

MAYAKOVSKY AND THE REVOLUTIONARY ERA

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The problem of “Person and Society”, social adaptation (upbringing and study) of a person who acts in coincidence with its self-development (self-study, self-training and self-determination) as the subject, in connection to social structures and society as a whole, has always been significant and acquired a multi-purpose theoretical basis [1, 56]. The timeliness of the issue is to identify the person’s lifetime and profession choice in accordance with progressive wishes of mankind together with its problems and goals which are given by the Belarussian Ideology [2, c. 133–134].

The aim of the research work is to understand, to justify the connection (in its specification) of Vladimir Mayakovsky as a personality, a poet to the epoch of social revolution.

Material and methods. We used the historical, biographical and poetic material in the research work. Deductive and inductive methods were used as well. Because of ideological and moral problems in modern society we applied the top-down approach (revolutionary epoch, social theory).

Results and their discussion. The relationship of the individual and society is demonstrated: choosing life position, its implementation in accordance with the content of the revolutionary era (the previous two centuries) on the example of Vladimir Mayakovsky, with access to historical investigation of the activities of generations of the Soviet period and (briefly) the ensuing theoretical and practical motivations of generation beginning of this century. It is a well-known fact that the Western civilization, starting from Greek policies with their peculiar government mechanism, has been gradually expanding. It came to the state which is called capitalism. Basing their works on economic, historical and other material (mostly on the countries of Western Europe), Karl Marx (1818–1883) and F. Engels (1820–1894), came to the conclusion of unfair – “antagonistic” – mechanism in its social relationships during thousands of years. Besides they specified the clearly unsatisfactory situation among workers of this time [3, p. 24, 32–33, 45]. They considered it was the fault of private property. Its destruction will lead to the transformation of the working class into the leading one, with the transition to the socialism, preserving a degree of economic inequality, and communism (the disappearance of classes and of the state of political relations; “Association of individuals”, “free development of each”) [3, p. 46, 47]. History has shown that after the bourgeois revolution in the struggle for political domination of the capital (in France in 1789, the number of countries in Europe in 1848–1849.; in England the revolution was effected in the seventeenth century) was the revolutionary actions of the workers against the bourgeoisie.

Among them is the Paris Commune of 1871. According to the teachings of V.I. Ulyanov-Lenin (the founder of the Leninist stage in the development of Marxism) Russia should come to the socialist revolution together with the union of the proletariat and the peasantry [4, p. 4, 10, 12, 14]. History proved this prediction. In 1917, after the bourgeois February revolution, due to a range of factors (the main ones are: difficult working conditions at factories; the unresolved land question; the unpopularity of the people of Russia's participation in the First world war; the subjective factor: the preparation of the uprising) Saint Petersburg - on the night of October 25th (November 7 BC) there was the Bolshevik revolution that developed into the triumphant March around the new Soviet power through a civil war, in the context of intervention against Soviet Russia. Post-revolutionary events of the country have resonated in revolutionary actions of workers in Western Europe in 1918, Germany, Austria, and Hungary in particular.

The Russian revolution in its consequences was a triumph of the practical realization of the ideas of Marxism-Leninism. The course of world history (the formation of the world socialist system) changed, as well as the way of life of Soviet people in various spheres: political (state of workers and peasants, Soviet power under the leadership of the Bolshevik Communist party), economic (destruction of private property, the introduction of a monopoly nationwide, state ownership), scientific and technical (superiority in space exploration), military (victory in world war II; military parity with the West) and culture (widespread literacy, the conditions for professional and Amateur self-expression).

The revolutionary era gave rise to its fighters, calling for the struggle for the happiness of ordinary people against injustice, hypocrisy, lies and violence, against parasitism at the expense of cruel exploitation of human labor and the capture of technical warfare, colonialism. One of them was Vladimir Vladimirovich Mayakovsky (1893–1930), the great proletarian poet of the revolutionary epoch.

He was a product of the era that put its stamp on a family in which raised, deeply democratic and revolutionary. By his admission [5], in the childhood he was fond of revolutionary songs, political issues, theoretical revolutionary literature, underground poetry, bringing poetry and revolution “together in the head. “In 1905, he participated in revolutionary demonstrations. When he was 15, he joined “the party, the RSDLP (Bolsheviks)”, becoming a propagandist among the workers. He was arrested three times and put into Royal prison for political reasons. Mayakovsky says: “and now I have the right attitude to the world. “This “right” allowed him to have a position of high humanism to express a negative attitude to the imperialist slaughter (World war I) in the poem “War and peace” (1915–1916). He anticipates that the February bourgeois-democratic revolution says their word “socialists”.

Having written “the Ode to revolution” (1918) Mayakovsky accepted social revolution which took place during national, economic and political crisis [5, p. 35], announcing himself as a tribune poet he talked to the youth working audience. Opposing himself as a poet of social-political direction with new ideas he lifted himself to unprecedented heights the harbingers “harbingers” of which were such poets as Mikhail Lermontov (“death of a poet”), Nikolai Nekrasov “the railroad”. Their main poem “Vladimir Ilyich Lenin” (1924), bringing the reader to the cause of social revolution in Russia, Mayakovsky writes: “...and prison was more from factory machines bondage. Pointing to the meaning of the works of Soviet writers in the Preface to the collection “Things this year” (1924), he says: “For us, the masters of a word of Russia Soviets small tasks recede before the broad goals of using word-building commune” [6, vol. 12, p. 63]. For example, in the “camp “NIT Hedge” (1925), dreaming of communism, with his famous lines-ladders aims for 2017:

Нами
 через пропасть
 прямо к коммунизму
перекинут мост,
 длиною
 – во сто лет

But history did not reached to “commune”, communism, despite the fact that in the early 60s the Soviet Union had the task to build a Communist society already by the eighties. However, by the target date, to save their face, the leaders announced the building of “developed socialism”, and in the second half of the eighties, the new leadership decided to “build” “-socialism with a human face” in the form of “perestroika”, and it ended with the collapse of the economy, country and world system of socialism. The reason for that was not only the fact of “many enemies”, as Mayakovsky said; the social theory of Marxism, CEE radical respect for private property was in need of scientifically and practically-grounded review.

The process of understanding the real historical task for the future is already underway, in which Belarus is at the forefront: at the initiative of the top leadership of the country Belarusian scientists carried out work on the development of the Belarusian state as a human oriented one. The purpose of the movement of modern history should still be determined with respect to the ultimate goal.

According to the concept of I.D. Kulakov, mankind is facing the challenge of the transition to “civil-race (formed from the Latin. civilis – civil and genus – race) society”, where civilized relations between people (regardless of their form of ownership, but wearing civilized nature), States and peoples, based on principles of parity, equal cooperation will prevail [7, p. from counter 355 to 358].

Conclusion. The revolutionary epoch caused the stance and content of the work of Vladimir Mayakovsky, who fought against the dark sides of life and for its radical transformation. The lifestyle and work of the writer, artist, musician, a citizen of the country in modern conditions should be directed to the development of civilized relations between people, States and peoples.

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EFFECTIVENESS INCREASE IN TEACHING FOREIGN LANGUAGES BY MEANS OF COMMUNICATIVE GAMES

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In the Republic of Belarus, the knowledge of foreign languages is recognized as a major factor of social, economic, scientific and cultural advancement. Foreign languages are studied for their further functioning as an instrument of information exchange, interaction of national cultures and universal human values. There is an increasing demand for specialists that can use foreign languages for an efficient provision of different types of communication. In this regard it's particularly important to develop ways and techniques for the quality improvement of teaching foreign languages.

The aim of the research is to investigate the effectiveness increase in teaching foreign languages by means of communicative games.

Material and methods. The following research methods were used: literature review on the subject and its critical analysis (works of E.I. Passov, N.D. Galskova, N.I. Gez, E.I. Solovova and et al.), the observation of the