) (K.Rogers, R.Dymond adapted by A.K. Osnitsky); the technique of studying personal identity (TSPI) by L.B. Shneider.
3. Mathematical methods of processing statistical information: Mann-Whitney U-test, Spearman's rank correlation coefficient.

The study was conducted at the Regional state educational institution of supplementary education for children, "Regional palace of children and youth's creativity" in the city of Ulyanovsk, RF. To verify the hypothesis that was put forward a group of tested people was selected – 240 teenagers aged 15-17 who attend various circles of the Palace, of them – 110 boys and 130 girls.

Results

The distribution following the results of diagnostics is uneven in the status of personal identity. The conducted study showed that in the selected sample group of teenagers only 4% of tested school students possessed an achieved identity. The most wide-spread statuses are – diffuse identity - 38% (a teenager does not have clear aims, values, persuasions, is characterized by a low level of activity, independence, not capable of taking vitally important decisions) and moratorium - 29% (testifies to the crisis and an active search for its resolution). Twenty-five percent of the tested teenagers demonstrated pseudo-positive personal identity which means a stable negation of their own uniqueness or, vice versa, its ambitious emphasizing with the transition to stereotypy. In 4 % of the tested teenagers' premature identity was revealed the essence of which consists in the fact that identity is not realized, a person does not make life choices himself, identity is forced. An achieved identity is also observed in 4% of the number of the sample group i.e., a teenager possesses a certain amount of a formed aggregate of aims, values and persuasions personally significant for him, he treats them as personally significant because they give him a feeling of purpose and orientation in life. A positive self-relation in his stable connection with society is characteristic of an achieved identity, as well as full coordination of identification mechanisms and segregation.

In the framework of our research differences in the levels of identity in boys-teenagers and girls-teenagers were found. Diffuse identity was more expressed among boys (73% of the total number of boys), among girls – moratorium (54%) and pseudo-positive identity (31%). Thus boys and girls of the studied group had different types of the personal identity status.

Discussions

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Analyzing the data obtained one can suggest that teen boys and girls are on different levels that correspond to different types of their personal identity status. The tendency which is characterized by the crisis is peculiar to this representative group of girls aged 15-17of (the status –moratorium). The tendency of playing a role, ostentation of one's uniqueness or its negation, on the contrary, is in the second place. According to the research results the tendency characterized by the diffuse identity status, the lack of the focus in aims, values and persuasions, is peculiar to the group of boys belonging to the same age. Diffuse identity is possible both before the identity crisis stage and after it. We can hypothesize that this difference is associated with sex and age differences.

The identification of differences according to the personal identity status for the groups of boys and girls was carried out by means of the Mann-Whitney U-test. The empirical value of the Mann-Whitney U-test shows how much two rows of values in the measured sign coincide (concur). As a result, a reliable difference in the level of personal identity was found in the groups of boys and girls.

In view of the SPA diagnostic results the integral indexes were computed.

The integral indexes reflect a percentage of opposite tendencies. The following criteria were accepted for the integral indexes: up to 40% - low indexes, from 40-60% - average indexes, more than 60% - high indexes.

Average values of the SPA integral indexes for teenage groups of the same age are approximately on one level. Average values throughout the entire group of respondents, on groups of boys and girls are given in table 4 of Appendix 4. As we can see from this table, average values on all groups analyzed are the indicators of adaptation, self-perception, accepting the others, emotional comfort, internality. They are on the high level (higher than 60%). The indicator of domination is on the average level.

For the purpose of checking the presence and (or absence) difference between the values of social and psychological adaptation in the group of boys and girls the Mann-Whitney U-test coefficient was calculated for all primary indexes. Empirical values of the coefficient almost in all primary indexes turned out to be higher than the critical value except for the indictors «emotional discomfort» and «internal control».

Thus the level of social and psychological adaptation on the following indicators – adaptation, disadaptation, self-acceptance, self-rejection, acceptance of the others, non-acceptance of the others, emotional discomfort, external control, domination, submissiveness, escapism – cannot be differentiated in the compared groups of boys and girls. The compared groups differ in two indicators - emotional discomfort and internal control which probably depends on psychological differences between the sexes.

Primary values according to the SAP diagnostic results for all teenagers are in the zone of uncertainty (in the field of average values). Calculated integral indexes of social and psychological adaptation failed to reveal any significant differences between boys and girls. However, average values of integral indexes that were calculated for identity levels showed the ranking on the levels matching to the status of identity. That is why, the highest values of social and psychological adaptation in tested teenagers with an achieved identity and the lowest in tested teenagers with a premature one. This can be considered as indirect confirmation of the presence of correlation between personal identity and social and psychological adaptation of a person (in this case – a teenager).

Integral indexes (average values) with an achieved identity are on the level of high values (even the highest ones in comparison with other values of the sample group) except for the indicator «striving for domination» (average level). Similar values with the status types of pseudo-positive identity and moratorium were on the level of higher than average values. Values of emotional comfort are different which make up 59% for the status of moratorium and for the status of pseudo-positive identity were 71%. At the stage of the crisis (the status of moratorium) anxiety, tension, discontent with the environment is increasing (for this sample group). An average value in the indicator "domination" for the status of moratorium was also lower than for the status of pseudo-positive identity. An aspiration to persuade, have influence on the others decreases in the time of identity crisis. With diffuse identity the mean values of the SPA indicators are on the average level with the exception of self-perception. Teenagers with

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diffuse identity possess a high positive self-esteem. For premature identity the mean values of adaptation (48,1), acceptance of the others (45,3), an aspiration to dominate (46,8) are on the average level closer to the boundary of low level values, the values of internality (53,9) – are on the average level. The value of emotional comfort (37,7) is on the low level. Perhaps, a teenager with premature identity (not having experience of self-dependent life choices) is in the state of discontent.

One can point out an interesting moment - «distribution» on the SPA levels almost coincides with the age-related sequence (connected with a person's «maturity degree») of passing the identity status types.

The comparison of SPA values in conformity with the status types of identity allow us to assume the presence of direct relationship between the identity status and the level of a teenager's adaptation with the exception of the relationship between pseudo-positive identity and social and psychological adaptation. For this pair according to the bar graph the adaptation values decrease when the personal identity value goes up higher than the values of an achieved identity. It is necessary to say that the conclusions obtained are hypothetical and require further research because the studied groups according to the identity status types are non-uniform in view of the number of the tested people.

Conclusion

The statistical hypothesis verification with the help of the Spearman's coefficient resulted in its partial confirmation. The obtained indicators of personal identity with a high level of probability correlate with the following primary indicators of SPA – disadaptation, non-acceptance of oneself, acceptance of others, non-acceptance of others, emotional discomfort, external control, submissiveness, escapism. The indicator of personal identity correlates (inverse correlation) mainly with the indicators of SPA that characterize disadaptive sides of a person's behavior (with the exception of accepting others). This is explained by the fact that the more determined life aims, values and persuasions are, basing on them a person takes independent decisions, the higher adaptive personal qualities are. The study helped to identify significant correlations between the indicator of personal identity and integral indicators of SPA (with the exception of aspiration to domination) confirming that with an increase of the personal identity index the level of social and psychological adaptation grows, with its decrease disadaptation grows. Here not the cause and effect relationship is described. That is why the inverse effect is possible: an increase of the level of social and psychological adaptation contributes to an approach to an achieved mature personal identity.

Recommendations

As far as the studied group of teenagers is concerned the following guidelines of psychological work are required: the development of self-analyzed thinking, independence in decision making, the formation of teenagers' orientations to form their values, the formation of interpersonal relations skills as well as such qualities as empathy, tolerance, flexibility in behavior, internality, an ability to accept the situation and resolve problems (Daniels G., Downs E., 2014; Salakhova V.B., 2017). This work can be carried out as group trainings for personal growth and interpersonal interaction. It also can be preventive and educating activity both with teenagers and their parents provided as consultations.

The research interest further can be directed to the study of the influence of sex and age distinctions in interrelationship of the investigated indicators, to the study based on the great sample group representing the interrelationship between the identity status and level of social and psychological adaptation (to compare characteristics of social and psychological adaptation according to identity groups), to the establishment of the cause and effect relationship within the investigated problem. A practical part of this study can be continued and extended that is connected with the designing and conducting of training courses, lectures, consultations.

The topic of the study is very extensive and multifaceted. This work touched upon a small segment in the field of psychology of the personality, developmental psychology, social psychology and requires more long term and profound researches. The data obtained in the course of empirical research correspond to the theoretical investigation about specific features of contemporary teenagers as well as personal changes in connection with the changes in society.

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Pedagogical Technologies For Social And Cultural Reflection Formation In Modern Students

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Abstract: The paper discloses the content of the pedagogical process for socio-cultural reflection formation. The essential components of sociocultural reflection development in educational organizations are revealed: a complex synthetic nature and a special status in the structure of mental processes, a positive impact on the processes of self-knowledge and comprehension of connection with the society, Technologies of modern student socio-cultural reflection development are described in the aspect of studying the mutual influence of the individual's consciousness and its sociocultural environment: the technology of realizing the sense-creating function of socio-cultural reflection; technology of socio-cultural reflection's communicative function activating; technology of interaction harmonization in a group of students. The paper also presents the results of studying the dynamics of student socio-cultural reflection in experimental groups. The conclusion is that pedagogical technologies approved in the educational process of universities and cultural institutions in Moscow and the Moscow region are aimed at activating such basic qualities of a person as the productivity of cognitive activity; the ability to build an individual life plan associated with issues of future professional activity; the ability to conduct a constructive dialogue, resolve conflict situations, adequately and convincingly disclose one's intent, etc.

Keywords: development of socio-cultural reflection, pedagogical technologies, sense-creating function, communicative function, cognitive activity, constructive dialogue, productive education

Introduction

The urgency of the problem of socio-cultural reflection development is conditioned by the necessity and importance of studying the possibility of influence of the reflexing self-consciousness on the professional and personal formation of modern youth. In this context, the attention of scientists to the study of the problem of socio-cultural reflection development among young people is growing, which is regarded as an essential component of intellectual culture (N.G. Alekseev (1994), the most important mechanism of self-regulation and development (Abulkhanova, 2009), a necessary component of socio- psychological competence (Asmolov, 1996). Researchers note that the need for reflexivity is becoming universal (Kravchenko, 2008).

The development of a vital position, the actualization of moral and aesthetic ideals, the comprehension of self-determination methods in life practice have a special significance in the development of socio-cultural reflection in this context (Zharkov, 2012). Thus, socio-cultural reflection should direct the consciousness of the modern young man to a rethinking of the most significant cultural phenomena and

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his cultural experience in search of new paradigms for the development of culture and for his own cultural growth (Kagan, 1998).

The process of socio-cultural reflection development is also aimed at raising the level of social adaptation in the modern information society and enhancing the abilities of the individual to diversify self-improvement and self-actualization (Parker, 2010).

In the course of the study, special attention was paid to the works touching the problem of reflection influence on the processes of self-knowledge, self-improvement, and creative activity (Karpov, 2003). Thus, according to the teachings of P. Teilhard de Chardin (2000), reflection is a consciousness-acquired ability to focus on oneself and to master oneself as an object with its own specific stability and its specific meaning.

In the psychological aspect, socio-cultural reflection is considered mainly through comparison with personal reflection.

Studies in this area have been conducted since the early 60s of the XX century by Lectorsky (1980), S.L. Rubinshtein (Rubinstein, 2001) and others.

The scientists substantiated the system-activity determinants of individual reflection (Davydov, 2008), the systemic relationship between reflection and abilities (Zinchenko, 1997), socially reflective determinants of self-consciousness, the concept of "social relay" (Rozov, 1984), in which a special place is occupied by phenomena of reflexive symmetry, meaning the transformation of one act of activity into another as a result of a change in the reflective position of the subject (Loughran, 1996), etc. Developed socio-cultural reflection is seen by modern scientists as a defining characteristic of a person, his thinking and activity (Akhiezer, 1998). The study of the pedagogical potential of socio-cultural reflection is also determined by the need to develop youth's readiness for self-realization and self-actualization in the information society, to overcome the crises of personal and professional development, the flexibility of consciousness open to the reorganization of the semantic structures of a professional orientation (Zeichner & Liston, 1996).

All this is possible only if we rely on a well-developed socio-cultural reflection, which creates a basis for the constant management of our own development (Akhiezer, 1998). In the opinion of Academician G.N. Filonov, thanks to socio-cultural reflection, "... there is integration of the intellectual and moral-psychological potential of man" (Filonov, 2012).

Thus, socio-cultural reflection acts as a factor in the self-organization of a person, his humanistic orientation in the process of dialogue relations and the development of constructive solutions (Stukalova, 2011).

In the works of V.A. Lefebvre the basics of socio-cultural reflection's applied research are formulated, a formalized model of reflexive structures is described that analyze, including specific subjects with their own "subject worlds" within the society (Lefebvre, 2003). In the late 80-ies of the XX century, G.P. Shchedrovitsky substantiated the normative and activity-oriented and system-structural approaches to understanding reflexing. He interpreted reflexing as a "change of positions" and created the first abstract model of reflexing as a whole (Schedrovitsky, 2005).

In general, scientists who deal with this problem emphasize that the most important manifestation of socio-cultural reflection is the ability of a person to manage his relations, his culture, change, and deepen his personality (Banks, 2006). One can conclude that the absolute majority of researchers do not have the slightest doubt about the value of socio-cultural reflection in the process of personal and professional youth formation (Brown & Ryan, 2004).

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From the point of view of the paper authors, it is important that in the center of socio-cultural reflection development there is a desire for interiorization of cultural spiritual values. To this end, the research has developed and tested pedagogical technologies (Shchurkova, 2002; Yudin 2007), aimed at developing the socio-cultural reflection of students.

Materials and Methods

The main goal of the study is the development of pedagogical technologies for the development of socio-cultural reflection and further verification of their effectiveness in the educational process of the university. To solve the problems, the following methods were used: systematic study of the pedagogical potential factors of student socio-cultural reflection development; sociological methods; experimental and practical verification of pedagogical technologies introduction for the development of socio-cultural reflection (Badmaeva, 2004).

Also, the study identified levels and criteria for the development of socio-cultural reflection, allowing for monitoring of this process at all its stages.

The pilot experimental base included the Moscow State Institute of Culture, the Moscow Pedagogical State University (Institute of Social and Humanitarian Education), as well as a number of cultural institutions in which students were members of creative collectives: Moscow Regional House of Arts (MRHA) "Kuzminki"; Municipal cultural institution "House of Culture "Shot "(Moscow region, Solnechnogorsk), Palace of Children and Youth Creativity" Khoroshevo "(Moscow), Center for Culture and Leisure" Zelenograd "(Moscow, Zelenograd), Municipal Cultural Institution "Sunrise" (Moscow Region, Zheleznodorozhny), Municipal Cultural Institution "Kupavna" Culture House (Moscow Region, Zheleznodorozhny), Municipal Autonomous Institution – "Cultural and Recreational Center "Khimki", Municipal Budgetary Institution of Culture "Khimki Drama theatre "Our House", the Municipal Budget Educational Institution of Culture "The House of Culture "Contact "(Moscow Region, Khimki).

Stages of the research

The search stage (2013-2014) included the study and analysis of scientific papers on the development of socio-cultural reflection; pedagogical experience at various levels was generalized; the ascertaining slice of the level of socio-cultural reflection development was conducted. The result of this stage was the assumption about the need to develop pedagogical technologies for the individual socio-cultural reflection development.

Experimental stage (2014 - 2016) included work on the justification of pedagogical technologies; processing and comprehension of the ascertaining experiment data, their psychological and pedagogical analysis; clarification of the essential components of socio-cultural reflection development. The implementation of the developed technologies in the practice of various institutions of culture and education in Moscow and the Moscow region was carried out.

The generalization phase (2017) included the completion of the experiment, the analysis of its results, the generalization, systematization and interpretation of the data obtained on the implementation of pedagogical technologies.

Results

The ascertaining slice of the level of socio-cultural reflection development conducted at the search stage of the experiment showed that the majority of recipients-75% exhibited a low level of socio-cultural reflection. It was characterized by the following manifestations:

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- lack of understanding of interrelations and patterns in cognizable facts, objects and phenomena of the surrounding world;
- inadequate world outlook awareness of their own behavioral strategies;
- low level of analysis of their professional and educational activities;
- absence or low level of critical evaluation of the surrounding reality.

After carrying out the ascertaining slice four groups of experiment participants have been allocated:

- Experimental group number 1 (hereinafter EG № 1) - it included students from MSIC and MPSU, as well as participants of creative teams in various cultural institutions in Moscow and Moscow region, who were most actively involved in experimental work. In the EG, totally 280 people were involved;

- Control group (CG) - it included students from MSIC and MPSU who participated in the experiment, mainly who were questioned. The CG included 330 people;

- A group of intent pedagogical observation (EG No. 2). This group included students from MSIC and MPSU, who in the stating slice showed the lowest level of socio-cultural reflection. This group included 50 people;

- the leading group (LG) - it included students from MSIC and MPSU who, in the ascertaining slice revealed themselves as individuals ready to self-actualize in their professional activities, with a conscious reflexive and civic attitude, who possessed goal-setting skills at a high level of professional self-determination, etc. This group included 70 people.

Here are a few examples of studying the dynamics of socio-cultural reflection.

I. Much attention in the study was given to the analysis of development dynamics of the participants' value orientations in the experiment, in this aspect: first, the understanding and evaluation of professional activity and self-realization importance in the chosen specialty was studied; secondly, the dynamics of value orientations stability was studied. In the experiment, several slices of the participants' value orientations development were conducted (tables 1-4).

Table 1. Development levels of value orientations for a number of basic manifestations (summary data of the second slice - in %)

Criteria	**Experimental group № 1**			**Control group**		
	High level	Average level	Low level	High level	Average level	Low level
creative activity, initiative	25	52	13	12	50	38
stability and conviction in the valuable choice	18	48	34	6	40	54

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(value position)						
readiness for self-actualization in professional activity	12	36	52	10	38	52

Table 2. Development levels of value orientations for a number of basic manifestations (summary data of the second slice - in %)

Criteria	**Experimental group № 2**			**Leading group**		
	High level	Average level	Low level	High level	Average level	Low level
creative activity, initiative	15	42	43	42	50	8
stability and conviction in the valuable choice (value position)	12	38	50	46	52	2
readiness for self-actualization in professional activity	14	36	50	64	30	6

Comparison of the slices' results in EG № 2 and LG shows a large gap in the levels of value orientations among the students included in these groups, especially in comparison with the high-level indicators.

The gap between the indices in EG № 1 and CG is still not so high. This makes it possible to conclude that training in educational and cultural institutions on the basis of the developed pedagogical technologies can create conditions for the optimization of this process

Table 3. Development levels of value orientations for a number of basic manifestations (summary data of the generalizing slice - in %)

Criteria	**Experimental group № 1**			**Control group**		
	High level	Average level	Low level	High level	Average level	Low level
creative activity,	46	50	4	18	52	30

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initiative						
stability and conviction in the valuable choice (value position)	34	46	20	12	46	42
readiness for self-actualization in professional activity	52	30	18	18	40	42

Table 4. Development levels of value orientations for a number of basic manifestations (summary data of the generalizing slice - in %)

Criteria	**Experimental group № 2**			**Leading group**		
	High level	Average level	Low level	High level	Average level	Low level
creative activity, initiative	24	50	26	68	32	-
stability and conviction in the valuable choice (value position)	30	46	24	72	27	1
readiness for self-actualization in professional activity	22	40	28	88	10	2

As the results of the generalized slice showed, measures to increase the level of value orientations development proved to be very effective for all experimental and control groups. The level of the value orientations of the experimental group № 1 and the leading group for all the selected criteria has significantly increased.

II. Studying the dynamics of motivation for self-development.

In this case, when choosing criteria, we relied on the provisions of one of the leading experts in the study of readiness for self-development - D. McClelland (2007).

The general conclusion on the level of motivation for self-development was summarized in Tables 5-6

Table 5. The level of goal-setting skills development (in %).

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Group	second slice			generalizing slice		
	High	**Average**	**Low**	**High**	**Average**	**Low**
Experimental group № 1	**38**	**57**	**5**	**85**	**15**	**-**
Control group	**32**	**62**	**6**	**27**	**70**	**3**
Experimental group № 2	**12**	**44**	**44**	**26**	**52**	**22**
Leading group	**46**	**46**	**8**	**94**	**6**	**-**

As the study showed, a significant increase in the level of goal-setting skills development among the participants in EG № 1 and LG is related to 1) their greater awareness of goal-setting development significance; 2) the growth of cognitive interest; 3) the formation of value orientations

Table 6. Dynamics of motivation development for participants self-development in the experimental group No. 1 (in %).

Criteria	second slice			generalizing slice		
	High level	Average level	Low level	High level	Average level	Low level
Tension to reach the goal	25	45	30	57	40	3
Responsibility for the quality of tasks and projects performed	38	46	16	54	42	4

According to all the criteria, participants of EG № 1 have significantly improved their indicators. This confirmed the correctness of the chosen pedagogical strategy for the development and implementation of pedagogical technologies for socio-cultural reflection development.

III. Studying the dynamics of the reflexing position level.

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Let's consider the following example given in the diagram 1.

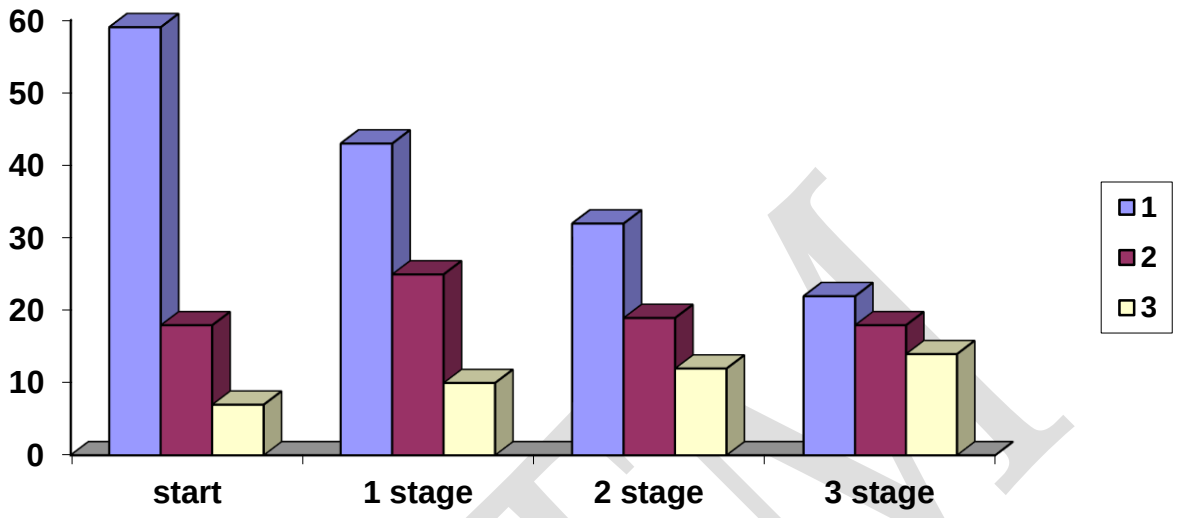

Figure 1. Dynamics of the reflexive position level of the participants in EG № 1 (in %)

During the 1st stage of the experimental work, an intermediate result was summarized, which determined the changes in the reflexive position development of the participants in EG № 1. The number of students who were at a low level of a reflective position development decreased significantly. At the same time, some of them (28%) rose to a higher level. The control slice of the second stage demonstrated an increase in the number of students at the highest level of a reflective position development. At stage 3 it was also noted that the number of participants who increased their level of development of a reflective position has increased (about 18%). In general, the study of various indicators dynamics of socio-cultural reflection development allowed us to conclude that the positive influence of the developed pedagogical technologies can be traced through the increase in the level of value orientations, motivation for self-development, reflection's position level, mastering the skills of creating a productive communicative situation, the skills of the organizer and leader, in other words it influences all the important qualities of the individual for the development of socio-cultural reflection. Table 7 summarizes data on the development of socio-cultural reflection

Table 7. Generalized indicators of the level of socio-cultural reflection development in the experimental and control groups (in %) in the final slice

Levels	**Groups participating in the experiment**			
	EG - 1	*Control*	*EG - 2*	**LG**

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High	56	38	25	82
Average	34	48	55	14
Low	10	14	20	4

As we can see, the highest indicators by the level of socio-cultural reflection development were achieved by the participants of the leading group. They are students with a high motivation for self-development, a high communicative culture and a high level of aspiration for self-realization in culture-creation activities.

Scheme 1 reflects the structural components of the pedagogical process of socio-cultural reflection's development revealed in the study, united by the tasks of forming the motive for self-realization in professional activity; developed value self-attitude, due to the positive, socially significant direction of the individual on the interaction of personal and professional development.

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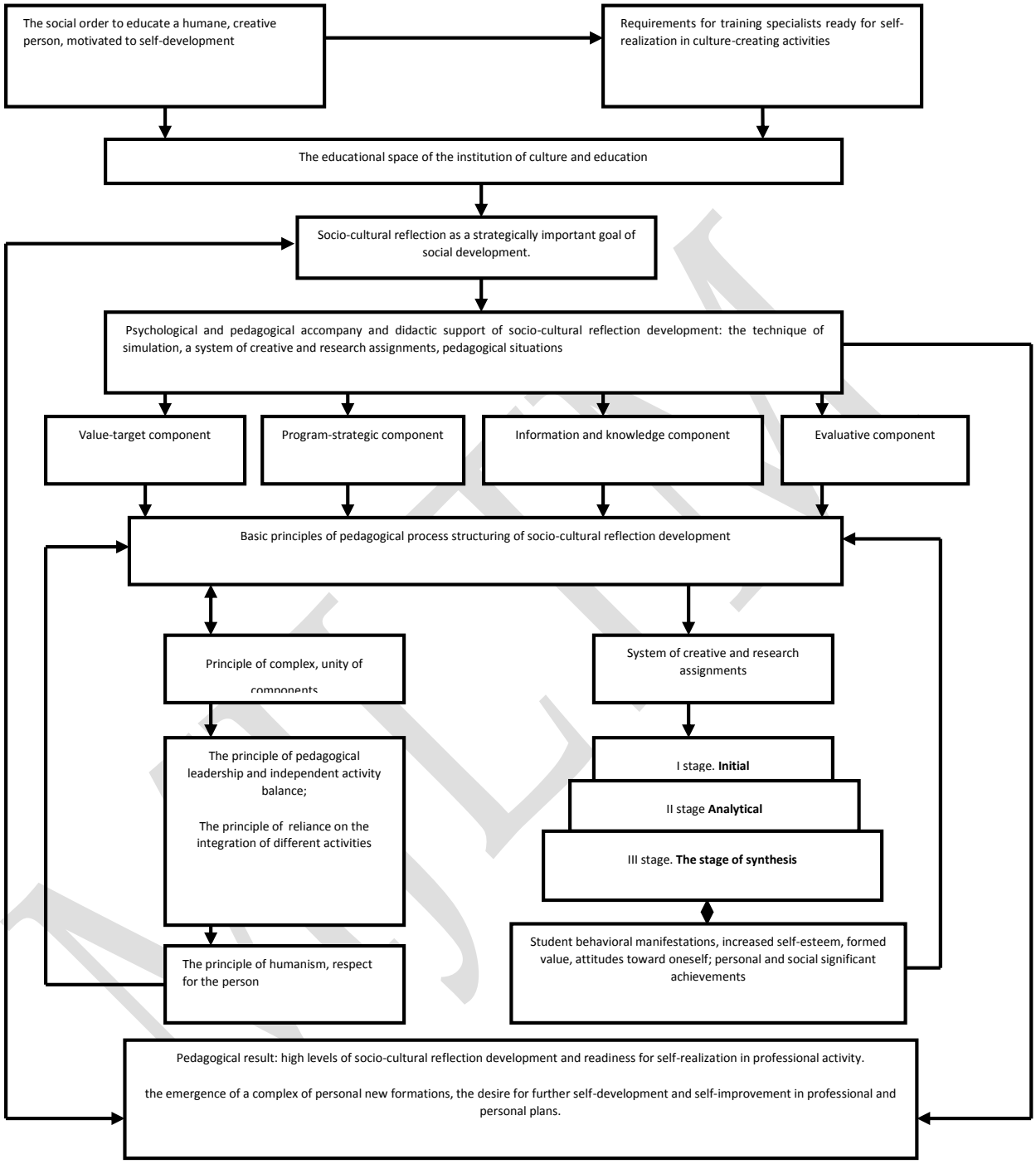

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Figure 2. Pedagogical process of socio-cultural reflection development

As it was already stated above, the effectiveness of socio-cultural reflection development is largely determined by the activation of new pedagogical technologies development and introduction, which in the study are understood as the *projecting and implementation of pedagogical actions system.*

The study developed the following pedagogical technologies:

1. The technology of the sense creating function realization.

The purpose of introducing the technology of the sense-creating function realization is to disclose the possibility of the emergence of a new individual meaning of activity that extends the boundaries of student individual consciousness.

The developed technology presupposes the creation of certain pedagogical situations that require activation of the student sense-creativity, self-determination in socio-cultural activities on the basis of assuming the role of subjects of sense-creating activity.

Organized pedagogical situations make it possible to intensify the following internal processes important for personal and professional development:

1) Actualization - transfer of available knowledge and skills into a relevant active status for professional activity;

2) Demand - an independent search and justification of mastered knowledge and skills importance for solving the tasks;

3) Experiencing - an emotional response to the phenomena of reality;

4) Acceptance - a positive assessment of the importance for oneself of the proposed from the outside;

5) Appropriation - acceptance of knowledge, norms, values, methods of activity as personally significant;

6) Subjectivity - the development of personal meanings, subjective values of the socio-cultural phenomena under consideration;

7) Justification - the search and presentation of scientific and moral personally important knowledge bases, norms, values;

8) Problem-based vision - consideration of socio-cultural phenomena through the prism of a problem, finding cause-effect relationships, contradictions;

9) Problem actualization - the identification of implicit problems, contradictions;

10) Standardization - the search for or the development of norms on the basis of identifying the best ways of socio-cultural activities.

One of the important components of this technology is the diversity of forms of lessons organization. As the experiment showed, the most effective form in this case was the simulation of various situations, as well as forms of discussions, discussions of creative and research works.

2. Technology of activating the communicative function of socio-cultural reflection.

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The technology of activation of socio-cultural reflection communicative function is aimed at mastering the orientation skills in the characteristic features of the socio-cultural situation, in the patterns of its emergence and possible consequences and the building up of human behavior's and interactions' possible variants in the process of its development (Figure 3).

Methodological basis: 1) Communication is a special kind of communicative activity. 2) The revealed potential of interrelation of communicative competence, professional motivation and a complex of personal traits. 3) The development of the communicative function influences the growth of the need for interaction with other people, which manifests itself in integrity and individuality, in revealing the creative potential of the individual in constructive dialogue, the ability to maintain the joyful nature of communication, and in a benevolent attitude to the world around.
Psychological and physiological basis: theoretical provisions on significant activities and integrity of perception, psychology data on the age and individual characteristics of the individual
Pedagogical basis: - Fundamental psychological and pedagogical research on the problems of personal development (Rubinstein; 2001), etc.); - pedagogical approaches to the development of socio-cultural reflection (Fook. 2012; Kulyutkin. 2002); - the notion of culture as the most important synthetic characteristic of personality (Kagan, 1998); - Conceptual provisions on the determinants of personal and social cultural development (Arnoldov, 1992; Vulfov 1995); - Ideas for the development of emotional culture (Jacobson, 1981); - Provisions on the unity of communication and activities, which are considered in the works of B.G. Ananiev (2001) and others.
Pedagogical conditions: creating a situation that contributes to the activation of the following aspects of communicative culture: 1) integrative; 2) differentiating; 3) meaningful (based on the development of communicative culture, a person builds his own value system).
Technology features: a high level of communicative skills development creates prerequisites for establishing relationships that are characterized by openness, positive emotional perception of the world and Other people.
Psychological and pedagogical tasks: the technology of activation of socio-cultural reflection communicative function is aimed at mastering the orientation skills in the characteristic features of the

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<table>
<tr><td colspan="2">socio-cultural situation, in the patterns of its emergence and possible consequences and in building up possible variants of human behavior and interaction in the course of its development.</td></tr>
<tr><td>Criteria for the high level of communicative function influence : the ability for decentration, dedication and love as a way of this relationship; creative character of life; the need for positive freedom; ability to free will; the possibility of self-projecting the future; belief in the feasibility of the intended; internal responsibility to themselves and others, past and future generations; aspiration to gain the cross-cutting common meaning of one's life</td><td>Principles of lessons organization:

- The predominance of collective forms of work at lessons creates objective prerequisites for a profound all-round personal communication of students, their mutual influence on each other.

-Activation of student independent creative activity in conditions of interaction with various institutions of culture and art.

- Principles of pedagogy of cooperation, co-creation, joint development of values.</td></tr>
<tr><td colspan="2">Directions of pedagogical work:

• Formation of self-awareness and world outlook, ways of thinking, behavior and relationships in social and professional conditions of the surrounding reality, within specific limits of life activity;

• Enriching emotional responsiveness;

• Development of readiness for joint productive creativity, ability to dialogue in the process of collective creative activity, motivation for creative self-realization.</td></tr>
<tr><td colspan="2">The results of technology active introduction into the educational process: the development of emotionality, integrity, structure, apperception, socio-cultural identity, the qualities of self-regulation and decentration, improving the quality of knowledge, the formation of key competencies, the formation of targets</td></tr>
</table>

Figure 3. The technology of activation of socio-cultural reflexing communicative function

3. Technology of interaction harmonization in a group.

The basis of this technology is a complex of forms, methods and tools that can provide the content necessary for the successful formation of positive attitudes experience towards the society (socio-drama, dramaturgy, democratic dialogue, the method of social projects, and the method of life experience).

The development of socio-cultural reflection based on the technology of interaction harmonization in the group implies the activation of creative thinking, independence in analyzing various points of view on the solution of the issues discussed. For each lesson, it is planned to outline separate pages of primary sources on the topic under discussion, since not a large volume of abstracts is required, but intensive spiritual work on comprehending and experiencing the read.

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In general, all the basic pedagogical technologies on which we relied in experimental work were collectively aimed at stimulating motivation for self-development, developing self-study skills, enhancing such basic personal qualities as:

- Productivity of cognitive activity;
- The ability to build an individual's life plan, related to the issues of future professional activity;
- Ability to conduct a constructive dialogue, resolve conflict situations, adequately and convincingly disclose one's creative intentions;
- Creative activity.

Discussion

Studies of mechanism of socio-cultural reflection influence on the self-awareness of the individual show that, firstly, in the process of socio-cultural reflection, the so-called objectification of a particular problem occurs. Secondly, this process reveals the features of its separate components functioning. Finally, thirdly, the individual begins to realize the multidimensionality of the problem and as a result, a more flexible and more effective solution is adopted.

In general, the study revealed that the level of socio-cultural reflection development is interrelated with the level of the general culture development of the individual, which is manifested in:

- the ability to decentralize, self-sacrificing;
- the creative nature of life activity;
- the developed need for positive freedom and self-realization;
- the ability to manifest and project their future freely;
- belief in the feasibility of the intended;
- internal responsibility to oneself and other, past and future generations;
- An effort to gain a cross-cutting common sense of one’s life (Kotova, 1994).

The most vividly positive impact of socio-cultural reflection on the individual is revealed in achieving a sustainable motivation for self-development, obtaining a special psychological readiness for it, which is a systemic phenomenon.

Based on the generalization of the data obtained during the study, it can be argued that:

1) Socio-cultural reflection is the foundation not only of active self-development, but also self-harmony of the individual, which opens up significant prospects for overcoming the destruction, infantilization, addictive behavior of modern youth (Stukalova, Lazarev & Podvoisky, 2016).

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2) The educational process aimed at the development of socio-cultural reflection allows fully solving the problem of cultural identity, systematically forming theoretical humanitarian concepts and personal cultural meanings, providing the necessary conditions for immersion in culture, so that the individuals fill their lives with meanings in the process of their creative and professional development.

Conclusion

The urgency of studying the processes of socio-cultural reflection development is due to the fact revealed in science that reflexive activity makes it possible to realize one's individuality, uniqueness and purpose, which are manifested in the analysis of its objective activity and its products.

Socio-cultural reflection is the most important factor in the formation of self-awareness, and in this case covers the field of treating oneself as a professional and attitude to others.

The optimizing influence of socio-cultural reflection on the personal and student professional development is manifested in the realization of individual and personal possibilities of the "self" by means of one's own efforts, and also through joint activities with other people, the activation of the personal those properties that are supported by society. In other words, as a result, conditions are created for an adequate understanding of one's place in the world and adequate performance of social skills.

In the study, it was revealed that the level of socio-cultural reflection development is interrelated with the level of the general culture development of the individual, which is manifested in:

- the ability to decentralize, self-sacrificing;
- the creative nature of life activity;
- the developed need for positive freedom and self-realization;
- the ability to manifest and project their future freely;
- belief in the feasibility of the intended;
- internal responsibility to oneself and other, past and future generations;

In general, it can be argued that socio-cultural reflection guides the person not only to active self-development, but also motivates self-harmony, revealing significant prospects for overcoming various kinds of destruction, infantilization, and addictive behavior of modern youth.

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Restrictive Relative Clause Marker "-i" in Persian: A Problem (?)

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Abstract:
Comrie (1989:139) claims: "In Persian, the suffix -i is required on the head of a non-restrictive relative [clause]." The present paper begins with arguing that Comrie is talking about "shouldn't and prohibition" – rather than simply need't and non-obligatoriness – of the occurrence of "-i" on the head of non-restrictive relative clauses in Persian. Hence, if we can find sentences in Persian which can be claimed to be not restrictive, Comrie's claim is questioned. The paper continues with presenting and discussing some of these sentences which are arguably counter- examples to Comrie's generalization.
In the next phase, the probable counter-argument of the proponant's of Comrie's claim has been presented- and then our reasons for not accepting that counter- argument have been put forward some of which include:

1. Nonfalsifiability of Comrie's argument if we are to take its proponents' justification of our claimed counter-examples.
2. Leman's explicit remark to consider as non-restrictive the sentence s which their equivalents in Persian take "-i".

The paper concludes that the relative clause in our counter-example sentences cannot be considered "restrictive" and yet their head noun contain "-i", hence thwart Comrie's verdict.

Key words: Relative Clauses, Restrictive Marker, Typology

1. Statement of the Problem

Comrie (1989: 139) reads like this: "In Persian the suffix - i is required on the head of a restrictive relative [clause], but not on the head of a non-restrictive relative [clause]."
Then he cites the following examples:
1. /mærdha-i ke cetabha ra be anha dade bōdid raftand/
1′. The men to whom you gave the books left.
2. /moællef ke nevisænde xōb-i ast in sæbk ra entexab kærde æst/
2′. The author who is a good writer has chosen this style.
Sentence 1, is an example of a restrictive clause with particle – i introducing the relative clause. But sentence 2, is an example of non-restrictive/appositive relative clause with no particle before the relative clause.
But what does Comrie exactly mean by this wording "… is required… but not…"? Is he suggesting that on the head of a non-restrictive relative clause, the suffix –i should not exist? In other words, is the quoted paragraph a statement of prohibition of –i usage or just its nonobligatoriness?
In our opinion, which is strongly supported by the majority of Persian data, Comrie is speaking about "shouldn't and prohibition" rather than simply "needn't and nonobligatoriness."
Our interpretation of Comrie is strengthened by his choice of the example of nonrestrictive relative clause - example 3- which is obviously incorrect with the presence of the particle –i.
3. */moællef-i ke nevisænde xōb-i ast in sæbk ra entexab kærde æst/

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3′. The author who is a good writer has chosen this style.

Now if this is a general rule, if –in other words – there should not be any particle –i before nonrestrictive relative clauses, what is the explanation for sentences like the followings?

4. /mæn-i ke æz sobh ta šæb jan mikænæm…/

4′. Me who struggle from morning until night…

5. /to-i ke hič či nemidōni…/

5′. You that do not know anything….

6. / xoda- i ke ma ro afæride… / xodaje mehræban-i ke ma ro afæride…/

6′. The God who has created us… / The kind God who has created us…

Now if the use of particle –i is confined to restrictive relative clauses, how should we justify sentence 4; bearing in the mind the fact that first person singular pronoun /mæn/ is already restricted and confined to just one person, the speaker?

The same argument goes to sentence 5, in which the second person singular pronoun / to / has received the restrictive clause marker -i. And- to make the situation even worse of course who would ever think of restricting the referent of God - /xoda/- while using the particle –i on the word in sentence 6, considering that the speakers strongly believe in the existence of one and only one God.

So, in none of the sentences 4, 5 and 6 can we find any evidence for justification of using particle –i according to our interpretation of the instruction given by Comrie.

Let's go further to see whether we can find a way out of the mess.

2. Review of the Literature

In this paper entitled "Some universals of Relative Clause Structure" published in Universals of Human Languages edited by Greenberg (1978), Bruce Downing claims that there is no syntactic universal for relative clauses. He says that there are only 3 universal principles which govern relative clauses, all of which semantic in nature; [paraphrased].

1. Coreferentiality a Rel NP and Ant NP (or head noun).
2. That a relative clause is an assertion/ statement about Rel NP or to put it differently, the Rel NP is the theme of the relative clause.
3. The relation of modification that exists between Restrictive Relative Clause and its antecedent.

Asher Encyclopedia of Language & Linguistics also claims for a semantic & functional definition of relative clauses.

Comrie gives the following definition of a prototypical relative clause: (This definition covers only restrictive relative clauses).

A relative clause consists necessarily of a head noun and a restrictive clause. The head noun has a potential set of referents but the restrictive clause limits it through presenting a proposition which must be true about the real referents of the matrix clause.

3. Restrictive Vs Non-restrictive RC

One of the main and traditional classifications of RCs in English is to divide them into two groups of restrictive and non-restrictive.

A restrictive relative clause, as the name suggests, restricts the potential referents of the head noun, ie, the information in the relative clause is used to specify the exact referent or referents of the head noun.

Example: The man [that I saw yesterday] left this morning.

A non-restrictive relative clause, on the other hand, gives extra information about the head noun. In other words, the referent of the head noun is already clear.

Example: Fred who arrived yesterday, left this morning.

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In restrictive relative clauses in English, one can use relative pronouns "Who, which, etc", relativizer "that" and sometimes none, i.e., a null relative pronoun. But in non-restrictive relative clause, one can and only should use relative pronouns.
Sometimes the two restrictive & non-restrictive relative clauses may have no difference except a comma in the written form and an intonation change in the spoken form for the non-restrictive R.C.

a. The children who have green tickets will be admitted free.
b. The children, who will have green tickets, will be admitted free.

According to Comrie, "the formal distinction between restrictive and non-restrictive relative clauses is sporadically observed among languages, but probably most languages either make no formal distinction between these two structures or only make an intonational distinction in cases where the relative clause follows the head noun."
Comrie then cites Persian as an example of a language which makes this formal distinction.
But in spite of the similar syntactic structure of restrictive and non-restrictive relative clauses, these two structures are semantically and functionally very different.
For example, Radford (2004: 233) claims that only non-restrictive relative clauses
can be used to modify a noun.

4. **Counterargument**

The counterargument against our presumed counterexamples to Comrie's generalization proceeds as follows:
In sentence 4, the relative clauses somehow restricting the number of my "ego"s' to put it differently, it makes one specific feature of my ego more salient.
So the relative clause can be considered as a kind of restrictive relative clause. The same argument goes to sentence 5, i.e. in this sentence the relative clause restricts the number of different aspects or personalities of you and speaks about one specific feature of this "you". Also, in sentence 6, one specific characteristic of God, among his very many attributes, has been highlighted. The proponents of this view consider the relative clause in these sorts of sentences to be restrictive, hence no counter-example to Comrie's generalization.

5. **Discussion**

Our suggested answer to the aforementioned counterargument is shaped along the following strands;
5.1. Our first and most important argument against the aforementioned counterargument lies in "Falsifiability".
According to Popper, if a scientific hypothesis is presented in a way that it is immune to falsification, then this hypothesis cannot be considered as a scientific one.
Now, the question is whether the counterargument presented before is falsifiable or not, and if the data presented here (sentences 4, 5, & 6) do not falsify Comrie's hypothesis, what could ever falsify it?
5.2. Lehmann in his contribution to "International Encyclopedia of Linguistics" (2003, v.13, p 461) says:
"ARC is restrictive if it narrows the head concepts". He then brings this sentence as an example of restrictive RC. "The book (which) you are consulting is up-to-date." Then the writer continues:
"However, in "you, who never buy books", the RC does not further restrict the concept of "you"; it is called appositive or nonrestrictive because of its similarity to appositional constructions."
Note that Lehmann's example of nonrestrictive RC is exactly like my sentence 5. So Lehmann also believes that these kinds of sentences do not count as restrictive clause. This is what we believe to be the case.
5.3. Consider Comrie's own definition of a prototypical restrictive relative clause which was cited before and is repeated here for convenience.

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"A relative clause consists necessarily if a head noun and a restrictive clause; the head noun has a potential set of referents, but the restrictive clause limits it through presenting a proposition which must be true about the real referents of the matrix clause" (my emphasis).
Now, taking into consideration our 3 counterexamples, Comrie's judgment about Persian (or rather, our interpretation of his judgment, if you like) is refuted by his own definition. The head nouns in our 3 example sentences do not have a set of referents, but only one, given the accepted definition of "referent" in linguistic jargon.

6. Final Remarks
As we have tried to show, the relative clause in sentences like 4, 5, and 6 cannot be considered a "restrictive" one. Yet the head noun which the relative clause modifies in each of the 3 sentences does contain "-i", suffix, hence a counterexample to Comrie's verdict.

APPENDIX1: Relative Pronoun Vs Relativizer

Whaley (1997:259) distinguishes between relative pronoun and relativizer:

"Often relative clauses are introduced by a particle or word…. Such words are called relativizer or relative pronouns. The latter label is typically reserved for cases in which the relative pronoun specifies nominal properties such as case, person and so on. In English, for example, "that" is a relativizer whereas "who, when, which & whose" are relative pronouns."

So, he Persian /ke / can be considered as a relativizer and not a relative pronoun.

APPENDIX2:

In his "Syntax" (2001, 176), Givon presents two conditions on relative clauses, one semantic condition and a pragmatic one.
As for the semantic condition, he says, it has a narrower scope, dealing just with the co-reference between the head noun and its co-referent in the relative clause.
-Semantic condition on relative clauses:
Relative clauses code a state or event one of whose participants is co-referent with the head noun which is modified by the concerned relative clause. This condition applies to all kind of relative clauses: restrictive and nonrestrictive and all kinds of head nouns; definite and indefinite. But the second condition, the pragmatic condition, applies to each type of relative clause individually.
-Pragmatic condition on restrictive clauses which modify a definite noun:
The speaker does not assert a proposition, but presupposes it as being known or familiar to the hearer, thus accessible in the episodic memory of hearer from the present text.
The writer then claims that relative clauses which modify an indefinite head noun still obey the same semantic condition, but the pragmatic condition which governs them is as follows:
-The pragmatic condition on restrictive relative clauses which modify an indefinite noun:
"The speaker supposes that the proposition stated in (this kind of) relative clause is new information for the hearer. Yet, the speaker does not assert this proposition but accepts it as grounded unchallengeable information" (Givon, 2001:177).
What has been said so far, concerns just restrictive relative clauses. But what about non-restrictive relative clauses? Givon believes that these clauses obey the same semantic condition stated before, but –pragmatically- in these nonrestrictive clauses, the event is not simply proposed but asserted as new information.
These nonrestrictive clauses usually act like parenthetical assertions, communicating information which the speaker decides to be less important for the discourse.

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