



At the same time the segment, which is separated by a straight line on Y - axis, is equal to value A, but the segment, which is separated on X - axis, is equal  $R \ln 4\pi e \chi$ .

The results of calculations showed that  $A=7,9$  kJ/mol;  $T_k^\ddagger \approx 433$  K;  $\chi = 3,5 \cdot 10^{-3}$ .

Using the relation [1; 4]  $\Delta S_{\eta}^\ddagger = \Delta S_{\eta}^\ddagger - R \ln 4\pi e \chi$ , (6)

we have calculated the true meanings of entropy activation of viscous flow  $\Delta S_{\eta}^\ddagger_{C_3H_7OH} = 18,9$  J/mol·K;  $\Delta S_{\eta}^\ddagger_{C_5H_{11}OH} = 21,1$  J/mol·K;  $\Delta S_{\eta}^\ddagger_{C_6H_{13}OH} = 22,6$  J/mol·K;  $\Delta S_{\eta}^\ddagger_{C_8H_{17}OH} = 26,1$  J/mol·K;  $\Delta S_{\eta}^\ddagger_{C_{16}H_{33}OH} = 34,2$  J/mol·K. The link between  $\Delta H_{\eta}^\ddagger$  and  $\Delta S_{\eta}^\ddagger$  can be represented as

$$\Delta H_{\eta}^\ddagger = T_k^\ddagger \Delta S_{\eta}^\ddagger . \quad (7)$$

The parameter  $T_k^\ddagger$  is called isokinetic temperature and is determined as a tangent of angle of declivity that is described by the equation (7). The availability of kinetic compensatory effect points out that the processes of unvaried type are run in researched spirits with swampy stream.

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#### RUSYNS AS AN ETHNIC GROUP

Nowadays we can face different historical and cultural aspects, considered to be rather disputable. The East Slavic people have become the point in the investigations of many foreign as well as native modern scientists. But there is still much space for deep and all-



side research in the given field. That is why a separate question, dealt with the problem was chosen for study and making up analysis. Thus, we believe it to be interesting to begin with such a remarkable fact. In 1875, geographers from the old Hungarian Kingdom erected a monument in a remote region of their country that carried the following inscription: “Precise instruments have confirmed this point where the latitude and longitude lines meet as the center of Europe.” Just over a century later, in 1977, there was erected a second monument to mark the center of the continent. The precise center where the monuments are located is near the village of Dilove in the foothills of the north-central Carpathian Mountains, that from time immemorial has been inhabited by an East Slavic people called Carpatho-Rusyns, or simply Rusyns [3, p. 29]. Thus, in geographic terms, the Rusyns are not a peripheral group, but rather one whose homeland – Carpathian Rus’ – is literally in the heart of Europe.

It is important to keep in mind what is meant by the term *Rusyn*. Traditionally, the name *Rusyn* has been used by the East Slavic inhabitants of the Carpathian region to describe themselves. However, by the twentieth century, in particular its second half, the historic names *Rusyn* (*Rusniak*)-were replaced by others, such as Ukrainian in Soviet Transcarpathia and the Presov Region of Slovakia, or *Lemko* in Poland. There are also Rusyns who have given up identifying with any East Slavic group, and instead associate with the dominant nationality of the country in which they live, such as *Polish* in Poland or *Slovak* in Slovakia. These changes in national self-designation have in some cases come about gradually, prompted either by intellectual conviction or national assimilation, especially among families of nationally-mixed parentage.

More often, however, the change in nomenclature has been the result of governmental decree banning the name *Rusyn* from official usage, as was the case after 1945 in Soviet Transcarpathia and Poland and by the early 1950s in Czechoslovakia.

Referring to Paul Robert Magoosi Rusyn – is simply the older historic name for *Ukrainian*, and that *Lemko* is a regional name of *Ukrainian*, while others are convinced that the names *Lemko* or *Rusniak* are regional forms for *Rusyn* which, in turn, designates a people that is distinct from the Ukrainian and every other surrounding nationality” [2, p. 48].



Rusyns never had their own state or political independence. Since the Middle Ages, the Rusyn homeland was ruled by Hungary and Poland or Austria. Nonetheless, during the past century and a half, they have at various times been recognized by neighboring or ruling states as having the right to a territorial entity whose existence was justified on the grounds that it was somehow of and for Rusyns that it would have some degree of autonomy or self-rule.

Although the Rusyn homeland is located in the geographical center of Europe, it is at the same time on a cultural border. It is on that great divide between the Catholic West and Orthodox East

They are, this division has had a profound effect on the Rusyn psyche. Most of the nationalist intelligentsia did agree on one basic premise: that Rusyns are East Slavs, and that their linguistic and cultural traditions were based in the East, albeit with pronounced western influences.

The cultural divide is most graphically evident in what is for traditional Rusyn culture the all-important factor of religion. Some Rusyns are Orthodox, but the majority, at least during the past two centuries, is Catholic, or more precisely Greek Catholic.

These confessional differences reflect a whole mindset that is either western – or eastern-oriented. The eastern mind-set tends to surrender the self to fate in the hope that the Christian God and his intercessors, Christ and the Virgin Mary, might somehow alleviate the burdens of this earthly life. In contrast, the western mind-set seems to feel that if an individual receives education or political training, he or she can somehow put their lives in order and thus be able to have some control over his/her destiny [3, p. 238].

The east-west dichotomy in the Rusyn psyche also impinges on attitudes toward national identity.

Being a stateless people, Rusyns have had, at least until the second half of the twentieth century, to depend on their leaders, the intelligentsia, to determine the precise direction of their national revival. The Rusyn national revival began during the second half of the nineteenth century and culminated during the interwar years, by which time it had evolved into a comprehensive movement concerned with political, cultural, and social issues. Most of the nationalist intelligentsia did agree on one basic premise: that Rusyns are East Slavs, and that their linguistic and cultural traditions were based in the



East, albeit with pronounced western influences. What they could not agree upon, however, was whether Rusyns were a branch of the Russian nationality, or of the Ukrainian nationality, or whether they formed a distinct fourth East Slavic Rusyn nationality.

In a sense, the year 1939 marked an end to the natural evolution of discussions about Rusyn nationality. This is because in that year and for half a century, the nationality debate was effectively stifled by state intervention. [1, p. 224] This happened first under fascist regimes in Hungary (which reannexed Subcarpathian Rus'), in Slovakia (which retained the Presov Region), and the German-ruled General-gouvernement (which ruled the Lemko Region); and then as a result of Soviet rule after 1945, whether directly in Subcarpathian Rus (renamed Transcarpathian Ukraine) or through pro-Soviet Communist governments in Poland and Czechoslovakia.

The thing we can be certain of however is that after forty years of Communist rule, Rusyns have not gone away. Today, there are Rusyn organizations, Rusyn publications, and a relatively wide range of writers, teachers, professionals, and peasants who continue to articulate in the press and public manifestation of their belonging to a distinct Rusyn people [2, p. 107].

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### **СИСТЕМА ОСВІТИ ОКРЕМИХ ПРОВІНЦІЙ КАНАДИ**

Провінції й території мають парламентську форму правління, за якої уряд (або виконавча рада, якщо мова йде про територію) формує партія яка має більшість у законодавчому органі провінції чи території. Уряд провінції відповідає за розв'язання всіх правових, адміністративних і фінансових питань, пов'язаних з забезпеченням функціонування системи освіти – від початкової до вищої. В кожній провінції є міністерство освіти очолюване міністром, який є повноправним членом провінційного уряду. Деякі провінції мають окремі міністерства, які відають питаннями вищої освіти і