

Antonymous translation is employed for the sake of achieving faithfulness in conveying content or the necessary expressiveness of sense units. It represents a way of rendering when an affirmative in structure unit is conveyed via a negative in sense or structure but identical in content language unit, or vice versa: negative in sense or structure unit is translated via an affirmative sense unit. E.g. take it easy-не хвилюйся.

Summerizing, we can say that translation is a complex process that may be represented in three stages: 1) analysis of the source text, situation and background information; 2) synthesis of the translation model; 3) verification of the model against the source and target context, situation and background information. The following translation devices may be used while translating a text: partitioning, integration, transposition, replacement, addition, omission, descriptive translation and antonymous translation.

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PURITAN TRADITION AS PRODUCTIVE TENDENCY IN AMERICAN CULTURE

*Without some understanding of Puritanism,
it may be safely said, there is no understanding
of America
Perry Miller*

The theme of the article is "Puritan tradition as productive tendency in American culture".

The article is dedicated to the investigation of the history and traditions of Puritanism "as the most conspicuous, the most sustained, and the most fecund factor in American life and American thought "(5;41) and the influences that it has left in American culture.

We must admit that the theme is rather interesting and actual. In the last several decades many intellectuals and scholars have debated, sometimes quite bitterly, the significance of Puritanism to modern American culture. The United States is forever facing the great question posed in the eighteenth century by Crèvecoeur, a French-born essayist who portrayed rural life in colonial America, "What is an American?" It is a question that can never be answered with confidence. So the debates about the answer are still opinionated and contentious.

Although Americans often think of their country as a "new nation", its history and development largely untouched by the rest of the world, much that appears unique about American culture can be traced to the European heritage of the colonial settlers. For American political thought, the critical element of that heritage was the commitment of the settlers and their descendants to the particular form of Christianity that emerged from the Protestant Reformation.

But most Americans know little about the New England Puritans or recognize no cultural linkage between their present experiences and those of the early English colonists. The last thirty years have witnessed the largest influx of immigrants into the United States in history, about ten million new immigrants since 1990, and these new Americans are likely to see New England Calvinism as merely an episode in the early history of the country. Nevertheless the role of Puritanism in American thought

has been almost the dominant one and today one apparent contradiction in American culture is the continuing influence of many features of New England Calvinism upon millions of Americans who know nothing of the theology and little of that early history.

The main **purpose** of our research work is to present unquestioning arguments which can prove that "elements of that early culture do persist in certain religious beliefs, political and social constructions, attitudes toward guilt and shame, views about property, money, work, success and failure"(2;18) of American people.

Such connections between New England Puritanism and some certain shared assumptions and attitudes are often expressed through popular culture, such as film and advertising, but they are also present in serious literature and in scholarly discussions. Thus, our investigation is mostly based on the analysis of scientific works of Perry Miller ("The Puritan way of Life"), Thomas J. Osborne ("The Puritan Ethic in Postwar America") (6), modern professors Emory Elliot and S. Berkovitch(1).

Puritans was the name given in the 16th century to the more extreme Protestants within the Church of England who thought the English Reformation had not gone far enough in reforming the doctrines and structure of the church. At first they received the name Puritan because they wanted to purify their national church by eliminating every shred of Catholic influence. In later times they were called so because of the purity of life that they sought and "for their insistence on the returning to the pure forms of the early Christians (3;31).

However, Puritans did not, by and large, use the term for themselves, and the word was always a descriptor of a type of religious innovation, rather than a particular church.. The term "Puritan" first began as a taunt or insult applied by traditional Anglicans to those who criticized or wished to "purify" the Church of England. By the middle of the seventeenth century the group had become so divided that "Puritan" was most often used by opponents and detractors of the group, rather than by the practitioners themselves. The practitioners knew themselves as members of particular churches or movements, and not by the simple and nebulous term "Puritan."

Associated exclusively with no single theology or definition of the church (although many were Calvinists), the English Puritans were known at first for their extremely critical attitude regarding the religious compromises made during the reign of Elizabeth I. Many of them were graduates of Cambridge University, and they became Anglican priests to make changes in their local churches. They encouraged direct personal religious experience, sincere moral conduct, and simple worship services. Worship was the area in which Puritans tried to change things most; their efforts in that direction were sustained by intense theological convictions and definite expectations about how seriously Christianity should be taken as the focus of human existence.

The central tenet of Puritanism was God's supreme authority over human affairs, particularly in the church, and especially as expressed in the Bible. They believed, for example, that the worship of the church ought to be strictly regulated by what is clearly commanded in Scripture. Where their opponents defended many worship practices based on tradition alone, the Puritans considered these practices to be idolatry, regardless of their antiquity or how widespread they were among Christians. Thus, Puritan reforms were typified by a minimum of ritual and decoration, and an unambiguous emphasis on preaching.

Besides the worship and government of the church, the Puritans also emphasized that the individual should be reformed by the grace of God. Each person, upon whom God shows mercy, should have a sense of his own unworthiness and a confidence that the forgiveness which is in Christ has been particularly applied to him; so that out of gratitude, a humble and obedient life would arise.

Early in the 17th century some Puritan groups separated from the Church of England. Among these were the Pilgrims, who in 1620 founded Plymouth Colony. Ten years later, under the auspices of the Massachusetts Bay Company, the first major Puritan migration to New England took place. The Puritans brought strong religious impulses to bear in all colonies north of Virginia, but New England was their stronghold, and the Congregationalist churches established there were able to perpetuate their viewpoint about a Christian society for more than 200 years.

The famous puritans Richard Mather and John Cotton provided clerical leadership in the dominant Puritan colony planted on Massachusetts Bay. Thomas Hooker was an example of those who settled new areas farther west according to traditional Puritan standards. Even though he broke with the authorities of the Massachusetts colony over questions of religious freedom, Roger Williams was also a true Puritan in his zeal for personal godliness and doctrinal correctness. Most of these men held ideas in the mainstream of Calvinistic thought. In addition to believing in the absolute sovereignty of God, the total depravity of man, and the complete dependence of human beings on

divine grace for salvation, they stressed the importance of personal religious experience. These Puritans insisted that they, as God's elect, had the duty to direct national affairs according to God's will as revealed in the Bible. This union of church and state to form a holy commonwealth gave Puritanism direct and exclusive control over most colonial activity until commercial and political changes forced them to relinquish it at the end of the 17th century.

During the whole colonial period Puritanism had direct impact on both religious thought and cultural patterns in America. In the 19th century its influence was indirect, but it can still be seen at work stressing the importance of education in religious leadership and demanding that religious motivations be tested by applying them to practical situations.

To sum it up, we should note that the imprint of Puritanism on the era of the Founders and, through time, on contemporary U.S. political and social life is apparent in several respects. From the body of Puritan thought come three elements that proved especially important for subsequent American political and social practice: covenant theology, the emphasis on the total depravity of humankind, and the concept of a chosen people. Each of these doctrines was applied by the Puritan thinkers and their successors to the earthly realm of politics (4;43). Covenant theology helped Americans decide under what conditions governments required obedience. The Puritan image of human sinfulness provided clues about the best design for maintaining stable government. And the idea of "chosenness" encouraged Americans to think about their nation in missionary terms. Despite the passage of two centuries, these ideas continue to cast a long shadow over the conduct of American political and social life.

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МАЛИЙ БІЗНЕС: СУТЬ І ХАРАКТЕРНІ РИСИ, ЗАРУБІЖНИЙ ДОСВІД ТА ПРОБЛЕМИ СТАНОВЛЕННЯ В УКРАЇНІ.

Важливою складовою економічної діяльності населення в сучасному світі є мале підприємництво(МП). Воно стало невід'ємною та вагомою часткою життя економічно розвинутих країн, та тою ланкою, що дозволяє підійматися вгору та досягати успіху країнам третього світу. Серед цілого ряду різноманітних факторів економічного зростання найзначнішими вважають вмілу реалізацію підприємницького потенціалу громадян країни, ефективне використання в економічному механізмі самостійної господарської ініціативи людини.

Характерними рисами малих підприємств є: добровільність утворення; самоуправління; самофінансування; відповідальність за результати господарської діяльності; за своєю суттю саме малий бізнес в змозі активізувати економічне життя у кризовій ситуації, вирішивши при цьому першочергові соціально-економічні проблеми. Серед них такі, як створення конкурентного середовища; прискорення реструктуризації економіки, насичення ринку товарами та послугами, створення нових робочих місць.

У ході розпочатого нового етапу економічної реформи в Україні особливо важливим стає вишукування додаткових резервів підвищення ефективності господарського механізму, прийняття кардинальних заходів щодо створення умов для виходу країни з кризової ситуації. Пошук найбільш прийнятних для України методів оздоровлення економіки приводить до необхідності звернутися до світового досвіду вирішення цих проблем.

У розвинених країнах з ринковою системою господарювання дрібні, малі та середні підприємства за останніх 30-40 років становлять основу підприємництва. Високі темпи постійного зростання кількості малих підприємницьких організацій привертають увагу. Лише у США у 1960 р було створено близько 5 млн. дрібних і середніх компаній а вже у 1970 р їх число