



future-oriented strategy that integrates the processes of managing the quality of life of an individual with the processes of self-regulatory achievement of goals.

We understand the effectiveness of coping as its ability to improve a person's condition. The researcher notes that strategies of overcoming the stress can be useful in one situation and completely ineffective in another, and the same strategy may be effective for one and not important for another person. An empirical study of proactive coping is related to the limited number of quality of life indicators.

Proactive coping is different from traditional ideas about coping in three basic ways. First, the individual is seen as proactive rather than reactive - in the sense that he or she initiates constructive actions and creates opportunities for growth instead of merely responding to the stressor. Second, risk management copying is transformed into goal management. Third, the motivation behind proactive coping is more positive - difficult situations are not seen as threats, but instead perceived as personal challenges.

The study of proactive overcoming is very strongly linked to the study of coping resources. This is emphasized by both representatives of the resource approach to overcoming and representatives of proactive coping theories. Thus, S. Gobfall notes that the modern contribution to the proactive theory of coping largely corresponds to the principles of his theory of storage resources. Stress-related processes are not limited to reactive response to threats or loss of resources.

A proactive person directs efforts to acquire and maintain resources, acting in advance or when the first warning signs of problems that hinder his activities. It builds common resources that contribute to goals and personal growth. Therefore, the link between proactive copying and the wide range of resources that influence its implementation has a deep theoretical basis.

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Persons who can actively use proactive coping strategies are characterized by a more favorable somatic status: they are less likely to have problems with speech, digestive disorders, respiratory problems, dermatological manifestations, joint pain. They are also less prone to addictive and suicidal behavior and are less likely to experience guilt.

Proactive coping helps to analyze stressful situations and evaluate the effectiveness of one's ways of coping, and also increases the academic performance of university students. The formation of proactive behavior can be considered as a factor that can reduce the risk of auto-aggressive behavior. Prospects for further research are the exploration of the relationship of proactive coping with other salutogenic constructs: attachment, gratitude and emotional intelligence, social and cultural capital.

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NAMES WITH RELIGIOUS SEMANTICS IN FRENCH TOPONYMY

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Names with religious semantics appeared quite early in French toponymy, as evidenced by the onymic formations associated with the names of various gods and deities of the Galician period. Christianity, which finally took root in Gaul at the end of Roman rule, had a significant influence on the formation of a number of names of settlements of religious origin. Consider a few examples of such formations: Feneu = lat. fanum + novum "new temple", Fanjeaux = lat. "temple of Jupiter", Die = lat. dea "goddess", Templemars = lat. templum + Martis "temple of Mars", Montvendre = lat. montem + Veneris "mountain of Venus", Lautaret = lat. altare + -ittum (-eolum) "small altar", Auxelles = lat. alta + cella "high cell, monastery", Bellacella = lat. bella + cella "beautiful cell,



monastery”, Martres = lat. martyrium “tomb (grave) of a martyr”. We want to note that one of the oldest and most productive in this period is the term of religious origin of Latin *cella*, (fr. *Celle*) “small monastery”. The use of this token is quite frequent in toponymy, both in simple form and in various phrases, where it acts as a differentiator of monasteries in the area. For example: *La Celle*, *Cellefrouin*, *Celleneuve*, *La Celle-Saint-Cloud*, *Selles*, *Naucelles*, etc. The cult of saints is also quite common and is reflected in the toponymic formations of France. The two most interesting problems facing onomastics researchers are the names of saints, on the one hand, their geographical distribution, and, on the other hand, the variety of dialectal forms of the same saint's name depending on the local dialect. A number of saints' names are spread throughout France, sometimes associated with very famous figures such as Saint Martin, Bishop of Tours (revered as a preacher of the Gospel in the 4th century), who was very popular. In particular, we have counted about 350 modern names of settlements in France, which bear the name of this priest. Here are some more examples: Saint Jean - about 170 toponymic formations; Saint Peter (Saint Pierre), the first Pope - about 160 oikonyms; Saint Germain - about 130 settlements. These also include: Saint Benoît = lat. *sanctus* + *Benedictus* “Saint Benedict”, Saint Denis = lat. *sanctus* + *Dionysius* “Saint Denis”, Saint Etienne = lat. *sanctus* + *Stephanus* “Saint Etienne”, Saint George, Saint Jeures = lat. *sanctus* + *Georgius* “Saint George”, Saint Germain = lat. *sanctus* + *Germanus* “Saint Germain”, Saint Jean = *sanctus* + *Johannes* “Saint John”, Saint Maurice = lat. *sanctus* + *Mauritius* “Saint Maurice”, Saint Michael = lat. *sanctus* + *Michaël* “Saint Michael”, Saint Pierre = lat. *sanctus* + *Petrus* “Saint Peter”, Saint Romain = lat. *sanctus* + *Romanus* “Saint Roman”. It is clear that the list of such examples could be continued due to the rather rich material (only 9000 toponyms with the word “Saint” deserve a more detailed study, which will be discussed in our next explorations). So the French owe the large number of toponyms to the Romans, which reminds us of various aspects of the formation of civilization that took place in the former Gaul. And these are, first of all, deities and related cults (altars, rooms, temples): Jupiter y *Jeu*, *Joux* and *Fanjeaux* = lat. *Fanum*, *Jovis* “Temple of Jupiter”, Mars y *Talmas* = lat. Temple of *Martis* “Temple of Mars”, *Mercure* and *Mercoeur*. The names of many cities that later became capitals resonate with the names of the first settler tribes, such as: Paris from *Parisii*; Reims by *Remi*; Tours from *Turones*; Vannes from *Venetes* and many others. Naturally, from the time of their origin until today, the oldest oikonyms have largely not retained their original form, due, on the one hand, to the influence of written tradition, characteristic of each historical period of the language, and on the other - multilingual contacts in a given area which caused the phonetic transformation of the structure of the onyx, and the state of written sources of that period and the evolution of the language system itself give us the opportunity to understand the etymology of most names of settlements.

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**TERMINOLOGY OF INFECTIOUS DISEASES AS A PART OF GENERAL MEDICAL
TERMINOLOGICAL SYSTEM**

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Terminology in the context of the acceleration of scientific and technological progress is constantly acquiring special significance. It is a source of information, a tool for mastering a speciality. Any field of science and technology finds its expression in terms.

There is practically not a single area of knowledge that could be studied without knowing the terminology. The purpose and objective of the study is to identify the place of the terminology of infectious diseases in the terminological system of general medicine.

Medical vocabulary combines special and non-special medical names that function in the scientific and other subsystems of the language. The main part of the medical vocabulary is medical terminology. Medical terminology is a specific layer of vocabulary and, due to the peculiarities of its structural-semantic, word-formation and stylistic nature, differs from common words and, thus, occupies a special place in the lexical system of the language. The main object of study is the