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PROSPECTS AND PROBLEMS OF USING COMPUTER PROGRAMS FOR THE RESTORATION OF ANCIENT MARBLE ROMAN PORTRAITS

The traditional restoration of antique portraits leads to the further destruction of these artifacts. The proposed restoration in modern technologies makes it possible to present options for the original appearance of the images. The low cost of the process allows restoration of the sculpture on a computer, then it can be printed out and put in museums next to the original. That will draw attention to such a unique phenomenon as the Roman portrait.

Keywords

Roman portrait, Antiquity, restoration, history of the Ancient World,
ancient culture, antiques

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1. Introduction

Modern computer technology provides tremendous opportunities for restoration experiments with broken antiques. Within the proposed restoration, the original is not subject to physical impact, all actions are performed with a photograph. This approach allows to present restoration in several options, distribute the copies placing them next to the exhibit, even to fix a failed recovery.

Of particular interest is the use of this technology to restore colors to ancient world since, as scientists recently discovered, white or yellowish marble statues and portraits were once colored. Now everyone will have to reorganize their thinking on a new reality - on colorful Antiquity - and computer restoration provides handy solutions in this field.

We wish to introduce a new conception of restoration and preservation of Ancient artifacts. All illustrations in the text are unique and are made by author.

Modern computer technology provides tremendous opportunities for restoration experiments ancient sculptural and architectural monuments. In this article, the Adobe Photoshop program will be used. In our opinion, in addition to the exciting possibilities of simply "painting" the whole statue, there is another promising area for using technology - restoration. This is not about "real" restoration of damaged statues. The fashion for the total restoration of broken antiques, known in the museum work of the 19th century, has passed. A number of museums have even dismantled parts of bodies neatly attached to sculptures a century earlier. Now they prefer to exhibit artifacts found by archaeologists in the form in which they were discovered. Restoration comes down to a delicate combination of parts of the sculpture. This allows you to reserve the antiques without causing them additional damage. However, often this approach does not allow the viewer to imagine how person could really look if we are talking about the person whose broken portrait the viewer now sees.



FIGURE 1. – Unknown from Athens. 2 A. D. National Archaeological Museum, Athens

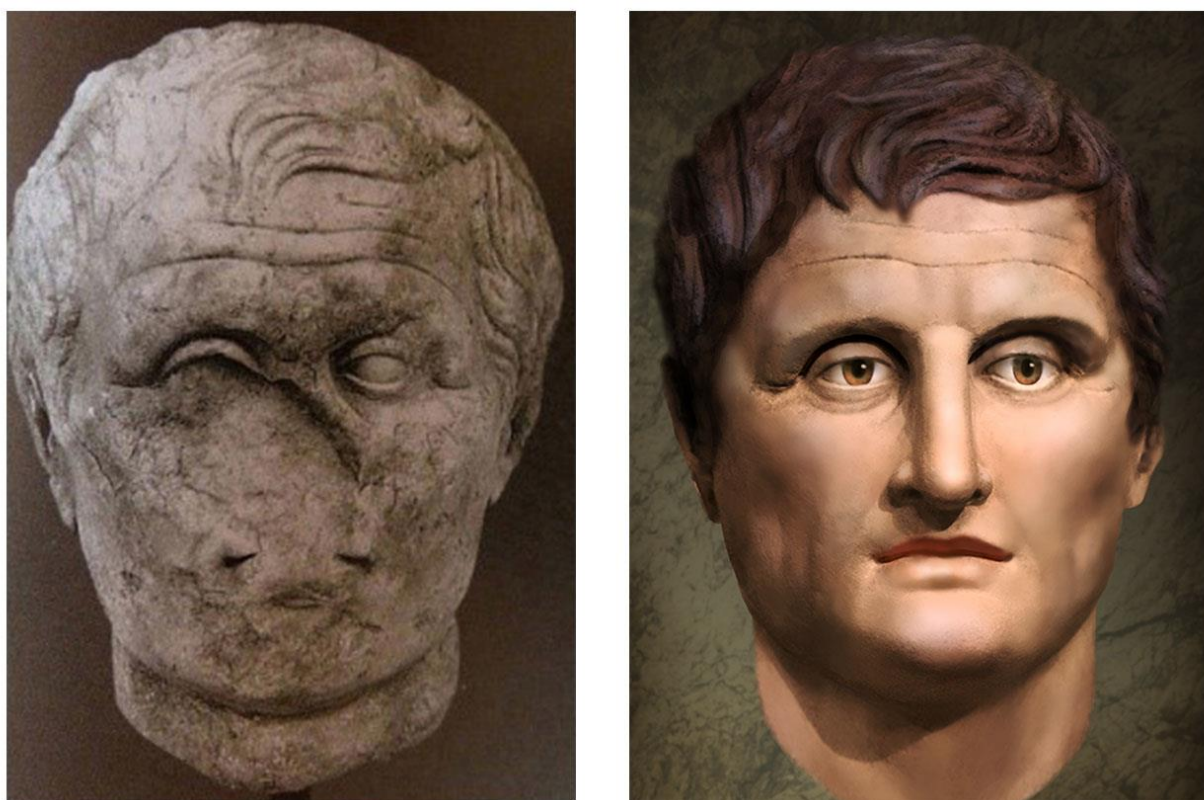


FIGURE 2. – Menander. 1 A. D. National Archaeological Museum, Athens

2. Materials and Methods

Compared to museum restoration, computer restoration has several advantages.

1. The original is not subject to physical impact. All actions are performed with a photography.
 2. Failed recovery can be easily fixed by means of a computer
 3. It is possible to make several restoration options and compare the effect produced by them on the viewer
 4. A paper-printed version can be presented next to the original
 5. Using a 3D printer, it is feasible to produce several copies of the restored statue.
- This seems promising for the distribution of reduced copies of works from museum collections in the form of souvenirs.

Of course, there are also disadvantages: the restored version exists only on a computer or on paper.

3. Discussion

Colorless or colorful sculptures of Antiquity

The question of how the portrait looked when it was not broken is not simple. The first thing to do is to look for samples close to the portrait under restoration, but better saved. To create the image, you need to get acquainted with frescoes and mosaics, which are numerous in museums around the world. This will give a general idea of how the Romans and Greeks looked and depicted their contemporaries. In addition, frescoes can give examples of colors that could have been applied once in our portrait.



FIGURE 3. – Unknown. 1-2 A. D. National Roman Museum. Rome

Parts of face most difficult for restoration.

When working with several portraits of Hadrian, there was a problem with the restoration of the nose. There are many surviving samples from Italy in European museums. Many of them were restored. Therefore, the "new noses" were hardly worth taking as a sample. While working with two portraits from Fossombrone and Athens (Table 4 and 5), all attention was paid to the remains of marble that have been saved around the lost nose. Therefore, these noses turned out to be very different, we thought it reasonable to leave them like that, and not try to "bring" to the shape of the noses represented on other statues of Hadrian.



FIGURE 4. – Hadrian. 2 A. D. National Archaeological Museum, Athens



FIGURE 5. – Hadrian. 2 A. D. Museum Chivico. Fossombrone, Italy

Male and Female types of faces in coloring

The simplest option for restoration and reconstruction of color was a female portrait of a young Roman woman (Figure 6).



FIGURE 6. – Unknown. 2 A. D. National Roman Museum. Rome

Her clothes retained the base color, which formed the basis for determining the color scheme for the entire image. The most difficult task was again the restoration of the nose. Often you have to go through a lot of real and sculptural portraits of antiquity and modernity, before you find the desired result. In general, it is preferable to restore female portraits due to the greater choice of color options (Figure 7).



FIGURE 7. – 2 A. D. National Archaeological Museum, Athens

Of particular interest is the use of coloring in the Ancient World. For centuries, it was believed that Antiquity was a marble color.

Color in history of mankind.

Unexpectedly for everyone, relatively recently, scientists discovered that white or yellowish marble statues and portraits were once colored. The ancient creators had a range of colors, wide enough to bring the sculpture's face, arms and legs to a natural color: the body could be painted in pink or brownish, and black, red, brown and their shades were used for the eyes, lips and hair of the portrait. Blue and green tones were probably actively used in the design of clothes. The pigments used by the ancient people in the Paleolithic, and later demanded by other eras, were mineral whereas the carrier - organic. Over time, under the influence of the atmosphere, the paint lost stability, because organics inevitably are destroyed by bacteria. For centuries and millennia, statues, portraits, walls of houses and facades of temples were whitened by water and wind. The remaining pigment layer crumbled with temperature fluctuations, and therefore the descendants saw the ancient statues colorless, white, pale, and noble. Antiquity appeared before us only white, with the exception of several samples of antiquity, miraculously saving the minor remains of a coloring, like the pediment of the temple of Athena Aphaya in Munich. Of course, over time, people started to pay attention to traces of pigments on objects discovered during archaeological excavations.

Our idea of ancient noble statues was formed primarily under the influence of world famous sculptors who created white masterpieces. Among those who took Antiquity as a model, there are the names of the brothers Pisani, Michelangelo, Bernini, Canova. The German art historian and archaeologist Johann Winckelmann, the founder of contemporary ideas about the ancient art which retained in subsequent centuries, confirmed the idea of the "whiteness" of ancient sculpture in writing. In his fundamental work "The History of the Art of Antiquity" of 1764, he wrote that "only white is endowed with true beauty" (Winckelmann, J. J. (1873) History of Ancient Art. New York, F. Ungar Pub. Co.). Winckelmann's aesthetics formed the basis of the history of art, and for a long time this idea remained immutable. In the 20th century as a whole, this position was still preserved, although there were heretics.

4. Results

First colors on sculptures were from France.

The first seditious ideas about the painted statues of Antiquity were expressed by the French researcher of architecture, sculpture and drawing, politician Catrmer de Kensity. He left a memory of himself as a writer and historian, becoming the author of literary works and reconstructions of ancient monuments. In the book "Jupiter the Olympian, or the Art of Ancient Sculpture in a New World", published in Paris in 1815, he appeared as an innovator and heretic (Quatremère de Quincy 1815).

The author wrote about his discovery of the "colors" of antiquity, and also illustrated his ideas with 31 engravings, in which De Kensity presented painted statues of Greeks and Romans. This book was deliberately destroyed in the 20th century, and now there are only three copies left in the world. This is the first known restoration of colour on antiquities. The new ideas received a hostile reception and the discovery did not take hold.

German color breakthrough in XX century

The second attempt to restore color to Antiquity dates back to the second half of the 20th century. Historian Vincent Brinkmann, who since the 1990s has been researching traces of the original pigments on the surface of statues with the help of modern technology, was the first to decide to apply extensive scientific knowledge to reconstruct a new look of antiquity. This man worked for twenty years, developing new ideas about

the color of statues in order to reveal and present to the public the primordial appearance of ancient works of art (Brinkmann, Primavesi, Hollein 2010).

The most famous action that proved the newfound antique aesthetics was the 2003 exhibition "Gods in Color: Painted Sculptures of Classical Antiquity". Over the years, the exhibition has visited different countries of Europe and gained fame under the name "Bunte Götter" ("Colorful Gods"). The Bunte Götter exhibit consisted of 12 polychrome sculptures with accompanying materials on the history of their creation, as well as photographs of the work of restorers in the process of reconstructing a new reality (Brinkmann 2004)

The uniqueness of this ancient phenomenon in the modern world is as follows: for centuries we have studied and admired an antiquity, which did not exist. It was a beautiful ancient world, which, starting with Quattrocento, was created by aesthetes and historians. Strange as it sounds, now everyone who continues to study the world of the ancient Mediterranean will have to reorganize their eyes and their thinking on a new reality - colorful Antiquity.

In the process of working with Roman portrait, it seemed tempting for us to use new computer technologies to restore the color that may have been present on the surface of the sculptures. In choosing the color, we used common sense, which suggests that the color of the hair and face of the ancient Romans were close to modern. In selection of a color, some well-known facts about models help. So, the fact that Hadrian was from Spain has to be taken into account when choosing his skin and hair color.

We should note the emotional effect that arises from a change in the color processing of a portrait, which may suggest that the choice of color is not such an easy task as it seems. The effect is especially noticeable when it comes to famous historical characters whose appearance was more or less described in detail in the sources (Figure 8 and 9).



FIGURE 8. – Hadrian. 2 A. D. Palazzo Massimo. Rome.

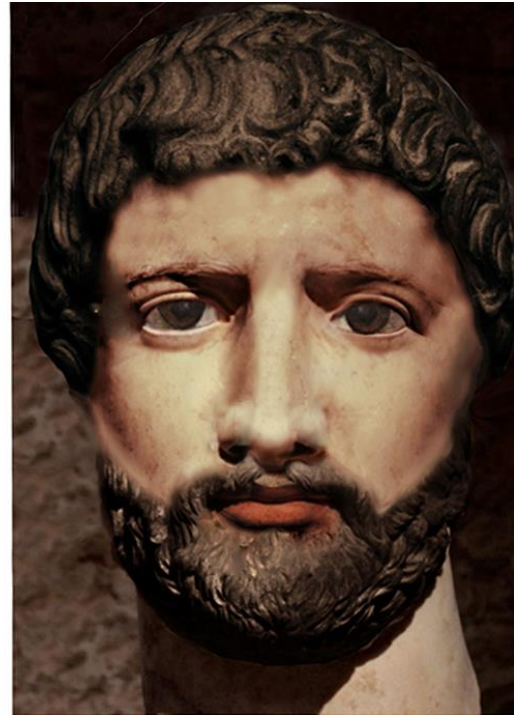
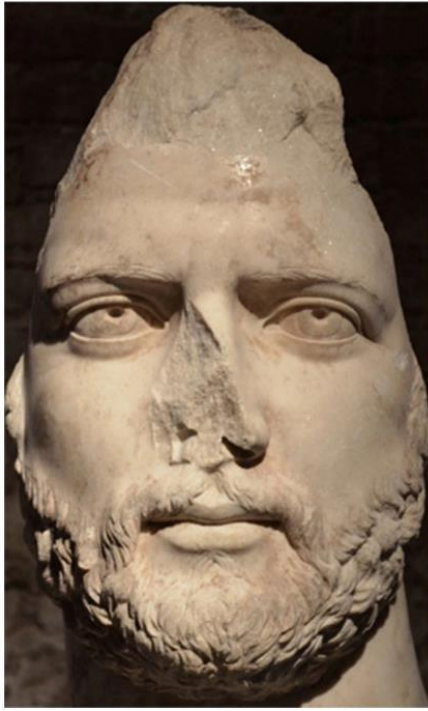


FIGURE 9. – Hadrian. 2 A. D. National Archaeological Museum, Athens

It seems hardly possible, and not necessary, to put a painted plaster copy in museums next to each marble original. A simpler option is to create a color image on a computer and print a paper copy of it on a printer. This color sample can be placed next to the originals, behind them on the wall and in other places of museums and exhibition halls, where both options could be evaluated and compared.

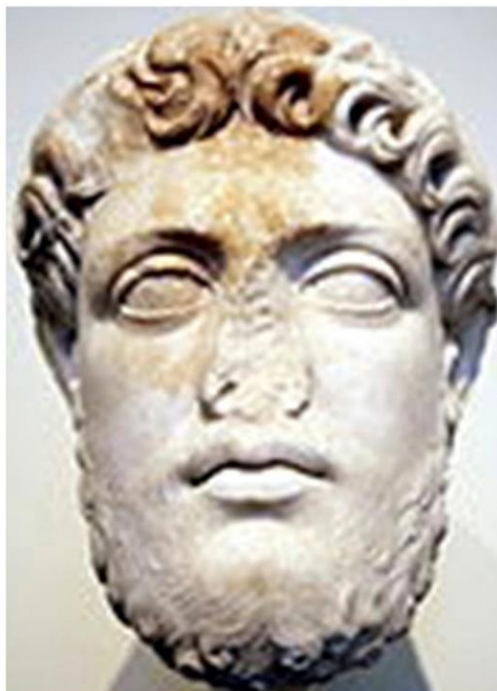


FIGURE 10. – Unknown. 2 A. D. National Archaeological Museum, Athens

5. Conclusions

The use of digital technology for the restoration of portraits seems to be a possible alternative in the near future due to their low cost and affordability. The complexity is represented by the programs for computers themselves, acquiring over time more and more various add-ons. This problem can be solved by widespread computerization and the establishment of a network of universities offered the respective supplementary education.

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USING MODERN BLOGS TO ENHANCE READING SKILLS OF HIGH SCHOOL STUDENTS AT THE LESSONS OF ENGLISH

The article is aimed at describing the way of improving high school students' reading skills in English through the use of authentic blog materials. In the paper blogs types, their educational functions and linguistic features are demonstrated in detail. A set of exercises based on the material of the English blog texts is proposed and tested while conducting the classroom research. It is stated that net blogs not only develop language skills, but also acquaint students with socio-cultural peculiarities of English communication. Students become participants of a real foreign language communication in a virtual communicative environment created with the help of blogs.

Keywords

English lesson, teaching reading in high school, blog, authentic materials, classroom research

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1. Introduction

The development of reading skills is one of the most important goals in teaching and learning English. Moreover, reading acts as one of the main communicative and cognitive activities of high school students. Thanks to reading students receive new information, enlarge their active and passive vocabulary, develop analytical skills and the critical thinking abilities. As a rule, high school students are attracted by reading fiction, journalistic texts and texts which are professionally oriented. It is worth stressing that materials for reading should be actual, problematic, have a great discussion potential in order to contribute to the critical thinking development. Besides, extensive and critical reading with the follow-up analysis and discussion of the main idea become relevant in high school.

An important point is that a teacher faces the need to create an authentic language environment that helps students to master language norms and cultural peculiarities within the framework of educational conditions, approaching the real conditions of communication. The effective usage of new ICT-technologies, especially the Internet, helps to create such language environment, which in turn helps to raise students' internal motivation in learning English and to use this language as a real means of communication. In fact, the Internet is a source of various authentic materials, the use of which is necessary for the communicative competence development. In this paper blog will be considered as a nice and reliable source of authentic materials for studies on the net.

The main goal of the paper is to find out the correlation between the systematic use of authentic blogs with high school students and students' level of reading skills development in English.

The following hypothesis is put forward according to the identified goal: the use of the reading exercises based on authentic English blogs will contribute to the development of reading skills in the process of teaching English to high school students.

2. Literature review

The definition given in most scientific papers points out that a blog (a web diary or an event log) is a website that contains regularly updated author's notes on a specific topic, represented by textual, graphical information and multimedia files. The blog management is carried out by one person or a group of people. It should be noted that topics of these online diaries are quite diverse. For example, they can inform readers about fashion, sports, politics, history, environmental issues, education, travel, etc.

As for the blog main features, it could be highlighted that blog notes have a reverse chronological order. All of them are clearly dated, which makes it easy to track all the events on the blog. Moreover, one can observe the presence of feedback or an actively developing system of reader comments, which perform the role of responses to the author's publication (*Goroshko, 2009*).

The communicative environment of the online diary is based on a combination of two forms of speech: monologue and dialogue due to the ability to leave comments. It is worth noting that the monologue of the blog is associated with the presence of a thoughtful, coherently designed, logical author's publication created on the topic of the blog. In its turn, such feature of the blog as dialogicity appears due to communicator-commentators who enter the discussion with the author of the online diary or with each other, following the author's theme.

So, we can conclude that the blog is a special communicative genre within the framework of Internet discourse, with the help of which Internet users can express their ideas, views, opinion. Due to this fact the blog is endowed with social functions to meet

the needs of a person in expressing oneself and in communication (*Panyusheva, 2010*). The interactive nature of the blog communication has contributed to the popularization of this Internet genre as a way of creative expression of one's personality.

G. M. Germasheva stresses that "a blog is distinguished from other forms of the Internet communication by the simplicity of its search and publication, high social prestige, and the possibility of establishing direct communication among bloggers (*Germasheva, 2014*). Being a popular and widespread form of communication in a virtual environment, blogs perform a number of functions in relation to authors and readers of blogs. The functions are as follows:

- Communicative function appears in the unlimited ability to communicate in a virtual environment;
- Self-presentation function implies the possibility to express your ideas, views, to realize creativity with the help of blogs;
- Entertaining function - the Internet communication on topics of interest gives users pleasure and joy, moreover, it is a way of spending free time;
- Function of rallying and maintaining social ties - the blog communication with both strangers and friends helps to find common ideas, views, forms new points of contact in people's relations;
- Memoirs function - blogs work like traditional diaries where the author keeps important events of his life, reflects his own life experience;
- Reflective function and self-development function - bloggers analyse, select information for their blogs, besides, many of them talk about interesting places, phenomena, events, thereby performing educational activities;
- Psychotherapeutic function - people analyze their feelings and emotions while transmitting them into blogs, thereby helping themselves to understand their own personality (*Blog and vlog, 2019*).

Today there are many papers describing various types of blogs that have certain characteristics and have their own target audience. As a rule, the classification of blogs is based on lots of criteria. The types of blogs according to the three most important criteria are presented in the table below (Table 1) (*Blogs in learning, 2019*).

TABLE 1. - The blogs typology

The criterion	The blog type	Key features
The number of authors	Personal blog	Supported by one person - the blog author
	Shared blog	Blogging is carried out by a group of people according to certain rules established by them.
	Corporate blog	It is supported by employees of a particular organization, company, and is used to enhance the image of the organization, as well as to rally a working team.
The type of content	Text blog	The content of the blog is mainly texts.
	Photo blog	Photographs are of primary importance here. They can also have headings or captions.
	Music blog	The main content is represented by music files.
	Podcast or Blogcasting	The content is presented by regularly updated audio recordings of lectures, talk shows, etc. There is an ability to download them to a computer.
	Vlog	The main content is video files.

The purpose of the creation	Author's blog	Authors share their personal experience, views, beliefs aiming in finding like-minded people, attracting a specific target audience.
	Thematic Blog	The blog notes are related to a specific, narrow topic: politics, sports, medicine, music, travel, etc.
	Academic (Educational) Blog	A blog with scientific or educational content created by educational institutions to inform the target audience about their activities.
	Business blog	Serves to promote goods, services of a particular company, enterprise.

Having analyzed different blogs, we can conclude that the mixed content blogs predominate at present. Nevertheless, a definite type of the blog is chosen for different purposes. For example, special attention should be paid to text blogs for educational purposes, as they are a source of authentic material for teaching reading in high school.

Moreover, it should be noted that blogs have certain advantages thanks to which blogs have a positive effect on the learning process while teaching reading. According to E.S. Polat, the educational advantages of teaching aids are the natural, technical, technological qualities of an object used for teaching purposes in the teaching process (Polat, 1998). Applying this definition to blogs we can come up with the following educational advantages of them:

- **openness** - determined by the fact that all the Internet users can visit the blog page;
- **linearity** - typical for the blog author's notes which are arranged and changed chronologically, thereby allowing users to keep abreast of the latest news;
- **authorship and moderation** - the blog is managed directly by the authors;
- **multimedia features** - the usage of multimedia files of different formats in the blog content: texts, graphics, photos, videos, audio materials (Sysoyev, 2012).

Besides, blogs can play certain educational roles along with their advantages for teaching language skills. E.S. Polat focuses on the following educational roles of a blog:

- 1) organization of research and project work of students;
- 2) creation of an authentic language environment;
- 3) creation of self-education conditions;
- 4) activation of students' cognitive abilities;
- 5) motivating students to work independently;
- 6) encouraging students to use a foreign language as means of communication (Polat, 1998).

It should be also highlighted that the motivation of students is increased while using blogs in teaching reading. Moreover, a favorable environment for developing students' creativity and autonomy is achieved thanks to their work with authentic blogs entries.

3. Materials and Methods

The classroom research has been conducted in order to identify how the use of English net blogs influences the development of high school students' reading skills. Therefore, the following objectives have been put forward to achieve this goal:

- 1) to determine the actual level of reading skills development in English of the 10-graders (the ascertaining stage);
- 2) to use the suggested set of reading exercises in the learning process (the formative stage);
- 3) to identify the final level of reading skills in English of the 10-graders (the control and evaluation stage).

While doing the classroom research, students were offered to work with authentic texts of English net blogs and to complete sets of exercises as an additional material at the English lessons. Students were asked to pay special attention to language means (grammatical and lexical) typical for any authentic net blog, which surely has a positive effect on the students' language competence.

The following methods have been used in the framework of classroom research:

1) theoretical:

- analysis of the literature on methodology, pedagogy, linguistics on the topic of the research;

- analysis of the teaching materials in English for grades 10-11;

- analysis, synthesis and generalization of basic research concepts;

2) empirical:

- the study of the products of the activities of schoolchildren and teachers;

- observation;

- tests / surveys.

Let us describe the classroom research in detail focusing on its stages. It was carried out on the basis of a comprehensive school in Tula, Russia, in grade 10a (intermediate level of learning English). 13 students took part in the classroom research. It comprises 3 stages: ascertaining, formative, evaluation stages.

The students were given a test at the ascertaining stage to determine their initial level of reading skills development (Appendix A).

The test consists of three reading assignments based on the texts of English blogs. Moreover, the suggested assignments are completed in the format of the State Exam in English. The test is aimed at revealing the level of reading skills development in skimming, scanning, intensive reading as well as in the level of the ability to identify structural-semantic relationships in the text. According to the test results of 13 people, 3 people received mark "5", "4" - 6 people, "3" - 4 people, "2" - 0. There are the following criteria: it is possible to get 22 points in total for the test: 20-22 points - "5", 15-19 - "4", 12-14 - "3", 0-11 - "2". The results show an average level of reading skills development that is quite low for high school learners, but some improvement can be achieved.

The exercises were based on 5 online texts of English blogs at the formative stage of the research, representing the following topics: education and career, healthy food, modern technologies, environmental problems, travelling. The exercises include 3 stages of work on the text and exercises for the development of different types of reading. Moreover, the communicative and creative tasks have been suggested.

Students carried out the exercises with interest, discovered new and interesting facts, and participated in all types of activities actively.

The following set of exercises is based on the blog "FANNETastic food blog". The source: <https://www.fannetasticfood.com/>. It is an example of the network texts of English blogs applying in the process of teaching reading.

The set of exercises is based on the text "7 Common Nutrition Myths" [Appendix B].

1) Look through the text quickly. Find 7 unknown words which can be key words for understanding the text.

2) Work in groups of four. Compare your lists and point out the common words. Look at the blackboard. There are key words for this text. Compare with your lists and highlight the same words on the blackboard. Match the words with the definition given on the blackboard. Try to translate them in Russian.

3) Read the text again. Retell the text in pairs, using the key words in appropriate context.

4) Imagine that you are participants of the talk show "Healthy food: truth and myths". We are to choose one talk show host and one nutritionist who is a guest of this

show. The other students are the audience. The host and the audience ask the questions and the nutritionist answers (questions and answers are based on the text).

Key words and definitions: “Nutrition - the process of providing or obtaining the food necessary for health and growth; food or nourishment.

The yolk - the yellow internal part of a bird's egg, which is surrounded by the white, is rich in protein and fat.

The white - the outer part (white when cooked) which surrounds the yolk of an egg.

Soluble vitamins - able to be dissolved, especially in water.

Cholesterol - a compound of the sterol type found in most body tissues. Cholesterol and its derivatives are important constituents of cell membranes.

Consumption - the action of eating or drinking something.

Heart disease - disease which affects the heart.

Fat free - (of a food) not containing animal or vegetable fats.

Low fat - denoting or relating to food or a diet that is low or relatively low in fat.

Dairy products - a product containing or made from milk.

Full fat - designating foods from which no fat has been removed.

Frenzy - a state or period of uncontrolled excitement or wild behaviour. Artificially made - made by means of human intervention rather than naturally.

Fillers - a thing put in a space or container to fill it.

Satiety - the feeling or state of being sated.

Granola - a kind of breakfast cereal resembling muesli.

Dessert in disguise - make (dessert) unrecognizable by altering its taste or smell.

Multi-grain - (of bread) made from more than one kind of grain.

Wheat - a cereal which is the most important kind grown in temperate countries, the grain of which is ground to make flour for bread, pasta, pastry, etc.

Ingredient list - a number of items (ingredients) or printed consecutively, typically one below the other.

Sprouted grain bread - a type of bread made from whole grains that have been allowed to sprout, that is, to germinate, before being milled into flour.

Carbs - dietary carbohydrates.

Fiber - is only found in foods that come from plants.

Diet soda - a sweet carbonated drink without calories.

Weight loss - a decrease in body weight.

To maintain - keep (something) at the same level or rate.

Sweeteners - a substance used to sweeten food or drink, especially one other than sugar.

Weight gain - an increase in body weight.

Caloric intake - an amount of calories taken into the body.

Sugar-free - without sugar.

Coffee creamer - a cream or milk substitute for adding to coffee or tea” (*Oxford dictionaries, 2019*).

The set of exercises based on the authentic text “7 Common Nutrition Myths” is an additional material for the topic “Food and health”. These exercises are aimed at developing reading for gist. Besides, exercises contribute to the development of the lexical skills on the topic. Moreover, speaking skills are improved, especially unprepared speech (an interview assignment). Pair and group forms of work proposed in the complex contribute to team building.

4. Results and discussions

The main goal of the evaluation stage is to determine the impact of using English blogs texts on the development of reading skills of high school students.

Students were asked to complete the same test as at the ascertaining stage. According to the test results of 13 people, 6 people received mark "5", "4" - 6 people, "3" - 1 person, "2" - no one. So, we can conclude that the test results were improved, which indicates the positive impact of the exercises based on authentic blog materials on reading skills development. A comparative histogram is shown in Figure 1:

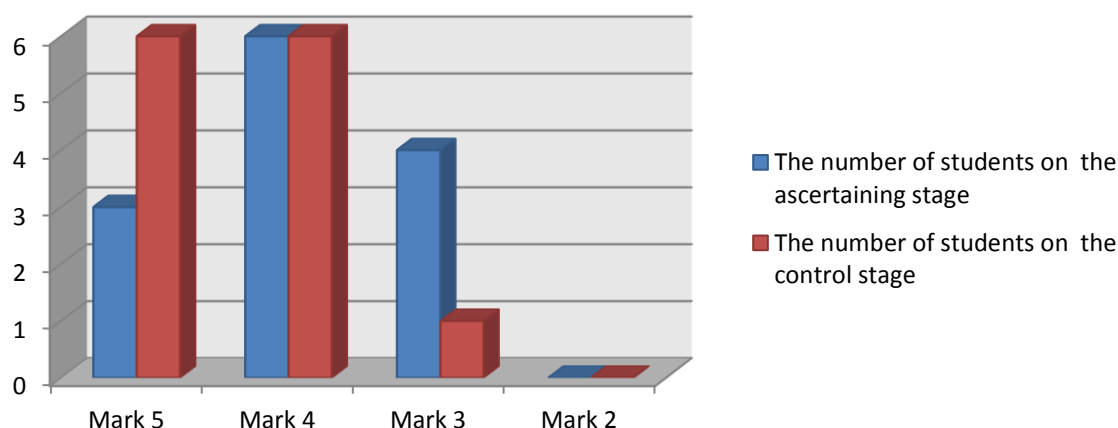


FIGURE 1. – Reading test results

These results of classroom research lead us to the next question of explaining a great educational potential of net blogs for students' reading skills boost. It was found out that English blogs are characterized by lexical and grammatical features of modern English, which makes this authentic material highly relevant for improving reading skills of high school students.

The fact is that the authors and readers of blogs use various lexical and grammatical means to attract users' attention, as well as to maintain contact and create a communication environment. This question seemed to be less developed in the existing papers on the topic of blogs for teaching purposes, so we decided to conduct a further research in this direction and here are the results of the analysis of the main lexical and grammatical features of net blogs (on the example of the travelling blog "The poor traveller") (*The poor traveller blog*, 2019).

The typical grammatical features of net blogs include:

1) The usage of exclamatory sentences that help to create a communicative environment in the blog in order to establish an emotional contact with readers:

"But we'll be updating this post after the trip to add more tips based on first-hand experience so don't forget to check back soon!". "Because of its proximity to the Acropolis, it is dubbed the Village of the Gods. My curiosity is definitely piqued!";

2) The usage of direct questions for involving readers in the communication process and creating an intra-blog dialogue. Thus, the author shows that he/she is not indifferent to readers' opinions: "Do you think we should finally try skydiving?". "Do you really need to go to these hard-to-reach countries soon soon soon? Can it wait? Maybe we need more time to prepare? ";

3) An active inclusion of the imperative sentences in the texts for urging readers to take any action. Such sentences are often used in headings: "Get a Certificate of Employment from your clients". "Open a bank account and save up!". "Beef up your travel history";

4) The applying of ellipsis in order to express modality/evaluation of events: “Depends on what?”. “Anything more than that can spell disaster for me.” “Was, let’s get that straight”;

5) The usage of nominative sentences (primarily in the notes headings): “Chill Hilltop Views”. “Skydiving in Athens”. “Greek Food Trip”;

6) The inclusion of direct speech in the texts to express the emotional state and to involve readers in the events described by the author: “Then I thought, “ Holy eff, what am I doing here? ”. “This is my Narnia,” I mumbled to myself, thinking that the many years I had spent in the closet finally paid off.

So, we have described the most frequent grammatical phenomena used in the texts of English blogs. However, it is worth noting that a lot of authors apply quite diversified grammatical tools when creating their notes, for instance: passive voice, conditional sentences, subjunctive mood, direct and indirect speech.

Having considered the lexical features of the texts of English blogs, we identified the following aspects:

1) the active usage of expressive and evaluative vocabulary to convey emotions, mood by verbal means: “I wasn’t too thrilled to visit Venice in the beginning.” “There was a time when Venice was the most powerful city in the world”. “Several reasons are behind the staggering cost.” “Ouch, my tummy shrieked”;

2) the use of interjections for expressing the emotional state of the authors and readers of the blog: “True story! Haha”. “Unfortunately, we might be too early for skiing because the resort opens December 15-ish (ugh!)”. “Ouch, my tummy shrieked. My wallet said the exact same thing”;

3) various abbreviations are also a typical feature of Internet communication: “I’m lucky to be part of the TV industry in my past life (LOL)”. “I will never forget that once in our life I was a ‘ jackass. ’LMAO!”.

4) the usage of informal vocabulary: “I will never forget that once in our life I was a ‘ jackass. ’” “7 THINGS I WISH I KNEW when I was a Newbie”. “Many of us won’t give a damn if we miss a get-together with friends”.

To sum up, such lexical tools help to attract readers' attention and serve as a way of expressing emotions and feelings by linguistic means.

So, based on the analysis of the features of blog texts, we can conclude that they are valuable linguistic materials that can be used in the process of improving reading skills in high school because they contain a variety of modern English linguistic features, actual topics and problems, especially relevant for children of senior school age. Moreover, blogs will help to develop not only reading skills, but exam reading strategies.

5. Conclusion

The practical value of the classroom research described lies in the fact that the analysis of the linguistic and extralinguistic features of English blogs was conducted and the set of exercises on the basis of authentic net texts of English blogs was created and successfully tested during the experimental learning.

To sum up, the developed set of reading exercises contribute to the development of reading skills according to the results of the experimental learning. So, the presented exercises set is a valuable authentic practical material in teaching reading in high school, as it has a great potential for developing skills in different types of reading.

The prospects of the usage of English blogs texts in the learning process in high school include the analysis of the possibilities for using blogs to develop students' writing skills focusing on the imitation of the formal style of the blog as a special genre of discourse.

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Appendix A

The test based on the texts of English blogs for determination of the reading skills level of students in grades 10-11



Exercise 1. Match the headlines with the paragraphs. One headline is extra.

1. THE WHISPERING GALLERY
2. LONDON'S WEST END
3. GO FURTHER
4. PARIS'S OLDEST RESTAURANT
5. AFTERNOON TEA
6. TOUR DE MONTPARNASSE
7. NOTRE DAME CATHEDRAL
8. BANK OF ENGLAND

From London to Paris - The Inexpensive Way

So, you're considering a trip to London and whether you want to head to the Olympics or have a touristy trip to see Buckingham Palace there are numerous ways to add a new twist. Whether you head to the Mad Hatter's for afternoon tea or jump on the Eurostar and take a nice trip to the city of love, the possibilities are wide and varied. We'll take you through a couple of activities you can enjoy in London and then consider heading over the Channel to Paris for a beautiful addition to your trip. The beauty of this is that you can take in two capitals in one, relatively inexpensively as well.

A. Chicago may be closing in September but there are a number of other top performances to enjoy at the theatres here. Shakespeare's Globe continues to engage with Henry V, the Phoenix Theatre boasts Blood Brothers and the Shaftesbury has Rock of Ages continually selling out - widely believed to be better than the film brought out this year.

B. You've probably heard that the acoustics of some places are spectacular. For example, the Chichen Itza in Mexico was built in such a way that if you clap at the bottom the noise at the summit sounds like an eagle after reverberating around the inside. Well, you can go one better than that by whispering sweet nothings in your loved one's ear by standing at either side of this gallery found inside the dome at St Paul's Cathedral.

C. When you're spending a lot of time on your feet at Big Ben and Buckingham Palace, you need to know that there is a break coming. Booking somewhere to have afternoon tea is popular these days and consider these three:

- Tradition - Claridge's
- Fashionistas - Berkeley's Pret-a-Portea
- Value - Dean Street Townhouse

D. You might think that London is far enough, but when you can get to Paris for a day trip you'd be missing a trick not going. Not only is it the quickest and easiest but the cheapest way to get from London to Paris is on the train. You might feel that you've got enough trains to deal with in the English capital but why not go and take a look at the Eiffel Tower?

E. We know that you've clocked the River Seine and the Eiffel Tower already, but where should you eat? Well, off the beaten track, you can come across Le Procope which was opened back in 1686. This three-storey townhouse has been frequented by many, Benjamin Franklin to name one and now it offers classic dinner service. You need to book but it is one to get in your diary.

F. You would think that the top of the Eiffel Tower would give you the best view of Paris, but some mavericks believe that this is the place to go. You cannot even see the building itself from the 210-metre summit and the ninth biggest skyscraper in the whole European Union. Frequented by more and more people these days, the exterior isn't much to look at but from the inside you get to see a 360-degree vista.

G. Before you go back, take in arguably the most stunning piece of Gothic architecture in the world with this cathedral. Completed in the 14th century, some two centuries after it was conceived, this building was the heartbeat of Paris before it was immortalized by Victor Hugo with his tale of "The Hunchback of Notre Dame".

(You can get 8 points maximum)

JOURNEY WONDERS

"I dream of a world where anyone from anywhere is able to travel and see the many wonders that this world has to offer"



Exercise 2. Fill in the blanks with suggested fragments of sentences. One fragment is extra.

My Braveheart Experience At The Highlands Of Scotland

Ever since I was a wee kid, I was always a big fan of Mel Gibson's Braveheart, **A_____** (which were actually kind of bad) or the acting (which was even worse) but because of the central message of freedom that the movie advocated.

When contemplating the Highlands of Scotland, it isn't hard to understand why William Wallace valued freedom above everything else: From snow-capped mountains **B_____**, the highlands of Scotland are the living embodiment of freedom.

Here's my Braveheart experiences in the Scottish Highlands. Are you ready to shout "freedom" with me?

The Highlands of Scotland refers to the region north of Stirling (considered as the gate of the Highlands but more on that later) which is known for its breath-taking nature and which serves for a nice contrast to the mostly plain lands **C_____**.

In times before our own, these lands were inhabited by different Clans (from the Gaelic word "clann" which means "progeny") ruled by different chiefs. If you have watched Pixar's Brave, you will probably be familiar with the way the clan system worked in the Highlands of Scotland.

Things in the Highland were relatively peaceful **D_____** (the same guy who conquered Wales). The key to controlling the Highlands of Scotland was the city of Stirling since that was the neck that connected them from the rest of the island of Great Britain.

It was at the battle of Stirling Bridge (in the movie, said bridge was edited out since it was considered impractical. Hollywood, uh?) that William Wallace defeated the English and **E_____**, inspiring other Scots to join his fight for freedom.

Ever since, the region has suffered some highs and lows, including the Jacobite rebellion and the introduction of farming which changed the local economy **F_____**, the nature still remained. Today you can explore the breath-taking landscapes of the Highlands of Scotland at your own pace. The region is vastly large that it would probably take you weeks to explore every single landscape and climb every single mountain.

My favorite part of the Highlands? Glencoe (Gaelic for "weeping valley"), which is mostly known in modern times as the filming spot for James Bond's Skyfall. If it's good enough for James Bond, it's good enough for anyone.

“So how about Loch Ness, Raphael?” Well, the highland is home to many Lochs (Gaelic word for “Lakes”), of which Loch Ness is the most famous one without doubt. It is said that an ancient monster inhabits it and the loch is deep enough to remain unexplored, **G_____**. If you ask me, it’s just a Marketing ploy to encourage people to visit it but hey who cares? Loch Ness (and frankly, all the lochs of the Highlands) are some of the most beautiful lakes that you’ll ever see in your lifetime. What are you waiting for? Book those tickets and go to the Highlands right now!

1. to mighty lakes where ancient creatures roam
2. not because of the battle scenes
3. until the English invasion led by King Edward I
4. but no matter the changes that the people endured
5. located south of them (known as the Lowlands)
6. proved himself to be a fierce warrior
7. because there are some legends about it.
8. fueling myths and legends among locals and foreigners alike

(You can get 7 points maximum)

Exercise 3. Read the text and answer the questions. Choose only one variant 1, 2, 3, or 4.

6 Signs You’ve Survived a Trip to Scotland

Scotland is one of those unique places that offers a great place to go on a walk. This beautiful countryside is home to beautiful, crumbling ruins, amazing geological phenomena. Spend a week here, and you’re likely to go home with some larger than life stories.

Scotland is a treasure trove of hole-in-the-wall restaurants and favorite shopping areas. For everything from eccentric knickknacks to world-class fashion, stroll around Edinburgh or the Lothians. Hoof it down the world famous and historic Royal Mile, where shops line the streets and beautiful architecture towers over the hustle and bustle below. Sip wine in one of the fine restaurants in the area while you watch the sunset behind the spires lining the horizon.

This beautiful country is home to some stunning national parks. If you’re feeling a little stir crazy, take a drive out to CairnGorm National Park. Depending on the time of year you’re visiting, there are a whole mess of things you can do out here. In the winter, CairnGorm Mountain is home to some of the finest powder in the country, attracting snowboarders and skiers alike to its smooth white slopes.

In the warmer months, do some hiking, or try your hand at the nearby archery range. Not too keen on traversing the countryside yourself? Nearby Alvie Stables offers guided trail rides and lessons to travelers.

There’s a lot of what’s called “wild swimming” in Scotland, which is swimming in natural bodies of water. This country’s unique water features make it an amazing place to go for a dip. Check out the Fairy Pools, just west of Skye. These unique pools are full of crystal clear, blue water enclosed with rock walls. Though the water is cool, the waterfalls and general magic of the experience draw thousands of swimmers every year.

Scotland has more historical landmarks than you can shake your kilt at. With beautiful castles dotting open countryside and old architecture lining their city streets,

you can hardly walk a mile without running into something beautiful and historically significant. Be sure to check out Stirling Castle. This amazing piece of history was constructed in the 12th century, and has seen countless bloody sieges and power struggles. The architecture and gardens are awe-inspiring, and the detail within the castle walls themselves is breathtaking.

A. Why is Scotland a good touristic destination?

- 1) It is the largest country in the world.
- 2) There are a lot of places worth visiting.
- 3) It is rich for festivals.

B. The word “knickknacks” (the second paragraph) refers to

- 1) small worthless objects, especially household ornaments.
- 2) expensive clothes.
- 3) places of interest.

C. Why does the author advise to visit Royal Mile?

- 1) It is an ancient castle.
- 2) It is a succession of streets with many shops and beautiful pieces of architecture.
- 3) It is a shopping mall.

D. What types of tourists does CairnGorm National Park engage?

- 1) food lovers.
- 2) painters.
- 3) skiers, hikers and snowboarders.

E. What does “wild swimming” mean?

- 1) rafting.
- 2) open water swimming.
- 3) swimming near waterfalls.

F. Fairy Pools are famous...

- 1) swimming pools.
- 2) lakes.
- 3) water parks.

G. What is “amazing piece of history” in paragraph 6?

- 1) the opera house.
- 2) the monument.
- 3) the castle.

(You can get 7 points maximum)

Answer keys for teachers

Exercise 1	Exercise 2	Exercise 3
A-2, B-1, C-5, D-3, E-4, F-6, G-7.	A-2, B-1, C-5, D-3, E-6, F-4, G-8.	A-2, B-1, C-2, D-3, E-2, F-2, G-3.

Blog text. 7 Common Nutrition Myths.
 The source: <https://www.fannetasticfood.com/>



7 Common Nutrition Myths

January 13, 2016 by [Anne](#) [83 Comments](#)

Now that it's the new year, I thought it was timely to share a blog post about some of the biggest nutrition myths floating around out there – and why you shouldn't believe them.

Myth #1: “It’s healthier to eat egg whites rather than whole eggs.”

Actually, the yolk is where a lot of the nutrition is! Most people don't know that the yolk contains over 40% of the protein in a whole egg – and more than 90% of the calcium, iron, and B vitamins. It also contains all of the egg's fat soluble vitamins (A, D, E, and K). Plus, that extra fat will help to keep you full and satisfied for longer than you would be with just the whites! But what about cholesterol? Research is showing that cholesterol in food has a much smaller effect on blood levels of total cholesterol and harmful LDL cholesterol than we thought. In fact, moderate egg consumption (defined as 1 per day) has not been found to increase heart disease risk in healthy individuals. (*sources: [1](#), [2](#)*) The [2015 Dietary Guidelines](#) (which finally just came out last week) have also dropped the recommendation to limit cholesterol, which I was happy to see.

(to be continued on the blog site: <https://www.fannetasticfood.com/>)

IDEA OF RESURRECTION IN THE WORKS OF RUSSIAN RELIGIOUS PHILOSOPHERS

The following paper deals with one of the central issues of religious philosophy, i.e. immortality of the soul and eternal life. The main purpose of this work is to show the relationship between the ideas of eternal life and moral improvement. Resurrection is considered not only as a religious concept, but also as one with a deep philosophical and symbolic meaning. The idea of immortality is presented as one overcoming the conventions of the material world and personal search for the integrity and abundant spiritual life. The author based the study on historical-philosophical and comparative analysis that allowed considering the development of resurrection and immortality concepts in the Russian religious philosophy. The study materials are useful for understanding the historical and cultural relationship and philosophical and religious integration of fundamental ideas in the Russian philosophical tradition. The author concludes that the idea of soul salvation and bodily resurrection in the Russian philosophical works are connected with the desire for internal and external transformation of man and humanity as a whole.

Keywords

Salvation of the soul, Russian religious philosophy, resurrection,
immortality of the soul, immortality, sobornost

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1. Introduction

1.1. Urgency of the problem

For Russian religious and philosophical thought, the memory of the past is not a simple accumulation of rational knowledge. This is what a person sees through the prism of living modern reality, intuitively experiences, turning to his conscience, and, finally, what he keeps in his heart. Turning to the idea of eternal life, Russian thinkers described it not only in a strictly religious orthodox meaning, but also as a symbolic philosophical concept. In this sense, the idea of immortality is also considered as a confrontation of death, the possibility of eternal life and salvation, and as the ability to conquer death with every willful effort throughout life, overcoming the stagnation of the material world, rising above it in deep mystical insight. Such a human aspiration invariably raises admiration, since on the one hand it gives human life a certain meaning, and on the other hand it introduces it to the spiritual evolution of humanity as a whole.

1.2. Explore Importance of the Problem.

For a believer, the right attitude towards death is part of his preparation for the transition to the Kingdom of God, and therefore, overcoming the fear of death, and

therefore the opportunity to learn to live with awareness of one's own and others' mortality, can be considered an important task of spiritual transformation. Thus, the idea of deification in Russian philosophy is directly related to historiosophy and cosmology, and this suggests that it is impossible to think of human development outside of humanity and the universe as a whole. The formation of the world through the unity of part and whole on the example of the philosophy of all-unity V.S. Soloviev (1853-1900) and his followers raises many metaphysical and ethical issues affecting all strata of human existence. For example, reflections on the future of mankind and consideration of spiritual evolution expand our ideas about ideals and values, setting new meaning-life orientations.

2. Materials and Methods

The methodology of this study is based on textual analysis highlighting the comparative aspect and taking into account the selection of the main ideas that are gradually developing and are implicitly integrated into the considered religious and philosophical systems. The interconnection of the resurrection and immortality ideas with moral issues leads us to an ethical interpretation of the central problem. Historical and philosophical analysis confirms the direct connection between the idea of resurrection and the ethical context in the concepts under consideration. A significant part of the methodology is syncretic, smoothly uniting various analysis methods aimed at the religious, occult, philosophical and theological aspects of the issue. Syncretism is a principle of combining various cultural elements based on their initial relationship or introducing meaningful and valuable components of one paradigm into the systemic and methodological forms of another. This approach allows us to apply a more holistic approach in considering the perception of resurrection in Russian philosophy. Thus, the methodological base of the study includes, firstly, considering the idea of resurrection in Russian philosophy through the prism of ethical humanism; secondly, presenting the idea of immortality through anthropocentrism; thirdly, providing a philosophical and comparative analysis of the unique religious and philosophical concepts of resurrection and immortality.

4. Results

3.1. *Gregory of Nyssa about soul salvation and bodily resurrection.*

The theme of soul salvation and bodily resurrection was presented in a special way in the Eastern Christian mystical tradition, which in turn directly affected the work of many Russian religious thinkers. Gregory Bishop Nyssa (331-394) in his work "On the soul and resurrection. Dialogue with Sister Makrina" examined in detail the question of resurrection, both in religious and philosophical terms. Reflecting on human nature, he observes that: "Care for life, of course, comes from mortal fear" (Gregory of Nyssa, 1862). The desire to overcome death in a person coincides with his religious desire for immortality through the salvation of his soul, since it is the soul that is indecomposable, whole, eternal. Gregory of Nyssa provides convincing arguments in favor of the fact that you should not grieve over the death of human flesh, since this is a natural process that does not destroy the uniqueness of the life of an individual person.

The idea of resurrection unites all people, allowing them, hopes for eternal life. The thinker pays special attention to the question of bodily resurrection, which is described in Holy Scripture. Every believer would like to know, argues Gregory, in what particular bodily form the return will occur. Indeed, why should a man hope for a brighter future in the Kingdom of God if he returns sick, old and weak, or becomes an eternal baby? What is the meaning of such an expectation if there is no joy of being? According to the

philosopher, the resurrection affects only the true essence of man, that its main part, which is the image and likeness of God. This main part, namely the soul, is initially unchanged. Not the salvation of the individual is the problem, but the salvation of the whole Man, for the Origenists Gregory of Nyssa and Gregory the Theologian is tantamount to saving everyone (ἀποκατάστασις τῶν πάντων) (Karsavin, 1994).

In order to bring the idea of resurrection closer to reality, to make it understandable to every person, Gregory of Nyssa quite logically explains: "The inspired Scripture in both the New and Old Testament teachings says that when our nature in a certain order and connection completes a complete turn of time, this flowing movement, committed by the succession of those born, will certainly stop at last, and as the filling of the Universe will not allow it to increase to a greater number, all the fullness of souls from an invisible and dispersed state will again return to the collected and seen, and the same elements will come together with one another again in the same connection. And such a state of life, according to the Divine teaching of Scripture, is called resurrection, and this name means all the movement of the elements during the restoration of the earthly" (Gregory of Nyssa, 1995).

Grigory Florovsky (1893-1979), further elaborating on the thoughts of Grigory Nyssky, notes that: "Death, dying, changing forms and generations, birth and growth are all originally and naturally in the natural world ... Death is unnatural, and therefore painful, only in a person; however, according to St. Gregory, and for man, it is at the same time a kind of beneficial healing, a path to resurrection and purification. Therefore, the healing of sinful corruption will be accomplished in the resurrection, which at the same time is the restoration of pristine incorruptibility" (Florovsky, 2005. 230).

The natural force of nature alone cannot be restored and healed, the coming of Christ is necessary, through which there will be a return to genuine life and victory over death. But this is possible, according to Gregory, only through the unity of divine life with human life. In his resurrection, Christ overcame the bonds of death and paved the way for us to be born through resurrection. Thus, "Christ is the Way, Resurrection, and Life" (Bulgakov, 1993). When the birth of people ceases, time also ceases, the history of sin and vice will end, and souls will remain in oblivion, evil will remain in the past. New life should be revealed in free creativity. It is important to emphasize that, according to Gregory of Nyssa, a person can only voluntarily accept divine grace and the benefit of salvation. Even divine love, encompassing everything that exists, does not find its response in every human heart. Such is the reckoning of man for free will. Similar ideas are widespread, and understanding in Russian religious and philosophical thought.

3.2. Orthodox version of the resurrection of V.N. Lossky.

Representative of Orthodox Philosophy V.N. Lossky (1903-1958) in the work of Dogmatic Theology. Theology "described the Orthodox version of the resurrection:" human nature triumphs over the anti-natural state, for this whole nature is wholly concentrated in Christ Every human life can always be renewed in Christ no matter how it is aggravated by sins; a man can always give his life to Christ so that he can return it to him free and clean, and this work of Christ extends to all of humanity beyond the visible boundaries of the church" (Lossky, 2006).

V.N. Lossky believes that the calm assurance of the martyrs, who did feel neither fear, nor even physical pain, indicates that from now on, a real consciousness of the resurrection is available to Christianity (Lossky, 2006. 548-549). He is convinced that all faith in the triumph of life over death, all forebodings of the resurrection is already, albeit indirectly, faith in Christ, for only the power of Christ resurrects and will rise from the dead (Lossky, 2006. 550). An example of the resurrection and victory over death for the whole living world is the resurrection of Christ and it is now obvious to every believer that resurrection is a general law that unites not only all of humanity, but also all that exists.

“Sacrifice - It is the act that new humanity will have to complete in the immense priesthood that was originally entrusted to Adam: giving God the whole cosmos as a container of grace” and further: “Resurrection changes the fallen nature, it opens up a wonderful opportunity - the possibility of sanctification death itself; henceforth, death is no longer a dead end, at the door to the kingdom”. Grace has been returned to us; and although we carry it in ourselves as in “weak vessels”, as in the containers of mortals, still in our very fragility lies the power of overcoming death” (Lossky, 2006. 548).

3.3. Nikolai Fedorov and the theme of immortality.

In Russian philosophy, a great merit in considering the concepts of resurrection and the problem of immortality belongs to N.F. Fedorov (1829-1903). The peculiar social utopia of the original Russian thinker, with all its complexity and ambiguity, is full of optimism and sincere faith in the reality of a miracle. His desire to create a synthesis of science and religion, combining efforts so that the goal remains highly moral, going beyond nature itself deserves a special attention. And indeed, how else can death be conquered if not to rise above its every particular manifestation?

Creating a project of a society in which people would have one important goal, namely, unification around the common cause of resurrection, N.F. Fedorov draws our attention to the fact that at the end of this great work, moral values will overcome the need for the material world, and this is already a breakthrough on the ontological level. Although it was not Fedorov’s aim to construct a complex philosophical system, and his metaphysics of overcoming death only at its very roots could be called theoretical, nevertheless, many ideas born in his synthetic quests were subsequently developed in the fundamental works of the Russian classics of cosmism.

A well-known religious thinker, possessing extensive knowledge in various fields, like every Russian scientist looked a little further than his time, he felt in himself a prophet. Describing the physical laws that are quite applicable to the material world, he realized that in explaining human nature they are powerless. Reflecting on the future of mankind, Fedorov wonders why life even today, even after the resurrection of Christ, remains a mutual extermination and that it is necessary for a universal resurrection to begin (Fedorov, 2006. 208).

Firstly, the religious phenomenon of resurrection itself as an indispensable element of the Christian faith already speaks of the possibility of achieving immortality; secondly, the strongest feelings a person experiences in his life are love for his family and friends, and therefore he cannot be happy until death triumphs. Thus, the Russian philosopher sets himself three main tasks: the resurrection of the ancestors, the achievement of immortality, the regulation of nature on the cosmic level. In his opinion, the problem of the inevitability of evil stems from the imperfection of the universe and man, which in turn are subject to the law of death. Hence the desire to conquer and subjugate the forces of nature. “Non-fraternity”, “non-gentility” - this is the result not only of social contradictions, the problem lies much deeper, namely in the general separation, disunity of the world. People must stop fighting with each other and finally find a real good goal that can unite humanity and this is the only way to achieve immortality. Death should not leave anyone indifferent, according to Fedorov, it is necessary to resist evil in its very root, that is, life itself should be viewed through the prism of death of all people who have ever lived on earth. From his point of view, this lends itself to social planning, which means that humanity is able to reach a new level of existence (Fedorov, 2006. 550). All the problems of modern society, and above all, the shortcomings of even the most developed culture, are the result of an incorrect attitude to death, or rather to its oblivion. “If the unification of the living for the general resurrection is not done consciously, the unification of the sons turns into civilization, into alienness, hostility,

destruction, and the place of resurrection is culture, that is, degeneration, degeneration and finally extinction" (Fedorov, 2006. 204).

Thus, the main place in the philosophical teachings of Fedorov is occupied by the idea of "resurrection of the fathers" (patrofication). In his opinion, this project is a direct appeal or even an appeal to all true believers. For him, there is only the literal meaning of biblical statements on this subject, and therefore the task of mankind is simple and understandable to every mortal. Such materialization and concretization of ideas is based on a completely pragmatic meaning, requiring in part even religious fanaticism, fetishism, and also an alloy of science and magic. Fedorov, in his social utopia as well as Plato, seeks to bring his ideas to the extreme, absolutizing them and at the same time concretizing every detail. For example, he argues that children should not be born, this is unnatural, but all dead generations must be resurrected, and literally this must be prepared both socially and physically. Religion has the specific task of becoming a synthesis of art and science. Places of worship should be a cemetery, temples, museums (loci), which people need in order to prepare everything necessary for the resurrection (Fedorov, 2006. 550).

Fedorov himself sincerely believed that he had borrowed a number of ideas from gospel texts and church rites, periodically referring to them, but both representatives of philosophy and religious figures were equally wary of the scientist's calls. Obviously, for Orthodox Orthodoxy, the true purpose of being a Christian cannot be achieved in earthly life. The resurrection will take place on the Day of Judgment, and only thanks to the wonderful will of God. Despite the fact that orthodox theology attaches crucial importance to the doctrine of the Last Judgment and the afterlife, it is more likely to be soteriological in nature and more focused on the symbolism of spiritual transformation, where bodily resurrection is only part of the process.

Thus, universal salvation and resurrection depends not only on God, but also on man, on his own activity. Similar thoughts were expressed by another prominent Russian thinker I.A. Ilyin (1883-1954): "The basic quality of created perfection is immortality and is inextricably linked with it eternal glory" (Ilyin, 1931). Fedorov believes that the main mission of God should be entrusted to the people themselves. It replaces the Last Judgment with the resurrection of the dead using science and technology. Salvation is possible only in the process when a person himself will carry out his transformation, stop devouring his own kind and defeat death through self-creation. The general process of resurrection ends with the return of all victims to eternal life and reunion in a single being (Ilyin, 1929).

4. Discussions

Critics and followers of Nikolai Fedorov: N.A. Berdyaev and V.S. Soloviev.

Berdyaev (1874-1948) writes on this subject that the possibility of overcoming necessity and reversing time: "In religious consciousness, this is the problem of the Resurrection. This is the problem of the "philosophy of the common cause" N. Fedorov. This is a victory over the deadliness of time. "Le temps reprove" can only be a victory over the disease of the time, not a movement toward the past or future. Recovered time is eternity. And all creative activity creating new things should not be directed towards the future, which involves care and fear and does not completely overcome determinism, but towards eternity" (Berdyaev, 1994. 287). What is a victory of spirit? Berdyaev poses this question from within human existence, since all other attempts to overcome time and death lead to objectification. He states that: "The end of time is the end of objectification, the transition to inner existence, to the life of the spirit. An insurmountable difficulty is created for Christian eschatology, which is only obscured by dogmatic rationalization and objectification. Therefore, "the fate of man after death

remains to the end of the world" (Berdyayev, 1994. 295). According to Berdyayev, the past with all the dead generations seems to us to be non-existent only when it and we along with it are perceived as part of the material, objectified world, that is, outside the life of the spirit, and therefore outside of eternal life (Berdyayev, 1994. 288).

Berdyayev himself, discussing the basic paradox of time, asks: "How to reconcile the end and resurrection individually-personal and the end and resurrection of the whole world?" (Berdyayev, 1994. 295). And really, what we call eternal life is not a future life at all, he says. Therefore, "Each person experiences his own personal Apocalypse, which also includes the basic paradox of time and eternity, limb and infinity. This apocalypse is a revelation about the realization of personality" (Berdyayev, 1994. 296). Unity is possible only in a whole person, who in a creative act itself overcomes the decomposition of time and plunges into eternity. But an isolated person cannot achieve either eternity or unity with God. This is the result of the arguments of most representatives of Russian religious philosophy. Indeed, the theme of resurrection through universal unity in Russian culture is closely connected with the idea of collegiality, which for many has become a kind of foundation uniting the problems of the individual and society, secular and church.

Nikolai Fedorov also covers this concept, which is important for Russian culture, but here he shows originality, criticizing other thinkers for pure metaphysics, trying to substantiate his own vision of collegiality. It is necessary, he believed, to imagine well, why does the desire for the conciliar unity of people arise? What is his purpose? "The search for meaning is the search for a goal, a deed - a single common cause" and further: "Only a goal gives a meaning to life; man does not need to search for the purpose of life if he recognizes himself as a son and mortal, that is, the son of dead fathers; ... the resurrection is the complete triumph of moral law over physical necessity. Refusing to resurrect, to control the blind force of nature, man gives himself to the power of the latter" (Fedorov, 2006. 201-202).

Conciliarism turns out to be a joint act, the gathering by the Russian people around themselves of other people, both Christian and non-Christian, on the basis of the commemoration of their ancestors, and the fulfillment of the moral duty of resurrection. But this is not the ultimate goal, the true completion of the path of world transformation will take place only through the unification of the human race into a single, blood-related brotherhood and fatherland. Fedorov notes that this form of unity and fraternity "... is a society not by the type of organism, but by the image and likeness of the Holy Trinity" (Fedorov, 2006. 201). The moral law, the Russian thinker insists, will only apply through the resurrection of all generations that lived on earth to all the worlds of the universe.

N.A. Berdyayev believes that Fedorov contrasts the principle of collegiality of the individualistic, egoistic theory of knowledge. Reflecting on the peculiarities of Russian religious thought, the philosopher notes that among the Russians, moral motives always prevailed over metaphysical motives, and the thirst for religious transformation of the world supplanted mystical contemplation. So, in his opinion, the very possibility of deep penetration into the essence of the transformation disappeared. Summarizing the idea, and at the same time discussing with Fedorov, he says that the Russian soul is characterized not so much by the action itself as by the thought of the action. "His philosophy of the common cause is not conciliar, not collective, not fraternal, but lonely and practically inactive" (Berdyayev 1989. 254). Fedorov sees resurrection as a kind of collective work of mankind, which opposes the goal of "natural progress." But real progress, in his opinion, consists in resurrection. Humanity is increasing not due to births, but due to the resurrection of the dead. Religion in his teaching takes on a very specific meaning: "Christianity is the unification of the living for the resurrection of the dead" (Fedorov, 2006. 205).

Fedorov in his teaching describes cognition as a radical transformation of the world and man. True knowledge cannot be separated from work, it necessarily includes a moral sense of duty. True enlightenment, in this way is a person's desire to change and transform, first of all, himself, his abilities of the mind, soul and body. Only by conquering nature, mankind can defeat death, resurrect people and achieve universal brotherhood, and then people will truly become free. He writes: "It is not from personal freedom that the duty of resurrection arises, but from this last freedom must occur, without the fulfillment of that duty freedom is not even possible" (Fedorov, 2006. 151). According to N.F. Fedorov, a man, having defeated death, becomes the Creator, that is, essentially - the omnipotent God. If humanity unites for universal resurrection and universal victory over death, then it can escape the end of the world and the Last Judgment, since the resurrection itself is the fullness of mental, moral, and artistic life (Fedorov, 2006).

The ideas of Fedorov worried many domestic religious thinkers, especially in an environment where mysticism and prophecy were part of the worldview. In this regard, it is interesting to consider the ambiguous attitude of V.S. Solovyov to the project of Fedorov. On the whole, the idea of resurrection aroused his approval and understanding, since he himself returned to this issue more than once in his writings. So in the work "On the Path to True Philosophy," Soloviev notes that true salvation is rebirth, or, a new birth, and a new birth involves the death of a previous false life, and nobody wants to die, he says. He further states in the spirit of Fedorov that before deciding to accept real salvation as his personal task and feat, the pagan world tried to do this through salvation by dead faith "by deeds, not by deed. And besides external affairs; but true Christianity is, first of all, a deed - a deed of life for mankind, and then deeds" (Solovyov, 1990. V.2. 344). Thus, V. Soloviev considers the cause of salvation and resurrection as a moral and historical task, as a common cause of Christianity. For him, as for Fedorov, it is obvious that the essence of religion "... as the norm of reality, as the law of life" (Soloviev, 1990. V.2. 345).

But at the same time, certain moments of the doctrine of the resurrection of the fathers alarm Soloviev with his naturalism. This is especially true of the separation of Fedorov from a religious understanding of the idea of spiritual transformation of man. V.I. Soloviev is skeptical about the idea that humanity can replace God even in such a noble impulse as a matter of universal unity. He claims that through his death and resurrection Christ saved the world in principle, in the root, but to realize the beginning of salvation in our reality, he can do this only together with humanity itself, since no one can be saved by force (Solovyov, 1990. V.2. 345). In his work on the meaning of love, Soloviev expresses thoughts in many respects opposite to Fedorov's views. In particular, discussing family, childbearing and sexual love, with his penchant for an ascetic lifestyle, he does not see in them the reason and root of evil sin, on the contrary, in his mind, love ennobles and gives meaning to human life (Solovyov, 1990. V.1. 516).

Vladimir Soloviev explains the importance of this feeling in this way: "we must recognize the greater importance of love as the beginning of the visible restoration of the image of God in the material world, the beginning of the embodiment of true ideal humanity. The power of love, turning into light, transforming and spiritualizing the form of external phenomena, reveals our objective power to us, but then it is up to us: we ourselves must understand this revelation and use it so that it does not remain a fleeting and mysterious glimpse of some mystery" (Solovyov, 1990 V.1. 516). For Soloviev, "The meaning of love and the dignity of love as a feeling is that it really makes us, with our whole being, recognize the unconditional central meaning that, due to egoism, we feel only in ourselves (Soloviev, 1990. V.1. 511). The meaning of human love in general is the justification and salvation of an individual through a sacrifice of egoism (Soloviev, 1990 V.1. 505). Love, therefore, represents the most powerful bulwark of the human faith in

immortality, it sets the meaning and purpose of being, pushes the boundaries of the individual and raises a person to the divine level.

According to the conviction of Vladimir Soloviev, resurrection is the final link in world evolution, its internally necessary completion, He thought of it as a creative act of God's will, where great importance is attached to man, in his desire to reunite with God. Soloviev writes: "The spiritual and physical process of restoring the image of God in material humanity cannot be accomplished by itself, in addition to us (Solovyov, 1990. V.1. 516). "He who maintains the root of death will inevitably taste its fruit. Only a whole person can be immortal ..." (Soloviev, 1990. V.1. 522).

5. Conclusion

Reflecting on the importance of the topic of immortality and the resurrection in the work of many representatives of Russian religious and philosophical thought, it should be noted that most of the ideas related to the salvation of the soul and body are certainly utopian. So Zenkovsky remarks that: "The spirit of utopianism generally blows over Russian thought ... Fedorov's utopianism is not evidence of the weakness of his philosophical talent, but so far the insurmountable difficulty of combining ideal and history," universal salvation "with the living reality of our being. [7, p. 150].

It is important to emphasize that Nikolai Fedorov, in particular, saw the possibility of universal and complete salvation for all people living, and not just for chosen people, although he had to explain the point of view on the sinners and the righteous for a long time. Fedorov expressed the idea that the greatest calling of man is the realization of a great plan through God's providence, and this means being God's instrument in saving the world. Thanks to this calling, each person has a free choice and, therefore, the possibility of personal salvation, through active and spiritual-moral improvement of himself, society and nature.

Thus, for representatives of Russian religious philosophy, the theme of soul salvation and bodily resurrection is not only an attempt to avoid death and the fear of its inevitability, but rather, the desire for the spiritual transformation of man, where both the inner world and the outer one exist in harmony. To sum up, it may be concluded that the main task of mankind in the works of Russian religious philosophers coincides with personal thirst for salvation and is aimed at combating death. The active beginning of human life is presented not only as a struggle for existence, survival, self-defense or a constant thirst for meeting the needs, but it can also have a better form. This state is achieved through unity with God and the world, as a desire for integrity and moral perfection, in which there is a place for both the human and the divine.

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LIFE AFTER BREXIT: UNITED KINGDOM INDEPENDENCE PARTY IN POST-REFERENDUM

The article considers the situation that has developed in British politics after the United Kingdom European Union membership referendum in 2016. The major causes of the crisis of the United Kingdom Independence Party are presented. The estimated characteristic and ways of possible further party development are given.

Keywords

Brexit, Gerard Batten, European Union (EU), Nigel Farage,
United Kingdom Independence Party (UKIP), referendum

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1. Introduction

The current political situation after the referendum held on June 23, 2016 is quite an important issue either for the European Union or for British politics in particular.

First of all, the short-term results of the referendum showed a sharp decline in support for right-wing conservative and right-wing radical political parties and movements within the UK, which gives an obvious signal to similar movements throughout Europe. A moment of triumph for the national-conservatives turned to their total defeat in the next election. Fulfillment of campaign promises by the «populist party» (as many researchers characterize it), unexpectedly for itself, led to an ideological crisis, because the «tough Euro-skepticism», on which the election program of the majority of national conservative parties was based, lost its relevance, and the plane of discussion of the issue moved from theoretical discourse to its practical implementation (this was reflected in the phenomenal result of the «Brexit» party in the next European elections Parliament in 2019).

Secondly, the practical experience of the mistakes made by the national conservatives during the formation, development and actions taken during the crisis of political movements can become a kind of «route map», according to which no other European nationalist parties will be guided in the future.

Therefore, an analysis of the causes of the crisis, its dynamics, the events that followed them, and the actions taken to overcome it, require special attention. And since the UK's key political player, who has consistently advocated for the withdrawal from the European Union, was the United Kingdom Independence Party, its political fate interests us most.

2. Research

The referendum on United Kingdom withdrawal from the European Union took place on June 23, 2016, at which the majority of voters (51.9%) voted to leave the EU (“EU referendum results”, 2018). Exactly one day after, fulfilling his 2015 campaign promise, David Cameron officially resigned, declaring that it would be unacceptable for him to be a captain who will lead the country to its next goal and «the country requires fresh leadership to take it in this direction» (“David Cameron resigns as UK shocks the world by voting for Brexit”, 2016). And if for conservatives this meant the beginning of a period of internal changes and transformations, then for the UKIP and Farage in particular, the referendum became the quintessence of more than 20 years long the entire political career, (Andreeva, 2019).

However, the joy of the victory did not last long: on July 4, Farage said: «During the referendum I said I wanted my country back ... now I want my life back», after which he publicly announced his unconditional resignation (Mason, R., Booth, R., Gentleman, A., 2016). For Farage this meant quitting «on a high note», but for the party - entering a difficult period of a deep crisis, since each of the party's previously identified by us problems made itself appeared (Nesterov, 2018).

The launch of the process of withdrawal from the EU automatically suspended the powers of the deputies of the European Parliament until the elaboration of a conditional «road map», and, as a result, subsidies for the development of the party, which was one of the main revenue lines of the UKIP (Usherwood, 2016). Moreover, together with Farage, its main patrons began to turn away from the party, in particular, after a short skirmish with the party's Executive Committee, Arron Banks announced the termination of his support, against whom an investigation was launched into account of violations of declaration of origin of funds and campaigning «Leave.EU» (Hughes, 2016). Additional financial complications were also caused by unnecessarily high campaign costs.

Problems also arose within the UKIP, primarily related to the fact that from 2006 to 2016 it became pronounced authoritarian party. At first, no one dared either to take Farage's place, or even to declare such intentions, since many regarded that the Farage departure is only a temporary phenomenon, as it was in 2015. On one of the BBC radio broadcasts, party official representative Paul Oakden, answering the question whether there is a possibility of the «party leader returning to his rightful place», replied that it was «most likely not ... however, I would not say that nothing is impossible». When asked who the leader of the party is now, he said that he definitely couldn't answer, and he needed to check the official data of the UK Electoral Commission (“UKIP leader Diane James standing down after 18 days”, 2016). De jure, Farage continued to remain the head of the party, which continued to reassure many of his speedy return to the September internal party elections.

The main applicants for the post of head of the party in the media were initially called a member of the British Parliament Douglas Carswell, as well as deputies of the European Parliament Stephen Wolfe and Diana James (Dunford, 2016). Carswell outlined

his position back in July: in response of Farage resignation he posted on Twitter only an unambiguously smiley face emoji, which caused serious discontent among his co-party members. Given the internal party conflict in 2015, the support of Vote Leave during the campaign for the referendum, as well as the general mood within the party towards him, Carswell recused himself, saying that he estimates his chances of winning «somewhere between nil and zero» (“Carswell asked about smiley face tweet after Farage’s resignation”, 2016). Stephen Wolfe, who initially agreed to run for the elections and even received financial support from Arron Banks, at the last moment also announces that he is not ready to take a position at this level.

Thus, of all the candidates only Diana James remained, who in September was elected head of the party, having entered the history of the UKIP as the chairman with the shortest term in office (“UKIP leader Diane James standing down after 18 days”, 2016). 18 days was more than enough to understand the current, primarily financial, state of the party, and come to the conclusion that it was inevitable catastrophe. Along with this version, leaked to the media, it was officially announced that James could not take a seat due to his state of health, and also because of other unannounced «personal and professional reasons» (Fisher, 2016). Technically, Farage could not resign, and the party leader’s position was vacant again. New internal party elections were scheduled for November of that year. The only real candidate for them was Paul Nuttall.

Many in the UKIP decided that Nuttall, as the Farage’s former deputy, could also successfully continue to manage the party like his predecessor. However, another feature of the party appeared, which up to this point had been beneficial to it, namely, that the UKIP was *a niche party oriented outward*. The attempt by Farage to reorient the party to internal discourse did not bring significant results - the UKIP continued to be associated with eurosceptic voters, which was demonstrated by the 2017 local elections. Many expected a fall in ratings, but even its most prominent representatives were not ready for such a result: UKIP has lost all of its regional representation (Local elections results, 2017). Nuttall was never able to bring something new to the ideology of the party, while losing the main «ideological trump card» of the UKIP - «tough euroscepticism». Almost the majority of party’s electorate voted for the Tories led by Theresa May, under whose leadership the Conservative Party has become even tougher than the UKIP on the issue of concessions under the terms of the UK withdrawal from the EU (Heath, 2017).

People began to leave the party, calls for dissolution began to sound more and more often, and Douglas Carswell, leaving the party as an independent deputy in Westminster, said: «UKIP, my old party, is finished. And I’m elated about it» (Carswell, 2017). He noted that despite the electoral defeat, PNSK still won, forcing first David Cameron, and then new Prime Minister Teresa May to launch the process of UK exit from the EU. This meant that the UKIP, being a single-issue party, achieved what it was striving for, which means it has completely fulfilled its mission, and its further existence does not make sense. The example of Douglas Carswell was followed by deputies of regional parliaments and local governments, one after the other moving to the Conservative Party. Realizing the stench of the situation, Paul Nuttall also decided to resign (“Paul Nuttall stands down as Ukip leader after disastrous election result”, 2017).

The party came to a final decline after intra-party elections in 2017. Two candidates immediately announced their resignation from the party: John Rees-Evans and Anne-Mary Waters organized their own movements - the centrist «Democrats and Veterans Direct Democracy Party» and the right-wing «For Britain Movement». Henry Bolton, who won the election, immediately became a central figure in the media scandal: after a divorce from his wife, Bolton began dating model Jo Marney, who had previously been suspended from UKIP for racist remarks against the royal family. Speaking against the odious figure of Bolton, MPs Jonathan Arnott and Margot Parker left the party (“UKIP loses another MEP as

Jonathan Arnott quits party”, 2017). The result of all these events was most eloquently summarized by the former members of the Council of the unitary unit Thurrock, announcing on January 28, 2018 that they are leaving the party and creating their own union, as they are tired of the «aggressive and bitter reality» of internal party politics (“Thurrock’s 17 UKIP councilors all resign from party”, 2018).

In spite of all the problems that arose, there were still people in the party who wanted to restore its former greatness. The main problem for further reforms was Henry Bolton, who did not want to resign voluntarily, despite the fact that the Party Executive Committee passed a vote of no confidence to its leader, and Bolton was the only one at the committee meeting who voted against this decision (“UKIP leader Henry Bolton hit by ruling body ‘no confidence’ vote”, 2018).

The movement against Bolton was led by one of the party’s oldest members, who participated in the process of founding it, Gerard Batten: on January 22, 2018, he made a demarche by resigning the UKIP representative for Brexit from his post in protest against the manner in which Bolton was led by the party. He publicly urged him to resign due to general dissatisfaction with a significant part of the party members, a drop in the level of supporters and constant media coverage of Bolton’s personal life, which also affected the reputation of UKIP. As a result, at an extraordinary meeting of the party in February, Bolton was officially removed from his post and deprived of membership in the party, and Gerard Batten was temporarily appointed to his place by the Executive Committee until the next intra-party elections (“Henry Bolton refuses to quit as Ukip leader and vows to ‘drain the swamp’ after two thirds of his top team resign”, 2018).

Batten inherited a rather difficult legacy that threatened to lead the UKIP to its final collapse even before the April elections. The lack of finance was the party’s first key problem, since it could not only raise money for a centralized election campaign, but also pay off existing debts, primarily to the state. During his temporary term of office, Batten was able to return UKIP financial viability by contacting party members to collect additional membership fees, which allowed not only to pay outstanding bills, but also to collect almost 300 thousand pounds for the upcoming intra-party elections (Kentish, 2018). In addition, for the first time since 2016, UKIP not only stopped losing its supporters, but was also able to attract more than 900 new members.

All this allowed Batten to create the image of an effective manager within the party and give hope for her peculiar renaissance. However, this confidence played a cruel joke for the party: by the beginning of the internal party elections, only Batten had voted. The lack of debate and even the kind of election process allowed both the media and political opponents to argue that inside the party with democratic principles, it’s all over. In this regard, Batten had to urgently enlist the personal public support of all the Lords, donors, members of the European Parliament and the London and Wales assemblies from the UKIP. However, this was not enough and Batten had to take a serious step - he officially announced that if in a year under his leadership the party did not achieve significant success, he would leave the post of the head of UKIP (“UKIP confirms Gerard Batten as new leader”, 2018). This spurred Batten not only to act more quickly and more firmly in making decisions, but also to seek support where UKIP had not even tried to find it before.

Indeed, the first six months of Batten’s leadership were the most successful time for the party since 2016. For the first time since the referendum, public opinion polls began to show growing support among voters along with an increase in the number of its members. In just one July 2018, more than 15% (3200 people) of its supporters joined the party in January of that year, led by Bolton (“Ukip membership surges 15% in a month”, 2018). As political analyst M. Goodwin notes, hastening to announce the party’s full return to the political life of Britain, not only the successful leadership of UKIP Batten contributed to this, but also the growing dissatisfaction of the population with the

conservative government, which many began to blame for the inept leadership of the state and reluctance, and moments and complete sabotage, the process of UK exit from the EU (Goodwin, 2018). However, the way Batten managed to achieve this result subsequently became the main reason for the UKIP for its final crisis.

Euroscepticism has not disappeared from the political agenda of the party, but since the issue of uncontrolled migration has been present in the party's program since the leadership of Farage, and the increase in the number of refugees from the Middle East countries only increased the discontent of the local population over the increased social, economic and cultural pressure, Batten makes it possible for the nationalists to join the UKIP, led by extreme right-wing activist and anti-Islamist Tommy Robinson.

On the one hand, this allowed UKIP to attract new forces to the party and enlist the support of voters from electoral groups, which it had not previously considered as the main ones in conducting political campaigns. On the other hand, Batten was criticized on all sides by both the media accusing UKIP of fascism and racism, and by former party members, in particular Nigel Farage, who said that Batten marginalized the party in the eyes of ordinary voters (Maidment, 2018). Against this background, its prominent representatives, such as the chairman of the party in the Wales assembly Caroline Jones, the former party leader Paul Nuttall, member of the London assembly Peter Whittle, leave the party. The most severe blow for the UKIP was the withdrawal from the party of Farage, which until that moment still had its members. However, the total number of the UKIP members continued to grow steadily, which encouraged other party members who believed that such a radical renewal of both the ideological basis and its composition was simply necessary ("Ukip gains 500 new members since allowing prominent far-right activists to join party", 2018).

The second half of his own allotment as leader of the UKIP led Batten to the realization of the incorrectness of his chosen course. The failure of the launched «Brexit Betrayal» company in London showed that despite the party's ratings growth, only a small number of people openly support nationalistic and anti-Islamic ideas (Walker, 2018). In addition, the government announced that the UK was pushing the framework for signing an agreement with the EU until October 2019, which meant that the British parties would participate in the European Parliament elections in May. The UKIP did not have time to prepare successfully and approached them with heavy losses: out of 24 deputies elected in 2014, only four remained in the party. If the first ten, who left the party during the events of 2016-2017, became simply independent deputies, then those who left the UKIP in 2018 joined the newly formed Euro-skeptic party «Brexit», in terms of political program and rhetoric similar to the UKIP model of 2014. This party was founded and led by none other than Nigel Farage himself. For the UKIP, this meant a death sentence (Walker, 2019).

In the 2019 European Parliament elections, the party lost all its seats, while Brexit received 29 seats, which was yet another Farage record in his political career ("European Election", 2019). At the regional elections in the same year, against the background of a twofold drop in the ratings of conservatives, UKIP not only failed to increase its representation, but also lost about 80% of the seats. In keeping with his campaign promise, Batten officially resigns (Nesterov, 2018).

3. Results and discussion

Summing up, it is worth noting that the recent European Parliament elections clearly demonstrate the following: for all time of its existence, UKIP for British politics has not become anything more than a *niche party of eurosceptics who want to achieve only one goal - Britain's withdrawal from the EU*. Having achieved this result, many party members, including its leader, deputies of the European Parliament and the only representative in

Westminster, simply did not see the point in its continued existence. The rivalry between the Gerard Batten's UKIP and Nigel Farage's «Brexit» can be compared to the 1994 election, when James Goldsmith's «Referendum Party» stood as Alan Sked's main opponent, which also signals that the *UKIP continues to be a single-issue party*. Created just three months before the election, the «Brexit», in fact, duplicating the UKIP's agenda, did not offer something completely new, but the figure of Farage as the major creator of «Brexit», against the background of the inaction of the conservatives, became the main argument for voters to make a decision, that speaks in favor of the statement that the *UKIP was a party of one person*. It can be assumed that «Brexit», as Nigel Farage's personal project, will face the same fate as the UKIP after Britain leaves the EU, or it will cease to exist in a more peaceful way.

However, it is worth noting that for the role that UKIP played for British politics, nothing more was required from it. The presence of a set of features so specific to the party and their preservation over decades have become key factors in its success. Beginning in 1991, it was the UKIP that consistently promoted the ideas of euroscepticism, which initially were not very popular among the wide electorate, but with the increasing popularity in society, everyone knew which particular party consistently opposed the EU. It was the UKIP that became the «litmus test» in British politics, signaling to conservatives and labors about a shift in political trends and moods of voters on the issue of state participation in European integration. It was the UKIP that changed the usual political landscape, demonstrating that even a small movement, which most recently was just an interest club for conservative eurosceptics, could violate the age-old hegemony of the primordial parties, and makes these colossi change their program with an unprecedented speed. And, finally, it was the UKIP and Nigel Farage that became associated among the citizens of Great Britain with the most important political event for their state at the beginning of the XXI century.

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“RECOLLECTIONS” BY DMYTRO PAVLYCHKO: AUTHOR’S VISION OF UKRAINIAN HISTORY OF THE 20th CENTURY

The article explores D.Pavlychko’s “Recollections” (2015) as a hybrid, synthetic generic form featuring the author’s personal memories and experiences as a means to create a holistic, panoramic vision of Ukraine’s tragic history from the 1940-ies to present. Historical figures of the century, be it writers, politicians or civic leaders, as well as numerous references to crucial moments of Ukrainian history shape out a dynamic and eventful landscape of contemporary cultural and political life shaped out with Pavlychko’s well-known creative artistry. Specific attention is paid to the author’s own concept of Ukrainian history as presented through his interpretations of its most controversial, polemical and yet unexplored pages. The narrative structure of “Recollections” is examined within the context of the author’s self-presentation strategy aimed at creating a harmonized, concentrated and integral narrative voice striving to disengage from subjective interpretation in favor of more balanced analytical approach. A sample of modern memoirs, Pavlychko’s “Recollections” arise at the joint of fact and fiction, documentary and artistic vision, opinion-based writing and historical analysis, thus contributing to the modern interest in non-fiction, specifically, in the contradictory history of the XX century as represented through the lives of its most prominent representatives. The seemingly fragmented structure of Pavlychko’s “Recollections” encourage the readers to apply an active reception strategy to reconstruct an integral and detailed panorama of Ukraine’s tragic history throughout the XX century.

Keywords

memoirs, recollections, aspect, diaries, letters, interpretation, canon,
genre and stylistic specificity

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gen.senkevich@gmail.com**1. Introduction**

The interest towards non-fiction in Ukraine, as well as in the rest of the world, is caused primarily by the fact that it seems to deliver an undoubtedly realistic (although inevitably altered due to subjectivity) depiction of life produced by direct witnesses to the events described.

Thus, as the critics state, the fiction based on artistic modelling of the reality gives way to the documentaries and fact-based narratives, which is specifically relevant for the present days, when documents and fact-checking serve as a potent ideological myth-debunking tool.

One of the most prominent scholars in the field of memoir studies, O.Halych, points out that “in comparison to recent high school or secondary school history books, document-based narratives, specifically the memoirs, deliver much more precise and emotionally loaded depiction of the long gone past, assesses the real political figures, writers and actors of various periods (both relatively calm and dramatical, even tragical ones) of our history. The well-known definition of the memoirs as “the third-level history” refers to the concept of the real-life social process as “the first-level history”, its official depiction as the second-level one, while the nonbiased vision of a memoirist or a biographer stand out as the third one» [Halych, 2001].

According to M.Kotsiubynska, «the fictional documentary comprising the whole scope of the Ukrainian cultural existence, can also serve as both the toolkit and the documentary source for literary studies, that is, for innovative reconceptualization of the Ukrainian artistic heritage. It helps searching for unknown or less known facts and shaping out unorthodox point of view by encouraging to re-read our overtly hyper-socialized and emasculated classics. This not yet explored “human space”, as well as a sincere, unhackneyed intonation help us to neutralize the well-worn trivial glaze, the generalized obtrusive pathos, the canonical essence corroding the official Ukrainian Social Realistic (and otherwise) literary studies focused mostly on personalities» [Kotsiubynska, 2008].

To support M.Kotsiubynska's point, we'd like to highlight that the memoirs serve as a valid maturity marker for both the individual and the society. While the potential of the documentaries is vastly superior to that of fiction, it's the author's skill that matters critically. Much depends on the narrator's ability not only to describe the facts but also to disengage from them in order to grasp their essence in detail.

«In fictional documentaries, two timeframes, two reactions and two visions collide - the immediate, transitory one, and that of the past, though checked up by present. [...] The core of the genre stands out as a peculiar tandem of history and memory. The memory is alive, it presents itself as an eternal present and sticks to something extremely detailed - human images, gestures, moods; the history tends to abstract, to highlight the interconnections and interdependencies between people, things and events [Kotsiubynska, 2008]».

The decision to write or publish one's own memoirs usually depends on various existential, social and political circumstances. Those factors also define the nature of the memoirs: personal or social one.

Among the works marked as exemplary for the genre, one can find such outstanding samples of the turn of the XXI century memoirs left by prominent figures of the time as I.Dziuba's "Final Straight Memories and Reflections", L.Taniuk's "The Life Line", O.Honchar's "The Diary", H.Kostiuk's "Greetings and Farewells", M.Rudenko's "Life Itself is the Greatest Wonder", R.Ivanychuk's "Bless the God, My Soul", L.Krushelnytska's "Cutting the Woods", M.Kotsiubinska's "The Book of Memories" etc.

«Hardly is there a genre more frail than memoirs: as soon as one starts writing, one exposes oneself before the reader just like on an X-ray projection, with no chance to hide or sugar cover; the author becomes a protagonist. That is why the genre is perceived as risky, and, maybe, for that very reason the Ukrainian memoiristics is at best in its infancy» [Shchyrytsa, 2016].

This article explores Dmytro Pavlychko's "Recollection" as a synthetic kind of biographic narrative typical for the XX century memoirs. While the author takes pains to look back at his life from the early days, i.e., mid-1940-ies, to the current events, he simultaneously reflects upon his own interactions with many of his outstanding contemporaries: writers, politicians and civic leaders. The article's **relevance** is underpinned by the immense attention paid by modern scholars (O.Halych, T.Gazha, A.Ilkiv, V.Kuzmienko, G.Mazokha, K.Tanchyn) to non-fiction focused on writers and artists, specifically to the texts reflecting the tensions and controversies of the eventful XX century through the eyes of the outstanding personalities of the time and positioning these personalities, be they authors or characters, as hostages of historical circumstances.

The article's **aim** is to analyze the reception of the XX century history and its impact upon the individual as procured and caused by the memoirs; to highlight the author's subjectivity in interpreting the historical facts and depicting his interactions with the contemporaries, i.e. creative intellectuals and government officials.

2. Results and Discussion

As the summary to Pavlychko's "Recollections" points out, «The outstanding Ivan Franko's disciple and follower, Dmytro Pavlychko could have described himself with these simple but genial words: «Whatever he possessed in life, he gave up / for a single idea /; for this idea he burnt, and blazed, and suffered, / and worked hard». Emotionally intense, aesthetically saturated and fertile in information, his "Recollections" introduce the reader not only to the bits of the author's ever-changing and unsettling personal life, but to the dramatic image of Ukraine in the XX and at the turn of the XXI century. Among the numerous portraits of his teachers and friends sketched by the author in his memoirs, one can come across the real creators of Ukrainian culture and nationhood».

D.Pavlychko's "Recollections" is a publicist documentary. Each part of this seemingly fragmented narrative is in fact adding to the general picture, shaping out the author's portrait as a poet and a civic leader and highlighting the most important agents of influence upon his undoubtedly outstanding identity. The author's individual perspective is but a means to cast a look upon the tragical history of the XX century's Ukraine as a whole.

The book opens by the chapter entitled "Stopchativ" and devoted to the earliest days of the author's childhood spent in a picturesque West Ukrainian village under the Polish rule. The childhood memories provide the keys to understanding the very core of the author's individuality. He dives deep into family history, recollecting family traditions, specifically their common love for singing Ukrainian folk songs: "My fathers' songs are my first lessons on Ukrainian history. From those times on, I would forever remember such

songs as “When the Cossack went to war”, “Cossack’s leaving, maiden’s crying”, “Where the Yatran meanders tightly”, “Galicians growing sad”, “Red arrowwood” etc. Interestingly, my father’s company used to sing songs from along the Dnieper Ukraine with the greatest pleasure and inspiration...» [Pavlychko, 2015].

Another touching moment described by D.Pavlychko refers to their family tradition to read aloud T.Shevchenko’s and I.Franko’s poems every Sunday after the church. This tradition was introduced by Pavlychko’s mother who, despite her own illiteracy, had a taste for poetry and enjoyed listening to her children reading aloud. “While reciting “To those dead and alive...”, - the author recollects, - I would often spot tears in my mother’s eyes, and those tears would tell me that Shevchenko’s words aimed at something really painful in her soul. I failed to understand this pan-Ukrainian pain as a child, but felt it emotionally as something of the highest possible value for my mother and, consequently, to me” [Pavlychko, 2015].

From Dmytro Pavlychko’s memories, it becomes clearly visible, that despite the Polish rule, the general family atmosphere was pro-Ukrainian. Some episodes recollected by the author have become known only recently, since it used to be impossible to publish something of that kind under the Soviet regime. In particular, Pavlychko recalls the tragic details of Galicia’s invasion by Soviet troops: “In the 1939, when “the savers from the East” had entered the village, my father hung a blue-and-yellow banner under our fir-covered roof. The banner was immediately removed by the NKVD officers that followed the Red Army soldiers, and my father feared he would be reported to the Soviets as “nationalist” [Pavlychko, 2015].

From the “Stopchativ” chapter we also get to know about some important episodes from Pavlychko’s biography, i.e. the story of his brother Peter arrested by Gestapo in January 1944 and the family’s reaction to this most mournful event: “Under tortures, one of Stopchativ cryptos had reported by brother as OUN (Organization of Ukrainian Nationalists) member. He was executed in Kolomyia January 26, 1944. In April 1945, when the German invaders left Kolomyia, and the Soviet troops had been still on the way, my father together with the parents of the other executed exhumated the grave and brought home my murdered brother, tied with barbed wire» [Pavlychko, 2015].

According to the author, it was his brother’s personal example that set him on the way he’d taken. Following Peter’s tragedy, 16 years old Dmytro Pavlychko wrote one of his earliest poems entitled “The Vow” and claiming to revenge his brother’s death. The text of this poem recently found in the author’s archive was published as late as 2009. Another poetic follow-up to the tragedy, «The Bonfire», was published back in the Soviet period. This second poem also referred to Dmytro’s brother, but the fact of his OUN membership was not mentioned. The author claims to have rewritten this poem after Ukraine got its independence: “The voice of my consciousness is my brother’s voice, and this voice speaks not only of hatred to enemies, but also of painful, almost remorseful disdain to turn-skins, of shame for his nation» [Pavlychko, 2015].

In D.Pavlychko’s “Recollections”, as well as in the majority of non-fiction writings, the confessional modality in explaining the author’s ideological and personal motivations often ends up in a certain self-justification. These attempts, though mostly of personal nature, contribute immensely to constructing the integral, panoramic view of the age, its historical events and personalities. In M.Bogachevska-Khomyak’s memoirs we come across the statement that D.Pavlychko “was never a true Soviet man, but he knew the system’s flaws and how to use them” [Shchyrytsa, 2016]. Those “system’s flaws” have been recently brought to light by Pavlychko himself in his time- and self-reflecting recollections. In order to preserve the objectivity and to stay close to truth, as M.Kotsiubinska points out, “the full immersion into the eerie reality, the historical and personal context accuracy free of black-or-white dichotomies, ranting, nihilism and rhetoric instead of analytics is necessary to keep away both from sugar covering and black painting the real situation and the real person in favour of modern schemes” [Kotsiubinska, 2008].

In D.Pavlychko's "Recollections", the antiseptic version of history comes to life through the variety of forms and means, be it emotional impression, personal reaction, notes to himself, analytical reports, author's reflections etc. All those elements contribute to a complex panoramic view of the environment the author used to exist; his portrait, as well as the depiction of the age, is being constructed out of his reactions to various situations.

Every writer's memoirs usually tend to show the seemingly well-known figure from an unexpected point of view, add brightness and accuracy to the description of the author's identity. The said is true for Pavlychko's memoirs as well. Some details from his recollections, namely from the times of his youth spent under occupation, construct a complex, multifaceted image. In the chapter entitled "Yabluniv" the author recalls his being sent, due to his father's financial troubles, to a Polish school in Yabluniv. He found himself to be the only Ukrainian among the Polish and Jewish students. Even at the first year of his study, little Dmytro refused to recite the poem in Polish about his being a Pole: "All of a sudden, I decided that, since I was not a Pole, I was not obliged to recite. Mrs. Weber took her iron ruler and spanked me ten times across the palm. My hand was in pain. Blood throbbed in my veins. Anyway, I'm thankful to my teacher for this lesson. Her iron ruler had beaten my Ukrainian identity deep into my veins, to the very heart of mine» [Pavlychko, 2015]. Such memories provide us with a deeper understanding of Pavlychko's personality construction under various circumstances.

The quest for identity usually starts from home. In Pavlychko's memoirs, home stands forth as a place that shapes one's outlook, one's character and personal traits. The village of Yabluniv, the place he spent his school years in, is home to many outstanding personalities that proved themselves in various situations. According to the author, Yabluniv had secured its place in history as a place of massacre committed by NKVD officers to the remnants of URA (Ukrainian Rebel Army) troops. It was only after Ukraine gained its independence that "the traces of the dreadful crimes of NKVD butchers have been exposed - human remnants in the well close to the building MSS (Ministry of State Security) used to occupy; graves hidden in the nearby gardens. The investigation of the exhumated bodies proved that those people were tortured, their bones broken, eyes gouged, bellies cut open. I knew for sure the butchers that had left those traces in Yabluniv. Their names are: Sukorin, Kartavets, Didenko. Those were sadists torturing the URA wounded and their relatives. In our history, Yabluniv stands close to Demyaniv Laz and Bykivnya - the places where sacred blood was shed for Ukrainian ideals" [Pavlychko, 2015].

Few are aware that Dmytro Pavlychko's biography contains pages censored out by the Soviet regime due to its hostility towards liberation movements participants. The chapter entitled "In URA and in prison" bear an emotionally charged description of 16 years old Dmytro Pavlychko joining the URA. Obviously, he was personally motivated to do so to avenge his brother Peter's death. Dmytro Vasylyovych recalls his parents bidding him a tearful farewell.

Pavlychko's confessions debunk the distorted Soviet version of the Ukrainian history by revealing its real, tragic nature. Young Dmytro's memory spots out the portraits and the nicknames of his comrades and brothers in arms, the rebel sotnia (company), chota (platoon) and roy (squad) commanders, each of them described with great respect. Pavlychko notes that his staying with the URA's youth sotnya was short-termed: on the eve of the cleansing expected from "the Red Broom", the commanders decided to send the young men back home. So, Pavlychko had to surrender together with his comrades. However, prior to leaving, he lent his blue jacket to his commander Sorokaty and it wasn't until after he got reasonably far from his troops that he remembered he had left his documents and poems in the jacket's pocket.

"Some days after, - Dmytro Pavlychko recalls, - I was arrested by NKVD officers, the so-called "paydioshniks" (from Russian "paydiom", "move on"): "You're under arrest, you

Bandera's scum!» [Pavlychko, 2015]. Together with the rest of the prisoners, he was escorted to Yabluniv ale-house used as a prison. Pavlychko's recollections would surely appeal to the reader's morale: "The former ale-house turned into prison was full of people - villagers from Kosma, Bereziv, Lucha. One was taken directly from home as a supposed helper to the URA, the other was caught while cutting woods, yet another was stopped right upon the road. Not a single URA soldier was present, but through the window we could see corpses brought from the villages. They lay in the blood puddles. The prisoners whispered that some of them had been brought there after the battle - those were heavily wounded URA combatants finished off by headshots. My consciousness was burning. I was not just in the prison, I was in the cell facing the executions, I hallucinated that some of those victims moaned and pled for water!» [Pavlychko, 2015].

The author's creative artistry combined with document-based accuracy brings forth a vivid recollection of his dreadful stay in NKVD prison, full of facts and details, such as names, locations and roles assigned to each executive. He recalls understanding, ever since the first interrogation, that NKVD knew nothing of his joining the URA sotnia. He was asked whether he had taken part in a youth organization supposedly located in Stopchativ and supporting Bandera's troops. Young Dmitro denies this charge as totally made up by the investigator. And so, the tortures begin: «Criminal investigator Kartavtsev, deputy head of Yabluniv district NKVD department Sukorin and the head of the department Didenko himself had bent me across the chair, belly upwards, and started beating me with a ramrod. I lost my consciousness. They would bring me to life with cold water and would beat me up till I bled. I kept denying the charge, for they asked of something I had never done in my life!» [Pavlychko, 2015].

These recollections had been put to paper only in 1999, ever since the Communist regime's crimes upon establishing Soviet government in Galicia were exposed. Not until then, it could have been possible to reveal that the reason behind Pavlychko's torturing were the false testimonies of Vasyl Babiuk arrested and tortured prior to Pavlychko. Pavlychko was interrogated in front of Babiuk but kept denying the charge. He was consequently beaten up to bloodshot yes, so that he couldn't even get back to his cell. He pleaded Vasyl to take his testimonies back. The tortures went on - his neck beaten with an iron rod; his fingers squashed in a doorjamb. For a brief moment, he cracked and started supporting Babiuk's false testimonies. «Hardly is there a thing more dreadful than self-denunciation!» [Pavlychko, 2015].

Under the other prisoners' pressure, with them shouting "Tell the truth", Pavlychko denies his previous testimonies and gets beaten up once more, this time for refusal to denunciate himself and to put blame upon his comrades. Pavlychko marks that there was a certain strategy in NKVD officers' actions: "They wanted to use the arrested youth as a means to digging deeper into the underground resistance movement, to find out who of our parents or co-villagers supports OUN and the URA; however, it's where they stumbled upon an impenetrable wall. The only thing they had beaten out of us was this fake about Stopchativ, Utorop, Kovaliv boys gathering together in the evening and communicating with the URA" [Pavlychko, 2015].

From D.Pavlychko's memoirs we find out he was transferred to Kolomyia prison and then to Stanislav prison located in the cells of the local MSS department. The author recollects his Stanislav prison experience to reveal the dreadful spirit of time and to debunk the myths about the Soviet regime's good intentions toward Galicia inhabitants: "I found myself among the crowd of prisoners roughly divided into two groups. From the one side, the criminals, mostly Russians; from the other, the URA soldiers, Ukrainian intelligentsia, professors, priests. [...] Up above, new interrogations awaited for me; down below, in the cell, I was humiliated and scoffed by the rascals who had managed to get from Russia to Stanislav and to end up in the prison for murders and robbery. [...] Life in the underground

prison cell (and there were from forty to sixty of us altogether) had scared me to death. We used to sleep side by side on the floor, and the cell was so cramped that whenever one of us turned around, all the rest had to turn around too» [Pavlychko, 2015].

The investigators' violence and their deviant sophistication in tortures never ceases to amaze the author. Each of them used to have his own persuader. I.e., investigator Soskin, upon having learned that Pavlychko used to attend the gymnasium, "had ordered me to write a draft of a love letter addressed to a certain Galician woman he was supposedly in love with» [Pavlychko, 2015]. However, what Pavlychko got instead of gratitude, was the investigator rushing at him angrily: "As soon as I finished my speech, the investigator hit me with his fist in the face and shouted: - You liar! [...] He stepped upon a parquet, and it leaped out. He caught this oaken plank on the fly and started beating me up violently at will, shouting the same: - You liar!» [Pavlychko, 2015]. Finally, the investigator gave up, since all the teenagers arrested under the Youth Sotnya case denied their charge, and only denounced themselves under tortures.

This story has got an unexpected finale: as soon as the news of Bandera's Youth Sotnya exposed reached Moscow, a special commission arrived to justify upon the case. The boys got interrogated once more, and everyone reported tortures - as it turned out, exactly what the commission wanted to hear. «Later on, I found out that they got paid a bonus of 800 rubles per each arrestee» [Pavlychko, 2015]. Eight month prison stay, full of tortures and fake testimonies, ended with every single one of them sent back home in Spring 1946.

When recollecting those horrible days, D.Pavlychko stresses out, that "The greatest shame I've ever known in my life was when I had to lie during face-to-face encounters. I paid a high price for disorienting the investigators and thus for letting the take the wrong pass inevitably taking them to prison. A turn unheard-of: NKVD officers charged by the Soviet Court Martial for torturing the minors. They got imprisoned, but the Soviet bodies kept silent about it. "Forget whatever happened here", they told me in the court" [Pavlychko, 2015].

The author's confessions upon his challenging path to adulthood are strikingly sincere. It was hardly possible to bring oneself to confess like that until recent. Today, when the Ukrainians tend to learn more and more of the troublesome events of our history, Dmytro Pavlychko's memoirs correspond fairly to what the Ukrainian history scholars have revealed so far about the 1940-ies.

It's only in 1999 that Dmytro Pavlychko comes to write these sincere lines explaining a lot about his identity construction and the ways he had taken. As he himself point out, the life lessons learned from youth have been influencing him since then: «There were many significant or didactic episodes in my life. But those eight months spent in prison have taught me more than the whole years of the university studies. That was harsh knowledge of rise and fall of human spirit, of pure truth so invisible one can hardly find it in one's own soul. That was how I learned to respect and to hate myself, to pity the weak and to love the strong-hearted people [Pavlychko, 2015].

Just like in the majority of the memoirs, the dominant problems raised in Pavlychko's "Recollections" are of moral and existential nature. The book explores the complex cases of an individuality's moral choice, one's ability and capability to raise against the situation or to succumb to it, or maybe just to keep one's face and morality under pressure. What we observe in Pavlychko's memoirs is the individual struggling against the totalitarian system, its rules and dogmas, ripping the harsh consequences of one's own struggle.

Pavlychko's recollections of his staying with the IRA and later on in prison, fill in neatly into the general puzzle, each piece of which explores a certain significant episode from his experience and consequently contributes to a holistic vision of his life. These interconnections come into view most obviously in the chapters describing Pavlychko's entering the university.

"I passed all the exams successfully, getting "good" and "excellent" for all the subjects except the German language. - Pavlychko recalls. - Upon the interview, the German language examiner told me quite open-heartedly: "I see you know German just as well as I do, but I have to put you a satisfactory mark. No Zakhidnyaks (Western Ukrainians) are allowed to the university this year!" "Now that's unfair!" - I burst out. "I know, - the professor continued, - but I can't help it. Go to Lviv!" [Pavlychko, 2015]. No further explanations followed. That sounded like a verdict subject to no appeal. It was obvious that the KGB took the university enrollment campaign under control, making academic knowledge less important than social background or even geographic location of the applicant's birthplace and thus ruining the lives of the many.

Upon entering Lviv University he was sent to instead of Kiev University by the Ministry of Education's decree, D.Pavlychko immediately got under Comsomol organization's pressure. When accused of writing poetry by one of his co-students, he responded with a poetic line: "I know what to write for sure. / I sing no songs of joy or love, / no songs like yours, of spring horizons, / but songs of harsh life and of blood / shed on the grounds!..." [Pavlychko, 2015], alluding undoubtedly at the murdered URA warriors.

It is clearly visible from Pavlychko's recollections that the author has got his own vision of the Ukrainian history and interprets it through his personal point of view and through his immense life experience comparable to that of V.Lys's "Jakob's Anniversary" title character who not only managed to survive several regimes, several states with their respectful ideologies but struggled hard to keep his identity for himself. In the chapter entitled "In the Beginning", D.Pavlychko responds - or even confesses before the reader - to accusations of opportunism both in his life and his poetry charged by his contemporaries: "Even if I had posed as a Soviet poet, it was not the popularity and fame that I craved, but the ability to breathe the national ideal I inherited from birth deep into the Communist phraseology. I was under Shevchenko's and Franko's literary influence. I defined my mission as a struggle for Ukrainian language, culture, and history by means of that very Communist dream. Was I sincere when cooperating with the Soviet regime? I was, though not always. I kept constantly breaking through this very false behavior pattern the system of totalitarian servitude demanded from me, I never ceased to write poetry deeply rooted spiritually and thematically into my first verses miraculously discovered upon my 80th birthday" [Pavlychko, 2015].

Each of the episodes lets the reader assess the facts described, compare them to those already known of a person or an event in a wider artistic or social and political context. The author's vision and interpretation of the past experiences presented in "The Recollections" bears both educatory and artistic sense. As M.Kotsiubinska points out, "As a marginal phenomenon, the fictional documentary in all the variety of its forms is vivid and multifaceted, stuffed full of inimitable realia and bright personal impressions, and leaves behind the feeling of authenticity mixed with fictional artistry" [Kotsiubinska, 2008].

3. Conclusion

The memoirs tend to bring to life the whole existential space surrounding the author, to brighten every single detail of his or her life, to resurrect the people and to reenact the events around the author's figure. Pavlychko's "Recollections" introduce the reader to the gallery of writers, politicians and civic leaders he managed to cross paths with during his eventful life, many of them subject to harsh judgements. Among the prominent figures featured in D.Pavlychko's "Recollections" one can name writers A.Malyshko, M.Rylsky, O.Honchar, O.Dovzhenko, Iryna Vilde, M.Bazhan, G.Kochur, M.Rudnytsky, V.Pidpaly, O.Kolomiyets etc.

A lot of attention is paid to the political figures of the XX and the XXI centuries the author got to know in person. Celebrities like P.Shelest, M.Gorbachyov, E.Shevarnadze, Yaroslava Stetsko, V.Durdynets, O.Yemets, E.Stakhiv have been described so vividly one can almost see them moving like on documentary shots, reenacting most significant episodes of their time. This sharp and precise vision is skillfully combined with the scope of existential problems, self-analysis, confessions and motivations one usually looks for in the works of fiction.

The author is overtly emotional in describing the most important moments of his life. He addresses the contemporary state of affairs with the following assessment: "I am sick and tired indeed of my chief-seeking nation, quarreling constantly and being incapable of finding a true leader not because we don't have one but because each and every of my brothers wants to be a Hetman for himself. However, I am happy to belong to the Ukrainian nation and spare curses for even the most repulsive features of its leaders, for I know for sure how long and tiresome the escapement from slavery can be" [Павличко, 2015].

The seemingly fragmented structure of D.Pavlychko's memoirs stimulates the reader to assess analytically the information presented and hence that to jig the pieces of the puzzle together in a sort of a holistic panoramic picture of life as it is. The foreground of this picture, is, undoubtedly, occupied by the author's figure: his emotions and experiences, rises and falls, good and bad lucks, prospects and realities, friends and foes, dreams and actions present themselves in the historical context casting a long-lasting effect upon an individual. The book closes up with an emotional confession: "Way back into my life I couldn't and wouldn't have imagined myself as I am today. However, this small work of mine tells me that throughout my whole existence, since the very beginning, I used to be - for better or for worse - mostly myself. Just like I am now" [Pavlychko, 2015].

Based on the results of our analysis, Pavlychko's pentology can undoubtedly be defined as a sample of modern non-fiction, though heavily fictionalized due to the author's professional background. Thus, Pavlychko's "Recollections" would perfectly fit the expectations of the majority of modern readers tired of low quality fictional plots, artificial images and distorted reality.

At the same time, Pavlychko's "Recollections" comprise the whole range of tropes and devices inherent to memoirs and biographic writing modes: existential problematics, confessional modality rendering specific mood, overt subjectivity, specific retroactive stream of consciousness, plasticity, dynamics, cliffhangers and dramatic episodes, portraits, reminiscences, past events analysis from today's point of view, a certain narrative coherence etc.

All in all, D.Pavlychko's "Recollections" can be defined as a work of both art and historical analysis at the confluence of fact and fiction; a hybrid synthetical generic phenomenon merging didactics and historical material into a breathtaking plot and standing out at the cusp of past and present, history and modernity, memory and document, generalization and fact.

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