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pub@ppublishing.org

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Section 1. Gender Sciences

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*Lirong Zeng,
Shenzhen College of International Education*

WOMEN ENTREPRENEURSHIP AS A FACTOR OF GENDER EQUALITY AND ECONOMIC DEVELOPMENT

Abstract. Women entrepreneurship has developed fast in recent years and about one-third of entrepreneurs in the world are now women. However, the rates of women entrepreneurs are lower than male entrepreneurs and the situation of male dominated market has not changed at all. As long as the problem of gender bias remains unchanged, women's entrepreneurship will not really develop in the mainstream.

With the usage of data to analyze the facts about women entrepreneurship can we find that the developing countries have lower entrepreneurship and female entrepreneurship rates than developed countries, partly because of the rural areas take greater proportion in developing countries. The rural areas are far from new network information era and cannot be attached to anti-conventional notions about women stay in family.

However, women entrepreneurs cannot only enhance the legitimate position of women in society, but also can make significant contribution to the world. Therefore, as the representatives of our generation, it is responsible for us to spread the reasonable and appropriate ideas about female entrepreneurship and encourage more people to accept it. Doing this can make the future of female entrepreneurship promising and this can contribute the equality of gender.

Keywords: women entrepreneurs, conventional notions, gender stereotype, bias, internet network.

Introduction

Female entrepreneurs represent the fastest growing category of entrepreneurship worldwide and have received, especially in recent years, the attention of many academics. According to the emerging literature, women can make a significant contribution to entrepreneurial activity and economic development in terms of creating new jobs and increasing the gross domestic product (GDP) with positive impacts on reducing poverty and social exclusion (Cardella et al. [1]).

Therefore, in my paper, I am going to write about the current situations that women entrepreneurship

faced and what methods can be used to clear the way for women entrepreneurs.

Definition

While J. Schumpeter defined it as "Women entrepreneurs are those women who innovate, initiate or adopt a business activity" and similarly Frederick Harbison as "Any women or group of women which innovates, initiates or adopts an economic activity may be called women entrepreneurship", the Government of India gave a more specific definition that goes as "an enterprise owned and controlled by a women having a minimum financial interest of 51% of the capital and giving at least 51% of the

employment generated in the enterprise to women” (Bbamantra et al. [2]). To summarize, women entrepreneurship refers to women who initiate an enterprise, organize it, combine factors of production, and undertake risks and uncertainty.

Due to economic progress, better access to advanced education, and the spread of knowledge of democracy and recognition by society, the scale of women entrepreneurship has enlarged greatly. There has more than one-third of the entrepreneurial ventures be run by woman entrepreneurs now in the world and among them, Oprah Winfrey, an American entrepreneur, television host and media executive receiving the Presidential Medal of Freedom in 2013 for her outstanding work in the field of entertainment and social impact (Aradhya [3]), is one of the outstanding representatives of women entrepreneurs. But underneath this seemingly normal functioning world of entrepreneurship is an undercurrent. Women entrepreneurs are sprouting from the cracks and growing from the discrimination.

Current situation

We know that about one-third of entrepreneurs are women, which seems quite normal and optimistic, but the fact is that men are still the dominant component of global entrepreneurial environment. As in many parts of the world now, gender bias to a great degree negatively affected women entrepreneurship. Although the development of society and the advancement of ideas around the world have allowed 253 million women entrepreneurs to actually start their own businesses, they have more or less experienced some of these problems, as I will elaborate in the next paragraph (Gupta [4]). Also, the existence of some conventional sayings “Entrepreneurship is too risky and not a good way to live and work” “Don’t start a new business if you wish a steady life” also affected the global entrepreneurship environment in a bad way.

Firstly, social expectations and conventional doctrines believe that women shouldn’t build their own businesses. The Bible does have instructions

regarding the role of women. In Titus 2:3–4, Paul gives these instructions as to how a young married woman is to be trained by older women: “... train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands so that no one will malign the Word of God.” In this passage, the Bible is clear that when children are in the picture, that is where the young woman’s responsibility lies. The older women are to teach the younger women to live lives that glorify God. Keeping these responsibilities in mind, an older woman’s time can be spent at the Lord’s leading and her discretion (Got Questions.org [5]) Corresponding in China, in Confucianism, it is said that “only by cultivating one’s body and family can one rule the country and level the world”, and for men, the family refers to the macro management, while it is the wives in the family who take up the specific task of the family, and only when the family develops smoothly and truly, can men contribute to the development of the country without fear. Although the history is only in the past, but “women are born to be bound to the family” seems to have become a stereotype in the minds of many people, making women who want to work feel a lack of moral virtue, not to mention women entrepreneurs.

The Bible nowhere forbids a woman from working outside the home. However, the Bible does teach what a woman’s priorities should be. If having a job causes a woman to neglect her children and husband, then it is wrong. If a Christian woman can participate in the workforce and still provide a loving, caring environment for her children and husband, then it is perfectly acceptable for her to work. With these guidelines in mind, there is freedom in Christ (Got Questions.org [5]). If this is true, then why in reality, so many people still believe that women are not suitable for working so hard even if it is their wish? Maybe there had been someone who wanted to preserve the patriarchy... there is not a single event to date back to. I want only to focus on how these ste-

reotypes affect nowadays instead of how these opinions started. (Also, it touches deeper into human nature, morals, and traditional Chinese Confucianism which is beyond the scope of this discussion. I want to focus on the ways to change the situation instead of finding the origins).

History unequivocally affects our current world. It causes problems, especially in the issue of women's entrepreneurship. For example, women lack education. In traditional Chinese storybooks, families sent their male children to the capital to go to school and females must stay at home till marriage. Girls were not allowed to go to school. Although we hardly see this in big cities, a principle named "value the male child only" still appears in many parts of the world. I have heard many stories about how grandparents "prefer sons to daughters" from my female classmates, which created terrible childhood memory for them. Families with this idea may forbid their girls to receive high education when resources are limited. This led to the fact that in some parts of the societies there still are uneducated women. Therefore, when they want to start a business or find a career, they lack the knowledge to execute their ideas. In short, the fact that females may be ignored at a young age and missed the chance of being educated is one of the factors why women entrepreneurship lacks universality.

Nowadays, in movies or TV series, the most common scenario is not women who lack education or bright minds, even if they are smart and talented, distrust from others attacks them constantly. The TV series, *Dine in Love*, tells the story of a female character Su. She is being promoted to become the vice CEO because her boss appreciated her calmness and her way of handling hard tasks. The next scene is the whispering office – her colleagues whispering to each other about how Su is romantically involved with the boss which made her "successful". Only Su's best friend stood up for her and pointed out that this is discrimination. This TV series is not about women entrepreneurship but this kind of bullying in the working place is quite common. this made me realize

that women are often being looked down upon in the working place, and the more successful they are, the more discrimination they face.

Data Analysis

The data used in this study is from the Women Entrepreneurship Index and Global Entrepreneurship Index report in 2015. The report included only the Organization for Economic Co-operation and Development (OECD) member countries. The OECD focuses on the collaboration between its members on key global issues at national, regional, and local levels[6]. The organization has 38 member countries now around the globe, from North and South America to Europe and Asia-Pacific.

The data is in tabular form with 51 rows and 9 columns including Country, Level of Development, European Union Membership, Currency, Women Entrepreneurship Index, Entrepreneurship Index, Inflation Rate, Female Labor Force Participation Rate. There are four object-type columns (Country, Level of Development, EU membership, Currency), the rest are numeric. No duplicate or missing values in the data.

The top 5 countries with the highest Women Entrepreneurship Index are Iceland, France, Netherlands, Denmark, and Australia, while the bottom 5 countries are India, Ghana, Algeria, Egypt, and Bolivia.

The top 5 countries with the highest Entrepreneurship Index are Taiwan, Iceland, Denmark, Sweden, and Australia, while the bottom 5 countries are Ghana, India, Brazil, Jamaica, and Bolivia.

The top 5 countries with the highest Female Labor Force Participation Rate are Denmark, Macedonia, Sweden, Switzerland, and Iceland, while the bottom 5 countries are Saudi Arabia, Algeria, Tunisia, Turkey, and Jamaica.

The 5 countries with the highest Inflation Rate are Brazil, Egypt, Russia, Ghana, and Argentina. The 5 countries with the lowest (negative) Inflation Rate are El Salvador, Greece, Switzerland, Bosnia and Herzegovina, and Lithuania.

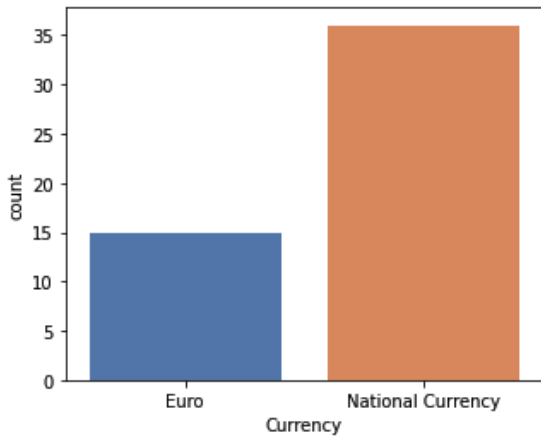


Figure 1. Count plot of Currence

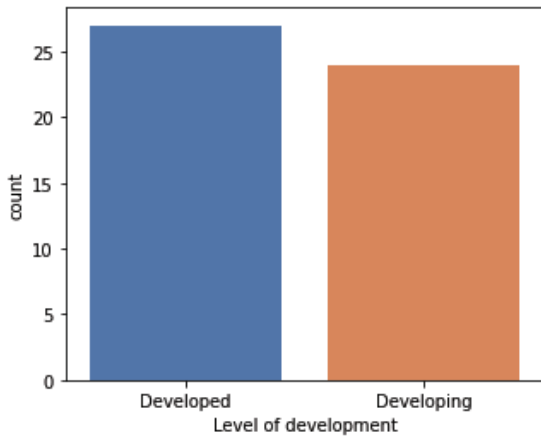


Figure 2. Count plot of Level of development

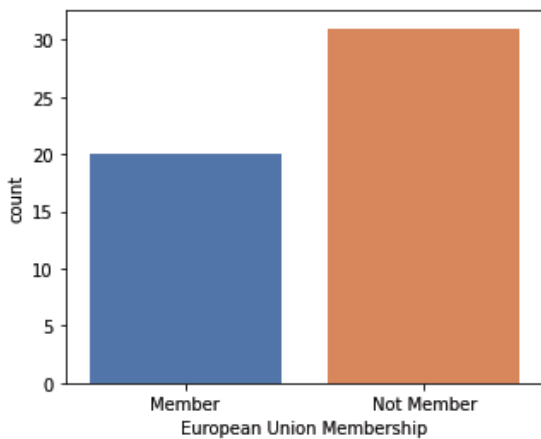


Figure 3. Count plot of European Union Membership

Illustrated in the count plots (figures 1–3), out of the 51 entries, 20 countries are EU members. 36 regions use their national currency, and 15 countries use

Euro; 27 regions are classified as developed and the rest are developing. About one-third of EU members still use national currency and all developing countries are non-EU members, as shown in figures 4–5.

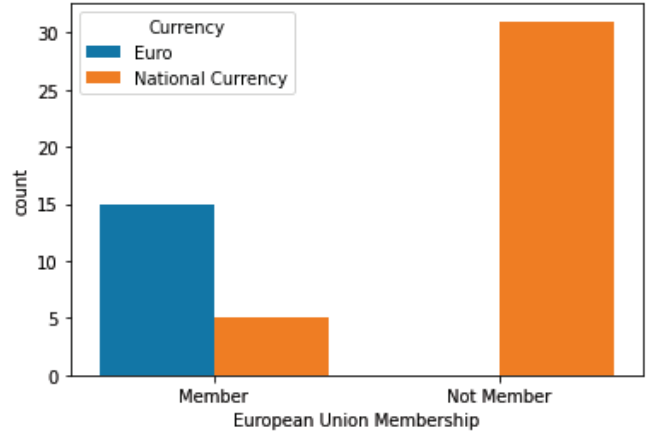


Figure 4. Count plot of European Union Membership color-coded with Currency

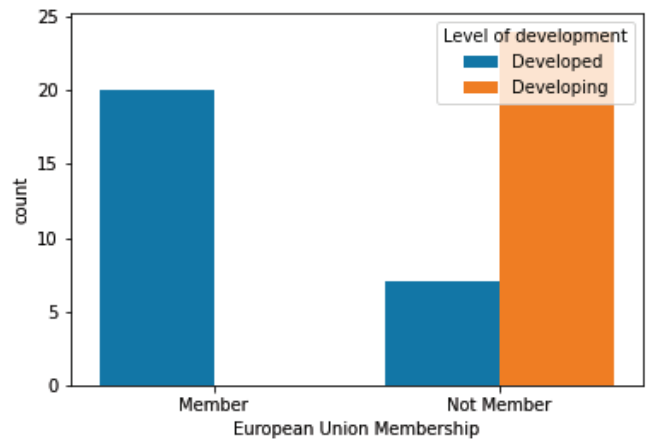


Figure 5. Count plot of European Union Membership color-coded with Level of development

Histograms show data distribution by dividing the x-axis into bins and showing the count of data within each bin. The count or the height of bars is the value on the y-axis. Figures 6–8 show the histograms of numeric variables in the data color-coded by Currency, EU Membership, and Level of Development, respectively. Countries using the euro have relatively more active entrepreneurship and female labor force with some exceptions and lower inflation rates. EU members share the same trend. Developed countries have a definite lead in entrepreneurship and female labor participation rate.

Correlation heatmap visualizes the correlation matrix of the numeric variables by using colors to denote numbers. Women Entrepreneurship Index and Entrepreneurship Index are highly correlated with a correlation coefficient of 0.91. Female Labor

Force Participation Rate and Women Entrepreneurship Index are slightly correlated. The Inflation Rate is slightly negatively correlated with the Women Entrepreneurship Index and the Entrepreneurship Index with correlation coefficients of -0.46 and -0.4 .

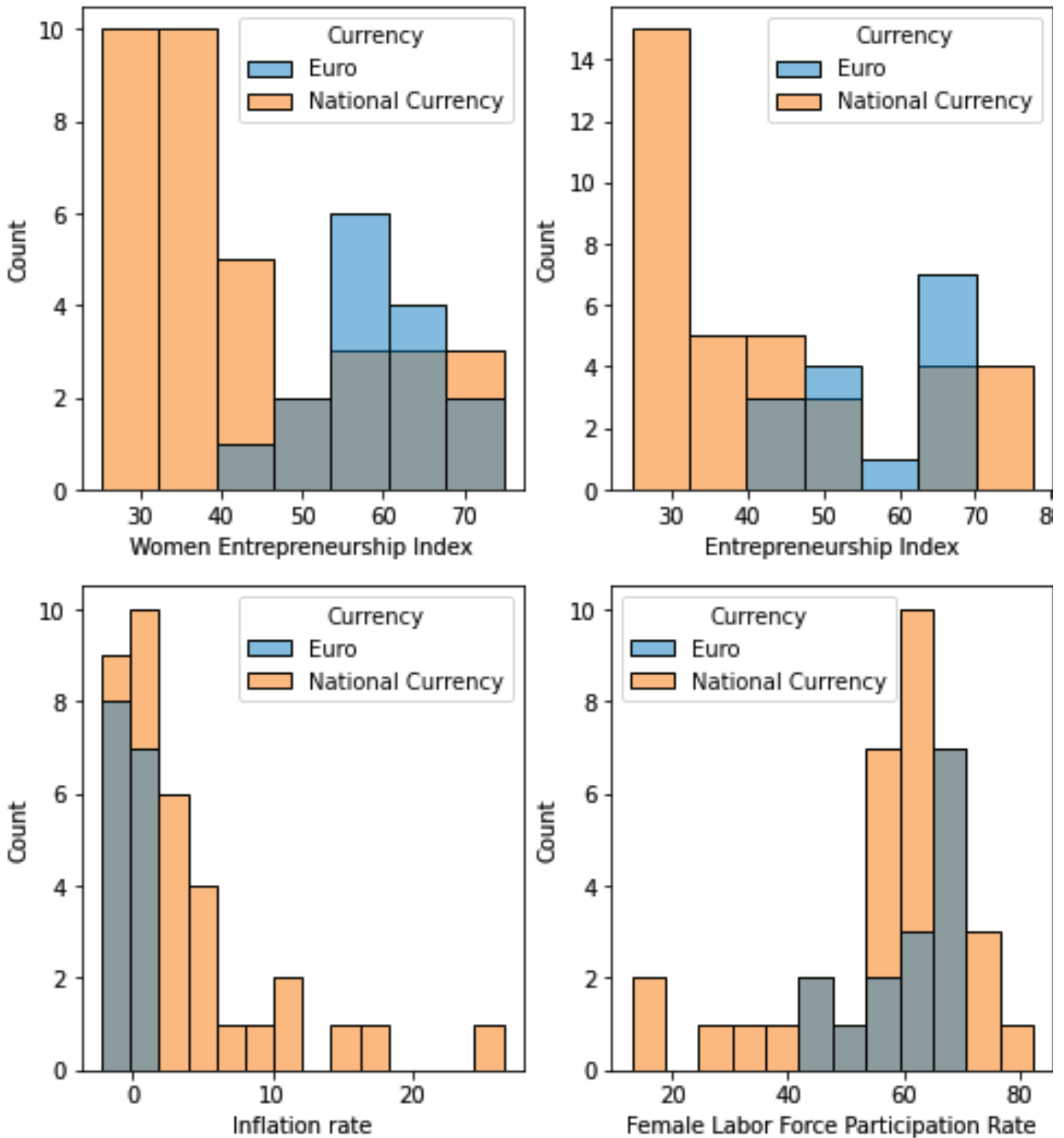


Figure 6. Histogram of variables color-coded by Currency

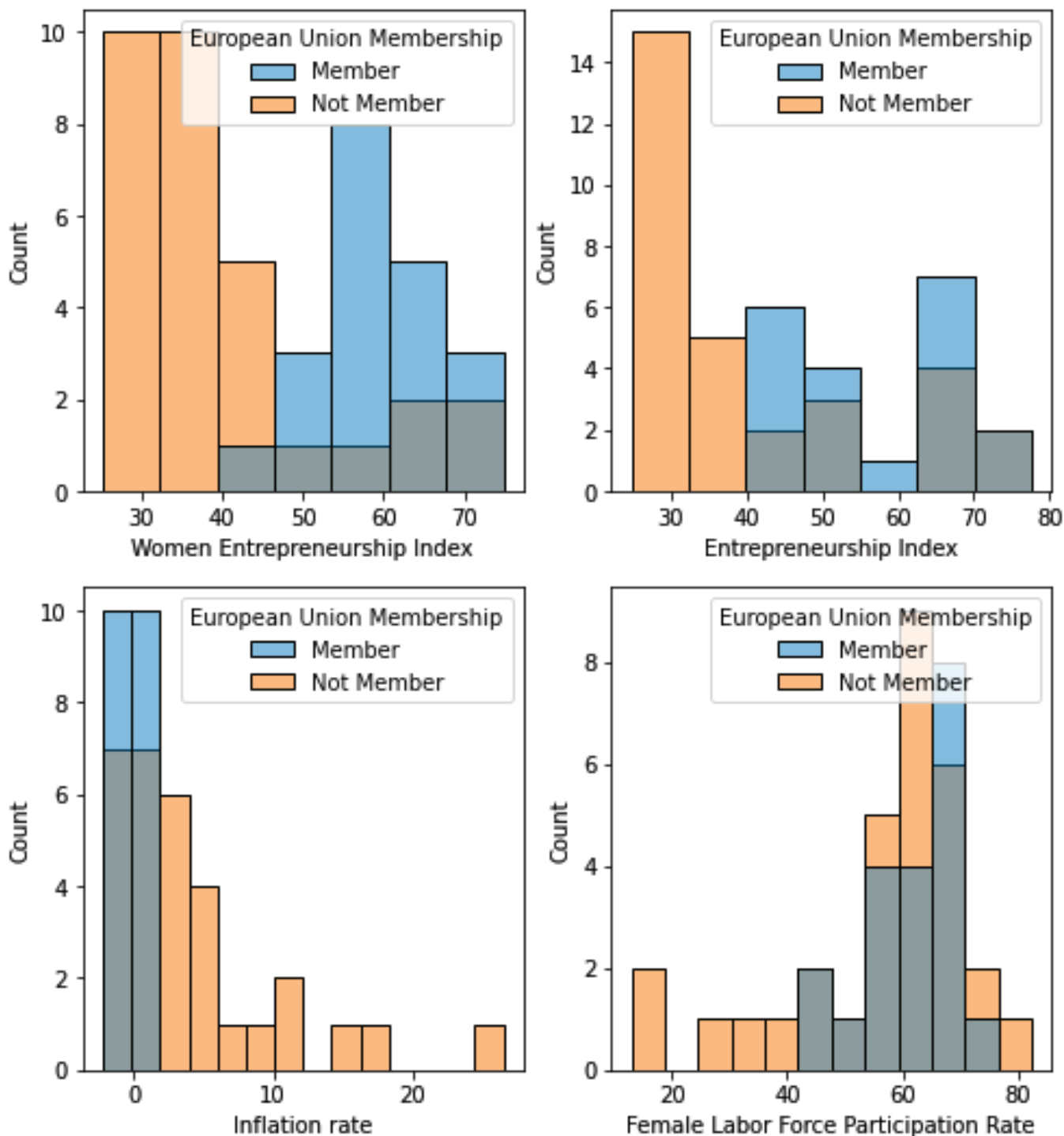


Figure 7. Histogram of variables color-coded by European Membership

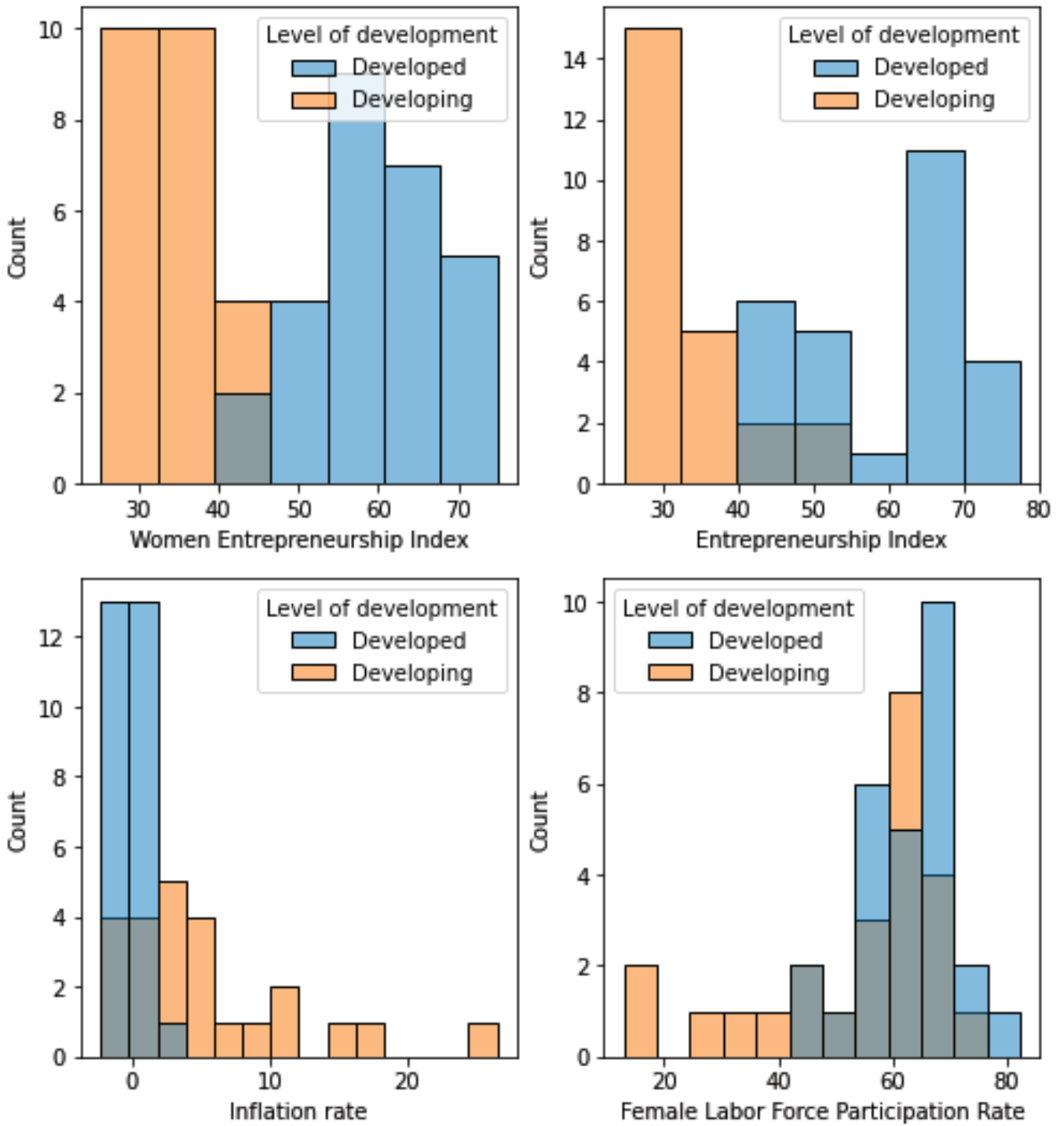


Figure 8. Histogram of variables color-coded by Level of development

Relationship between variables

We can see that entrepreneurship has a close relationship with women entrepreneurship, with a

correlation coefficient of 0.91, which means that the problem is not only with women entrepreneurs but also with all entrepreneurs.

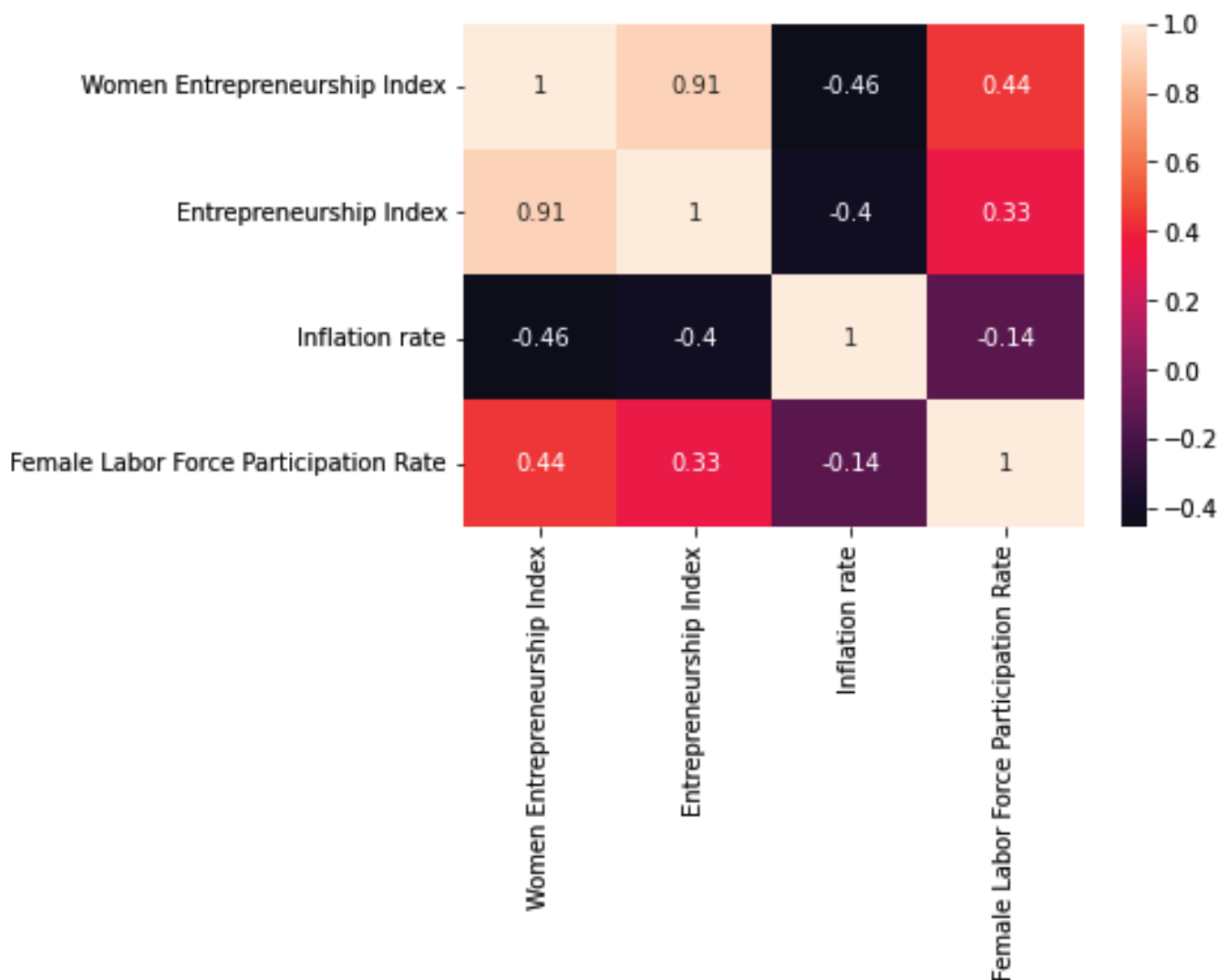


Figure 9. Correlation matrix heatmap

In Asian culture, families usually are not supportive towards their children who want to be entrepreneurs, instead, civil servants or corporate employees are what they want their children to be. This has a big impact on undergraduates who are looking for a job. The way people see entrepreneurs gradually forms a hostile environment for them.

The invaluable benefits of women entrepreneurship

With the current problems of women entrepreneurship and data analysis, I intend to tell the reader

that the benefits of female entrepreneurship for individuals and society are immeasurable and that if there were more female entrepreneurs in society how much more productive it would be.

Firstly, women entrepreneurs design and create products for female customers, which can more precisely meet the specific needs for certain products and fill the gap created by male producers in the past. For instance, swimsuits, when designed by females, can better fit women’s bodies. At the same time, only female investors can better under-

stand the concept and the originality of the ideas brought by female founders, but the truth is: that in a male-dominated investment market, it is difficult to find female investors who also understand the needs of women.

Secondly, some industries come back into the light because of women entrepreneurs, for example, some extremely intricate handicrafts. In China, some of the beautiful artisan handicrafts from the ethnic minorities in rural areas have recently re-emerged outside their local markets. The creators rely on new marketing tools such as webcasting, to sell their goods. As women entrepreneurs, they have enriched their own lives, and at the same time, they have helped preserve the cultural heritage from drowning in the dust of the countryside. Also, it is a way of helping remote rural areas achieve poverty eradication.

Inevitable difficulties and the reality of women entrepreneurship

However, this is not easy to achieve due to the realities I mentioned earlier that stand in the way, including gender stereotypes and entrepreneurial bias.

Feminism kicked off as early as the late eighteenth century, and it is only today, thanks to the rapid spread of online information, that feminism is widely recognized and disseminated. The development of feminism can be said to have paved an important path for the development of female entrepreneurs, but this exists only in urban and town areas covered by online information, and feminism is to a certain extent completely unknown to rural areas that lack online access. Analysis of the data shows that the number of female entrepreneurs in developing countries is significantly lower than in developed countries, partly due to their different rural representation. The traditional belief that women should be tied to their families, as mentioned above, has not changed for generations of people living in rural areas, where information is far behind the new age and they are stuck in the past, not yet connected to the Internet.

Trial and error, small but significant achievement

Since rural areas have no way to progress on their own, is there any external force to help them? Yes, Grameen Bank is doing this.

I have had the opportunity to participate in a ASDAN program co-hosted by the Grameen Bank, whose founder Muhammad Yunus won the Nobel Peace Prize. The Grameen bank has an international program that supports rural women to start their own businesses with a loan. In recent years, this program has been operating in the United States, the United Kingdom, China, and many other countries. I had the opportunity to participate in a research internship with Grameen China, which gave me the insight into a new model for helping women start their businesses: the Grameen model. The model includes a program manager finding five women in rural areas who know each other, forming a five-member support group, and giving them regular microloans to help them start their businesses.

Although because of the conflict between traditional commercial banks and Grameen banks, this project has not been successful in China in the past few years. This inspired me to find ways to solve the dilemma of female entrepreneurship, after seeing that there are organizations in the world doing their best to help women entrepreneurs.

From my point of view, advocating for gender equality and the benefit of entrepreneurship is the first and the most important step because it creates the intolerance of gender discrimination in the market environment. Only when women see the material and spiritual benefits of entrepreneurship can they truly take this step and female entrepreneurship can truly grow. At the same time, more people will pay attention to women's entrepreneurship and learn about the Grameen Model and in turn be willing to provide financial support for the cause. This will aid the implementation of the Grameen Model, thus encourages women entrepreneurship.

Through the abundance of social media platforms, the cost of advertisement is significantly reduced, so is the risk of entrepreneurship.

Furthermore, providing technical support for people in remote areas is crucial too. More people can then take advantage of this digital age with easy access to information on gender equality, women entrepreneurship, and media marketing.

Conclusion

The development of female entrepreneurs from the beginning to the present is subject to traditional concepts also subject to the patriarchal society, these are not fatal, but implicitly influence the previous generation and the current generation of entrepreneurs. Today, with the rapid development of network information, we need to take advantage of the information technology media communication to vigorously promote views favorable to entrepreneurship; look at traditional concepts dialectically and insist on gender equality; encourage women to come out of their families and embrace entrepreneurship,

thus improving the traditional entrepreneurial environment. For the sake of our next generation of entrepreneurs and for the sake of the next generation of female entrepreneurs who can try to avoid being bound by traditional concepts, we should make such efforts, stand at the junction of history and the future, learn from the experience of past failures, summarize solutions of success, and look to the future, which is the responsibility of our generation.

The Barbadian singer Rihanna founded the brand, Fenty Beauty, so that women of any skin tone can find a foundation that suits them. Yang, Tianzhen, a famous celebrity agent and entrepreneur in China, founded the plus-size women's clothing company to challenge beauty standards. They are all excellent role models of female entrepreneurs. These examples demonstrate the demand for women entrepreneurs with unique perspectives. Female entrepreneurship will definitely become a future trend with the right environment and the future of women entrepreneurs is promising and worth of waiting.

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Section 2. History and archaeology

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*Volodko Anna V.,
Ph D. in Law, Senior Research Fellow,
Institute of World History,
Russian Academy of Sciences, Moscow, Russia*

BRASOVO ESTATE AND GRAND DUKE MIKHAIL ALEXANDROVICH

Abstract. The article explores another page in the life of Grand Duke Mikhail Alexandrovich relating to the Brasovo estate, which he inherited after the death of his brother, Grand Duke Georgy Alexandrovich. Mikhail Alexandrovich enjoyed spending time at the Brasovo estate and cared for its development and improvement. By the example of the successful management of the Brasovo estate, the myth of the Grand Duke's impractical character trait is debunked. According to Mikhail Alexandrovich, he spent the happiest months of his life in Brasovo with his beloved, later wife, Natalia Sergeevna.

Keywords: Grand Duke Mikhail Alexandrovich, Brasovo estate, life, improvement.

The history of the Brasovo estate, located in a picturesque corner of Orel province, is inextricably linked to the last generation of the Romanov dynasty. Since 1741 it belonged to the well-known noble family Apraksin, who built there a stone manor, church, two almshouses, equestrian yard, distillery, butter-mill, water mills, steam sawmills, etc. In 1882 an active statute of the Romanovs dynasty was established. In 1882, the real State Councilor Viktor Apraksin, being in debt, was forced to sell the estate to the Department of Manor House of the Ministry of the Imperial Court. The vastness and economic potential of the Brasovo estate is evidenced at least by the fact that he received a huge amount for his possessions at that time – 4.2 million rubles [2, 64].

The new owner was the middle son of Emperor Alexander III, Grand Duke Georgi Alexandrovich.

He had never been to his estate himself; as a teenager he developed tuberculosis and, on the advice of doctors, Georgi Alexandrovich lived on the estate of Abastumani in Georgia. On the advice of experienced managers he invested a lot of money in the economic development and improvement of Brasovo. Under the Grand Duke the equestrian yard was transformed into a stud farm, a school was opened, and the systematic construction of a large park, which was to have the shape of a two-headed eagle, began. In 1896 the grand duke succeeded in having the Moscow-Kiev-Voronezh railway run through Brasov lands.

After Georgi Alexandrovich's death in 1899, the estate, along with his status as heir to the throne, was inherited by one of the most unusual members of the last Romanov family, the youngest son of Emperor Alexander III, Grand Duke Mikhail Alexandrovich.

Born in 1878, the Grand Duke was a favourite of his father. Alexander III, normally strict, was affectionate with him and even forgave him some pranks. This undoubtedly left an imprint on his character: for all the natural shyness of the grand duke, he was an open, frank, sincere and benevolent young man. As his aide-de-camp A. A. Mordvinov remarked, “These qualities... would have made Mikhail Alexandrovich in those distant times...” These qualities would have made Mikhail Alexandrovich in those distant... times when the people chose from their midst leaders and princes, the best and most worthy bearer of power. During his ‘reign’ no one would probably have been offended, all would have found access, protection and help from him, and for all he would have been an example of temperance, simplicity, common sense, wit and courage [4, 31]. Although some relatives and contemporaries considered him weak-willed and soft-spoken, in reality Michael was an active man, an excellent sportsman, an active benefactor, and when it was really necessary he could show character and determination. His natural gifts and excellent education helped him to cope successfully with all his official duties, and in military service, which he passed, like all the Romanovs, the grand duke proved an excellent, capable officer.

The problem, from the point of view of the interests of the dynasty, was something else: Mikhail Alexandrovich was utterly devoid of “love of power” and a desire “to prepare hard for it” [4, 31]. Therefore, when Nicholas finally had a son, he was happy, and not only for his crowned brother: according to the observation of the Grand Duke Konstantin Konstantinovich, “the retired heir Misha... was radiant with happiness that he was no longer the heir” [6, 247]. He was bored with official duties and sought a simple private life, was a stranger to all kinds of excesses (for example, as befits an exemplary athlete, he never drank or smoked) and modest in life.

The Brasovo estate inherited by Grand Duke Mikhail Aleksandrovich was a vast and highly efficient agricultural and industrial enterprise. The “Brief

Sketch of the Brasovo and Deryugin Estates of His Imperial Highness Heir Tsesarevich and Grand Duke Mikhail Alexandrovich”, published in Orel in 1903, notes that at the beginning of the 20th century the Brasovo estate covered over 104000 hectares of land “in economic use” in four counties. Most of this land was covered with forest, and to increase its profitability the estate engaged in intensive logging, had steam sawmills, a sawmill and a cardboard factory. This business was not limited to trade; timber was also used for charitable purposes – distributing ‘free fuel’ to all 18 churches of the estate, priests, widows, orphans and the poor. The land on the Brasov farms was cultivated according to the latest agricultural techniques of the time: there were experimental fields, an agricultural laboratory and its own meteorological station.

Two distilleries with electric lighting, a steam oil mill, a steam flax mill and numerous steam flour mills were built on the estate to process agricultural produce. The estate had a large mechanical workshop with electric lighting and steam heating for the maintenance and repair of equipment, where pupils of the Brasov Orphanage were also trained in crafts.

Other economic activities in Brasovo included horticulture, floriculture, vegetable farming, fish farming (a whole system of artificial fish ponds was created, including valuable species such as sterlet, sturgeon, salmon and trout) and beekeeping.

Of particular importance (given the Grand Duke’s predilection for horses) was the activity of the stud farm, which had up to 70 heads of elite horses.

The efficient organisation of production ensured a high profitability of the estate: for 1902, it amounted to more than 506000 rubles [6, 10].

The manor was equipped with the latest technology of the time: there was a water pumping station, a post office and even a telephone exchange. There was also a six-bed hospital with a doctor, which was used not only by the employees, but also by the local population.

In a word, Mihail Alexandrovich has managed to create a very profitable business. The estate also had

everything one needed for a comfortable life in the lap of nature: an extensive landscaped park, a Russian terem-style homestead, a hunting lodge, bathing huts, a beach and even a heated swimming pool.

Not surprisingly, the Grand Duke fell in love with his “fiefdom”: suffice it to say that when he travelled abroad incognito, he invariably travelled under the name of Brasov. Whenever possible, Mikhail made every effort to visit Brasovo in person, taking care of the development and improvement of the estate. He went there for the first time in April 1901, and, according to *Oryolskie Vedomosti*, he spent most of the time during his visit inspecting the estate and getting acquainted with its “economic peculiarities” [1, 192]. He returned there again in August and stayed on the estate for a few days, visiting the nearby highly regarded Kazan Bogoroditsky Ploshchansky skete. An entry in the journal of the grand duke testifies: “August 19, Sunday. Brasovo. At 9 and a quarter we went to church in the village of Brasovo for supper. Then drove to the greenhouses, visited the almshouse and went to the crèche... On the way back stopped at the Ploshchansky hermitage... visited the monastery” [3]. It should be noted that later Mikhail Alexandrovich repeatedly visited the monastery and provided it with material assistance.

In 1903, a significant event in the history of Brasovo occurred: an agricultural exhibition was organised in Orel, at which a separate pavilion was allocated to demonstrate the achievements of the exemplary “Brasovo farm”. In August 1903, the Grand Duke paid a special visit to Orel to support the organisers and view the Brasovo exposition [1, 192].

The above information allows us to dispel one of the myths about Mikhail Alexandrovich – about his impracticality. Many, even someone as close to the Grand Duke as his adjutant Mordvinov, believed that he did not know real life, “did not attach any importance to money for himself personally, had a very poor understanding of the relative value of various things and remained completely indifferent to all reports that talked about increasing his material resources”

[7, 314]. If you can agree with the first remark, given the modesty of Mikhail Alexandrovich in everyday life (his only expensive hobbies were horses and cars, in which he was just well versed), then the rest of the “Brasov aspect” of his life gives a completely different picture. Of course, the grand duke did not manage the estate “in manual mode”, there were professional managers for that purpose, but he did not let things drift away either, delving into the affairs of the estate and taking care of the dissemination of the best practices of the “Brasov economy”.

One can also disagree with the view that Mikhail Alexandrovich was “detached from everyday life”. For example, the Grand Duke was personally interested in the needs of the peasants of the Brasovo estate. During his visits to the estate he met with them and met their reasonable requests. On one occasion the peasants asked permission to collect deadwood and deadwood for firewood in the woods of the estate. Michael immediately granted their request, assigning a token payment of 10–15 kopeks per cart [3]. His act seems not only generous, but also rational: both to help people and to “clear” the forest of deadwood without employing additional labour.

There is another characteristic example of the social responsibility of the “detached from reality” Grand Duke: Thus, in 1905, during the aggravation of the social situation in the country, the Grand Duke learned of the discontent of the villagers of Brasovo, came to the estate, listened to criticism and improved the living conditions of seasonal workers, increased meals in the canteen and distributed gifts to his workers and foremen. Thanks largely to this, there were no riots in Brasovo in 1905–1907.

Mikhail Alexandrovich was well aware of the importance of improving the educational and cultural level of the people and within the framework of his charitable activities on the estate he paid much attention to this. In the mentioned “Brief sketch of the Brasov and Deryugin estates...” it is noted that on the territory of the Brasov estate there was a “second-class parochial school” and up to 30 zemstvo and

parochial schools that received material assistance from the estate income, and at the head office – a school for employees' children. Illiterate adult workers were taught the Law of God, reading, writing and arithmetic, and educational readings were held on Sundays for local residents.

In Brasovo, the Grand Duke was engaged not only in economic and administrative matters. The well-appointed territory of the provincial estate created all the opportunities both for a simple, secluded life away from the hustle and bustle and conventions of high society, which Mikhail Alexandrovich strove for, and for his favourite outdoor activities – walking, horseback riding, fishing, and the vast forested areas – for another hobby: hunting. Hunting in Brasovo was forbidden, but for the owner, a passionate hunter, and his guests, an exception was naturally made. One such hunt nearly cost the Grand Duke his life: he was attacked by a bear he had wounded, but was saved by the local huntsman Gladilin, who killed the beast with a well-aimed shot. Mikhail Alexandrovich generously rewarded his saviour [3].

A special period in the Grand Duke's life is associated with the estate of Brasovo. While commanding a squadron of Her Majesty's Lifeguard Ciracirical Regiment, he fell in love with the wife of one of his fellow officers, Natalia Sergeevna Vulfert, and they began a stormy affair. By that time he had already had one "scandalous" passion: in 1904 he had fallen in love with the maid of honour AV Kossikovskaya and, contrary to all the rules of the dynasty, married her. This "unequal marriage" was not without difficulty upset by his mother and Nicholas II himself.

This time, however, although his mother and brother-emperor categorically rejected the choice of Mikhail Alexandrovich (in addition to the fact that Natalya Sergeevna was "unequal by descent", she had already been divorced once), the Grand Duke was adamant. A scandal broke out, and to hush up the story that threatened the reputation of the royal family, Nicholas II exiled his rebellious brother to Oryol to command the 17th Chernigov Hussar

Regiment. The fact that Brasovo was only 120 versts from the provincial town where the regiment was stationed played a role in his choice of duty.

The Grand Duke served diligently in Orel, but was forbidden to live with Natalia Sergeevna. Mikhail Alexandrovich saw her during holidays and absences from the regiment. Only after the birth of his son George and divorce from Natalia Sergeevna Wolfert Nicholas II exchanged wrath for mercy, giving the child hereditary nobility (incidentally, under the surname Brasov) and allowing Natalia Sergeevna to come to the Brasov estate. At the same time the Emperor made his brother promise never to marry "this person". Mikhail Alexandrovich and his common-law wife spent three happy months in Brasov in the summer of 1911.

Natalia Sergeevna loved Brasovo. There she could retreat with the Grand Duke away from the ill-will of the St Petersburg world. Besides, she finally had a home where she felt like a rightful mistress. Natalia Sergeevna, who had exquisite taste, appreciated the natural beauty of the estate and the work of the architects and gardeners: the wooden "palace" was spacious and elegant, with windows overlooking a large fountain and a cascade of ponds. The interior furnishings of the manor can be seen in the paintings of her good acquaintance, the famous Brussels-based artist S. Yu. Zhukovsky, who lived in Brasovo at Natalya Sergeevna's invitation in 1916, painted the interiors of the "palace".

Life on the estate went on as usual: walks in the surrounding groves, playing with the children (Natalia Sergeevna had a daughter from her first marriage in addition to George), bathing, fishing. Loneliness was brightened up by visits of friends. For example, in the summer of 1911, the great composer Sergei Rachmaninoff and his wife visited them.

However, the idyll did not last long. A new royal "favour" soon followed: Mikhail Alexandrovich was appointed commander of what was probably the most famous and brilliant of the cavalry regiments of the Guards – the Cavalry Guards. He did not want to leave Oryol, foreseeing that in St Petersburg he and

Natalia Sergeevna would once again have to face the ill-will of the court and high society, but an order is an order. His fears were justified, and Mikhail Alexandrovich took a radical, even adventurous decision to put an end to this ambiguous situation. Breaking his word to the Emperor, he secretly married Natalia in Vienna in 1912. Repression followed immediately: an enraged Nicholas II fired his brother from all military and government posts, imposed a sequestration on his property, and forbade him to return to Russia. For two years the couple were forbidden access to Brasovo.

Everything changed with the outbreak of the First World War. Mikhail Alexandrovich, as a true patriot, could not stay away and asked permission to return home and go to the front. Nicholas II granted his request and put him in charge of a unique military formation – the Caucasian Native (“Wild”) Cavalry Division. In this position he proved himself a brilliant, desperately brave commander, earning the respect and love of the Highlanders volunteers [8]. Later the Emperor recognised his marriage and even granted Natalia Sergeevna the title of Countess Brasova.

The Grand Duke spent most of his time at the front, and in Brasov he ordered a 100-bed infirmary for wounded soldiers to be set up in the main office. Natalia Sergeevna was engaged in arrangement of Brasov house. Thus, in 1916 she “reported” in a let-

ter to Mikhail Alexandrovich: “The house is coming out remarkably well and beautifully... I don’t know which room is better, all of them are wonderful, one is better than the other, it’s just a museum” [3].

The front life affected the Grand Duke’s health; in the autumn of 1916, when he had already become commander of the cavalry corps, his chronic peptic ulcer became acute, and Mikhail Alexandrovich was granted leave to improve his health, which he spent on his estate. “In Brasov I have completely recovered,” he wrote to his brother [5, 121]. Nevertheless, additional treatment was required in the Crimea, from where he came again to Brasovo, where he stayed from December 20 to 28, 1916. Together with a few friends he and Natalya Sergeyevna spent Christmas in the peace and quiet of the provincial estate, enjoying the “simple” life to which the grand duke had always aspired [4, 265–267]. However, “simple life” for the Grand Duke Mikhail Alexandrovich, as for the other Romanovs, was coming to an end. Ahead were formidable revolutionary events, which he was not destined to survive. Leaving for St. Petersburg, the Grand Duke did not know that he would never see his beloved estate again.

In 1917, Grand Duke Mikhail Alexandrovich gave his last order concerning the Brasovo estate, transferring it with all its property to the local peasants.

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*John (Linyi) Tan,
Georgetown Preparatory School, MD, US*

AN ANALYSIS OF MARYLAND GOVERNOR THOMAS HICKS AND HIS ROLE IN PERMITTING DEBATE DURING THE EARLY PART OF THE CIVIL WAR (Maryland in the Civil War)

Abstract. This paper aims at analyzing Maryland Governor Thomas H. Hicks's role in the contentious political environment during the Civil War. Using a combination of secondary and primary resources, including letters from the Pennsylvania and North Carolina legislatures, Hick's speeches, transcripts from the Maryland Assembly, and books on Maryland State History, this paper begins by substantiating Maryland's vulnerable position as a border state during the Civil War. Additionally, the paper will illustrate the pressures facing Hicks as he made the decision to allow open debate despite tense political opposition over slavery. Through an in-depth examination, this paper will provide a context for Hick's decision and highlight his support of individual rights, freedom of speech, and democracy during a critical moment when Maryland was faced with the choice to join the Union or secede.

Keywords: Thomas H. Hicks, Civil War, Maryland, General Assembly, secession, Union, free speech.

Sectionalism, one of the primary causes of the Civil War, developed between the North and the South as the result of economic, cultural, and political differences between these regions. By the mid 19th century, the debate focused squarely on slavery. The five border states, which contained a mixed population of Union and Confederate supporters, were a contentious topic in the Civil War because of their political composition and their strategic geography, which facilitated the transportation of troops and supplies between the states. In the border state of Maryland, Governor Thomas H. Hicks became a strong defender of the debate over slavery, despite his pro-Unionist stance. Although he held his own political views on slavery, Hicks decided to keep the debate over whether Maryland should join the Union or Confederacy open in Maryland by maintaining the State General Assembly, so that a balanced body of representatives could express their positions. Considering Maryland's precarious position as a border state and its essential access to Washing-

ton D. C., Governor Hicks' decision to allow open debate on slavery was the right one.

The Sectional Struggle Leading Into the the Civil War: Framing Hicks' Decision

The sectional struggle between the North and the South can be traced to the colonial period, when the emergence of regional differences began to impact the development of the Northern and Southern economies. In the South, the ubiquity of fertile lands and warm temperatures facilitated an agricultural economy, which revolved around large plantations which depended on slave labor. The North's geography, on the other hand, did not have the same agricultural advantage, resulting in a diversification of its economy, and a steady increase in manufacturing and other industries. Goods were produced in the numerous factories located within the suburbs and in the city. Both regions cooperated with one another, with the South supplying raw materials (most essentially, cotton) to the North, where it was manufactured in factories. However, when Congress passed the Tariff of Abominations of 1828, the economic relationship

between these two regions began to sour. This tariff added a significant tax on imports, which seemed to discriminate against the South because, without a well-developed manufacturing system, this region heavily relied on foreign goods. In response, John C. Calhoun, a Senator from South Carolina and the Vice President under Andrew Jackson, denounced the Tariff of 1828 as unjust and unconstitutional. This event fueled an already developing debate over the balance of state and federal rights, which in this instance began to focus itself on the effect it had on the Southern economy. The Southern states wanted to assert their authority so they could abolish the federal laws they didn't support. This especially pertained to laws which interfered with the South's right to keep slaves. Calhoun's abnegation toward the growing power of the federal government as well as the power of free states, accounts for why many, including individuals in Maryland, wanted to secede [11].

The second key factor that fueled the sectional difference between the North and the South surrounded the moral division each side had over slavery. During the Second Great Awakening, many Northerners critically reconsidered the ethics of slave labor, which resulted in the growth of the abolitionist movement, which denounced slavery as a sin (*Second Great Awakening* [10]). Famous abolitionists such as William L. Garrison, who founded the *Liberator*, and Frederick Douglass, who used his own experience as a slave to educate others, inspired many to join the abolitionist cause, further dividing the North and the South.

The deep divisions of sectionalism prevented either side from making a concession, and soon after Lincoln's presidential win in 1860, seven states, including South Carolina, Mississippi, Florida, Alabama, Georgia, Louisiana, and Texas, seceded on February 4, 1861. The secession of these states from the Union marked the start of the Civil War, putting border states in a precarious position as the war began to mobilize. Maryland, the border state closest

to Washington DC, was heavily influenced to join a side as a result of these secessions.

Keeping Open Debate was a Response to the Political Division in Maryland

In the wake of the Civil War, a group of states, including Delaware, Maryland, Kentucky, Missouri, and West Virginia, became the border states. These states had a mix of pro-slavery and anti-slavery supporters and had not seceded from the Union. Although Maryland had close political and economic ties to the North, its economy was still largely agricultural, which complicated its relationship with the Union. From the Union's perspective, Maryland was a crucial military asset because it provided a large army force. For example, at the beginning of the Civil War, Maryland had 87,189 slaves and throughout the course of the war, around 80,000 Marylanders served in the Union armies, with about 10% serving in the United States Colored Troops (*Learn how both union and Confederate regiments and commanders came from Maryland and learn about their battles in the State*).

Despite its mixed population of Union supporters and Confederate sympathizers, the Union took steps to ensure that Maryland would remain under Lincoln's control. When Virginia joined the Confederacy, the geographic location of Maryland meant that its membership in the Union made certain that Washington, D. C., would not exist as an island surrounded by the Confederacy. As a consequence, President Lincoln deployed thousands of Union soldiers to prevent Virginia's Confederate force from capturing Maryland (*The Pratt Street Riot* [12]). The development of Union troops presented Governor Hicks with a substantial amount of exterior pressure from the federal government.

Along with the external pressure given by the president to preserve its Union ties, Maryland also faced some internal problems, including the numerous slaveholders who wanted the state to join the Confederacy. In 1861, in a display of resistance, angry, pro-slavery advocates blocked the rail lines and threw stones at Union troops, resulting in a total of

four Union soldiers and twelve civilians killed. In response, Maryland's delegates met to examine this issue and arrived at a consensus that, in order to avoid further conflict, they would demolish all railroads and bridges outside the city of Baltimore, effectively forcing all trains from the North to boats when they traveled to Washington (*The Pratt Street Riot* [12]). These obstacles dramatically raised the difficulty level in transporting Union supplies and soldiers. To address the challenges created by Confederate advocates, President Lincoln gave military officers the right to arrest potential pro-slavery supporters and hold them without trial. These laws fell under a broader declaration of martial law, which was imposed on Maryland in order to restore the president's command. Although criticized as unconstitutional, Lincoln asserted that martial law was essential by claiming that war necessitated the decision (*Martial Law*). For Maryland, an important consequence of martial law was that it no longer had the choice to secede, thus solidifying its position within the Union. This factor added another layer of complexity which persuaded Hicks to keep the debate open.

However, Lincoln's plans for Maryland were not always successful during Hicks' governance. On April 19, 1861, a pro-slavery crowd gathered and prevented the procession of a train carrying soldiers from the 6th Massachusetts infantry from DC toward the frontline. The Confederate sympathizers blocked the railroads and threw stones at the trains, with some even carrying pistols and muskets, as they waited for the cars to stop completely. The officers on the train felt threatened by these devotees, which resulted in them commanding the troops to fire into the crowd. This further irritated the mob, who retaliated by attacking the soldiers more fiercely, some even with stones and bricks, as they fired shots. The Mayor of Baltimore stopped the squirmish, but did not succeed. Ultimately it was then the police who settled this issue. To prevent further conflict, Governor Hicks and Mayor George W. Brown called the militia to prevent further bloodshed. Lincoln's actions

further agitated many Marylanders, whose government, under law, jailed the Southern sympathizers and held them without charges under military rule (*The Pratt Street Riot* [12]). Lincoln's intolerance of Confederate supporters both alienated and provoked this group, illustrating the delicate political situation in Maryland. Understanding the motivations of his constituents, Hicks reacted differently than Lincoln and instead supported an open debate, which more effectively addressed the complex political division in his own state. By allowing an open platform where both sides could freely express their opinions, Hicks' choice aimed itself at reducing, not further inciting, sectional violence in Maryland.

Keeping Debate Open Also Allowed Hicks to Withstand Pressure from Outside his State

Hicks was the governor for Maryland from 1858 to 1862 and was influential in preventing his state from joining the CSA during the Civil War. From his inception in office, he declared his unalterable position on supporting the Union cause and opposed some of the rights of citizens in slave-holding states (*Thomas Holliday Hicks* [6]).

As a political leader, Hicks was a firm and staunch Unionist who was annoyed by those who tried to convince him to let Maryland join the Confederacy. For example, he wrote a letter to Captain Contee on December 8, 1860, claiming: "If the Union must be dissolved let it be done calmly, deliberately and after full reflection on the part of the united South" (*Thomas Holliday Hicks* [6]).

Numerous primary resources showcase the peculiar political situation Hicks worked in as the Governor of Maryland. In a letter written to the citizens of the state, he directly addressed the riot and attempted to maintain peace, stating, "All powers vested in the Governor of the States will be strenuously exerted, to preserve the peace and maintain inviolate the honor and integrity of Maryland" (*Proclamation of the governor of Maryland* [2]). Within the same speech, he maintained tranquility when delivering the lines: "I call upon the people to obey the laws, and to aid

the constituted authorities in their endeavor to preserve the fair fame of our States untarnished” (*Proclamation of the governor of Maryland* [2]). In both excerpts of his speech in April 1861, it is clear that Hicks’ main goal was to maintain peace. Accordingly, allowing open debates on slavery was pivotal to fulfilling this goal. Had he not permitted open debate, Hicks would have surely seen a strong response from Confederate supporters, who had already responded negatively to Lincoln’s actions within their state.

In addition to the internal political problems between pro-Unionists and Southern sympathizers, Hicks also faced several external challenges. A letter written by the state assembly of Pennsylvania confirmed the political entanglements of Hicks’s position and offers additional insight on why he was committed to keeping debate open in the General Assembly. Within this letter, the Pennsylvania Legislature Branch points out that Maryland was in a vulnerable position, “I doubt not but that this movement will establish matters in Maryland beyond all danger in the future. The pressure there upon Hicks is fearful” (*Alexander K. McClure to Abraham Lincoln* [3]). In addition to this, neighboring states pressured Maryland to stay within the Union, which resulted in Hicks’s further strain as he attempted to maintain order and satisfy both the Union and Confederate supporters. The contents of this letter illustrate the danger and pressure that Hicks experienced as well as the impossibility that, with tensions growing stronger, he could continue to politically appease both groups. Pennsylvania was not the only state that attempted to use political means to influence Maryland’s position in the Civil War. In a letter from North Carolina, it furthermore reinforces the pressure Hicks faced as it was a position from the other side. The author speaks of Maryland’s neutrality and attempts to persuade Southern sympathizers to leave Maryland, join the CSA army, fight against the border states, and battle the Union (*«neutrality,» Fayetteville (NC) observer* [4]). This letter showcases the CSA efforts to recruit citizens who were unsure about their positions. A letter like

this could persuade pro-Confederates in Maryland to abandon their state and to join the CSA army. The influence of southern newspaper publications, such as from the Fayetteville Observer, shows the substantial pressure Hicks faced as governor. It was clear that the sectional struggle persisted in Maryland, and by not allowing open debate, many Marylanders could potentially abandon their civic ties and join the South.

Other citations also cite Hicks’ disagreement and his desire to block troop movement through Maryland. In Seward’s letter, the risk of potential conflict aggravated the reason why Hicks desired to open the debate. A letter from William Seward, the Secretary of State during this period, emphasized the impact that the Baltimore riot had on the perception of the federal army, claiming they violated an order from the president. The letter also states that federal troops should still pass through Maryland, despite Hicks’s objection. This letter shows both the complexity and challenge that Hicks faced as the Governor of Maryland, as well as the difficulty he had in maintaining diplomacy within his own state (*William Seward to Thomas Hicks* [5]). Hicks’ decision to hold a debate was also a political opportunity for him to withstand the pressure from forces outside Maryland.

Directly after the Baltimore riot, men throughout Maryland implored Hicks to call for the General Assembly to oppose secession. Although Hicks did not support the Confederate cause, he decided to call a special session of the General Assembly to discuss the crisis. This decision to allow debate reflected a response to the numerous internal and external pressures he faced in 1861, which had since escalated in the wake of violent riots and the movement of federal troops in the state. This meeting was not part of the original biannual assembly, but rather an addition that reflected the urgency of the present political situation in the state. Reiterating his position in a 1861 letter written after the Baltimore riot, Hicks’s goal was to preserve peace within his state. For this reason, allowing debate to continue would better realize this goal than simply blocking Confederate

sympathizers from sharing their views. Although Hicks understood the importance of maintaining debate, his choice to move the venue of the General Assembly indicated his expectation that the outcome of this debate would support the Unionist cause. For example, the governor decided to convene the General Assembly in Frederick, Maryland, a strong Unionist city, and not Annapolis, where there were more Confederate sympathizers.

Final Outcome: The Demise of Hicks' Open Debate

Although Hicks facilitated the debate by calling the General Assembly, the pro-slavery supporters hardly had the chance to defend their position as the Baltimore police captured all the pro-Confederate delegates (*Civil War and the Maryland General Assembly, Maryland State Archives* [7]). The main question, which was addressed in the General Assembly, was whether or not to succeed from the Union. To this end, a bill and a resolution were introduced calling for secession. Although the bill was proposed, it later failed because legislators argued they did not have the authority to secede, citing their dependency on Washington D. C. In the same meeting, the General Assembly also reached a consensus on sending president Lincoln to protest the Union occupation of Maryland. Subsequently, the assembly adjourned and planned to meet on September 17, but by then the pro-Confederate members of the General Assembly had been arrested. As a result, Unionists claimed that they would not secede as they lacked the constitutional authority to take such action. Thus,

although Hicks tried to convene the assemblies numerous times, only a few actually took place both because of Lincoln's intervention and the frequency of the assembly's change in location. The Assembly in Frederick eventually ended as Maryland found itself "inexorably drawn further and further into the heart of the bloodiest war in American history" (*Civil War and the Maryland General Assembly, Maryland State Archives* [7]). Hicks attempted to support the opening debate, but there were circumstances beyond his control that altogether prevented it.

The Historical Significance of Hicks' Decision to Keep Open Debate in Maryland

Although the General Assembly Committee never reached a consensus, Governor Thomas Hicks was still an essential figure to the nation. As the governor of one of the most important border states during the Civil War, he used the platform of free debate to address the intrastate problems facing his divided constituency. His decision to hold the General Assembly in Maryland demonstrated the power of allowing open debate and free speech, especially in a period when both sides were willing to use violence when they disagreed with political policy. Furthermore, Hick's open debate strategy illustrated the immense challenges he faced after the president's imposition of martial law as well as the internal conflicts from his own people. His decision to open the gates to all opinions, even during the special period of secession illustrates his high regard towards democracy and belief that the citizens of Maryland should maintain the right to participate in their own government.

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Section 3. Cultural studies

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Ye Yumeng,

RDF International school, student

Xu Jiankai,

Shanghai North Cross school, student

CULTURAL DIFFERENCES IN TEACHING AND LEARNING COMPARISON BETWEEN CHINA, UNITED STATES, AND UNITED KINGDOM

Abstract

Objective: This study aims to explore cultural differences in teaching and learning among adolescents between China, United States, and United Kingdom.

Methods: This study used data from the 2015 Program for International Student Assessment (PISA). PISA is the survey of adolescent students as well as their parents and schools around the world. Student engagement and freedom in classroom are studies as two separate outcomes. Logistic regression analysis and artificial neural network are applied.

Results: After adjusting for student age, gender, parental support, and personality, the Odds Ratio also confirmed that students in UK and the U.S. are less of collective style. For example, compared with students from China, UK students are 38% likely to be collective style. Students in UK and the U.S. have more class freedom. For example, compared with students from China, UK students are 1.23 times likely to have class freedom. NN model also shows that “USA (country)” and “UK (country)” are important in predicting class freedom.

Conclusion: Students in UK and the U.S. are less of collective style and have more class freedom than students in China.

Keywords: cultural difference; Logistic regression analysis; artificial neural network.

1. Study objectives

This study aims to explore cultural differences in teaching and learning among adolescents between China, United States, and United Kingdom.

2. Materials and Methods

2.1. Data source

This study used data from the 2015 Programme for International Student Assessment (PISA, web-

site: <http://www.oecd.org/pisa/>) [1]. PISA is the survey of adolescent students as well as their parents and schools around the world, conducted by the Organization for Economic Co-operation and Development (OECD). It is conducted every three years to tests 15-year-old students in reading, mathematics and science. PISA choose the age of 15 because it is believed that students at this age

can decide whether or not they want to continue their education.

The 2015 data is the most recent available PISA data by the time of this study. It (<http://www.oecd.org/pisa/data/2015database/>) [2] includes five main data files: a student-questionnaire data file, a school-questionnaire data file, a teacher-questionnaire data file, a cognitive item data file and a file with questionnaire timing data. We used the student data.

2.2 Variables

2.2.1 collective study style:

Students were asked “*To what extent do you disagree or agree with the following statements about yourself?*”

- I prefer working as part of a team to working alone;
- I am a good listener;
- I enjoy seeing my classmates be successful;
- I take into account what others are interested in;
- I find that teams make better decisions than individuals;
- I enjoy considering different perspectives;
- I find that teamwork raises my own efficiency;
- I enjoy cooperating with peers.

Response options were: strongly disagree, disagree, agree, strongly agree.

A variable “*collective_style_score*” is created, by summing up the response scores. A higher score indicate stronger tendency of collective study style.

2.2.2 class freedom

This was based on the following question:

“When learning topics at school, how often do the following activities occur?”

- Students are given opportunities to explain their ideas;
- Students spend time in the laboratory doing practical experiments;
- Students are required to argue about science questions;
- Students are asked to draw conclusions from an experiment they have conducted;

- The teacher explains <school science> idea can be applied;
- Students are allowed to design their own experiments;
- There is a class debate about investigations;
- The teacher clearly explains relevance <broad science> concepts to our lives;
- Students are asked to do an investigation to test ideas.

Response options were:

- o In all lessons;
- o In most lessons;
- o In some lessons;
- o Never or hardly ever.

A score “*class_freedom_score*” is created by adding up responses for the questions, with a higher score indicates higher degree of student freedom in engagement.

2.2.3 Other variables:

Students’ age, gender, family support, and personality are included in the logistic model. These are variables that may affect the outcome, therefore, by including them in the model, their potential confounding effect can be controlled.

2.3 data analysis

Logistic regression analysis and artificial neural network are applied.

Logistic Regression Modeling is a popular analytic technique to analyze the association between a set of predictors and a binary outcome.

For this study, a “*collective_Style*” and a “*class_freedom*” variable are created, with 1=above/equal average, 0=below average.

The general formula of logistic regression is: $\ln(\text{odds of an event occurring}) = \ln\left(\frac{P}{P-1}\right) = \beta + \beta_1 \times X_1 + \beta_2 \cdot X_2 + \dots + \beta_n \cdot X_n$.

P – is the probability of an event, which is convertible with odds. is a predictor variable, and is a regression coefficient. The relationship between the odds ratio and the coefficients is $OR = e^\beta$.

- If the coefficient β of a variable X_n is larger than 0, X_n is related to a higher odds/probability of the event. The odds ratio related to X_n is above 1 in this case;
- If the coefficient of a variable X_n is equal to 0, X_n is not related to the event. The odds ratio related to X_n is equal to 1 in this case;
- If the coefficient of a variable X_n is smaller than 0, X_n is related to a lower odds/probability of the event. The odds ratio related to X_n is below 1 in this case.

An artificial neural network (ANN), often just called a “neural network” (NN), is a mathematical model or computational model based on biological neural networks, in other words, is an emulation of biological neural system. It consists of an interconnected group of artificial neurons and processes information using a connectionist approach to computation. In more practical terms neural networks are non-linear statistical data modeling tools. ANN is widely used these days to model complex relationships between inputs and outputs or to find patterns in data. This model was done using R software ‘neuralnet’ package.

4. Results

There are 23.584 participants with complete information of the variables, including the following:

China	UK	USA
8363	10711	4510

Table 1.– Odds Ratios from Logistic Regression modeling for “collective_style”

	P value		Odds Ratio	Lower CI	Upper CI
student gender: male vs female	0.00289	**	0.918	0.868	0.971
age	0.31148		1.035	0.967	1.107
parent_support_score	<0.001	***	1.129	1.115	1.144
personality_score	<0.001	***	1.14	1.13	1.15
UK vs China	<0.001	***	0.382	0.354	0.412
USA vs China	<0.001	***	0.482	0.441	0.527

After adjusting for student age, gender, parental support, and personality, the Odds Ratio also confirmed that students in UK and the U.S. are less of collective style. For example, compared with stu-

Student gender distribution	
boys	49.8%
girls	50.2%

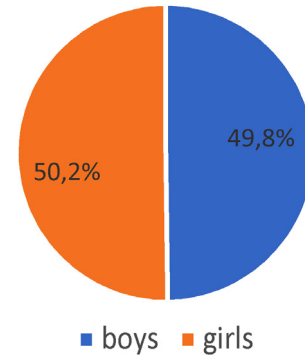


Figure 1. Student gender distribution

Students from China have the highest collective_style_score.

mean value of collective_style_score	
China	25.17
UK	23.84
USA	24.35

Students in the U.S. have the highest class_freedom_score.

mean value of class_freedom_score	
China	19.35
UK	19.75
USA	22.16

Results from Logistic Regression

dents from China, UK students are 38% likely to be collective style, while USA students are 48% likely to be collective style.

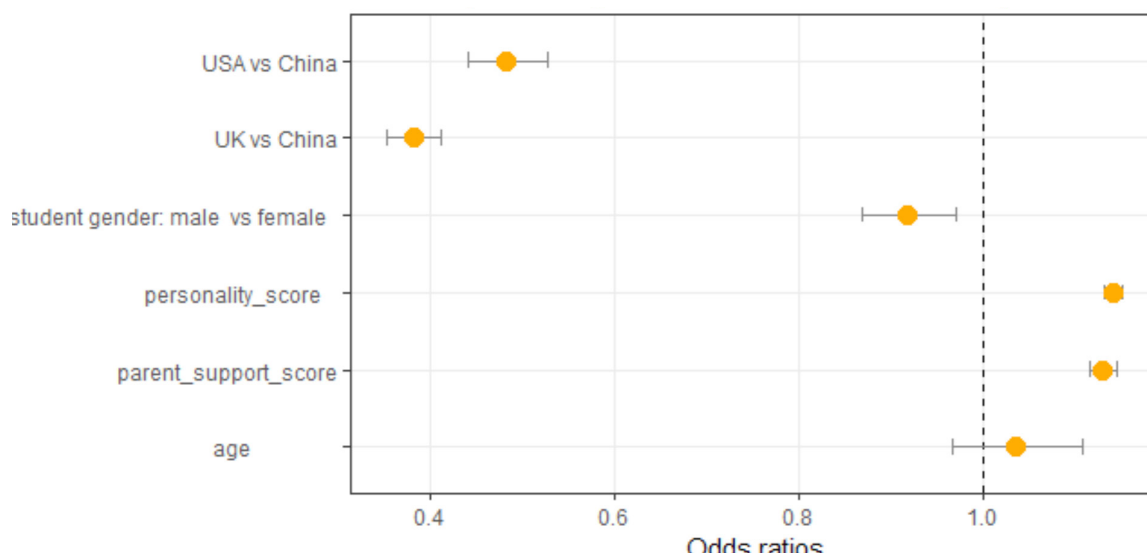


Figure 1. Factors predicting if students are collective style

Table 2.– Odds Ratios from Logistic Regression modelingfor “class_freedom”

	P value		Odds Ratio	Lower CI	Upper CI
student gender: male vs female	<0.001	***	1.286	1.22	1.356
age	0.00329	**	1.105	1.033	1.181
parent_support_score	<0.001	***	1.115	1.101	1.129
personality_score	<0.001	***	1.071	1.062	1.08
UK vs China	<0.001	***	1.232	1.15	1.32
USA vs China	<0.001	***	2.124	1.951	2.314

After adjusting for student age, gender, parental support, and personality, the Odds Ratio also confirmed that students in UK and the U.S. have more class freedom. For example, compared with students

from China, UK students are 1.23 times likely to have class freedom. compared with students from China, USA students are 2.12 times likely to have class freedom.

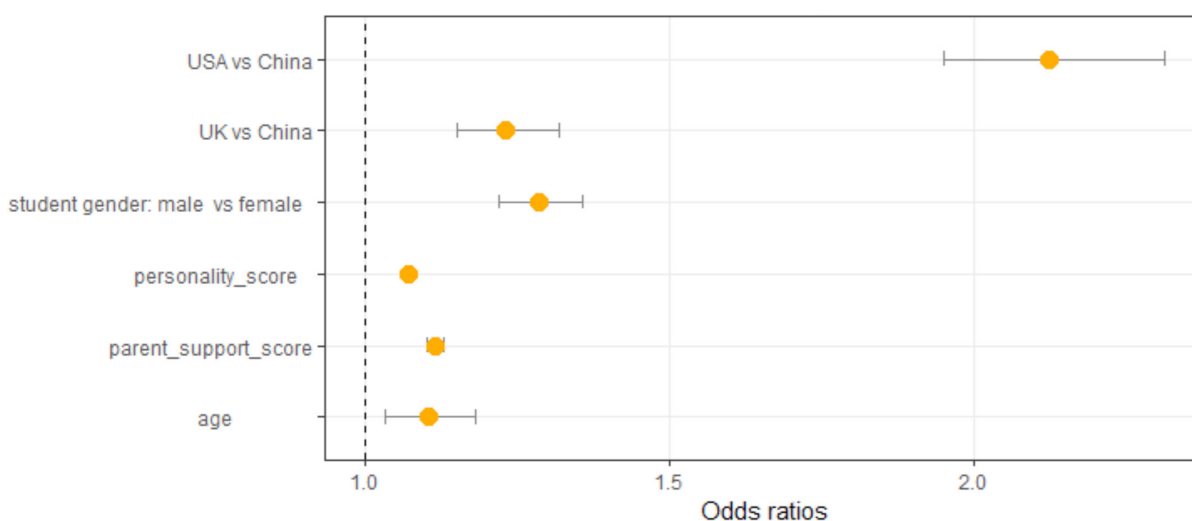
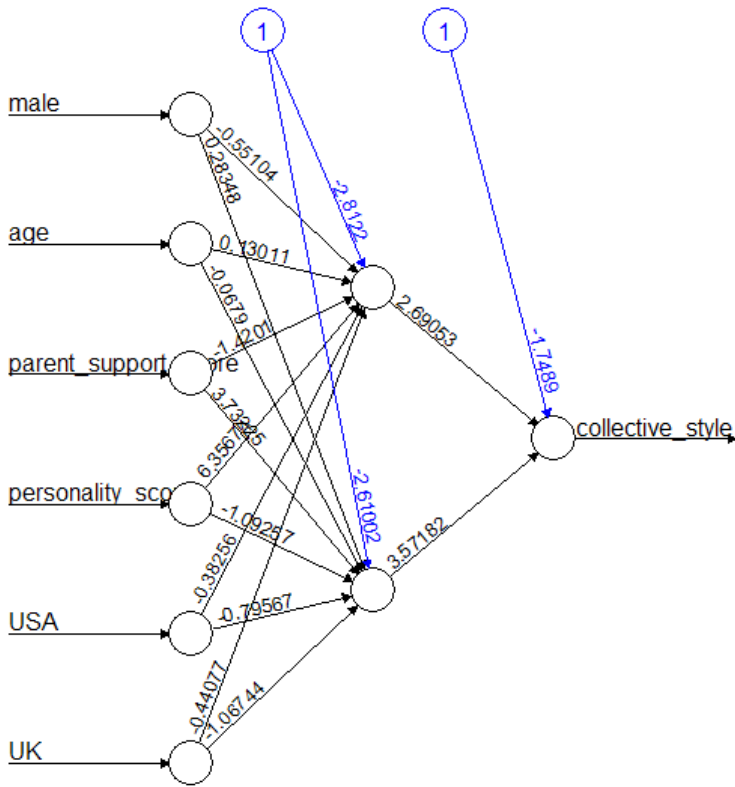


Figure 2. Factors predicting if students have high class freedom

Results from NN



Error: 2442.135537 Steps: 20702

Figure 3.

Table 3.

rel_imp in predicting collective_style	
male	0.04982087
age	0.01183201
parent_support_score	0.34160374
personality_score	0.42005260
USA	0.07712551
UK	0.09956527

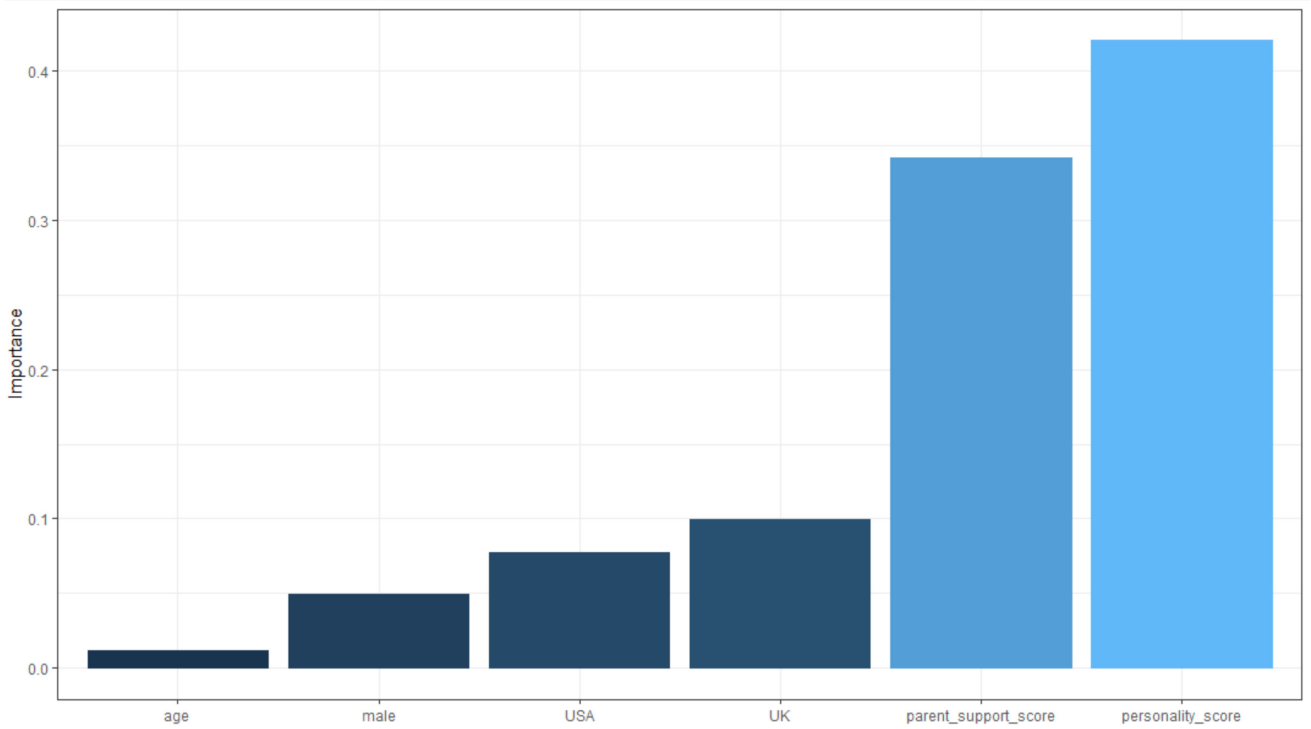
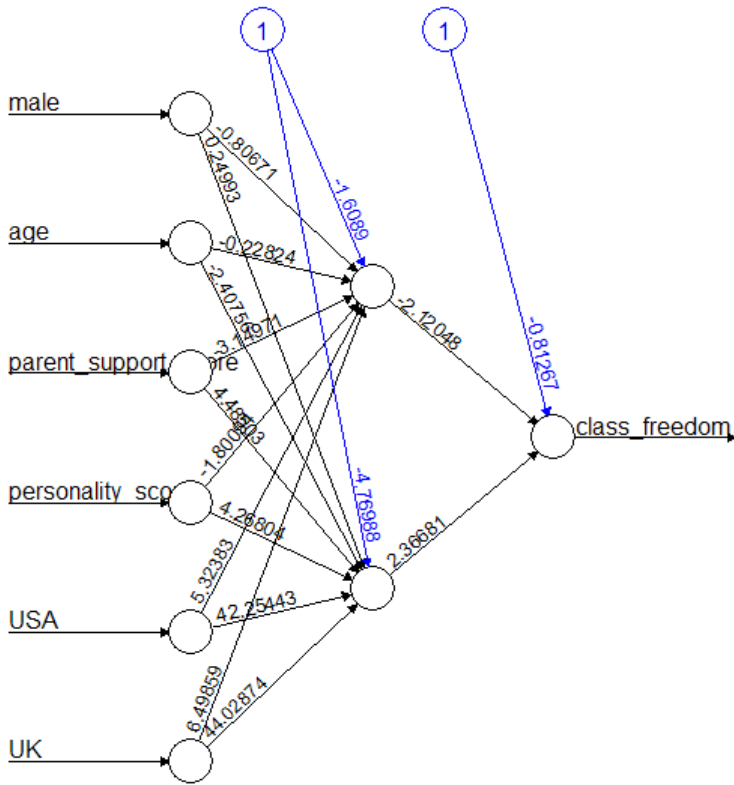


Figure 4.



Error: 2730.835193 Steps: 24147

Figure 5.

Table 4.

Relative importance in predicting class_Freedom	
male	0.02392921
age	0.01873037
parent_support_score	0.11138976
personality_score	0.07240946
USA	0.36573808
UK	0.40780312

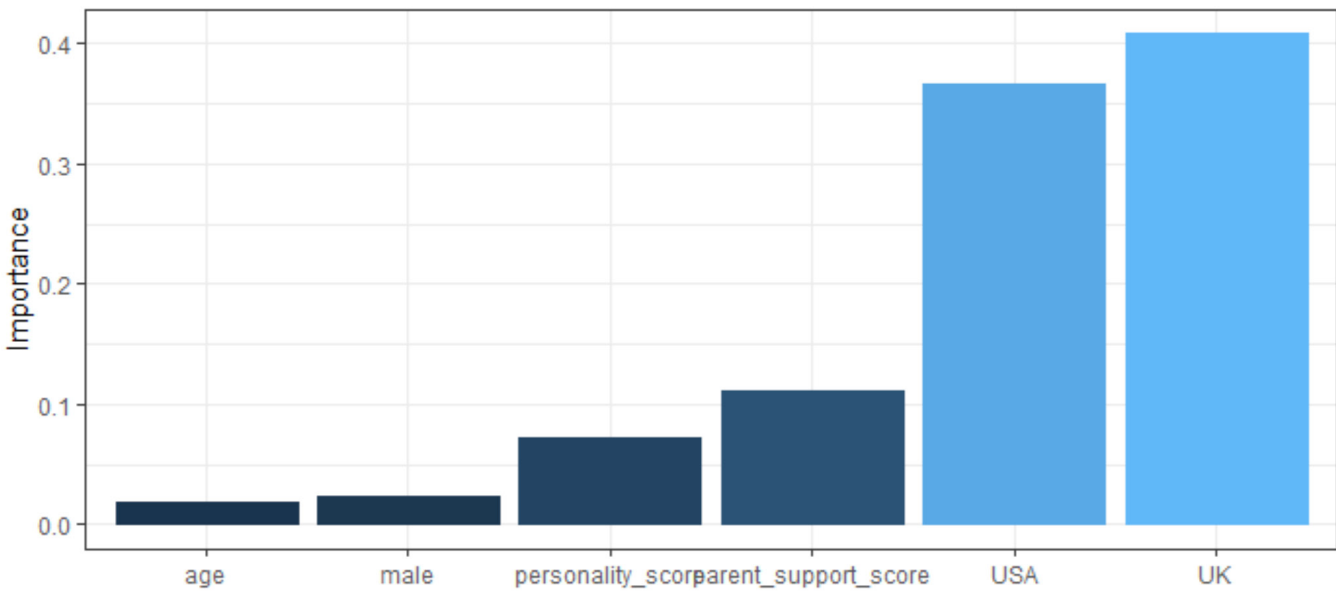


Figure 6.

In the above plots, the net is essentially a black box so we cannot say that much about the fitting or the weights. However, it is sufficient to say that the

model algorithm has converged and therefore the model is ready to be used.

Variable importance from the NN model is listed. The relative importance of a specific explanatory variable can be determined by identifying all weighted connections between the nodes of interest. It can be interpreted as the strength of association between an explanatory variable and the response variable. The number indicates relative importance with the absolute magnitude from zero to one [2].

From the above models, it can be seen that “USA (country)” and “UK (country)” are important in predicting class_freedom.

4. Interpretation

In the 1980s, Hofstede in his research divided countries into individualistic (United States, United Kingdom, and France) and collectivist (Russia,

China, Japan, and Venezuela) groups. It also divided countries into groups of low (United States, United Kingdom, Denmark, and New Zealand), medium (Japan and Italy), and high (Malaysia, China, and Russia) Power Distance Indexes. Power Distance Index is to some extent related to the notion of student engagement in the educational process. For example, in countries with a high Power Distance Indicator, teachers take all the initiative into their own hands, student freedom is limited, and the teacher controls all communications during the lesson [3].

5. Conclusion

students in UK and the U.S. are less of collective style and have more class freedom than students in China.

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Section 4. Literature

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*Xinlin Cao,
The Hockaday School*

TRIP WITHOUT A TIME MACHINE: HOW WORLD WAR II INFLUENCED THEMES IN AMERICAN SCIENCE FICTION LITERATURE

Abstract. In postwar-World War II America, works by prominent science fiction creators of the time, from John W. Campbell to Kurt Vonnegut, included topics directly related to the war. Tensions from military and political events influenced the appearance of thematic depictions of negative attitudes about the war.

Keywords: Science Fiction, World War II, dystopian, Kurt Vonnegut, Fahrenheit 451.

To write science fiction is to wonder about the future of the world by standing at the edge of the present timeline and gazing across space, time, and reality. Science fiction is fantastical, full of futuristic stories set in a version of the material world built upon speculated scientific theory and technological advancements. The modern form of the genre includes subgenres such as dystopian fiction; however, it does not rely on mythical elements or paranormal elements like fantasy. Science fiction, and arts and literature in a general sense, are also reliable indicators of the ideals and circumstances during the time they were created, which is why examining such works can give researchers insights into the impact of historical events on society, from a creative standpoint. As fiction grounded in science, sci-fi is written both to offer escape from the world and to mirror it. Both of these aims were alive and well in people's thoughts during and after the Second World War. As the global conflict from 1939 to 1945 upturned the world and the dust settled in the decades that followed, violence, fear, and hostility were imprinted

freshly on society as people listened to radio reports that recounted news about the dead and living, about the events happening at the fronts. Some of these impactful events inevitably held cultural significance as well, including the German aggression in Europe and beyond, the rise of Communism and extreme nationalism, and the invention and use of the atomic bomb. These events also inspired a specific group of people: the great American science fiction writers of the time, who produced works of reflection and warning. With contributions from John W. Campbell to Kurt Vonnegut, the themes one may usually think of in the context of science fiction art and literature – such as time travel – made way to include topics more directly related to the war. Tensions from military and political events in World War II and postwar America influenced the appearance of thematic depictions of negative attitudes about the war in works by prominent science fiction creators of the time.

The political and economic crises in Europe and the East following World War I sparked the emergence

of nationalism and militarism, and allowed for the rise of fascist leaders like Hitler and Mussolini. The Treaty of Versailles ended the Great War with military restrictions on Germany and harsh demands for reparations – the failure of which marked the transition from World War I to World War II. According to Article 352 of the treaty, “Germany shall be obliged to make to the European Commission of the Danube all restitutions, reparations and indemnities for damages inflicted on the Commission during the war” [1]. This sparked resentment, and extreme nationalism began to grow and spread. In 1922, Benito Mussolini became the founder of fascism by establishing a fascist state in Italy; in Germany, Adolf Hitler – expansionist, socialist, and anti-Semite – rose to power in 1933 and emphasized fascism and rapid militarization of the government; and in Japan, nationalistic militarists seized the government and launched war against China. With France and England declaring war on Germany after the Nazi invasions of Czechoslovakia and Poland, World War II officially began in 1939. Multiple European economies were devastated by the war. Around the same time, the Great Depression was at its height in the United States. In addition to America’s isolationism, the economic climate of the time made most Americans reluctant at first to push aside the issue and engage in war, especially after the devastating First World War. However, Hitler’s continuous attacks on American ships as well as calls for aid from England led America to take defensive military action and gradually become more involved in the war [2]. Finally, in 1941, Japan sent warplanes in a bombing attack on Pearl Harbor, an American naval base in Hawaii, officially drawing the United States into the warfront [3].

At the same time, science fiction as a genre experienced its golden age, which spanned from 1939 to 1950 [4]. In the early 1900s, Edgar Rice Burroughs created an American style of science fiction called juvenile sci fi, which merged European and American styles. With the use of pulp magazines – named for their cheap production and easy accessibility to and popularity with both creators and readers – juvenile

science fiction became well-received in the 1920s and allowed American authors to take the lead in the genre [5].

The need for calm as well as a fascination with the universe characterized many literary works of science fiction in the relatively peaceful period between the First and Second World Wars. The Great Depression and the devastating national economic crisis drew Americans into a state of misery and uncertainty, resulting in some works representing more tranquil climates. However, not all science fiction creators focused on reminiscing the calmness of the past: with new astrophysical discoveries and theories, writers, such as Edward E. Smith with *The Skylark of Space*, dedicated their creativity to imagining distant galaxies and space exploration [6]. As the nations declared war against each other one by one during World War II, many shifted their focus once more as they witnessed the events unfold; one of these was the rise of atomic weaponry [6, 132].

Even before the atomic bomb was developed in the United States, authors and magazine editors had imagined the use of atomic power and its dangers. The *Astounding Science Fiction* magazine – created and edited by John W. Campbell and later known as *Analog Science Fact & Fiction* – had numerous and sometimes surprisingly accurate depictions of this phenomena, years before America deployed the atomic bomb for the first time upon Hiroshima in 1945, demonstrating its horrors [6, 173]. For example, the September 1940 issue of *Astounding* featured the short story “Blowups Happen” by Robert A. Heinlein, who attended the U. S. Naval Academy and later participated in World War II as a naval engineer [7]. This short story is about the staff engineers of a nuclear powerplant, working “under the strain of tending the most dangerous machine in the world” [8]. The powerplant itself needs constant supervision and maintenance because its energy usage is unbalanced due to a miscalculation, making it extremely likely to explode and possibly disintegrate everything on the planet. Despite these

dangers, because the military has started to control the production of oil – an energy source – this powerplant is greatly needed. Facing such a dilemma, fictional character Dr. Lentz considers everything: the demand for the energy generated, the extreme mental stress its management brings to the engineers, and the social implications. In the story, the engineers finally come to a solution and decide to shut down the powerplant, move it to space, and allow it to generate energy there [8]. Published in the early years of World War II, “Blowups Happen” shined light on the unquestionable danger of atomic power or an actual bomb, as well as the immense responsibility carried by those who handle similar weapons or machines. Like the powerplant engineers, workers in such positions must be aware at all times that countless numbers of people depend on their expertise and vigilance. Through his short story, Heinlein hypothesized and warned about the danger of atomic power.

Heinlein also published another short story, “Solution Unsatisfactory,” in a 1941 issue of the magazine; it addressed the decision of the United States to engage in World War II and develop a nuclear radioactive weapon. The weapon he imagined was made of radioactive dust instead of traditional bomb materials, and this had devastating impacts on the world. He used this story and its title to speculate about the usage of nuclear weapons and the consequences of not handling them carefully. In fact, after America launched the nuclear bomb on Japan at the end of World War II, “John Campbell pointed out in a 1946 anthology that the official solution of the United States, secrecy, was even more unsatisfactory and suggested that if those in position to make political decisions about atomic weapons had begun thinking about the matter in 1940 [people] might have come up with a better answer” [6, 173]. Hence, Robert Heinlein’s literary work acted as a form of debate and expression of people’s concern around the responsibility of the U.S. in managing the devastating aftermaths of using atomic weapons.

News of the atomic bombing affected critics in similar ways. For example, it was the first subject that American Science Fiction writer Donald A. Wollheim reflected upon in the opening of *The Universe Makers*, which analyzed the genre itself. Directly connecting the bombing and science fiction, he exclaimed in the very first sentence of the book, “Ever since that day that I first heard that an atomic bomb had been exploded over Japan I have had the disturbing conviction that we are all living a science fiction story” [9, 1]. Atomic weaponry had appeared in authors’ minds before the bombing of Japan, but the real event brought the anticipation and uncertainty vividly to life. Such a disturbance on the world scene opened “possibilities [that] [loomed] menacingly and chaotically,” making Wollheim – and countless others like him – “too uneasy about this misuse of atomic power, too unresolved in [their] feelings that the world had taken one step too many over the edge of the old realism and into the world of the fantastic future.” Wollheim described the situation as “menacing” and “chaotic,” richly expressing the overwhelming effect of the existence of such a dangerous power, along with the fear and apprehension it brings. Perceiving the inescapable and irreversible nature of the development of atomic power, he calls it stepping “over the edge,” which incorporates a tone of dread and warning [9, 1].

The Second World War was one of exceptional weapons and violence, but it also gave birth to a smaller, different kind of conflict – one against certain types of individual thinking and intellectual perceptions. Examining the war from another angle, *Fahrenheit 451* captured and took inspiration from acts of government censorship in Germany as well as McCarthyism. The famed instance of book burning during World War II happened on May 10th of 1933, when tens of thousands of German students, led by Nazis all across the country, set bonfires and incinerated countless books they considered misaligned with German principles and educative efforts. Like the flames it started, the news of this German censorship of ideas and literature spread rapidly to other

parts of the world, including the United States, triggering protests [10]. Twenty years later, in 1953, Ray Bradbury wrote and published *Fahrenheit 451*, a dystopian novel set in the 24th century after two atomic wars, featuring a backward society that harshly bans and destroys literature as a means to incinerate intellectual freedom, which brings the progress and advancement of mankind into stasis. In this absurd environment, the main character – Montag – becomes increasingly troubled about his purpose as a fireman whose job is not to quell fires and protect civilians but to wield the flames and turn them upon illegal books. Captain Beatty explains:

- “And so when houses were finally fireproofed completely, all over the world (you were correct in your assumption the other night) there was no longer need of firemen for the old purposes. They were given the new job, as custodians of our peace of mind, the focus of our understandable and rightful dread of being inferior; official censors, judges, and executors. That’s you, Montag, and that’s me” [11, 56].

At the time that he produced this book, the McCarthy era had just begun in America, after the war had stirred up fears of Communism. Senator Joseph McCarthy intensified internal suspicion and dread in the federal government and the rest of the United States when he started to make accusations – often aimed at governmental figures – regarding support for Communism in the early 1950s. “Any man who has been named by either a senator or a committee or a congressman as dangerous to the welfare of this nation, his name should be submitted to the various intelligence units, and they should conduct a complete check upon him. It’s not too much to ask,” McCarthy proclaimed in 1953 [12]. Many were disinclined to disagree with him outwardly, fearing the repercussions of his accusations, and chose to stay quiet [12]. Similarly, in *Fahrenheit 451*, the reason almost all books are forbidden is because the societal mindset wants to avoid any conflicts among its people, by silencing

all voices and keeping minds in ignorant darkness. Beatty, Montag’s supervisor in the fire department and a strong advocate for outlawing literature, explains the philosophy of their occupation: “Let [man] forget there is such thing as war. If the government is inefficient, top-heavy, and tax-mad, better it be all those than that people worry over it” [11, 58]. Frightened of conflict, society as a whole chooses to allow injustice and governmental corruption. People reject individual thought and voices because “the world got full of eyes and elbows and mouths” [11, 51]. Conveying a sense of mistrust and hostility, Beatty’s words harken back to the German desire to abolish non-German values, as well as to similar moods of Americans in the McCarthy era. As an antagonist, he negatively represented the societal obsession with fanning the flames of control and censorship.

At the climax of the novel, when Montag questions the righteousness of his profession and decides to leave behind the beliefs he had been indoctrinated into, the authorities send a technologically advanced mechanical hound to hunt him down, for trying to preserve literature. In self-defense, Montag turns his flame gun against the beast, “[catching] it in a bloom of fire, a single wonderful blossom that curled in petals of yellow and blue and orange about the metal dog” [11, 114]. Throughout the novel, fire is purposefully used for destroying houses, books, and even people; however, in this passage, Bradbury beautified the image of the deadly light. He compared the fire to a flourishing flower, giving it life in the rainbow of colors it produced, subtly showing his support for Montag by contrasting its vibrance to something that aids in the burning of books.

Alternatively, Ray Bradbury noted that one of his original intentions for *Fahrenheit 451* was to show his concern about the possibility of people becoming addicted to television and losing their ability to think critically. However, according to the authorized biographer who closely interacted with him for over a decade, Bradbury was a “mass of contradictions;” the biographer suggested that “Bradbury’s 2007 com-

ments, that *Fahrenheit 451* is not about censorship, are off base [and are] another example of his contradictory nature” [13]. Bradbury himself wrote in *The Nation*, a political and cultural magazine, noting, “Whether or not ... ideas on censorship via the fire department [in an early version of *Fahrenheit 451*] will be old hat this time next week ... when the wind is right, a faint odor of kerosene is exhaled from Senator McCarthy” [13]. “Kerosene” references the fuel the firemen in the novel used, hinting at McCarthy’s parallel acts of silencing many others. Additionally, reflecting upon the shocking destructive event, Bradbury stated, “When Hitler burned a book, I felt it as keenly, please forgive me, as burning a human, for in the long sum of history they are one and the same flesh” [14]. Equivalating books with humans suggests once more that the widespread book burning in Germany did deeply influence Bradbury’s ideas.

Assuming another kind of critical perspective, anti-war publications took the approach of condemning general conflict and violence in intriguingly produced literature, notably in *Slaughterhouse-Five*. Written by American author Kurt Vonnegut in 1969, the novel is known for its anti-war themes and depiction of the life of a war prisoner. Vonnegut himself was a soldier imprisoned in Dresden, Germany at the end of World War II [15, 1]. The main character is Billy Pilgrim, a low-ranking soldier who serves in World War II, gets captured by the Germans, and is brought to Dresden. During this period, he mysteriously and unwillingly begins to travel throughout his lifetime, while periodically switching back into the age of war – his original timeline. The story starts with the author himself speaking about writing a book after his experiences in the war: He “[thought] of how useless the Dresden part of [his] memory [had] been, and yet how tempting Dresden [had] been to write about” [15, 2]. He perceives an illusion of importance, thinking that a work detailing the events at Dresden would be easy to complete and generate success for him. However, he also deems the memories themselves worthless, which shows that even as a former soldier, despite

having survived the bombing of Dresden, he could make no meaning of it. Considering everything that had happened, what would be the point?

An acquaintance of Vonnegut’s once called anti-war literature “anti-glacier” books, and agreeing, he elaborated on this comment: “What he meant, of course, was that there would always be wars, that they were as easy to stop as glaciers” [15, 3]. The choice to use “of course” conveys that this idea should appear obvious to the audience, as if starting wars was human nature. The parallel and abrupt structure of the last two phrases emphasizes each of them, bringing a hollow or even hopeless tone as one is forced to accept this as reality. By equivalating wars with such a large natural phenomenon, Vonnegut also illustrated the inevitability of people getting caught up in human violence, whether willingly or not, and he condemned the truthfulness of it. Bringing in a mother’s perspective as well, Vonnegut recounts a conversation with a female friend about how soldiers “pretended [they] were men instead of babies” [15, 14]. By comparing the soldiers to infants, she expresses her anger at the effect of participation in war; it snatches young men away, barely at the age of adulthood, only for them to lose their lives in a pointless struggle they never asked for. He then directly addresses his editor by observing, “There is nothing intelligent to say about a massacre” [15, 19]. With a cold and bitter tone, Vonnegut once again brought out the irrationality and futility of these conflicts through his writing.

Moreover, Vonnegut artistically displayed that war does not discriminate between opposing sides – both must suffer through the mental and even spiritual exhaustion. Readers learn that the Americans are not the only ones exhausted from the fighting: Billy runs into a German soldier who was “about to quit, about to find somebody to surrender to” [15, 53]. Even though the German has the upper hand in facing a defeated Billy, he does not escape Vonnegut’s tactful depiction of how battles wear one down. The words “find somebody” suggest an eagerness in the German, an almost desperate need to seek an

end to his duties as a soldier, enough so that he is ready to surrender and trade away his victory. The story presents Billy traveling through time but always circles back to the main storyline, so he continuously “[finds] himself back in the war,” as if he is bound to that point in time [15, 90]. The fact that he has no control over which period of his life he returns to adds to the sense that there is no escape from warfare, an eerie reminder of the real threat posed by the World War. Interestingly, the characters in *Slaughterhouse-Five* also come to enjoy science fiction – as a means to numb their experiences fighting in the war. After “[finding] life meaningless,” Billy and another veteran “were trying to re-invent themselves and their universe ... and science fiction was a big help” [15, 101]. Mirroring stories of similar crises of soldiers who had experienced the real battles and seeming to refer to himself, Vonnegut hinted at yet another way science fiction was used and interpreted – to cope with war trauma and sinister memories.

The full title of the book is *Slaughterhouse-Five, or the Children Crusade: A Duty-Dance with Death*, which suggests another layer to Vonnegut’s story [15, 101]. On the surface, “slaughterhouse” references the point in the book where the characters are locked in a butchery in Dresden called slaughterhouse-five, but this longer title incorporates aspects of the complete novel, which includes the main character’s entire life as well as Vonnegut’s own autobiographical narration at the beginning and end. As if imprisoning the entire world in a fictional slaughterhouse, the title connects to the inescapability of violence and the frustration that is communicated in the novel. The

author called a soldier’s fate “a duty-dance,” again highlighting the human obligation to perform in warfare, for human nature does not allow otherwise, and even the innocent must bear this duty.

Examining certain pivotal works of American science fiction in the context of World War II reveals the impact of the global conflict on the social climate of the United States: raising people’s vigilance, the war became the backdrop for more social issues to appear in science fiction and set the stage for inspired authors to raise their voices. The development of the atomic bomb caused many to question its political and social implications; the suppression of individual thought and similar civil liberties in World War II Germany and during the McCarthy Era in the U.S. led to outrage and criticism; and finally, traumatic experience and suffering during the war gave way to condemnation and reflection on human nature. Thus, this previously heavily technology-based genre of literature gravitated toward broader and sometimes deeper topics. Science fiction literature emerged as a platform not just for creativity but also for expression and discussion. Reading these stories, and others like them, simulates travelling back in time to intellectually relive that era – without the need of a time machine. Fear, stigma, suspicion, anger, and weariness all incentivized authors like Heinlein, Wollheim, Bradbury, and Vonnegut to feature topics such as the dangers of nuclear power, the consequences of censorship, and the meaninglessness of war. As Bradbury wrote in his famed book, “The magic is only in what books say, how they stitched the patches of the universe together into one garment for us” [11, 16].

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Section 5. Pedagogy

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*Zverev Ilya Sergeevich,
Uzbekistan Partnership for Peace Training Center*

CONTENT AND LANGUAGE INTEGRATED LEARNING OF ANCIENT BABYLON: ANTEDILUVIAN FOUNDATIONS OF A MODERN APPROACH

Abstract. A significant number of modern foreign language teaching practices are centuries or even millennia old. Nevertheless, few professionals in the field are actually aware of the history of those practices: retrograde amnesia seems to be a common enough ailment affecting many a foreign language teacher. The present article is an attempt to contribute to the treatment of the ailment in question by providing an overview of foreign language teaching practices of the Fertile Crescent (Babylon and Mesopotamia) and drawing parallels between them and innovative Content and Language Integrated Learning of the present day.

Keywords: foreign language teaching history, innovation, teaching order, syllabary, CLIL.

Introduction

It would not be an overstatement to claim that foreign language learning and foreign language teaching have been an integral part of human civilization development since two hominids capable of producing and understanding speech met somewhere “on the savannahs of Africa, in the Mesopotamian valley, and on the plains of northern Europe” [1, p. 43].

Throughout centuries and even millennia, members of various trades had to communicate with one another often using foreign languages. There are, consequently, very few issues still occupying the minds of foreign language teachers and learners that have not been discussed at some point in history.

Unfortunately, however, unlike physicists, biologists or chemists, the practitioners of the significantly “less hard” foreign language teaching usually avoid any sort of discussions of the historical foundations of their trade beyond what we consider to

be an artificial cut-off point (the end of the second millennium CE).

We tend to expand the claims of some researchers pertaining to language teaching suffering from amnesia. We believe that there are actually two types of amnesia that keep on plaguing language teaching professionals: retrograde and anterograde. On the one hand, there are few memories left of anything that occurred before a particular “traumatizing event” (grammar-translation approach). On the other, there is a significantly diminished ability to actually create new memories after another traumatizing event (communicative language teaching). Foreign language teachers seem to be trapped inside a Möbius strip comprised of a limited number of facts constantly reiterated in various forms and guises.

The “short memory” [2, p. 76] of their trade, while making foreign language teaching professionals “ignorant of [their] own past” [3, p. 5], deprives

them of historical perception depth and, as a consequence, of the ability to appraise critically any approach/method/technique promoted by yet another textbook publisher/language course creator as the “ultimate achievement” of foreign language teaching practice.

One of the best examples of such an approach is Content and Language Integrated Learning that can be defined as a “dual focused educational approach in which an additional language is used for the learning and teaching of both content and language” [4, p. 11].

In the Republic of Uzbekistan, the formalized advent of CLIL occurred in 2012 with the issuance of the Presidential Decree #1275 demanding that certain specialized subjects of higher educational establishments be taught utilizing English as the medium of instruction (EMI).

Since then, a lot of effort has been invested into the implementing this particular demand of the decree with direct assistance provided by major international establishments propagating teaching and learning of English language. Thus, the British Council in the Republic of Uzbekistan launched long-term Higher Education for Employability program, among whose key strands is EMI [5].

Overall, taking into account the sheer number of various conferences, round-table discussions, and expert-panel hearings, as well as practical and theoretical seminars conducted, one would be forgiven for thinking that CLIL is indeed an “innovative approach” to foreign language instruction. Nothing, however, can be further from the truth; in order to prove that we have to consider language education system of the Ancient Mesopotamia.

Main part

At the heart of the Ancient Mesopotamian culture lay the cuneiform writing borrowed by the Babylonians (the Semitic invaders) from the Sumerians (the original writing creators). The Babylonian conquest of the region west of the mouth of the Euphrates in the middle of the third millennium BCE led to the superimposition of Akkadian, the language of the

conquerors, over Sumerian, the language of the conquered. Eventually, Akkadian would come to occupy dominating positions in Mesopotamian diplomacy, administration and cult practices. In fact, it would remain in continuous use as the *lingua franca* of the region for more than two thousand years: “when the eighteenth dynasty of Egypt ruled the East in the latter half of the second millennium BCE, they did so by means of Babylonian cuneiform” [6, p. 9].

Sumerian, however, became “the language of learning” [7, p. 233], a central element of the culture of the ancient Babylon widely employed for both administrative and legal purposes as well as for the creation of one of the richest written corpora of what used to be exclusively oral Sumerian literature [8]. The cuneiform-based dyad of Sumer-Akkadian languages constituted the foundation of “*Eduba*” (“Tablet house” [9, p. 3]), a specialized scribal-training program, which can be surmised to have been divided into two major courses of studies:

- “***Akkadian for native Akkadian speakers***” (**ANAS**) comprising learning the cuneiform writing system as well as “the rudiments of counting, accounting and measurement in cuneiform Akkadian” [6, p. 10] with the overall aim being that of practical Akkadian language application for the purposes of ordinary day-to-day practices;

- “***Sumerian for native Akkadian speakers***” (**SNAS**) comprising learning of the cuneiform writing system followed by memorization of “[Sumerian] morphemes, phonemes, proper names and words both common and rare, with their Akkadian meanings” [6, p. 9], upon whose successful completion the learner would turn to “the composition of “real” Sumerian, and to the reading and interpretation of classic Sumerian poetical and literary texts” [6, p. 9].

SNAS arguably was the most important course for anyone wishing to pursue a career beyond that of mundane trade or other business practices. The most central elements of the ancient Babylonian state – astrology, theology and rites – were only accessible to those proficient in Sumerian rather than Akkadian. In

the Ancient Mesopotamia the former served as “the vehicular language for other disciplines ... examinations were largely held in Sumerian ... in short, [it] was ... a specialized schooling *in* Sumerian as well as a comprehensive schooling *through* Sumerian” [10, p. 118–119].

The proficiency in both Akkadian and Sumerian was so important that it served as a source of pride for the neo-Assyrian king Assurbanipal (reigned c. 668–627 BCE). A clay tablet with the inscription L⁴ found in Nineveh, the administrative capital of Assyria, bears the text that “was to be inscribed on a stela to commemorate the return of the statue of the God Marduk to Babylon” [11, p. 314]. In the text, the king emphasizes the fact of his having “studied elaborate composition(s) in *obscure* Sumerian (and) Akkadian which are *difficult to get right*” and of his having “inspected cuneiform sign(s) on stones from before the flood, which are *cryptic, impenetrable* (and) *muddled up*” [11, p. 315–316].

The tablet presents one of the earliest accounts of the “nature-vs-nurture” debate, since through the choice of verbs it clearly differentiates between the knowledge bestowed upon Assurbanipal by the gods (what Zamazalová refers to as “received wisdom”) and knowledge acquired by him through deliberate effort. Moreover, the text can be interpreted as acknowledging the fact of received wisdom’s being the necessary foundation for “the acquisition of more specialized knowledge” [11, p. 316], which means that the issue of aptitude was not alien to Assurbanipal himself. Despite the aforementioned facts, however, “the literary sources seem to be silent on the matter of how Sumerian *was taught*” [10, p. 119], i.e. the *techniques* proper used by the instructors throughout the lessons are not mentioned explicitly and will probably never be described in their entirety. Among the issues that still loom large are:

- the texts available (essays and dictations) were never meant to provide any data on practical aspects of Sumerian language instruction;
- viewing a wide variety of lexical items preserved on numerous clay tablets as constituting

anything close to “Sumerian for beginners” is not sustainable: the primary aim those tablets served was teaching writing, “not Sumerian morphology or syntax” [10, p. 119];

- the importance of lists of phonemes, morphemes and lexemes, attested as it is in numerous texts and by the sheer number of them produced, notwithstanding, they “are hardly any help in trying to put together even the simplest Sumerian sentence” [10, p. 119];

- Sumerian being an isolate, i.e. a language with no demonstrable genetic relationship with any other language [12], the exact approach taken at the initial stage of Sumerian language instruction taking into account the absence of any common ground for the target audience in terms of grammar or vocabulary can only be surmised.

Conclusion

Coming back to the formal definition of CLIL that we have provided above, it can be seen that the Ancient Mesopotamia’s approach to foreign (Sumerian) language teaching bears striking resemblance to that constituting the essence of CLIL practices; though the specifics might differ, the generalities remain similar.

A preliminary linguistic preparation would be required in order to attend a lesson in a specialized subject (for instance, theology). This preparation would include familiarization with the basics of spelling, new words, their paradigms, translations into the student’s native language, etc. In short, an ancient language instructor would do basically the same things as his/her modern counterpart following the advice of contemporary CLIL publications (preliminary topic analysis followed by vocabulary and grammar item selection, student instruction, correction of possible errors, etc.). What we do have to acknowledge, however, is the fact that “literary sources seem to be silent on the matter of how Sumerian was taught” [10, p. 119], i.e. the *techniques* proper employed by Sumerian language instructors are nowhere explicitly mentioned and will hardly

ever be described in their entirety. In other words, we can be pretty sure as to what ancient instructors did, but remain largely in the dark as to how they did it.

We know, however, that the foundational principle of *ordo docendi*, i.e. that of gradual increase in the complexity of material to be mastered by the language learner, was first introduced in the Eduba system. The beginning of the studies comprised the “technical stage” [9, p. 6], during which a student would be taught how to actually “produce” the constituent elements of a cuneiform sign. It was followed by his/her instruction in the ways those elements could be combined to produce the signs proper. The sign-writing stage, in its turn, preceded that of text-copying stage encompassing honing of

the student’s technical writing skills. Important learning materials for each of the abovementioned stages were lists of all possible sign combinations in Ancient Sumerian. In the course of time those lists would come to occupy a place of honor in teaching Ancient Greek Latin and (until the XIX century) even English languages [13, p. 139]. Those were later referred to as *syllabaries*.

Content and language integrated learning, therefore, is hardly an innovative approach in the strictest sense of the word. Born in the Ancient Mesopotamia, however, it has managed to adapt to various ages and at the moment presents itself as yet another option available for those actually wishing to employ it for the benefit of his or her students.

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*Karimova Nozima,
Phd., Institute of Pedagogical Innovations,
Tashkent, Uzbekistan*

REQUIREMENTS FOR DEVELOPING PROFESSIONAL STANDARDS FOR TEACHERS

Abstract. The article describes the content and essence of the professional standard of the teacher, the emergence of the need to create a professional standard of the teacher, the results achieved in education through the adoption of professional standards in the study of professional standards, the requirements for creating professional standards. Also, the necessary competencies of the teacher in the organization of personal, motivational, educational process are highlighted.

Keywords: pedagogue, pedagogy, professional standard, standard, competence, national qualification framework, certification, attestation, systematic approach.

Introduction

Professional standards are the optimal tool for managing the quality of education and ensuring its continuity. Today, the introduction of professional standards of teachers, the study of methods of standardization of pedagogical professional education remains relevant.

The ongoing reforms in our country to improve the education system on the basis of modern trends have made it necessary to improve the system of continuing education, create mechanisms for continuous training of teachers and develop and implement professional standards for teachers.

In the late 1980s, the crisis of professional and higher education in America and Europe became apparent. Education has lagged behind the needs of the economy, manufacturing, and business, and graduates have been unable to engage directly in employment. Thus, the issue of forming requirements for employees by employers was put on the agenda. Applicants must demonstrate that they have mastered these requirements. The formation of the above requirements served as a cornerstone of the creation of “professional standards”.

Requirements to the professional standard of the teacher.

The standard should:

- Compliance with the structure of the teacher’s professional activity;
- Not to be a tool for strict regulation of pedagogical activity;
- The educator is distracted from performing his / her duties, which distracts him / her from performing his / her non-specific tasks;
- Encourage the educator to look for non-standard solutions;
- Compliance with international standards and regulations;
- Must meet the requirements of the relevant ministries and agencies dealing with work experience, pension calculation, etc.

Standard description.

A teacher’s professional standard is a document that sets out the basic requirements for his or her qualifications.

Materials and methods

The national framework of the standard can be supplemented by territorial requirements that take into account the socio-cultural, demographic and other characteristics of the region.

The professional standard of the teacher can be supplemented by the internal standard of the educa-

tional institution in accordance with the specific features of the educational programs of the institution (school for gifted children, inclusive school, etc.).

The professional standard of the educator is the level of the educator, taking into account the peculiarities of the professional activity of teachers of preschool, primary, school, vocational education.

Occupational standard is a standard that defines the basic labor functions and conditions of their performance, defines the requirements for the level of skills, content, quality and conditions of work.

In particular, the professional standards of educators, as well as international standards in a number of European countries (Finland, UK, USA, France, etc.) are described and studied in detail.

According to foreign experts, the effectiveness of the use of professional standards as a means of control and measurement that stimulates teacher development and quality of education depends in many respects on the degree to which all participants in the process have a common understanding of their role, assessment objectives, requirements, competence content and measurement criteria.

It is also necessary to pay attention to the ongoing contradictions in the normative-legal space of the use of professional standards in the field of pedagogical activity. However, this problem applies to all levels of the education system.

Professional standards have been conceptually defined as “an objective tool for assessing a teacher’s qualifications, a tool for selecting pedagogical staff in educational institutions, a basis for concluding an employment contract, and a means of restoring the relationship between employee and employer”.

In a number of other countries (UK, Australia, etc.) the main areas are:

- development of a safe learning environment;
- psychological and pedagogical support of teachers;
- work with the innovative potential of the teacher and the necessary resources, including in the intersectoral context;

- organization of education review, monitoring and evaluation;
- planning, designing and modeling events in the learning process and in the process as a whole;
- system of pedagogical culture and values.

Result and discussion

This distinction is more in line with the competent approach to teacher professional development, which in turn divides the functions defined in the professional standard into detailed and subdivisions such as “general labor functions”, “simple labor functions”, and then “labor activity, necessary skills, knowledge”. rather than being divided into sections, it allows the educator to plan consistently according to logically understandable descriptors.

According to European experts, the professional standards of a teacher must meet the following requirements:

- a) identify specific relationships in the field of educational practice;
- b) identify relevant aspects for the personal and professional development of teachers and its evaluation;
- c) assist the administration of educational institutions in promoting the professional growth of teachers in order to improve the quality of the educational process, including through the assessment and monitoring of professional development.

It should be noted that an important terminological construction of foreign professional standards of the educator is defined as “understanding”. It is used for teaching technology, subject content, standard content, psychological and pedagogical characteristics of students, their needs, etc., understanding the structure and purpose of standards, understanding their personal and professional abilities and needs, and so on.

Occupational standards can make an important contribution to the formation of quality education programs and vocational training programs, as well as pave the way for the application of modern, effective educational technologies in the training process.

Certification and certification of different categories of employees can serve as a basis for systems.

The organization of the educational institution on the basis of the application of professional standards, including the implementation of the following:

- determining the qualifications of the employee when hiring;
- during the attestation to determine the suitability for the position;
- In directing employees to receive additional professional training to determine the type of education;
- developing job descriptions to identify labor requirements and knowledge and skills requirements;
- In developing a staffing table to identify job titles.

Professional standards are required for:

First, in determining the employee's qualifications and suitability for the relevant position. In this case, the professional standard is a more detailed document than the qualification certificate.

Second:

- vocational training;

- vocational training;
- additional professional training in the development of curricula.

Conclusion

The introduction of a professional standard of the educator can be done provided that the terminological clarity in the performance of its functions and tasks, harmonization of legal regulation, development and provision of transparent mechanisms for applying the standard and its understanding by the professional community, as well as knowing the clear advantages of using the standard in practice.

To this end, the development of a single terminology for the professional standard today can be entrusted to a professional pedagogical team for expert discussion to develop requirements, key areas of assessment, levels of development and transparent descriptors for their assessment.

Professional standards are the optimal tool for managing the quality of education and ensuring its continuity. Today, the introduction of professional standards of teachers, the study of methods of standardization of pedagogical professional education remains relevant.

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*Nguyen Minh Sang,
Vinh Long University of Technology Education*

INNOVATING THE MANAGEMENT OF STUDENTS' PRACTICE ACTIVITIES AT SOUTHERN UNIVERSITIES OF TECHNOLOGY EDUCATION

Abstract. Practice is an intergral part in vocational education programs for students, especially students with technology education orientation. However, over the past years, there have been still a lot of limitations in the management of professional practice activities for students at universities of technology education. For example, the vocational training programs focus much on theories and fail to concentrate on hands-on practice. Moreover, methods of evaluating practice results have not reflected the students' competence and facilities have not been properly invested. Therefore, universities need to innovate the management of professional practice activities in order to enhance the quality of training and meet the social demand for high-quality human resources.

Keywords: Practice; innovations, practice management, technical practice.

1. Introduction

Vietnam's higher education is in the trend of international integration in the spirit of "strongly shifting the educational process from mainly equipping knowledge to comprehensively developing learners' political capacities and qualities. Learning is accompanied by practice; theory is based on practice" [1]. The demand of innovations in thinking and management mechanisms requires higher education institutions, especially institutions training human resources with technology education orientation, to change their training methods to provide the society with high quality human resources. Thus, training high-quality human resources with such orientation in Vietnam is an urgent requirement for the time being.

Vietnam is in the early stages of national industrialization and modernization, so meeting the demand for human resources is a decisive factor. In the strategy of human resources development, professional practice is always considered a key task in order to introduce skilled technical workers meeting the requirements of socio-economic development. Practice is an indispensable module in the vocation-

al training programs for students, especially engineering students, because of the benefits brought by the practice process. In particular, students acquire practical knowledge of the profession they are studying, following the principle of "learning is accompanied by practice; education is combined with production; theory is based on practice" [3] to form and develop professional skills; helping training institutions self-check and evaluate the quality of their products according to the development requirements of the society.

However, in recent times, there have been a lot of limitations and inadequacies in students' professional practice activities at universities of technology education, which involves the failure to fully identify students' professional skills to be formed and this leads to an imbalance in the content of vocational training programs. The process of preparing students for practice sessions has not been properly conducted; the method of evaluating practice results has not truly reflected students' capacity. There are many reasons for this situation, and the main reason is that the practice management has not yet met the training requirements.

Therefore, it is necessary to innovate the management of practice activities for students at universities of technology education in order to meet the demand for high-quality human resources in the new context.

2. Research

2.1. The situation of managing students' practice activities at Southern universities of technology education

Through the field trip survey at a number of universities of technology education in the Southern region, such as Ho Chi Minh City University of Technology Education and Vinh Long University of Technology Education, it is shown that the universities have actively made efforts in many sectors such as innovating the management, developing training program objectives and contents, innovating practice teaching methods, strengthening training facilities and conditions..., therefore, the training quality of technology education has gradually improved and more than 80% of engineering students have become employed after graduation.

However, in the training process, there are still certain limitations, especially in the management of practice activities. For instance, the content of the training program is not consistent with the training objectives; the training content focuses heavily on theory and neglects the role of practice, with 45% of the performance results rated at good and average levels. Practice teaching methods are still implemented in a traditional manner and have not been radically changed to modern methods, which negatively affects the training quality. 49% of the performance results were rated at acceptable level. In addition, the evaluation of students' practice skills has not been correctly implemented, failing to form specific and scientific "standards" to evaluate the qualities of practice competence, therefore, this task could not motivate and stimulate learners. Up to 65% were rated at fair and average levels. The organization of students' skill practice activities is still limited, not conforming to the reality

of vocational training institutions and production establishments. Those limitations result from the following major reasons:

- The objectives and content of training programs have not been clearly defined in a scientific manner and are not in consistence with the reality of society and production enterprises.

- The system of practice skills and the content of the skill practice of training professions have not been specifically identified and developed.

- The qualifications of the teaching staff currently do not satisfactorily meet the requirements of teaching and learning innovation in terms of both quantity and quality. The universities have not paid proper attention to rationally fostering the innovation of practice teaching methods among teachers.

- There is a shortage of and an inconsistency in teaching facilities and equipment at some universities. Especially, the investment in modern facilities, equipment and technical means for practice activities at universities has not received due attention.

- The organization and management of practice activities has not been specifically and rigorously implemented. The direction of reforming the methods of evaluating students' practice skills has slowly carried out. Therefore, students' interest and active-ness in skill practice in their professions have not been encouraged. The management of internships at production establishments outside the universities is inadequate, not creating a binding relationship of responsibilities and benefits through the signing of internship contracts to facilitate professional skill practice for students.

The above-mentioned limitations have tremendously affected the development of students' practice competence at universities of technology education. Therefore, it is necessary to comprehensively innovate the management of practice activities for students in order to improve the quality of human resources training in the period of international integration.

2.2. Innovating the management of students' practice activities at Southern universities of technology education

2.2.1. Innovating the management of practice content and programs

Developing the objectives of practice teaching of each training major involves the general objectives, intermediate objectives and specific objectives. It is necessary to determine the structural content of each module-based practice program, the connection between training levels, and it is also necessary to specify the duration for each module, the logics of teaching sequence for each module of the program, requirements and assessment tools for each specific objective as well as determining the necessary resources and duration of the program.

It is necessary to design the training program with the aim of reducing the amount of general knowledge and increasing the specialized knowledge; redefine the ratio between theory and practice in the program towards increasing the time of professional practice; and building basic practice skills in technical majors.

Academic departments and faculties organize seminars and make statistical lists of things to be innovated in the direction of increasing practical knowledge and improving the content of practice assignments. At the same time, functional departments and faculties assign staff and lecturers to field trips to enterprises to study new production problems and prepare necessary skills for students after graduation, thereby collecting additional materials for universities' training programs.

Universities set up a committee to analyze the profession, and members of such committee consist of individuals who have experience in the industry, have a full understanding of the responsibilities and are actually proficient in the professional tasks in order to determine the requirements of the training majors, general scientific and technological knowledge, behavioral requirements and attitudes of vocational lecturers.

Universities require academic faculties to assign lecturers to prepare theoretical teaching materials

and practical modules based on the defined skill system; assess and approve the teaching content of theoretical and practical lessons at different levels from the faculty's, the industry's to the university's scientific councils; well prepare the conditions regarding practice facilities, tools, and environment; and conduct pilot teaching of theoretical and practical courses to gain experience before starting organizing practice activities for students.

2.2.2. Managing the innovation of practice teaching methods among lecturers

Universities raise lecturers' awareness of innovating practice teaching methods to achieve the most important target of helping students have good practice performance, promote students' independent thinking and creativity, emphasize students' self-study in the acquisition of scientific and technological knowledge, professional practice and skill improvement. Universities should also encourage students to have their self-experience and self-study.

Universities need to conduct a review and assessment of the current situation of teaching quality of lecturers through specific activities such as attending classes, organizing lectures, organizing lecturers' skills contests... in order to classify lecturers on an appropriate basis. On that basis, universities direct the planning of lecturer retraining and fostering in specialized faculties in an active manner.

With regard to the management of practice teaching methods in training majors, it is necessary to focus on cultivating lecturers' practice teaching competencies such as designing practice teaching activities, identifying steps in the practice teaching process in a specific sequence to meet students' acquisition and designing situations in practice teaching.

For the cultivation of lecturers' practice teaching, it is necessary to focus on the identified contents. It is necessary to focusing on fostering methods of preparing practice lessons for training majors in the direction of training practice skills for students. The instruction quality of lecturers is always the most important condition in the formation of students' skills.

To achieve this, the careful preparation of lecturers is a decisive factor in the level of students' learning.

The use of teaching methods in each faculty, academic branch, or course must be flexible to meet students' learning capacity and universities' existing facilities and equipment. At the same time, universities need to have plans for sending lecturers to training or retraining courses to improve their competence in different forms such as on-campus training courses or short-term training courses.

2.2.3. Innovating the management of students' skill practice activities

a) Management of practice activities at universities.

The Rectors organizes the management of professional practice activities at universities, faculties and academic branches, creating structures for professional functions as well as tasks and rights in organizing and managing students' practice activities; assign members of the organization to undertake and monitor practice teaching activities, summarize and evaluate students' professional practice activities and develop new plans for the next academic year and training course.

Lecturers evaluating the performance of students' skill practice must be determined through their proficiency in the practice operation. Through the assessment, errors in the organization and management activities can be detected to make timely decisions of adjustment.

b) Managing practice activities at production facilities.

The Rectors directs the development of a specific annual plan between the universities and the production facilities to take the initiative in sending students to professional internships; require specialized faculties to determine the time and learning content to send students to production facilities for professional internships according to their training majors; and direct the organization of seminars and workshops when sending students to the internship places to help them access new information about the practical requirements of production.

The university management board together with the owners of production facilities conducts tests and evaluations of students' professional skills after each internship period, thereby summarizing and drawing experience on the training cooperation between both parties in organizing internships outside the universities. Both parties must respect and ensure the interests of the parties involved in the training between the universities and the production facilities.

2.2.4. Innovating the methods of testing and evaluating practice competence

– To evaluate the practice competence of students with correct results and accuracy, objectivity and fairness, it is required to develop criteria for evaluating practice activities in order that administrators, lecturers and other inspection teams can successfully evaluate the practice activities.

– It is necessary to develop a plan to innovate the evaluation process and deliver to all lecturers and students. Simultaneously, all lecturers must be aware that innovation in evaluation is key to the innovation of program content and method, and this is an important task in the professional training plan helping improve the quality of practice learning in particular and skill level in general.

– The management board regularly checks the performance of students' practice learning tasks through practice products and exercises assigned to students by lecturers, and checks the development and implementation of individual practice plans based on the assigned content to evaluate the results of practice learning activities.

2.2.5. Innovating the management of facilities and equipment

– In order to improve the facilities, it is necessary to take advantage of the strengths of investment resources from different levels of government, production and service establishments, and foreign support sources. Therefore, it is necessary to promote internal resources, implement the socialization of training, and gradually construct modern infrastructure.

– Universities need to promote the investment in the direction of modernization and industrialization of laboratory equipment, practice workshops, libraries... to improve the quality of vocational training, satisfy the demand for qualified human resources, and meet the requirements of industrialization, modernization and international economic integration.

– Student's professional practice should be closely coordinated with production and service enterprises to create products. Therefore, universities need to have close relationships with production facilities in many forms such as joint training, outsourcing, contracts, internships..., thereby increasing revenue sources for training and taking advantage of existing equipment of production facilities for practical training purposes.

– In order to well manage the universities' existing facilities and equipment, the Rectors must impose regulations on the management of office assets, regulations on the allocation of materials, estimation and depreciation of materials during practice and production.

3. Conclusion

Innovating the management of practice activities at universities of technology education has contributed to improving students' practice competence, creating students' excitement and positiveness in training their practice skills in an active manner. Improving students' practice competence is considered an important and necessary requirement, assisting in improving the quality of training high-tech human resources and meeting the practical requirements of the engineering industry in the integration period.

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Pham Thi Kieu Diem,
Master, Postgraduate of Tra Vinh University
Faculty of Education, Hau Giang

SOME MEASURES TO SOLVE EXTENSIVE READING SKILLS FOR GRADE 4, 5 STUDENTS IN HAU GIANG

Abstract. The Covid-19 epidemic has brought many changes to the education industry. Because of the epidemic, students have to stay home from school. During this time, children have many opportunities to read books. But how to orient students to self-study effectively. We conducted a survey of 25 teachers and 200 students of grades 4 and 5 in Vi Thanh city, Hau Giang province. The survey shows that the actual situation of students' self-directed reading is still very low. This stems from many reasons. From there, the solutions to overcome include: 1) Determining the teacher's need for extensive reading instruction; 2) Forming students' desire to read; 3) Designing tools, testing, evaluating and implementing extended reading instruction for students.

Keywords: measures, students, primary school, extended reading.

1. Introduction

From the basis of psychology, education, researchers have shown that from primary school level, schools not only provide knowledge, but also to form for students self-study methods, self-equip knowledge, and practice self-study skills so that learning is lifelong. However, in order for students to form self-study capacity, teachers need to help them identify their own learning tasks. The school year 2020–2021 as we know it is a special school year for the education industry. In this article, we approach from the reality that reading culture is gradually disappearing and the limitations that primary school students are facing when they participate in extended reading. From there, the article proposes pedagogical measures to create conditions for primary school students to study more actively, actively and effectively.

2. Research content

2.1. Extensive reading and the role of reading for students

2.1.1. *The concept of extended reading* Extended reading is a rather strange concept to most teachers today. Although in the past, in the period 1980–1989, Vietnamese textbooks included additional readings

to serve for extended reading of students. However, in current textbooks, additional readings no longer appear in Vietnamese. But extensive reading is still taught in a variety of ways. In 2018, when the Literature program was introduced, the role of extended reading in Vietnamese was emphasized once again when the Program introduced requirements for students to achieve extended reading in each grade. For example, for a 4th grader, in a school year, read at least 35 literary texts and 18 informational texts (including guided texts on the Internet) of different genres and lengths. equivalent to learned texts...

The 2018 high school program has paid more attention to the development of students' reading ability, helping students develop the ability to perceive, be self-aware of themselves and understand more about around the world through extensive reading skills.

So what is extended reading? We can read about extended reading comprehension specifically mentioned in the new training materials: *Teaching and developing Vietnamese language skills in primary schools* [2], *Training materials for teaching according to textbooks. new department of Vietnamese language 1st grade* (the book series Connecting knowledge to life) [3],

Training materials for teaching Vietnamese 1 (the book series Creative Horizons) [8] ... There are quite a few ways to understand reading extensive reading but most have the same opinion: *extensive reading is reading a variety of materials with an interest to help students improve their reading skills and develop reading habits.*

2.1.2. The role of reading for students

During the opening ceremony of the 3rd Vietnam Book Fair in April 2016, Deputy Minister of Education and Training Pham Manh Hung said that in Vietnam, the average a resident reads only four books/year. This number is too small compared to developed countries when an average of their people read from 20 books/year. This shows that Vietnamese people do not have the habit of reading books.

For students, learning through reading is very important. The habit of reading books should be inculcated in children from elementary school years. Cultivating reading habits for children is one of the key issues of education towards lifelong self-learning capacity. Forging children's reading habits and reading skills is of strategic significance for all countries in raising people's intellectual level. Realizing the importance of reading, our country's education has also issued regulations on building and developing a reading culture for students. Article 24, Chapter III, Charter of Primary Schools (Promulgated together with Circular 28/2020/TT-BGDĐT dated September 4, 2020 of the Minister of Education and Training) provides for the construction and development Developing reading culture for primary school students: "Schools need to create reading habits for students, organize reading promotion activities and educational activities using information from the library, encourage building electronic institute." Through the provisions in the charter, it can be seen the urgency of forging reading habits for

children as well as creating a favorable reading environment with a system of facilities, documents, books to meet the needs of children. student reading.

2.2. Current status of elementary school students' extensive reading

The researcher collected the current situation of extended reading teaching by surveying teachers and students in some primary schools in Vi Thanh city, Hau Giang province. In which, we choose to analyze a number of questions directly related to the reality of extended reading, specifically as follows:

* For teachers:

Question 1. *What do you understand by extended reading?*

According to the statistical results, 15/25 (60%) teachers believe that extended reading is reading a lot of books and materials with different topics with passion to practice reading habits for students. 8/25 teachers (32%) said that reading a variety of texts on topics and forms; Text can be above the reader's level to improve students' reading skills. 2/25 teachers (8%) believe that extended reading is reading a variety of texts related to learning content to enjoy and develop reading skills in general. Through statistics, we can see that the concept of extended reading is understood by most teachers as reading a lot of documents, but how the material is appropriate, teachers still have many doubts. In the 2018 Literacy Program, extensive reading is included in the required reading skills. But the concept and how to organize extended reading activities have not been specifically mentioned. And in fact, the understanding of the concept of extended reading is still quite new in Vietnam, so many teachers are still confused with this question.

Question 2. *What are the difficulties teachers often face when organizing extended reading instruction?*

No.	Common difficulties	Number of teachers selected
1.	There is not much time to organize for students to read in class.	22/25
2.	Difficulty controlling student reading.	19/25
3.	There are not many materials available to students.	17/25
4.	Students are not very interested in reading.	12/25
5.	Parents do not have time to support students to participate in reading MR	20/25

The statistics show that, when organizing extended reading instruction for students, over 50% of teachers have difficulty in terms of time, effort when having to find the right source of material for them. Besides, the opinion chosen with a high percentage is that teachers do not have much time to organize reading for students in class with 22/25 teachers agree. Reading time in class is quite limited, but teachers also have difficulty in finding help from parents at home (20 teachers selected). The data also recognizes the things that make teachers wonder when teaching extended reading, which is “How to control children’s reading? How do students get excited about reading?” This gives the researcher even more motivation about the need to find solutions help teachers have a clearer view of extended reading as well as how to organize extended reading activities.

Question 3. In your opinion, how important is extended reading in improving students’ reading skills?

There are 4 levels of survey given: Very important, important, normal, not important. In which, 12/25 teachers chose level 1 (Very important),

13/25 teachers chose level 2 (important). No teacher chooses the other 2 levels. This result shows that most teachers are aware of the role of extended reading for students in general. This is a very positive signal for teachers to be ready to be ready to innovate teaching methods to suit the requirements to be achieved in the 2018 Literature Program.

** For students,*

the researcher has suggested the main teacher responsible for two grades 4A1 and 5A3 to organize extended reading activities in class for 2 periods. In period 1, students are free to choose the genre and type of book they like. Term 2 will be held after the reading lesson, “Class on the road” (Grade 4). Lesson “Drawing the surface of a safe life” (Block 5). They were asked to read more articles about cultures, historical sites, and landmarks of some countries in newspapers, books and the Internet. Reading materials can be collected by teachers or students. Then, the researcher conducted a survey on the students’ interest in extended reading, obtained the results in table 2.2 as follows:

Table 1.

Class	4A1		5A5	
	Quantity	Ratio	Number	Rate
Very interesting	15/ 44	34.09%	16/35	45.71%
Interesting	18/44	40.9%	12/35	34.29%
Normal	8/44	18.18%	5/35	14.29%
Not interested	3/44	7.64%	2/35	5.71%

Statistics Table 2.2 shows that the number of students who are very interested or interested in extended reading is quite high (more than 50% of the students in the class). The children were quite interested in participating in reading activities of the class. When being interviewed, they all said that reading books and reading more documents with content related to the lesson helps them better understand the topic being studied. The free reading of books during reading time also attracts the children to participate enthusiastically. Because before, it’s not that they don’t like to read books, but because outside of class, they

spend time playing and talking with friends. Because no one organizes a free reading activity like this for you. Therefore, if there is time to read books in class with friends, students are willing to participate in reading. Besides being interested in extended reading time, some children are still not very interested or not interested in extended reading because they are not used to reading books. When they were asked during the epidemic break, they studied at home, why do they have a lot of free time but still don’t like to read books? Most of the children who are not interested in reading have quite similar reasons such as: the teacher does

not ask for it, there are no books they want to read, there are no books at home, they prefer watching TV, playing video games over reading books. ...

** General comment on the current situation*

Through the survey, we can see that, at present, primary school teachers are facing many difficulties in teaching extended reading because there are not many reading materials dedicated to students of each grade. Class; as well as there have not been many domestic studies on the content, organization and assessment of extended reading. The problem of extended teaching in schools is not yet popular because of many reasons surveyed above. Based on theory and practice, we find that it is necessary and appropriate to research and build extended reading support forms for students, and in accordance with the requirements of the 2018 Literature Program, which is about to be introduced. apply to students in grades 4 and 5 in the coming time. The survey also shows that students still have interest when participating in extended reading. This not only limits students' entertainment habits on TV and Smartphone devices, but also helps students practice reading habits, promoting self-disciplined proficiency in language acquisition. In addition, extensive reading is conducted from a learner-oriented perspective, helping students to have the capacity to meet the challenges of life, in accordance with the psychophysiology of primary school students, linguistic foundations., education. Therefore, extensive reading for students, especially at primary school level, needs to be researched and guided in mass implementation.

2.3. Some measures to help students actively and actively participate in extended reading

2.3.1. Measure 1: Identify the teacher's need for extensive reading instruction

According to the survey, most teachers highly appreciate the importance of extensive reading for the development of students' language ability in general. and reading ability of students in particular. However, the difficulty of teachers when organizing extended reading instruction comes from two basic problems: time and means of support. Therefore, to overcome the above

difficulty, it is thought that relevant units: schools, textbook editors, teacher books, reference materials need to create a means of supporting teachers in teaching extended reading. such as:

a. Library: should arrange materials by grade so that students can easily find and read. The head of the block can choose with the teacher the materials and arrange them into two categories: by topic and free reading. In the Subject section, readings are selected according to the topic being taught in the current curriculum. The free reading section includes rich texts on genres of stories, poems, etc. Through the readings, it helps students develop noble qualities: patriotism, love of nature, kindness, love of things. beautiful, love goodness, have healthy emotions, have an interest in learning, love work, be honest and responsible. Teachers can assign tasks related to lesson topics for students to read and solve assigned tasks in individual or group form with easy-to-find materials right in the library. In this way, students are given the opportunity to choose what they want to read, helping them to realize that the readings are meaningful to life. Students can also express their own opinions on the text. They will be comfortable and free to use their own knowledge to approach the text. Students gradually form self-reading ability in an active and active way.

b. Instructional materials: it is necessary to provide or suggest some new materials suitable to the content of extended reading instruction in Vietnamese for grades 4 and 5; build some samples of reading comprehension, mind maps to help students grasp the reading deeply; introduce a number of good books, suitable for psychology, associated with topics in Vietnamese for grades 4 and 5.

c. Parents: During the quarantine at home, parents face many difficulties because their children spend a lot of time at home, so they often use their free time to watch TV and play video games. If during the quarantine period, teachers organize extended reading for students through learning tools: computers, phones, etc. with an Internet connection under the control of parents, then the children's reading

skills will improve a lot. In addition, the fact that teachers assign specific tasks each day helps to motivate students to learn. Parents also find it very easy to find learning resources for their children. Parents and children easily find common ground when discussing the content of a reading or a book.

d. Teachers themselves: aware of the role of innovating teaching methods. Self-motivation to innovate, constantly explore, learn new methods, build a number of exercises and games on extended reading suitable for students. In order to be able to motivate students to learn, teaching materials should be carefully collected, documents related to reality, suitable for students' knowledge, close to the topics they have studied and taught. are learning to help them learn and analyze easily.

2.3.2. Measure 2: Forming students' desire to read

Students' acquisition of knowledge is more effective when motivated. Rewards are used to increase learning. Reward products such as gifts, compliments, etc. are warmly and joyfully received. Psychologists also study individual student motivation. The individual's motivation is to set goals and strive to achieve the set goals. Educational psychologists also make judgments about teaching goals to suit student psychology:

- Select learning content that is appropriate to reality.
- Valid while applying.

Teachers consider extended reading to be difficult when it comes to keeping track of children's reading. To solve this problem, the researcher proposes a num-

ber of activities that will help teachers connect with students, understand more about their reading, and create an environment for them to share what they have read. Only then will reading be effective.

First, organize extended reading activities at home: read as quickly as possible, read silently alone, read often, read over and over again, keep a reading journal.

Second, extended reading activities in class: guess the content by the title, guess the sequence of events in a story, guess the next event, discuss the reading material, listen to and write about readings. The program is designed so that students are free to choose the books they want to read. In addition, since reading takes place in an intimate atmosphere, the teacher's main role is to help students gain joy from reading. teachers can organize in class contests to reinforce students' reading content such as: Organize Book Introduction contest; Draw pictures according to the content of the article read; Draw a mind map to summarize the reading... These activities will help children become more interested when participating in extended reading, then synthesizing into knowledge that needs to be read and memorized.

2.3.3. Measure 3: Design tools, test, evaluate and implement extended reading teaching for students

Evaluation criteria: teachers assess the progress in students' reading skills, the number of reading materials; the number of readings per week, conducting assessments, surveys; students' learning products, ... For example, product evaluation when students participate in extended group/class reading.

Table 2.

Product	Quantity	Rated
1. Reading/book review		
2. Mind Map		
3. Draw a picture of the content of the reading/book		
4. Book introduction presentation		

Or teachers can develop assessment criteria for each individual student based on many aspects:

Knowledge, skills and attitudes achieved by students through the following table of criteria:

Table 3.

Rating of	Performance
<i>of Good</i>	<ul style="list-style-type: none"> – Fully and accurately complete all requirements and tasks. – The number of reading passages is more than the teacher’s assignment each week. – The tasks are completed with high creativity. – Apply and connect the content read with real life, solve practical problems flexibly.
<i>Accomplish</i>	<ul style="list-style-type: none"> – Achieve the correct number of reading assignments given by the teacher each week. – Apply knowledge and experience to solve the requirements and tasks. – Applying a part of the content of the reading to solve some problems in life
<i>Unfinished</i>	<ul style="list-style-type: none"> – Achieve the correct number of readings as assigned by the teacher each week. – Not knowing how to apply their own knowledge and experience to solve the requirements and tasks. – Do not know how to apply and relate lesson content to solving practical problems.

Depending on the specific conditions of each unit, teachers can flexibly choose and build assessment criteria to suit the target audience. However, the purpose of designing tools, testing, evaluating and implementing extended reading teaching for students is not outside the requirement to help learners acquire knowledge, form reading skills, working habits. With reading text, effectively develop reading skills in school.

3. Conclusion

Advantages and limitations of students always exist in parallel with the teaching process. In teaching

in general and teaching reading in particular, if teachers pay due attention to promoting students’ reading ability, the quality will be improved. Therefore, teachers need to apply the above measures flexibly, suitable for each location and specific audience, to overcome the limitations in reading skills that students are facing, and bring effective results. in reading in general and extended reading of students in particular.

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Section 6. Political science

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By Taoxi Xie,

MANDELBAUM, THE TET OFFENSIVE AND MEDIA REPORTING

Abstract. Johns Hopkins University Professor, Michael Mandelbaum underestimated the effect of the reporting of Tet. Tet reporting should be regarded as a significant factor that contributed to the disastrous political optics of President Johnson.

Keywords: Tet Offensive, Lyndon B. Johnson, Michael Mandelbaum, Vietnam War, media.

The Tet Offensive, an intensive attack orchestrated by the North Vietnamese government to overthrow the South Vietnamese government, was one of the most dramatic events of the Vietnam War. Many considered this event a turning point in the war. Conventional historical records of the war have long maintained that this moment was responsible for the shift in public attitude towards Vietnam. Historians have vigorously examined the Tet Offensive as the primary reason for the U.S. withdrawal. Many have presented theories regarding the impact of Tet reporting. Michael Mandelbaum, the Christian A. Herter Professor of Johns Hopkins University, conceived a compelling theory of Tet reporting. Mandelbaum's theory is that televised reporting of Tet did not alter the mind of the American public; according to him, the public shifted its position due to the immense loss of American life [1, 167]. Mandelbaum believed there was "little empirical evidence" to show how people reacted to the reporting of Tet [1, 161]. Although the media did not diminish public support, it might have exercised an indirect influence that allowed anti-war factions to express their sentiment through protest [3, 164]. Furthermore, Mandelbaum insisted that anti-war protests did not diminish public support for the war [1, 167]. Mandelbaum underestimated the effect of the reporting of Tet. Tet reporting should be re-

garded as a significant factor that contributed to the disastrous political optics of President Johnson.

American media coverage falsely characterized the Tet Offensive as a military and political catastrophe and attributed the unfavorable image of failure to the Johnson administration. The fact that CBS anchor Walter Cronkite claimed that the Vietnam War was "mired in stalemate" and that the United States should "negotiate as an honorable people" harmed Johnson's own narrative, which projected Tet as a paramount strategic success for the United States [2]. Rejecting this position, Cronkite argued for a peace negotiation between North Vietnam and the United States [2]. Other prevalent news organizations, such as the *New York Times*, reflected similar views. After Tet, a *New York Times* article argued that the confidence of the Johnson Administration was "ill-founded" [3]. Furthermore, this reporting highlights what it saw as economic and political failures following Tet, including a diminished Redevelopment Plan and a dysfunctional Saigon government. In addition, the article believed Tet induced significant psychological damage and that the majority of the Vietnamese population grew weary of the Vietnam War. Because of this, the *New York Times* maintained that the most reasonable solution was to engage in political settlement rather than waste resources battling an unwinnable war [3]. Seemingly,

the Johnson administration failed to react to Tet. This political implication of incompetence further cast doubt on President Johnson's leadership during crises.

Public opinion regarding the Vietnam War shifted due to the media's portrayal of Tet as a political and military failure. Hence, this reporting perpetuated the unpalatable reputation of the Johnson Administration. The polling data affirmed the overwhelmingly unwillingness of the American public to engage in the Vietnam War. Polling data shows the percentage of people who thought the U.S. did not make a mistake sending troops to Vietnam. During the Tet Offensive, that percentage dropped from 46% to 37%, which indicates a dramatic change in public opinion [4, 25]. By comparison, another research establishes that 34% of people favored escalation in November 1968 (after Tet), whereas 55% favored escalation in November 1967. In one year, the roughly 20% drop in preference for withdrawal could possibly have been due to the disinterestedness of the American public in a prolonged war and the Tet Offensive [4, 27]. Gallup Polls from 1965 to 1968 indicates a gradual decrease in popularity of Johnson's Vietnam policy. Approval rating surged when the conflict was most severe, except after the Tet Offensive [4, 26]. Taken together, this data reveals the peculiarity of the Tet Offensive and suggests that it potentially played some measurable role in shifting public opinion. The public polling data also reveals that the younger generation was more supportive of the war after reporting about the Tet Offensive. This finding vindicated the anti-Vietnam War faction as a minority of the younger generation. In 1968, 38% of people under 35 supported escalation, and 33% of people older than 35 preferred escalation. The younger generation (age younger than 35) favored increased war effort compared to the older generations (age older than 35) by a margin of five percent [4, 33]. Furthermore, the unpopularity of the anti-Vietnam War faction rose from their dissenting views, rather than their opposition to the Vietnam War [5, 230]. To conclude, polling data not only il-

lustrated the success of Tet reporting in plummeting support for the Johnson administration, but also shattered the myth that the Vietnam War protest was an effective tool in public discourse. Mandelbaum's theory is reasonable in noticing the ineffectiveness of anti-war protest. However, he overlooked the effect of Tet reporting.

Additionally, the U. S. Congress and Democratic Party realigned themselves with public opinion. The political realignment commenced in the reversal of political rhetoric. During Congressional hearings, congressional members and eminent elected officials (from both the Republican and Democratic parties) adopted the language of the Tet reporting to critically examine the Johnson's administration's war policy. Prominent politicians, including Senator Edward Kennedy (from Massachusetts), Richard Nixon (former Vice-President), and George Romney (Governor of Michigan), all criticized the ineffectiveness of Johnson's war policy using reporting from the media [6, 627–629]. Moreover, Congress and the Senate even acted to oppose the continuation of the war in Vietnam. After the pessimistic assessment of the press, Johnson conducted clandestine polling. Out of 137 congressmen and 32 senators, 104 were negative on the subject of the war. Twenty-five members were noncommittal, and 18 expressed reservations. Only 22 were outright positive on a commitment to the Vietnam efforts [7, 13]. Senator Pastore of Rhode Island, initially a staunch supporter of the war, eventually turned against it. Pastore's reaction and the reaction from both houses of Congress indicate the unpopularity of Johnson's policy [7, 13]. Essentially, Congress repositioned its political rhetoric and policy to concur with the ambivalent public sentiment toward the prolongation of the war. The alteration in public opinion fundamentally curtailed Johnson's political power.

In addition, Johnson encountered even more internal political challenges from his Democratic Party. Senator Robert Kennedy zealously opposed Johnson in his vision of foreign policy by echoing and repeat-

ing the narrative of the press, which possibly harmed the public image of President Johnson. Robert Kennedy further impugned the integrity of the Johnson administration; he chided the credibility gap, the progress campaign of 1967, and the corruption of the South Vietnamese government [6, 642–648]. He contended that South Vietnamese troops performed with capable strength, but he rejected the idea that South Vietnamese troops were motivated to battle Communist North Vietnam [6, 642–648]. Although the media was significant in revising public opinion, it was merely one of the factors that induced widespread disapproval of the Johnson administration. The disintegration of his Democratic Party as well as other domestic issues contributed to his catastrophic political image and political debacle [6, 672].

President Johnson's personal recollection of the Tet reporting further substantiates the political damage this reporting did to the Vietnam War efforts. In his personal recollection of the Tet reporting, Johnson maintained that the media had been "exaggerated" and "emotional." Undoubtedly, President Johnson distrusted the integrity of the press, especially the *New York Times*. Johnson accused the media of focusing only on the most "depressing" and "lurid" accounts of the Vietnam War [8, 384]. For one, news reports from the *New York Times* indicated to the American people and politicians that Johnson might send another two hundred thousand men to Vietnam two days before the New Hampshire Primary, which Johnson claimed sabotaged him politically. This report caused concerns for many prominent figures, including a senator who served on the Senate Foreign Relations Committee. President Johnson criticized whistleblowers for their lack of understanding of his decision-making process, and

this insinuation of sending more troops further debilitated his political optics [8, 402–403].

President Johnson's last interview with Walter Cronkite further affirmed his ambivalence toward Tet. Before his last interview, Johnson suffered two heart attacks, alcoholism and chest pains. It is presumed that Johnson's interview with Cronkite is to establish his legacy. During the interview, he spoke about civil rights and avoided the Vietnam War [8]. Evidently, Johnson did not consider the Vietnam War his legacy. Johnson's choice to evade and not defend his Vietnam policy revealed the Vietnam War as a political failure (for Johnson personally). Notably, Johnson died in his ranch ten days later after he finished the interview with Cronkite.

In the final analysis, the media served as a secondary factor in shifting public opinion. Other domestic factors, including Johnson neglecting his own party organization as well as other domestic issues, challenged the credibility of the Johnson administration. The combination of these factors possibly "drove Johnson out of office" and led to his decision not to run for reelection [6, 672]. Mandelbaum's assessment presented a narrow argument that is extremely fundamental to prove; public polls and the fact that polls can be used indicate a drastic change of popularity, regardless of their initial reaction to the reporting of the Tet Offensive. Mandelbaum considered Tet reporting as a minor influence, but the shifting of congressional rhetoric along with President Johnson narrative further viciated the significance of Tet reporting. The misunderstanding of Tet, fundamentally diminished President Johnson's political career and tainted his legislative success. Admittedly, Mandelbaum's analysis of the inability of the anti-Vietnam War movement to alter American public discourse is accurate and legitimate.

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Mingxiao Ma,
Gaston Day School
Dr. Summers

THE IMPACT OF MULTINATIONAL TRADING COMPANIES ON CHINA-U.S. ECONOMIC RELATIONS: THE HISTORY AND SUCCESS OF THE NIKE COMPANY

Abstract. This paper Mainly Explain How multinational trading companies on China-US economic relations, focus on different parts: China-US trade war and analysis of Nike Company history and success. By using different data from Nike company and some other multinational trading companies, the statement can be proved: multinational trading companies are the bridge between China and US and it will help decrease the tension between these two nations.

Keywords: International Politics, International Relationships, Economic, Nike, International Company, China-US Relation.

Background

The economic relationship between China and the U.S. is one of the most important relationships in the world. In today's climate, China, as the world's second largest economy, is the fastest growing global financial market. The United States, as the world's largest economy and the biggest military power, has a pivotal position and is undoubtedly an economic superpower. China and the United States are each other's largest importers and exporters, making the two economies interdependent. The bridge between them is the structure of the multinational trading companies of various other countries. This paper will mainly discuss the impact of American multinational trading company Nike and other trading companies involved in China-US economic relations.

Nike, an iconic American manufacturer, is one of the world's largest sports brands. As a multinational trading company, with business not limited to the United States and China, it can be regarded as an international company. However, many of Nike's factories are built in China, providing many jobs for local Chinese regions. A benefit for the United States is the fact that such a company will undoubtedly make that country's GDP gradually rise.

The History of Nike

In 1962, Phil Knight, writing a paper at Stanford University, estimated that cheap sneakers made in Japan could compete with higher-priced ones made in Germany. The predecessor of Nike, the Blue-Ribbon Sports Company, was founded by Knight on January 1st, 1964. On January 1st, 1972, Nike was formally established, headquartered in Eugene, Oregon. After earning his MBA, Knight travelled to Japan to meet executives at manufacturing concern Onitsuka Tiger and tried to persuade them to let Blue Ribbon Sports become Tiger's West Coast agent. The idea was to sell sneakers made by Onitsuka Tiger. In 1964, Knight sent samples of Onizuka Tiger shoes to legendary track coach Bill Bowerman at the University of Oregon, where Knight had run mid-distance as an undergraduate. Bowerman suggested a partnership with Knight, and Bowerman offered ideas for sneaker design. They shook hands and each contributed \$500 to start a new business, which evolved into Nike. Its first products were track running shoes.

In 1973, Nike hired Steve Prefontaine from the University of Oregon as its first spokesperson. Prefontaine, like his coach Bowerman, embraced a persistent mindset, which is the Nike brand philosophy.

The *Washington Post* once said that creative marketing was invented by Nike and Phil Knight. Nike's advertising has become a classic in the history of this field, and Nike is also the first manufacturer to become famous by using sports star endorsement.

Despite all the advances, Nike became involved in a lawsuit with Onitsuka Tiger; although Nike had independently designed new running shoes at same year, the effort was alleged to be a copy of Onitsuka Tiger design. Knight claimed that the Japanese company was seeking a way out of its exclusivity deal with Blue Ribbon and sought to sink the company. Onitsuka Tiger claimed that Nike copied their designs and started to sell in the US market. In 1973, Phil Knight filed a \$33 million lawsuit against Onitsuka, the Japanese company whose shoes he started importing in 1964. Knight prevailed in the lawsuit, but not before giving a 1,300-page deposition and spending parts of 10 days on the witness stand. Though Knight had faced so many troubles, Nike successfully went public in 1981. In the same year, Nike began to enter the Chinese market and also began to build a factory in Oregon. However, the US factory production decreased in volume shortly after Nike went public since Nike planned moving manufacturing factories overseas, targeting on Asia.

Chinese Market

During the period of reform and commercial opening proposed by the Chinese leader Deng Xiaoping, the Chinese government established a special zone in Shenzhen to establish a trading base. Nike seized this opportunity to become an early multinational trading company that entered China. Nike demonstrated that a branch in Hong Kong could transact business when established in the Shenzhen Special Economic Zone. At that time, China had just quelled the Cultural Revolution and considerable social instability. These concerns, along with a state of economic crisis, were the main reasons for China's reform initiatives and decision to open itself to commercial activity. The impetus for Nike to enter the Chinese market was based in the fact that

China had the largest population in the world as well as a relatively large trade market.

This move would bring huge profits to Nike. China had a huge market with a population of nearly 1.4 billion and a steadily expanding middle-income group. These were enormous market opportunities. The Chinese government implemented standards for accepting multinational trading companies; it focused on continuing to relax market access, expanding the scope of foreign investment, and encouraging more foreign enterprises to enter the Chinese market. For Nike, expanding in the Chinese market was undoubtedly a wise move, as this market could provide more consumers and labor. In Asia, the labor force was very cheap during the 1960s and 1970s. Coupled with China's economic market, many multinational trading companies chose to enter China.

In 2011, China's entry into the WTO greatly accelerated its economic development. Among the world's 500 largest multinational companies, nearly 400 have invested in China and set up factories. These multinational companies came to China to invest resources and establish enterprises, which effectively promoted the development of China's economy and accelerated its integration into the world economy. The impact of multinational commercial investment in China is also reflected in many other areas, such as employment, taxation, and state-owned enterprise reform.

Nike's Chinese factories not only provide concrete production for Nike products but also produce sporting goods for other cooperative sports brands. Nike only needs to hand over the design drawings to the factory for production. From a global perspective, 65% of Nike's factories are in China, and the rest are in Europe and East Asia. China's labor force price is relatively small compared to European regions even though the cost of labor in China has already increased by a lot. That is because China has a full industry system which contains so many branches of manufacturing, also with a large population in China.

According to financial reports, Nike Group's revenue in fiscal 2019 reached US \$39.1 billion, a year-on-

year increase of 7%. Its Chinese operations continued to maintain a strong growth rate, with revenue of US \$6.2 billion, a year-on-year increase of 24%, leading the growth rate of Nike in the four major regions of the world. This was also the 20th consecutive quarter during which Nike China achieved double-digit revenue growth. The North American market, which accounts for the largest revenue share, also continued to accelerate its growth rate (3%) of the previous fiscal year, with a year-on-year increase of 7% in 2019, reaching 15.9 billion U.S. dollars. In addition, the revenue growth in China during this time exceeded US \$1 billion, and the pre-interest and tax profits reached US \$2.376 billion, a year-on-year increase of 31%. Nike CEO Mark Parker stated in a telephone interview with CNBC after the financial report: “We have always been and will continue to be a brand rooted in China and serving China (consumer services). We are and remain a brand of China and for China.”

Over the past 40 years, the investment structure of multinational companies has been continuously optimized, reflecting characteristics that are highly consistent with China’s economic transformation. In the early stage of reform and opening up, foreign investment was concentrated in labor-intensive manufacturing. In 2011, the use of foreign capital in China’s service industry surpassed that of manufacturing for the first time. In the first seven months of this year, the actual use of foreign capital in the high-tech service industry, which focuses on R&D and design, scientific and technological services, and inspection and testing services, was 97.39 billion Chinese yuan, a year-on-year increase of 63.2%. The business of multinational companies has achieved rapid development in China, sharing and achieving common goals and prosperity with China.

Fortune 500 company Singapore Wilmar International Group is Asia’s leading integrated agricultural group. Yihai Kerry Group, as its subsidiary in China, currently has a total investment of more than 30 billion yuan in China and has 27,000 employees. There are more than 70 production bases built and

under construction in many parts of the country. Gu Xueming, Dean of the Institute of International Trade and Economic Cooperation of the Ministry of Commerce has been stated that “China’s reform and opening up has created the miracle of Wilmar International and Yihai Kerry.” Multinational companies have brought capital, technology and management experience to China, and their presence is one of the main driving forces for China’s economic development. China’s Ministry of Commerce recently pointed out in a research report on China-US trade relations that foreign-invested enterprises account for less than 3% of the total number of enterprises in the country, but they contributed nearly half of the foreign trade, one-quarter of the output value and profits of industrial enterprises above a designated size, and one-fifth of the tax revenue. This kind of volume is an important part of any open economy.

For instance, US-based Nike has more than 2,500 employees in China and has paid more than 20 billion U.S. dollars in taxes in China for 40 years. Its combined activities have provided more than 50,000 jobs for China.

China-US Trade War

Since the establishment of diplomatic relations and the signing of bilateral trade agreements between China and the United States in 1979, trade between the two countries has developed rapidly, but friction has also resulted. A series of actions against China provoked trade disagreements between the two countries.

On June 15, 2018, U.S. President Donald Trump disregarded the consensus reached between China and the U.S., approved tariffs on approximately US\$50 billion in Chinese goods, and threatened China in other ways on June 18. Specifically, it was warned that if China resisted, an additional 10% tariff would be imposed on US\$200 billion worth of Chinese goods. Adding tariff to Chinese imports can raise the price of products in the US since most of daily goods are made in China. This will bring significant effect on international trading since China and

US are two biggest economic countries. In response, China stated that if the U.S. insisted on going its own way, China would have to adopt a comprehensive measure involving a “combination of quantity and quality” to counteract it, and all the economic and trade developments collaboratively achieved by China and the U.S. through previous consultations would no longer be valid. On July 6, the United States formally imposed a 25% tariff on the first batch of US\$34 billion worth of Chinese goods; as a counter-attack, China adopted taxation measures of the same scale and intensity on the same day, and imposed a “301” action which specified the first action that Chinese government made toward the Trade War. The taxation measures formally implemented are under investigation by the World Trade Organization (WTO). At present, the Sino-U.S. trade friction has officially escalated into a trade war.

The China-U.S. trade war has had a great negative impact on multinational trading companies like Nike. Nike’s factories in China must comply with U.S. tariff requirements if they want to transport goods to the United States for sale. It is precisely because of the trade war and the resulting U.S. tariffs that multinational goods manufactured in Chinese factories are becoming more difficult to sell in the United States. As a result, costs will increase, leading to higher commodity prices. Multinational trading companies function as a bridge between China-U.S. economic ties, providing a mitigating role in the state of China-U.S. relations.

The Effect of Covid-19

As of December 31, 2021, the cumulative number of confirmed cases of Covid-19 in the United States has exceeded 54 million, and the cumulative number of deaths has exceeded 820,000; both are the highest recorded figures in the world. Based on WHO, within the same time frame, the total number of confirmed (reported) cases of Covid-19 in mainland China was less than 85,000, and the total number of deaths was less than 4,650. The total population of China is four times that of the United

States. According to Johns Hopkins University Covid Statistic, on July 31, 2020, the infection rate in the United States was 14.301 people per million, with a corresponding death rate of 476, while the infection rate per million in China was only 60.2, with a death rate of only 3.3 people per million.

Due to the impact of the pandemic, it is estimated that the overall loss of China’s GDP in 2020 will be about 0.5 trillion U.S. dollars, accounting for about 3.5% of 2019’s GDP (14.2 trillion U.S. dollars). It is estimated that the overall loss of the U.S. GDP will be about 1.8 trillion U.S. dollars, accounting for about 8.5% of the 2019 GDP (21.4 trillion U.S. dollars). Regardless of the absolute level or the relative level, the number of deaths in China due to the Covid-19 pandemic is much lower than that of the United States, and the resulting GDP loss to China is also much lower than that of the United States. For multinational trading companies, the Covid epidemic has undoubtedly brought huge losses. In many U.S. manufacturing headquarters, including Nike, large numbers of employees are facing job losses. In China, Nike also announced the news of 400 layoffs. The world economy has also stalled due to the pandemic.

Multinational trading companies already facing the impact of the pandemic must also face the ramifications of the China-U.S. trade war. For example, Nike’s total annual revenue in 2020 has dropped by 20%, and its revenue in China has dropped by 23%.

Conclusion

Multinational trading companies play a very important role in China-U.S. economic relations and have built a basic bridge between China and the United States. The bridge is the official trade exchange between the two countries. Nike’s success in China is not only dependent on China’s complete industrial chain, but also on China’s low-cost labor force and large consumer market. Nike has gradually integrated into the state of China-U.S. affairs. Nike needs investment from its U.S. headquarters and labor from the Chinese factories. These various needs and developments also connect private business exchanges

between China and the United States. Moreover, multinational trading companies pay taxes in China and provide large numbers of jobs in China. For example, Nike, Apple, Google and other companies are all players in this regard. So far, China-U.S. economic relations have been affected by the trade war and the pandemic. However, the China-U.S. economic relationship requires both countries to take the first step

at the same time, and easing the climate of the relationship is the most important thing. After all, China and the United States are going to have to reach this high level of cooperation out of necessity. It is hoped that China and the United States will work together to become a collaborative pioneer in the economic field and bring a great leap forward to the economies of all countries in the world.

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Section 7. Regional studies and socio-economic geography

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To Minh Chau,
PhD Student, University of Social
Sciences and Humanities, VNU-HCM
Lecturer in Geography, An Giang University, VNU-HCM

POTENTIAL AND REALITY DEVELOPMENT OF SPIRIT TOURISM IN AN GIANG PROVINCE, VIETNAM

Abstract. In this article, by the method of document synthesis, analysis, and actual survey in local studies, the author initially explores the points of spiritual tourism and analyzes the potential strengths of the tourism industry and the situation of spiritual tourism development in the locality in An Giang province. Thereby proposing some orientations in developing spiritual tourism in An Giang province, contributing to promoting the local socio-economic development.

Keywords: spirituality, spiritual tourism, An Giang province, Vietnam.

1. Introduction

For a long time, spiritual activities associated with the community's life, expressed through pilgrimage activities in traditional festivals of ethnic groups, have appeared in Vietnam. Today, the tourism industry has exploited these activities to serve domestic and foreign tourists. They have become specific products associated with the spiritual tourism type of most localities in the country. Ministry of Culture, Sports & Tourism [3] promulgated the "Strategy to develop Vietnam's tourism for the period 2010–2015, with orientation to 2020 and a vision to 2030" identifying cultural tourism (including spiritual tourism) as the industry prioritized for development. An Giang province has many advantages for developing spiritual tourism, being a pilgrimage destination for many tourists in the Mekong Delta and the whole country. In the 2016–2020 period, An Giang has attracted over 5 mil-

lion domestic and international tourists. Visitors to An Giang are mainly pilgrims who combine sightseeing at Nui Sam tourist area, Cam mountain tourist area, visit to offer incense at Ba Chuc Tomb House, Tuc Dup Hill, visit President Ton Duc Thang's memorial area. Developing spiritual tourism is one of the orientations. Significant role in the development of tourism in particular and the socio-economic development of An Giang province. It brings economic efficiency and contributes to preserving and promoting cultural and religious values in localities in An Giang province.

2. Research methods

Subject research: spiritual tourism activities in An Giang province, potential and current status of spiritual tourism development at some tourist sites in An Giang.

The study uses several main research methods such as: Methods of collecting, analyzing, and synthesizing

documents: This method is used in the project by synthesizing sources of documents, data, survey results, and actual surveys, analyzing to see the potential and current status of spiritual tourism development. This method will collect, analyze and synthesize documents from sources such as research papers of the authors on the issue of spiritual tourism and tourism data at An Giang Statistical office.

Field method: the field method is considered one of the main methods of the project because it helps the researcher have specific practical surveys to understand the localities' territorial characteristics and spiritual tourism activities. In the topic, this method is combined with the method of information collection and interviewing to have analytical data to achieve the desired results.

Interview method: interviews were conducted with tourists and managers at spiritual tourist sites in An Giang province. Interview content to see the ability to attract tourists to spiritual tourist destinations and the current status of spiritual tourism development in localities in An Giang province.

3. Results and discussion

3.1. Characteristics of spiritual tourism

Spiritual tourism is a type of tourism that takes cultural and spiritual elements as a goal to satisfy people's spiritual needs in spiritual life. In terms of content and nature, spiritual tourism is a form of cultural tourism that has been modified to meet the specific needs of tourists (Tran Thi Hong Anh [8]). Spiritual tourism is now commonly expressed through sightseeing and sightseeing activities at religious and belief establishments. Tourists who are religious believers look to places, beliefs, and religious establishments, besides sightseeing, to worship and pray. In addition, for a part of tourists participating in spiritual tourism is also for learning and understanding religious philosophies for research purposes. Travel and spirituality are two needs that have an equal impact; sometimes, the need for spirituality is the primary motivation, and sometimes they need for travel is the primary mo-

tivation. However, the result of the spiritual tourist's enjoyment is always the same regardless of the motive of spiritual tourism. When going to those religious facilities, people experience spirituality. Spiritual tourists have the primary purpose of consciously transcending religious norms to seek spiritual values and good feelings about people.

3.2. Potential for spiritual tourism development in An Giang province

An Giang is a locality with the most potential for tourism development in the Mekong Delta today. An Giang is a place to live, converging the unique cultural quintessence of the Kinh – Cham – Hoa – Khmer ethnic groups. With a diverse culture rich in identity, An Giang province has a system of rich humanistic tourism resources and incredibly spiritual, cultural tourism resources. An Giang is the gathering place of many religions and beliefs with many major pilgrimages throughout the year, great festival programs of local communities are held every year, along with a system of religious architectural works. It is one of the factors attracting tourists to the locality.

3.2.1. Typical spiritual tourist attractions in An Giang

Ba Chua Xu Temple: Ba Chua Xu Temple was located at the foot of Sam mountain, in Nui Sam ward, Chau Doc city, An Giang province. It is an important historical, architectural, and spiritual relic of the locality and An Giang province. Ba Chua Xu Temple was built in 1870, at first, it was made of bamboo and leaves. In 1972, the temple was rebuilt according to the architecture of the East. The temple has a characteristic green color with a splendid, massive, and unique look. From the 23rd to the 27th of the fourth lunar month every year, the national festival of Via Ba Chua Xu Nui Sam takes place, attracting many domestic and foreign tourists to attend.

Tomb of Thoai Ngoc Hau: also known as Son Lang, belongs to Nui Sam ward, Chau Doc city. This is a scenic spot, a typical ancient architectural work from the feudal period. This is a national historical relic ranked in 1997. The tomb of Thoai Ngoc Hau is located in the middle, on both sides are the graves of

the primary Lady Chau Thi Te and the grave of the second lady Truong Thi Miet. Tomb of Thoai Ngoc Hau is located near the Ba Chua Xu Temple, so it is convenient for visitors to visit Sam Mountain Resort.

Tay An Pagoda: is a Buddhist temple located at the junction at the foot of Sam mountain, in Nui Sam ward, Chau Doc city. The pagoda was located on a high and spacious platform, in an area of 15.000 m². The pagoda has an architecture that combines the Indian style and ancient architecture of the Vietnamese people. In the temple, there are about 150 large and small statues: Buddha, Bodhisattva, Arhat, Jade Emperor, and Than Nong. Most of the statues were made of precious wood, carved elaborately and finely, typical for Vietnamese sculpture art of the 19th century. Tay An Pagoda is not only a place for tourists to worship but also a famous spiritual tourist attraction.

Huynh Dao Pagoda: is a temple with the most significant temple area and campus compared to other pagodas in the Nui Sam tourist area. This temple was built according to modern architecture but imbued with Buddhist culture. Major holidays such as Buddha's birthday, Vu Lan festival, and the full moon day of the lunar month attract many Buddhist followers and tourists from all over the world to attend the festival and make offerings.

3.2.2. Architectural and cultural works of Khmer people in An Giang province

The Khmer people in An Giang have lived in this land for a long time. Due to favorable natural conditions, the An Giang Khmer people now have a reasonably stable material life, and their cultural and spiritual needs are enhanced. In particular, Khmer people in An Giang in the South, in general, follow Theravada Buddhism. The Khmer have built temples to worship Buddhas and Gods. Many temples have a historical value of over 300 years old.

During the holidays, the festival programs of the Khmer people in An Giang are also beautiful points in the spiritual life of the local community here. Chol Chnam Thmay festival is a celebration to welcome the new year, and this is the biggest festival of the

Khmer people. Another big festival of the year is the Don Ta festival. Along with this festival is the very famous Bay Nui Cow Racing Festival, which attracts thousands of visitors to watch and cheer.

3.2.3. Architectural and cultural works of Cham people in An Giang province

An Giang now has more than a thousand Cham people. They live mainly in Chau Phu, Tan Chau, An Phu, and Chau Thanh districts. The Cham people in An Giang mainly live by wet farming rice, miniature trading, and handicrafts. Despite being a reasonably large community living on the Hau River, the Cham people always stick with and integrate with the community of ethnic brothers, preserving their distinct cultural identity (People's Committee of An Giang Province [7]). The Cham people in An Giang have many festivals, and each festival has its unique traditional rituals.

3.2.4. Other historical, cultural, and religious monuments in the locality

An Giang is a historical land in the Mekong Delta, where there are many historical-cultural and religious monuments. It is an attractive point for tourists, especially spiritual tourists. In addition to the famous cluster of relics at Sam mountain, many other tourist attractions in the province can exploit this type of spiritual tourism.

Chau Phu communal house: This is the oldest communal house in the province and a national architectural and artistic relic. Nguyen Van Thoai built the communal house in 1817 to worship Nguyen Huu Canh. On 16th November 1988, the Ministry of Culture and Information (now the Ministry of Culture, Sports and Tourism) issued Decision No. 1288/VH-QĐ recognizing Chau Phu communal house as a national architectural and artistic relic. Visitors can come here to visit, especially on the 9th, 10th, and 11th day of the fifth lunar month. There is a solemn ceremony of worshipping for peace.

Vinh Nguon communal house: Vinh Nguon communal house was built to worship Nguyen Huu Le, a character ordained by the king, whose history is

unknown. On June 2, 2011, the communal house was recognized by the Ministry of Culture, Sports, and Tourism as a “national architectural and artistic relic” according to Decision 1713/QĐ-BVHTTDL.

Vinh Te communal house: The communal house was built in the Tiger year (in 1938). At first, the communal house was located a few hundred meters east of its present position. The communal house was established to worship the famous general Thoai Ngoc Hau, who had great merits in reclaiming and establishing hamlets, expanding the territory, and preserving the border. Notably, he led the excavation of the Thoai Ha canal and the Vinh Te canal.

Temple of Nguyen Trung Truc: The temple is located in Long Kien commune, Cho Moi district. He was the leader of the anti-French insurgency in the South, with a resounding victory that sank a French ship on the Nhat Tao River (19th century).

Tuc Dup hill historical relic site: located in An Tuc commune, Tri Ton district, An Giang province. Tuc Dup was a solid base for An Giang’s army and people during the resistance war against the United State.

3.3. Situation of spiritual tourism development in An Giang province

An Giang promotes religious pilgrimage tours at pagodas, revolutionary cultural relic sites in shady places like the Ba Chua Xu Temple Festival in Sam Mountain, Ba Chuc’s Tomb, and Tuc Dup Hill relic site, Cam Mountain tourist area, President Ton Duc Thang memorial area. With the above advantages, it has created favorable conditions. Conditions for the tourism industry An Giang has many tourism products, primarily developing the type of spiritual tourism. Since then, An Giang tourism has prospered in recent years and achieved positive results. In the 2016–2020 period, An Giang welcomed 38 million domestic and foreign tourists, of which 405.000 international visitors and 4.1 million stayed as guests, with revenue of 21.200 billion VND. In 2019 alone, the tourism industry of An Giang province welcomed about 9.2 million visitors, an increase of 8.23% over the same period in 2018, reaching 100% of the 2019

plan. In 2020, due to the impact of the COVID-19 epidemic, tourists to An Giang decreased by 30% over the same period, reaching 65% of the plan. This is a positive signal in the general tourism development of the province and especially the development of spiritual tourism (An Giang Department of Culture, Sports and Tourism [1]). Currently, local spiritual tourism activities are focused on exploiting by travel companies at the following tourist spots and resorts:

Nui Sam tourist area Chau Doc city: The local spiritual tourist attraction is mainly based on the attractiveness of tourism resources, including the cluster of Nui Sam relics, especially Ba Chua Xu Nui Sam Temple.

According to the socio-economic report of Chau Doc City, the number of visitors to the Nui Sam tourist area in 2016 was 3.723.000 arrivals; by 2020, it will be 4.274.800 visitors. This is the result of the efforts to exploit the pilgrimage tour of the local authorities. Tourism activities at the relic cluster take place all year round, but the main focus is on the festival season of Ba Chu Xu Nui Sam (People’s Committee of Chau Doc City, [5]).

Cam Mountain tourist area: In addition to the Sam Mountain relic cluster, there is also a cluster of Cam Mountain relics (Tinh Bien district) at an altitude of 710 m with the giant Maitreya Buddha statue in Asia, Van Linh pagoda, Big Buddha temple. This place has majestic mountains cool climate all year round, suitable for tourists to visit, relax and meet the needs of spiritual pilgrimage. According to An Giang Tourism Development and Joint Stock Company, Cam mountain welcomes more than 1.2 million visitors each year. The most significant number is in the spring from January to June of the lunar calendar. In addition, visitors can enjoy the panoramic view of nature with the cable car system, visit pagodas, visit unique architectural works, explore caves, and bathe in streams.

Other tourist attractions that exploit spiritual tourism in An Giang: In recent years, An Giang is also attracting several religious pilgrims from Southeast

Asian countries, especially the market. Malaysian, Indonesian. This number of tourists mainly focuses on pilgrimage activities of major religions such as Christianity and Islam. With the Cham community in the South with a system of churches, Large cathedrals such as Long Xuyen Church are attractive tourist attractions attracting this part of tourists. The main tourist activities are pilgrimage-belief combined with entertainment and entertainment.

3.4. Orientation to develop spiritual tourism in An Giang province

According to Decision No. 2088/QĐ-UBND of the People's Committee of An Giang province on the development plan for the field of Culture, Sports, and Tourism in the province, emphasizing the development of cultural and religious tourism products, historical – religious relics, this is one of the significant orientations to develop the local tourism industry. Spiritual tourism development is the development of an integrated field, requiring the participation of many parties, including the investment of the State, local authorities, travel agencies, and tourist at spiritual points. In order to improve the quality of tourism services, localities need to have policies to encourage businesses and investors to jointly develop spiritual tourism, further tightening the relationship between businesses, local, and between local and business. In order for spiritual tourism to develop in the right direction, bringing traditional, spiritual, cultural, and historical values, in addition to preserving and preserving landscape values, An Giang needs to actively build reasonable tourism programs and routes, invest

in spiritual tourist areas to create synchronization, improve transport infrastructure leading to relics. Spiritual and cultural tourism aims at sustainable development, contributing to the overall growth of the tourism industry and contributing to the socio-economic development of the province. This is one of the strengths of An Giang tourism.

4. Conclusion

Spiritual tourism is becoming a popular trend, connecting cultures in the spirit world. In the past, many tourists came to spiritual places every year, and the trend is that more and more tourists have spiritual tourism needs. Spiritual tourism activities in An Giang are associated with religion and combine with promoting the ethics of drinking water, remembering the source, worshiping ancestors, national heroes, and forebears who have contributed to the country. Spiritual tourism has become an indispensable and increasingly exciting need, bringing practical effects to the socio-economic development of An Giang province, improving the people's spiritual life, and making positive contributions to the country's development. Exploiting spiritual and cultural values into tourism activities is a tourism development trend in An Giang province, where there is much potential to develop this type of tourism. In the coming time, the locality needs to pay attention to development orientation and improve the efficiency of spiritual and cultural tourism activities to develop commensurate with the potential. The overall growth of the tourism industry contributes to the socio-economic development of the province. It is one of the strengths of An Giang tourism.

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Section 8. Sociology

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*Nikiforova Sofya Alexeevna,
The Institute of Sociology
of the Russian Academy of Sciences, Moscow, Russia*

THE EMBODIMENT OF HYPER-MASCULINITY WITHIN RADICAL RIGHT-WING SKINHEAD SUBCULTURE IN RUSSIA

Abstract

Objective: to reveal the ways in which hyper-masculinity is embodied by alt-right skinheads in Russia.

Research methods: participant observation, historical analysis, interviews, focus groups, discourse analysis.

Research results: based on the analysis of skinheads' appearances, activities, values, norms, cultural preferences, patterns of organization, and usage of language, different ways of reproducing patterns of hyper-masculinity within radical right-wing skinhead subculture in Russia were identified, such as shaving heads, participating in street fights, believing in brotherhood, listening to aggressive music, reading books regarding soldiers, organizing bands and bridges, and using militarized narrative; three waves of skinhead subculture were compared; a reduced radicalization of subculture was noticed nowadays.

Scientific novelty: the article presents an ethnography of skinhead subculture in a comparative perspective, analyzing the group from 1990 to contemporary days.

Practical significance: the conclusions of the article may serve as an explanation of male youth radicalization; the analysis of such cases of radicalization can assist in finding the ways to comprehend and reduce the intensity of youth's deviant behavior.

Keywords: Masculinity; Nationalism; Subculture; Radicalization, Skinheads; Youth.

Introduction

The 20th century signalized the ending of two distinct phenomena simultaneously. Firstly, conventional warfare has started to be considered relics of the past. The willingness to avoid another World War, the practice of nuclear proliferation, and the experience of the Cold War contributed to the overall decrease in the number of conventional wars, at least among

states that possess nuclear, biological, chemical and other kinds of weapons (McFate [1, C. 109]). These traditional wars, or wars of modernity, began to be gradually substituted by postmodern diplomatic and economic wars, resulting in male deprivation of their historical affiliation with warfare, role of soldiers and protectors of their countries, and sanction for violence in the name of a good cause. Secondly, the 20th century

can be seen as the age of feminism characterized by three distinct waves of female emancipatory movement which significantly affected the power structures of patriarchy (Humm [2]). As a result, it can be claimed that men started to lose their roles of heads of families, caretakers, heads of enterprises, etc. The ending of the phenomena of undisputed patriarchy and frequent conventional warfare may be listed as reasons for so-called “crisis of masculinity” (Lemon [3]). This crisis of gender identity may take different directions: some people adjust to the changing nature and essence of masculinity, while others resist this process of identity alteration by behaving in a reactionary mode. Politicized subcultures with radical affiliation such as right-wing nationalists are one of the examples of this hyper-masculine reactionary identity assertiveness. This article is concerned with the issue of reproduction of patterns of hyper-masculinity within radical Neo-Nazi skinhead subculture in Russia.

Skinheads replicate conventional wars by constituting an “artificial war”. They often engage in street violence and study combat tactics. Moreover, by making the subculture being associated with street fights, shaved heads, and brutal appearance, skinheads either unintentionally or deliberately make it complicated for women to become a part of the movement. Consequently, it can be argued that right-wing skinheads use their participation in the subculture as a way of demonstrating and endorsing their masculinity, which has been significantly reconsidered and transformed during the 20th and 21st centuries. While traditional masculinity highlights positive character traits such as fortitude and courage, hyper-masculinity is related to aggressive behavior, neglect of women, and idea of male monopoly on violence (Mosher and Sirkin [4]). According to Hinojosa [5], traditional constructions of hegemonic hyper-masculinity include “risk-taking, self-discipline, physical toughness and/or muscular development, aggression, violence, emotional control, and overt heterosexual desire”. These traits will be analyzed in relation to skinheads, revealing some

distinctive features of the reproduction of patterns of masculinity within the subculture.

The article is aimed at answering the following question: Drawing on the insights from socio-anthropological inquiry, how is hyper-masculinity embodied within alt-right skinhead subculture in Russia? In order to respond, the following methods were deployed: participant observation, historical analysis, focus groups, interviews, and discourse analysis. The subculture was analyzed in relation to appearances, activities, values, norms, preferences in music, literature and religion, patterns of organization, and use of language and style of narration. The field site is Moscow and Saint Petersburg, which are the cities where the majority of skinhead activities were and are held. The timeframe is from 1990 (*when the subculture started to be transmitted to Russia from Europe and USA*) to today. The period of 1990–2005 is the first “wave” of the movement, while 2005–2010 is the second and most radical one. Today, skinhead subculture is relatively under-represented; people who still adhere to it (*whom I still analyzed*) mostly possess similar cultural preferences as skinheads of the past, but they do not engage in radical direct actions and they have become less politicized. Skinhead subculture of 1990–2010 was a reactionary answer to the changing nature of masculinity, but today skinheads’ radical activity is not observed due to a number of reasons, ranging from governmental prosecution of skinheads to further development of feminist movement which managed not only to challenge patriarchy (*and therefore provoke radical reactions*), but also to educate both men and women in the field of gender equality.

Identification of Interview Participants

«E» – one of the leaders of «Russian National Unity» (RNU; *Russian alt-right militarized nationalist organization*)

«C» – young right-wing politician, member of nationalist movement

«F» – former skinhead and football hooligan

«B» – one of the leaders of skinhead movement in early 2000s, founder of «Schulz-88» (*radical skinhead group of early 2000s*)

«A» – former alt-right skinhead

Rodion – alt-right skinhead

«D» – one of the leaders of skinhead movement in 2000s and 2010s

Appearance

Skinheads' appearance possesses several distinctive features, for example, shaved head or Dr. Martens boots. Before proceeding to these characteristics, it is important to provide skinheads' opinions regarding how they should look like and what is a "beauty standard". Apparently, there are two "trends": 1) Skinheads who rely on militaristic or working class appearance, creating an image of a "tough kid"; 2) Skinheads who are impressed by images of Vikings or "aryan German officers" of the Third Reich who are associated with being tall, blond, and with blue eyes. Regarding the former, "D" pointed: "Look at «sharp» (*from S.H.A.R.P – "Skinheads Against Racial Prejudices"*) – a sleek boy from country house; look at alt-right skinhead – a hardened bold guy, a tough kid". This image is built upon a working class background of some skinheads. Moreover, skinheads who embrace such appearance rely on the idea to look "terrifying", as either paramilitaries or gangsters. Regarding the latter, in turn, «F» highlighted: "A blond tall guy, with blue eyes, it is really beautiful". This clearly reflects the standard of beauty common in the Third Reich. Instead of an image of paramilitary terrorist, these skinheads rely on mightiness, majesty, and nobility of appearance. However, not all skinheads are tall and blond, consequently, an image of a "tough kid" with a shaved head, militarized clothes that slightly resembles uniform and coveralls, and «multipurpose» combat boots became the most popular.

Clothes

Jackets that skinheads wear are mostly bombers (colors: black, blue, or dark green). T-shirts that are popular include the following prints: military ones, white power, swastika, Kolovrat, or scenes of vio-

lence. Shirts are usually plaid (*this seems to be a distinctive feature of skinheads*). Camouflage and other military attributes are common among skinheads. Moreover, they usually decorate their jackets and bags with military stripes and badges (*usually something related to the Third Reich "aesthetics"*). Trousers are worn with suspenders. The most popular boots are combat ones, for example Dr. Martens. Sometimes, the toe of the boot is encased in metal for the purpose of close combat. The soles are designed to resist acid emissions. However, Dr. Martens are relatively expensive, especially for young and unemployed skinheads. Consequently, some of them buy other military shoes such as ankle boots («берцы»). The laces can be white (*for those who adhere to the ideology of white power and who are racists*) or brown (*Neo-Nazi and Nationalist Socialist ideas*).

This is a classic skinhead outfit of the 1st wave and it still relatively popular. During the participant observation in bars, bookstores, and musical halls, I noticed a considerable number of people adhering to this style. However, its peak of popularity was still in the 1990s. Skinheads of the 2d wave significantly changed the clothing style for purposes of security. «As «B» remembered: "In Schulz-88" we were skinheads, but we did not look like them, because the police was paying a lot of attention to skinheads, they knew the clothes (boots, bombers), so we started to dress less glaringly". So, this classic skinhead outfit is worn by skinheads who see their membership in the subculture as resting upon certain cultural preferences such as music, fashion, or literature. Those skinheads who continue to engage in direct actions continue the 2d wave's tradition of dressing discreetly.

The 2d wave skinheads' clothing resembled football hooligans' style. Combat boots were replaced with comfortable sneakers; plaid shirts and bombers disappeared. Moreover, catchy badges, stripes, and t-shirts' prints with swastika or Kolovrat also lost popularity due to security reasons. Skinheads of the first wave were proudly translating an image of "working class tough kids trained in combat", while

second wave skinheads were putting security and secrecy first. However, despite their alleged rejection of demonstrating political attitudes through clothing, I still noticed numerous signs and symbols in their outfits during participant observation. As «E» told me, “There is a trend for minimalism in skinhead clothing. Large swastika prints and flashy badges obviously disappeared, but they do like small logos, pins, etc.” Apparently, the majority of skinheads still prefer to transmit certain messages through cloths, although they do it less evidently to avoid police’s attention. Third wave skinheads (*skinheads of today*) mostly see their membership in the movement in cultural terms, meaning that they do not practice radical direct actions. Therefore, they are able to dress as classic skinheads, and they do not have to hide from the police. Obviously, there is still a percentage of them who are engaging in street violence from time to time. They inherited the 2d wave’s clothing style, mixing it with football hooligans’ clothes. Such style is close to what is considered «casuals» within football hooligans. The most popular brands are Stone Island and Ralph Lauren (*although these are expensive clothes*), Fred Perry, Weekend Offender, Thor Steinar (*more affordable*). This style is less «terrifying» by sight, but, given that skinheads of the 2d wave and football hooligans have built a reputation of “reckless and violent fighters” (*according to «C»*), this image may scare ordinary people, migrants, or anti-fascists even more than classic skinhead outfit.

Tattoos and Hairstyle

Classic skinhead hairstyle is shaved head. As I understood, the initial idea was to make it impossible to grab their hair during a fight. However, contemporary skinheads also wear short hair. The reason is that today skinheads rarely engage in direct actions.

Skinhead tattoos are important part of their image. I expected a decline in tattoo popularity within subculture, but it seems that this type of “self-decoration” is still widely practiced. According to «D» and «A», most frequent tattoos are Kolovrat (*Slavic Neo-Nazi swastika*), «Sieg Heil» (*Schutzstaffel slogan*), “my

honor is called loyalty” (*expression of unity and brotherhood*), runes (*pagan symbolism*), swastika (*attachment to Hitlerism*), three crosses (*straight edge symbols*), crucified skinhead (*goes back to British subculture, it means that skinheads have a mission to protect society*), and spider web on the elbow (*dedication to your ideals*). Some skinheads for the purpose of security turned to less eye-catching and politicized tattoos, favoring such patterns as guns, wolves, lions, and warriors. These tattoo themes and patterns are associated with masculinity and such ideas as loyalty, physical force, brotherhood, violence, and idealism. Tattooing is of great importance for the skinhead subculture (Reid and Valasik [6]). A tattoo serves as a self-identifying sign; it clearly defines the belonging of its wearer to subculture.

Activities

Casual Activities: Concerts, Drinking, Sports

Concerts seem to be the only activity that has been common in skinhead subculture from 1990s and till now. Music such as Western RAC (*Rock Against Communism*), Heavy Metal, and Russian neo-Nazi rock have been highly popular among members of subculture. Concerts brought large number of skinheads together, allowing them to communicate and listen to their favorite music. As «B» pointed out: “Concerts are about music, beer, girls, conversations – just hanging out. People danced and screamed Sieg Heil”. Traditional masculinity can be revealed even in this citation: «girls» are perceived as a part of a party, together with beer and music. This points to hyper-masculinity of a subculture that is fully dominated by men who consider «girls» as a way to hang out and relax “after a tough day”.

Today, concerts are also one of the means of subculture’s reproduction of cultural code. For example, “Russian Skinhead Pride”, an unofficial formation, organizes concerts almost every month. I visited one of them to observe and those inferences were made:

Greetings with Sieg Heil are much less frequent than in early 2000 s.

There are more women at the concerts than it used to be.

Lyrics of songs became less radical.

These observations suggest reducing hyper-masculinity of the subculture, making it resemble “beer and music brotherhood” of the 1990s and contrasting with radical neo-Nazi formations of early 2000 s. However, masculinity is still a characteristic feature of the subculture: concerts’ visitors and musicians are predominantly men. Moreover, there is always «slam» at the concerts: people are not only dancing, but also hustling and jumping in a very aggressive manner. They do it «for fun» and even adhere to a certain “slam ethics”, but it almost always causes injuries among participants, especially giving their heavy boots and strong fists. I noticed that women almost never participate in slam, and this is understandable. Evidently, slam is another way of reproducing male dominance within the subculture: this kind of activity isolates women from the stage, reducing their chances to dance and enjoy the music in a safe way. Only tall and fit guys seem to be able to slam and not get injured. «A» remembered his first time coming around the subculture: “We drank and went to the concert. I was hit with an elbow during slam, I was super drunk, it’s unforgettable”.

All the «skinhead bars» that I visited as a part of my participant observation («Na kranakh» in Moscow, «Zarya» and «Zaliv» in Saint Petersburg) were beer bars. The word «beer» was probably the third most frequently used word after «fight» and «war» during interviews and focus groups (*the latter were held in «Zarya» bar*). As «E» told me, skinheads’ activities of the third and partially the first waves could be summarized in the following way: “drinking beer, seeing like-minded people, waving flags (*at the demonstrations, for example*)”. Beer culture is something special for the members of the movement: “A person comes to the bar, drinks beer, talks to the guys, relaxes” – «A» continues.

Different researchers claim that male alcohol consumption is socially-conditioned, meaning that gender norms and roles matter when analyzing drinking patterns. For example, Fugitt and Ham

[7] observed male alcohol consumption behavior and concluded that “consumption of alcohol by men in social contexts may be strongly motivated by the desire to confirm masculine status”. Beer in this context is perceived as something “belonging to men”, despite a long history of women in brewing. Beer commercials usually present “traditional and stereotypical images of men” (Strate [8]), making it the most masculine drink. Skinheads fully embraced beer culture and masculinity that is attached to it.

Sport has apparently become popular within skinhead subculture since the second wave’s appearance. People who are closer to football hooliganism rather than to skinheads claim that the reason for participation in the movement was in the “realization of sports ambitions” (*as «F» noted*). Sports and straight edge seem to be main features of football hooligans’ movement and some skinhead formations as well. After the first wave of skinheads in 1990s, people seem to split into three categories: 1) More educated and ambitious started to pursue political goals; 2) Aggressive and young formed the second and most radical wave of skinhead subculture; 3) Others joined football hooligans’ «firms» and started to do sports. “Healthy lifestyle and professional sports” became popular within skinheads and hooligans, according to «F». They started to launch professional boxing clubs (*mainly in 2005–2010*). This interest in sports came alongside the idea of “straight edge”. Skinheads and hooligans started to “reject alcohol, drugs, and cigarettes” in order to become “stronger, healthier warriors” (*as «C» noted*). Such ideas are associated with traditional representations of masculinity: men are expected to be physically strong in order to be able to both protect and attack.

Radical Direct Actions

Radical direct actions were a significant part of a skinhead’s lifestyle, especially during the second wave of the movement that was characterized by dramatic radicalization of young people. This is how «E» once described skinheads’ activities at most radical times: “they walk around the city, set fire to migrants’

enterprises, and slaughter”. I asked «A» what is the most memorable part of being a skinhead. He answered: “street fights, although I participated only in few”.

Obviously, contemporary skinheads do not engage in direct actions often. The laws and prosecutions are now enforced in much more effective manner than it was during Yeltsin’s and early Putin’s rule. Murders are now exceptions rather than a casual practice. However, street fights happen from time to time. While I was working on this article a year ago, a mass fight happened. The fight was between anti-fascist and alt-right skinheads, and it occurred after anti-fascists attempted to disrupt a musical concert organized by right-wing skinhead formation “White nights skins”. Apparently, guns were used, but nobody got seriously injured.

It may be argued that the most “hyper-masculine” moment in subculture’s history is the time of the its second wave, when radical direct actions were a routine. This was the moment of unrestrained violence and aggression, accompanied by the embodiment of such traditional masculine features as physical force and ability not only to fight but also to attack.

Occasional Gatherings: Militarized and Sport Events

The last activity typical of skinheads is military and sports training. Such gatherings could be organized by skinhead formations, especially now, but back in the times of the 1st and 2d waves of the movement, mainly RNU arranged military training in forests and fields, while sport camps were hosted by football hooligans who embraced the idea of healthy lifestyle earlier than skinheads. «E» who was one of the leaders of RNU noted that such military trainings “provided discipline”. He continues: “If we talk about patterns of masculinity, well, we are of a paramilitary wing, we should always be ready for war, we are men: during these camps, we wear military uniform, we do a «scout’s path», and throw knives as part of training”. «D» remembered: “RNU took us to shooting range”. Such activities very much reflect militarized masculinity in a way that skinheads and their «pa-

trons» feel that it was and is important to «be prepared» for either such dramatic events as civil wars or for casual street fights. Moreover, they embraced military order and learnt discipline in order to maximize their efficiency as paramilitary groupings.

Values

Brotherhood and Unity

Brotherhood seems to be understood as a value of being united and becoming stronger together. «F» pointed to a comparison with Italian mafia: “they were testing each other and becoming stronger”. Moreover, he continues: “Skinheads were a brotherhood of war”. These values are concerned with overcoming difficulties together, frequently in a militarized context. As «E» told me: “When you go on a mission or to the mountains with a comrade, you walk a long way together, you share the meal and shelter, you overcome difficulties, you acquire shared memories, all these unites people”.

Such ideas and suggestions seem to be in line with traditional militarized masculinity concept. Masculinity in Western terms is associated with different characteristics such as being a caretaker, taking initiative, being strong (*both mentally and physically*). However, militarized masculinity is a more specified concept. It can also be perceived as a part of hegemonic masculinity paradigm, but it possesses an important paradox (Tapscott [9]). The paradox is the assumed contradiction between such characteristics as dominance, assertiveness, aggressiveness, independence, self-sufficiency, and willingness to take risks and more feminine values, for example compassion, will to cooperate and to sacrifice (Titunik [10]). From one point of view, men perform their roles as «warriors» that are prepared to “die for the country” (Higate, [11]), but they are at the same time trying to remain disciplined and acknowledge order and general well-being. They look after each other and are ready to sacrifice themselves for their comrades. This is what can be seen in skinhead subculture: they perform masculine roles in a militarized manner. On the one hand, they are «war-

riors» that engage in radical, aggressive, violent and unrestrained direct actions that had led to deaths in the past. On the other hand, they always highlight «brotherhood» and «unity» as important values and talk about the necessity of cooperation, restraint, and order within their brigades and bands.

Furthermore, the words «brotherhood» and «brothers» seem to be understood in a militarized way. «Brothers» are mentioned in the same contexts as «soldiers», for example. «Brotherhood of war» is also a militarized term, suggesting a community that is united by goals of fighting, winning the war together, etc.

Mutual Help and Authority

«Mutual help» continues the discussion about militarized masculinity and «brotherhood» value. It appears that mutual help is one of the main pillars of subculture, and it ranges from some casual favors (*such as helping to shave head*) to full-scale fundraising campaigns (*in case a member of subculture has some serious problems, such as going to jail*). «Helping brothers» was mentioned a lot during the interviews and focus groups.

For example, «C» told me the following: “Skinheads help their prisoners of conscience (*those who are in jail for their views/attitudes*) financially”. However, there are certain conditions to be met: a skinhead should continue to declare his views publicly, and the reason he is in jail should be for a “direct action” or he should have helped skinhead movement a lot in the past. This means that although there is a value of mutual aid, it is not unconditional: a person must deserve help from his «brothers». Authority plays a highly important role: if a person has proven himself as a reliable, strong, and brave, if he has never betrayed skinhead «brothers», and if he possesses merits, he is apparently almost untouchable. To illustrate this, a quote by «D» can be used: “One of our comrades had shown himself in a very bad way: he was beaten by migrants and could not stand for himself properly, although he is a boxer. They took off his bootlaces – and this very humiliating. We were dissatisfied, we

drubbed him and send him to «lightning» («lightning» – in Russian skinhead subculture, a mass fight for the purpose of training, will be explained in the section on «language of war»). I asked: “Why haven’t you simply exclude him from your brigade instead of beating him?”. The answer was short: «He had merits to the movement». This may show how skinheads value authority and merit, and how they understand «mutual aid». Instead of excluding a person, they decided to help him restore his dignity by sending him to the «lightening» where he could prove his bravery and strength once again. This resonates with the ideas of militarized masculinity: on the one hand, there is an element of unnecessary violence (*skinheads beat their own «brother»*), but, at the same time they were worried about restoration of his honor and instead of expelling him they gave him another chance, although in their own distinctive manner.

Cultural Preferences

Literature

Literary preferences provide important insights regarding skinheads’ attachment to masculinity. For example, «C» remembered: “Skinheads of the 2d wave were reading radicals a lot. They read books about Hitler and decided to make assault squads. Russian literature lacked substantial nationalistic appeal due to communist revolution, so the turn to the Western one”. According to «A», there were books by «conservative, traditional authors, mainly about Third Reich or Russian White Movement».

Moreover, there were periodical magazines published by skinheads that were highly popular among subculture’s members. According to «E», «Screwdriver» («Отвертка») and «Bold» («Под ноль») were the most well-known. «B» was the first in Saint Petersburg to print flyers and publish neo-Nazi/nationalist magazines. He remembered: “There used to be an «informational hunger” back then. People were eager to read at least flyers. I know that my zines were walking from hand to hand at schools. They were rare and they were the “*Forbidden fruit* for kids».

It seems to be obvious that literary preferences of skinheads reveal their deep attachments to masculine values. They mainly read about wars, revolutions, combat tactics and right-wing ideologies. This is closely related to militarized masculinity: subculture's members find it interesting and important to know about the organization of the Third Reich that is famous for strict autocratic order. Moreover, I noticed skinheads' sympathy towards the White Movement that fought for the Tzar and Empire during civil war in Russia. White officers are perceived as "great warriors", revealing skinheads' monarchist traditionalist views.

As a part of participant observation I visited «Listva» («Foliage») bookstores in Moscow and Saint Petersburg. To start with, the main focus of Listva's assortment is on the books that are published by «Black Hundred» publishing agency. "Black Hundred" mainly publishes books by authors that were sympathetic towards the White Movement and therefore were forbidden in the USSR. This also reveals monarchist appeal of skinheads in particular and of Russian nationalists in general.

Music

Music occupies an undeniably important role in skinheads' culture (Ramet [12]). The most popular genres are Nationalist-Socialist Black Metal (*NS Black Metal*), Rock against communism (*RAC*), Hardcore, and Russian neo-Nazi rock. The lyrics of songs that are performed by these genres' musicians are radical and often aggressive, declaring such ideas as white supremacy, skinhead brotherhood, conservative revolution, etc. Obviously, music sheds the light on the link between skinhead subculture and militarized and hegemonic masculinity. I listened to 20–30 songs and made a list of lines that are most relevant for the discussion of reproduction of masculinity within the subculture:

1. About *violence, fighting, skinhead's patriotism, and war*:

From a song by Doberman – "Terrorists with Electric Guitars":

"Our rage is unstoppable" – unrestrained feeling of aggression

"The hour of the strike is set, and the grenades have already flown" – militarized language

From a song by Gang of Moscow – "Ian Stuart":

"In Valhalla, Odin is waiting for fighters like you" – reference to vikings (*that are considered perfect Aryan warriors by skinheads*) and their afterworld and gods

"And to protect the country, I took the sword of freedom in my hands" – language of patriotism and war

From a song by Untitled – "Glory to Victory":

"Steel gripped in a heavy hand" – highlighting physical power

2. About *brotherhood and unity*:

From a song by Gang of Moscow – "Ian Stuart":

"Our brother, we remember you"

From a song by Gang of Moscow – "Vivat, Russia!":

"We are all one family"

From a song by Kolovrat – "Two Brothers":

"Loyal friends, working class, they never betray" – values of loyalty and reference to skinheads' social background

3. About *straight edge and health*:

From a song by T.N.F. – "Straight Edge":

"Everyone should be mentally and physically healthy"

"We need healthy descendants"

It seems that "Kolovrat" is the most iconic group, according to the members of subculture. This musical group also demonstrates the attachment to masculine values.

Selected Kolovrat album titles:

1994: Ready to Destroy

1999: Blood of Patriots

2003: Total War

2009: Unity in Action

Religion

As was mentioned before, some skinheads adhere to pagan faith and sometimes go to fields and forests to perform Slavic pagan rituals (Pollard [13]). The

festival of Perun is probably the most masculine out all Slavic pagan feasts. During the Festival of Perun, masculine forces are worshipped and demonstrated. «Warriors» engage in fights to prove their endurance and rage.

Neopaganism seems to be a contradictory phenomenon. On the one hand, pagan religion embraces both femininity and masculinity, providing grounds for equality of gender/sex. However, neopagan beliefs are mostly adopted by alt-right groups that are interested in conservative revolution and traditionalism, therefore contrasting old pagan beliefs with Christianity (*at least in Eastern Europe that I studied*). Consequently, pagan religion is often used as another means of embodying hyper-masculinity. As I understood from the interviews, Festival of Perun is much more popular among skinheads compared to Kupala Night (*rituals of which are focused on both femininity and masculinity*). A possible explanation is that Perun's feast is associated with replacement of feminine force with masculine force and subsequent praising of masculine physical abilities.

Moreover, pagan faith is popular because despite embracing both femininity and masculinity, it is traditional and conservative in terms of roles that are assigned to both sexes. As Aitamurto and Gaidukov [14] claimed, “men are regularly presented as strong warriors and women as tender mothers and homemakers” in Russian «Rodnoverie» (*Slavic Neopaganism*). Obviously, alt-right skinheads who embrace the aesthetics of Vikings and their physical power, pagan gods, and heroism (*although it is needed to be mentioned that Viking history contain a lot of legends about female warriors who were fighting with the same bravery as men*), are sympathetic towards Slavic neopaganism that presents a men as a «knight» and women as a “mother and wife”. Filip [15] in his ethnographic study of neopaganism in Poland also highlights the link between pagan faith and extreme far-right masculinities. However, he points to the positive gender dynamics within neopagan groups: women have become more empow-

ered and grown in number. Moreover, during my fieldwork I also noticed that women are searching for their own modified roles and positions within traditional Slavic religion. During one of the focus group interviews (*with «C» and his friend, «I», who is a young right-wing politician from Moscow*), I was told that there is a new wave of interest in neopaganism, and women are a significant part of this Rodnoverie renaissance. In 1990s and 2000s when the right wing (*from moderate politicians to radical skinheads*) was mostly dominated by men, neopaganism that they adhered to was hyper-masculine. However, with the growing number of women in the movement, the faith had also been adjusted. Now, not only Festival of Perun is celebrated, but also numerous feasts that embraces both femininity and masculinity, and women take part in such practices. However, masculinity and femininity remain traditional, as I noticed.

Patterns of organization

Bands, Gangs, Brigades, Firms, and Assault Squads

It seems that skinheads' formations are divided into those embracing criminal language and gangster image and those adhering to military patterns of organization. The former is therefore linked with unrestrained and lawless violence (*associated with hyper-masculinity*), while the latter embodies militarized masculinity that requires order, strict hierarchy, loyalty, and respect.

Bands, gangs, and firms are more common within younger skinheads who are willing to construct a terrifying, aggressive image of their groups. The most radical and violent groupings were all called either bands or gangs. Firms are less popular within skinhead subculture. They are mostly found within football hooligans' movement. However, those skinheads that were/are connected to both movements call their groups «firms». Football hooligans are known for defiant direct actions; moreover, their motivations for violence are even less clear than of skinheads. In turn, «gangs» and «bands» are parts of criminal narrative and are also associated with violence and non-compliance with the law. Previously, I quoted one of

the interview participants who compared skinheads to the Italian mafia. It seems that criminal discourse and romanticized prison life are respected and embraced by skinheads. The most famous and radical gang seems to be Band CTO of Borovikov and Voyevodin (*combat terrorist organization*), members of which are responsible for more than 13 murders and are now either dead or serving sentences in prison. CTO was a skinhead organization, although they did not dress as skinheads for security reasons. These people completely despised the law and caused a bloodshed in the streets of Saint Petersburg because of their radical Nazi ideology. They apparently perceived themselves as “warriors of racial war”, but they lacked «ethics» and self-restraint (*for example, there is a «ban» on beating women and children; moreover, most skinheads are against murders; CTO did not follow these rules*) that were typical of more formalized and educated skinhead formations that displayed military masculinity. In contrast, CTO members attacked and even killed women and children, and this caused disapproval and condemnation of their actions by other alt-right skinheads.

Brigades and assault squads appear to be more formal and structured organizations, either skinhead or nationalist. For example, RNU members who patronized younger skinheads used the term “assault squad” to describe their subdivisions. «C» remembered: «RNU used swastika as a symbol and created assault squads in the image and likeness of Third Reich». «E», being of the leaders of RNU, continues: “RNU had a clear militarized organization and political agenda and ambitions”. Such organizations were constantly reproducing patterns of military masculinity’s embodiment through a system of military signs and symbols.

Hierarchy and Militarized Positions

Following the discussion of formations’ self-identifications as gangs or brigades, it is important to consider patterns of organization within these groups. As I inferred from conversations and historical analysis, the more educated and formalized the grouping was, the more it reflected a militarized organization. Skinhead

gangs with young and radical participants were less formal and more spontaneous, with unofficial leaders whose authority rested either on their charisma, myths, or illustrious direct actions. «C» proved it: “In skinhead bands, there is one charismatic leader, a «Fuhrer», who can mobilize supporters and organize direct actions. It is leaderism, like in «Schulz-88» or «Lincoln-88». If we are talking about radical terrorist formations (*such as CTO*), there can be multiple leaders (*Borovikov and Voyevodin, for example*) because there is a need to negotiate tactics and targets (*militarized language*)”. «B», who was the founder of «Schulz-88», noted: “Yes, I was the leader of the group. In early 2000s I was even considered one of the leaders of skinhead movement in Russia, though it was an unofficial status. I did not have any specific credentials, this authority had been reproduced via informal relations and honors”.

In more formalized organizations, “there was a strict militarized hierarchy” (*as «E» remembered*), that was built upon real merits and capabilities rather than myths or charisma. In brigades (*formed by older and more educated skinheads*) there were multiple leaders, those close to leaders (*also elite*), «backbone», and young boys “for errands”. Almost everybody from those close to leaders and from the backbone have specific missions. For example, «D» remembered being responsible for the recruitment, before starting his own brigade.

Obviously, skinheads recreate criminal and military structures, relying on leaders or Fuhrers, building a hierarchy, and assigning «missions» to the members of groupings. In order to understand the nature of masculinity reproduction via different management styles, I researched the topic of gendered management and came to three main conclusions:

Masculinity in management is embodied via vertical structures of organization (*a hierarchy*).

By contrast, femininity is associated with horizontal patterns of organization (*a network*).

Masculine appeal towards hierarchy is linked to the phenomenon of patriarchy: patriarchy is per-

ceived to be a “vertically organized hierarchy”, where white heterosexual men who embrace traditional hyper-masculinity are on the top of the structure, while other forms of masculinity and women are marginalized.

It seems to be obvious that skinheads continuously reproduce hyper-masculinity through adherence to a vertical order that was typical of highly-militarized and hierarchical Third Reich, for example.

Language of Violence and Discourse of War Violence

Throughout the fieldwork, I was making attempts to understand the nature of skinheads’ appeal to violence and the reasons for violent and aggressive behavior types that they adhere to. One of the most frequent answer was that “violence was the only solution”. However, as the time was passing, it was becoming evident that violence was not that effective in solving alleged migration problems, for example. However, street violence is sometimes practiced by skinheads even today (*although rarely*). The analysis of reproduction of masculine roles and patterns made me think that the nature of aggressive behavior lied in the realm of skinheads’ values and norms system. Firstly, they perceive violence in different metaphoric senses: for example, violence is a way to test one’s strength or to become closer with «comrades». As «F» noted: “This is the same as the sports brotherhood: if you spill blood together on the carpet in sports, then you become closer with your sparring partner, or even with your friend. You fought, you worked out together, shed sweat – you got closer”. During the conversations it was revealed that there were such things as «lightning» and rite of passage which can be used as illustrations of a concept of “violence as test of endurance”. As «D» remembered: “If you come to skinhead community, you have to «answer» for it. In some brigades, like ours, there are rituals of initiation: you have to endure three minutes in sparring against three people. It may sound funny, but it is a test of fortitude, if you are ready for this, then you have a fighting spirit, and

you will not run when you have to stand and hold on. There were «lightnings» between the brigades to raise morale – this is when two brigades agree and go somewhere in the field to fight. On the «lightning», if a person falls and surrenders, he will not be touched anymore”. Secondly, violence is seen as something natural for men, an instinct. «C» elaborated: “People saw physical violence as the only solution, but many of them noted that it was on an instinctive level – you see that there are a lot of strangers in your country, and therefore you need to protect the others and defend yourself”. Thirdly, violence is compared to drug addiction. «C» continued: “When you realize that you can beat people and not get caught, there is a feeling of power that intoxicates”. Fourthly, violence may be seen as a “proper lifestyle” for men. For instance, I had the following conversation with «B»: “Did you fight a lot?” – “Yes, all the time”. – “Why? Did you see it as a way to solve problems?” – “Well, it is a boy’s lifestyle”. Finally, there is a very important quote by «B» that helps to understand skinheads’ opinions regarding the alleged link between men and violence: “Men have aggressive instincts. They need to let their rage out. This aggressive nature cannot be realized in the modern world. In the past, you could go to war, be a soldier, become a pirate or something like that, but now there is no such thing in Western and ours society, so boys become hooligans or skinheads”. This is illustrative in terms of representing how the changing nature of masculinity leads some young men to becoming engaged in radical and violent behavior. The 20th century seems to have brought an end to classic masculinity, at least in terms of social, economic and cultural conditions. The decreasing number of armed conflicts (*that are replaced by economic or diplomatic wars pursued with the help of sanctions, for example*) and increasing demand for gender equality had made traditional hegemonic masculinity subject to change. Instead of unconditional dominance over women, men now face a new reality where both femininity and unconventional forms of masculinity (*such as*

gay masculinity) are playing equally important role. While some men adjust to this situation, others face difficulties accepting the need to give away privileges that historically have always been possessed exclusively by men. This is what some social scientists call a “crisis of masculinity” – a situation when masculinity is changing due to social and economic conditions, and men need to embrace it, though some of them find it problematic and therefore may engage in deviant and radical behavior. Hyper-masculinity of skinheads that was revealed and discussed above can serve as an example of the problem of adjustment to a new kind of reality.

Lastly, for the purpose of illustration I collected the metaphors that were frequently used by skinheads for the purpose of describing what violence is:

1. The cult of strength
2. A sense of victory
3. Spiritual and physical unity
4. Being strong
5. Being a man
6. Adrenalin
7. Ecstasy

War and Militarized Narrative

Discourse of war and combat is another distinctive feature of skinheads’ narrative. The world «war» was mentioned numerous times and in different contexts. Moreover, skinheads usually use military terms and expressions in their speeches. Firstly, war is viewed in the context of potential national revolution and racial confrontation. «C» remembered: “Many skinheads perceived themselves as warriors of a future racial war; thus, if you cannot fight, what kind of warrior of the revolution are you? Fighting was viewed by many as preparation for the great purpose of war. Some skinheads participated in armed conflicts”. Moreover, war may be seen as an end in

itself, being a process of attaining a “greater aim” and way of becoming a warrior. «C» continued: “Many people do not want to live for themselves, they live for a greater purpose. People begin to dress in combat clothes to attract violence and fights in order to both stand out and to crystallize the process of fighting. I remember comparing myself with White Guards. People began to identify themselves with stormtroopers, with the Third Reich officers who were examples of ideal war men. To die for your country, for the sake of the greater aim, it’s an honor”.

Militarized narrative became evident throughout the conversations with skinheads. For example, they use such words as “comrade-in-arms”, «combat-ready», «surrender», «battalion», «military honor», etc. Such expressions reflect militarized masculinity of skinheads.

Conclusion

To conclude, it is needed to highlight that alt-right skinhead subculture is traditionally and conservatively masculine. The reproduction of masculine roles is performed through the reiteration of certain activities (*for example, street fights*), reproduction of hyper-masculine appearance, marginalization of women, use of militarized and aggressive language, adherence to particular patterns of organization and values/norms, and continuity of specific cultural preferences. Three waves of skinhead subculture are unique in terms of the embodiment of masculinity. Although each of the waves is closely connected to the reproduction of patterns of masculinity, it is important to note that contemporary skinheads demonstrate reduced hyper-masculinity. However, only time will tell how far the transformation of subculture can go in relation to the inclusion of women and rejection of violence as a means of solving alleged social and political problems.

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*Farfiyev B. A.,
Associate Professor of the International
Islamic Academy of Uzbekistan
Doctor of Sociological Sciences*

THE ROLE OF THE ISLAMIC FACTOR IN THE FIGHT AGAINST SUICIDE

Abstract. The growth of suicide as a form of deviation negatively affects the lives of any society, including Uzbek. The harmony of secular and religious values plays an important role in the fight against this misfortune. The influence of Islamic values is especially significant in the context of an increase in the number of suicides in the public life of our country. The scientific article discusses the role of the Islamic factor in overcoming the problem of suicide.

Keywords: deviant behavior, offense, norm, depression, suicide, totalitarian regime, Islam, customs, secular values, religious values.

*Фарфиёв Б. А.,
доцент Международной исламской академии Узбекистана,
доктор социологических наук*

РОЛЬ ИСЛАМСКОГО ФАКТОРА В БОРЬБЕ С СУИЦИДОМ

Аннотация. Рост суицида как форма девиации негативно сказывается на жизни любого общества, в том числе узбекского. Гармония светских и религиозных ценностей играет важную роль в борьбе с этой напастью. Влияние исламских ценностей особенно значимо в условиях возрастания количества самоубийств в общественной жизни нашей страны. В научной статье рассматривается роль исламского фактора в преодолении проблемы суицида.

Ключевые слова: девиантное поведение, правонарушение, норма, депрессия, самоубийство, тоталитарный режим, ислам, обычаи, светские ценности, религиозные ценности.

Введение. Действие любого процесса общественной жизни представляет собой сложное явление. Поэтому члены общества в своей повседневной и социальной жизни сталкиваются с множеством проблем. Если эти проблемы негативно сказываются на деятельности одного или нескольких конкретных людей, то они не представляют серьезной угрозы основам общественной жизни и ее стабильности. Однако по мере того, как такого рода проблемы затягивают в свои глубины все больше и больше людей, возни-

кают реальные и опасные угрозы для стабильности общественной жизни. В большинстве случаев такого рода проблемы возникают в результате непризнания или неосознанного следования членами общества определенных законов и процедур, установленных в общественной жизни. Такой тип поведения человека в социологической литературе называется девиантным поведением.

Основная часть. Категория нормы является первой стадией осмысления девиантного поведения. Сама социальная норма – это допустимая

и исторически сложившаяся граница поведения конкретного человека, члена социальной группы и организации в конкретном обществе. Социальные нормы демонстрируют свое применение в юридических законах, этике, этикете, ценностях и так далее. Девиантность – это поведение, не соответствующее этим самым устоявшимся в обществе нормам. В большинстве случаев девиантное поведение людей наказывается социальными санкциями. В социальной жизни существуют разные формы и виды девиантного поведения. Прежде всего необходимо прокомментировать его трактовку в широком и узком смысле. В самом широком смысле под девиантным понимается состояние несоблюдения писаных и неписаных норм, а в узком – просто несоблюдение неписаных норм. Нормы, написанные в научной литературе, официально закреплены в Конституции, уголовном законодательстве и других правовых актах любой страны, а возможность их соблюдения гражданами строго гарантируется государственными учреждениями. Неписанные же нормы – это неформальные нормы и правила поведения, которые в основном выражаются через ценности, традиции, обычаи, этикет и т.д. [5, 362].

С этой точки зрения отклонение от устоявшихся норм общественной жизни называется делинквентным (криминальным), а отклонение от неформального – девиантным (девиантным) поведением. Например, такие деяния, как кража, взяточничество, убийство, подделка документов, грабеж, мошенничество, шпионаж в пользу других стран, являются правонарушением, а виновный преследуется и наказывается по социальному праву.

Если человек, или член малой социальной группы, нарушает установленный порядок в общественном месте, совершает поступок, оскорбляющий других людей и даже если не преследуется целью его привлечения к ответственности, то мы сталкиваемся с девиантным поведением. За такое правонарушение налагается административное

взыскание или штраф. Но разница между девиантностью и правонарушением условна и в большинстве случаев девиантность может включать в себя и правонарушение. Исходя из вышеизложенных соображений, можно будет классифицировать основные виды девиантного поведения.

В настоящее время один из видов девиации – суицид считается социально актуальной проблемой в любом обществе. Во многих обществах, религиях такое поведение людей строго осуждается. В иудаизме, христианстве и исламе совершение суицида считается тяжелом грехом. Имам ал Бухари по этому поводу приводит сахих (достоверный) хадис: «Господин Расуллах (пророк Мухаммад с.а.в.) сказал: один человек нанеся себе ранения, совершил самоубийство. Тогда Аллах сказал: «Человек поторопил Меня (опередил) используя данный Мной ему выбор, поторопил смерть. Я запретил ему Рай (врата Рая перед ним закрыты)» [1, 372].

Однако, в некоторые периоды и страны его не только разрешали практиковать, но даже считали национально-религиозным ритуалом. Например, принудительное сожжение вдов в Индии из-за смерти их супругов или самоубийство самураев в Японии, чтобы не попасть в руки врага. Наш предок Абу Наср Фараби в своих трудах уделял серьезное внимание этому вопросу. В частности, он пишет: «Добродетельный человек должен стремиться не приближать к себе смерть. Вместо этого он должен попытаться продлить свою жизнь. Ведь это позволяет ему быть еще счастливее. Позволительно и доброму человеку сделать это, чтобы не лишиться тех благ, которые они приносят горожанам» [2, 243].

Что касается изучения самоубийства в социологии, то первым ученым, изучавшим его был французский социолог Э. Дюркгейм. Во второй половине XIX века он систематически изучал резкий рост числа самоубийств во Франции, результаты своего исследования объявил в своей книге «Самоубийство» и смог обосновать наглядными

эмпирическими фактами вину французского общества того времени за такое противоестественное поведение. То есть, по его мнению, первопричиной такого ужасного поведения является не бедность, семейная трагедия, ревность, алкоголизм, наркомания, проституция, физические нагрузки, психологический хаос, лишение жизни [3, 128]. Он считает, что настоящие причины проблемы напрямую связаны с определенными пороками в жизни общества: ухудшением нравственного состояния, хаосом, ослаблением социальных связей, коллективным состоянием сознания, то есть нарушением религиозного верования [4, 14].

К сожалению, можно сказать, что результаты, полученные Э. Дюркгеймом при анализе этого вопроса, подтвердились на примере Узбекской ССР, во времена в бывшем Советском Союзе. Во второй половине 1980-х годов некоторые узбекские женщины, проживающие в сельской местности страны, покончили жизнь самоубийством.

Конечно, такое поведение, которого совершили более 270 женщин не является случайным. Средства массовой информации и периодическая печать тоталитарного режима в то время пытались преувеличить ложные утверждения о том, что главной причиной этой трагедии была «дискриминация женщин реакционным исламом и их унижение», а во-вторых, феодальное отношение мужчин к женщинам.

Однако, теперь мы хорошо понимаем, что права женщин серьезно гарантированы в исламе. В частности, хадисы предписывают детям сначала делать добро своей матери, а затем отцу. Также оговаривается, что в соответствии с требованиями шариата женщинам не разрешается отправляться в отдаленные места в одиночку, ходить на рынок, выполнять тяжелые физические работы и обеспечивать свою безопасность. Так что есть веские основания смело утверждать, что настоящая причина самоубийства была иной.

Известно, что Узбекистан в те годы был «сырьевой базой» бывшего Советского Союза, вы-

ращивающей дешевый хлопок. Благодаря этому в сельском хозяйстве страны установилось монокультурное хлопководство, в котором работали в основном женщины. Зависимость хлопководства от каторжного труда, использование вредных химических веществ в процессе от его возделывания до уборки, особенно его дефолиация, чрезвычайно вредная для здоровья человека с точки зрения экологии и медицины, в первую очередь отравляла воздух, воду и пищу. В результате женщины, работавшие на полях, тяжело болели и обращались за практической помощью к властям для лечения в клиниках и реабилитации в санаториях с целью восстановления своего здоровья. Но их бедственное положение игнорировалось центральными и местными лидерами. Не в силах терпеть такое пренебрежение, неуважение и несправедливость, некоторые женщины впадали в глубокую депрессию, считали себя ненужными обществу и видели в самоубийстве единственный способ избавиться от этих серьезных проблем.

Конечно, нет никакого оправдания действий женщин, совершивших такие поступки, но при анализе вопроса необходимо обратить внимание на еще один важный исторический факт. Наша неграмотность в области религиозных знаний, сохранявшаяся до конца 1980-х гг., мешала нам в достаточной мере осознавать исламские ценности. С этой точки зрения женщины, совершившие самоубийство, не осознавали, какой тяжкий грех они совершили. Только после обретения нашей страной государственного суверенитета в полной мере проявились смыслы Корана и возможности перевода хадисов на узбекский язык.

В результате большинству нашим соотечественникам сейчас хорошо известно, что в исламе человек – святой, душа человека дороже чем Кабатуллах (место поклонения мусульман Аллаху в городе Мекке), а самоубийство осуждается как непростительное поведение, наносящее огромный вред близким, нации и религии. Поэтому граждане, хорошо знающие наши религиозные

и национальные ценности, не будут прибегать к таким действиям ни в какой сложной ситуации, даже при нарастании депрессии. Это означает, что в новой истории нашей страны на основе достоверных первоисточников, систематических научных знаний у нас есть все возможность изучить этот актуальный социологический вопрос, который ранее изучался ложно, однобоко и поверхностно.

Эмпирическое исследование. К сожалению, суицид по-прежнему распространен в узбекском обществе, особенно среди молодежи и женщин. На наш взгляд, эти молодые люди, похоже, не до конца понимают, что в исламе существуют серьезные постановления по этому вопросу. Но большинству наших граждан хорошо известно, что исламские ценности могут быть эффективными в борьбе против девиантного поведения, в том числе с суицидом. Основанием для изложенных выше рассуждений могут служить результаты нашего эмпирического социологического исследования. Опрос проводился в мае-июне 2018 года на основе репрезентативной выборки на тему «Социальное развитие и его факторы» среди различных слоев населения Джизакской, Бухарской, Хорезмской, Наманганской, Кашкадарьинской

областей, Республики Каракалпакстан и г. Ташкента. В исследовании принимали участие 1147 респондентов. Один из вопросов анкеты мы назвали «Важна ли исламская этика в решении таких проблем, как преступность, наркомания, алкоголизм, проституция, взяточничество и самоубийство?». Полученные результаты отражены на следующей диаграмме.

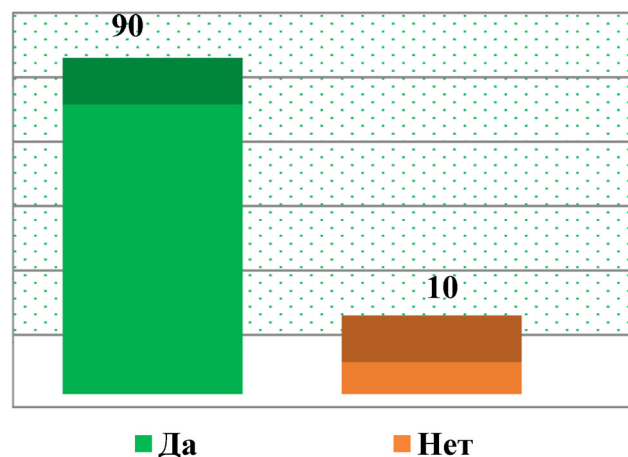


Рисунок 1. Считаю ли Вы значение исламских ценностей важным фактором в преодолении проблемы суицида

Результаты нашего исследования по регионам Узбекистана, где проводился опрос выглядят таким образом.

Таблица 1. – Исламский фактор в борьбе с самоубийствами (ответы в % х)

№	Варианты ответов	Регионы								
		Жиззах	Бухоро	Хоразм	Наманган	Кашкадарё	г. Нукус	Амударё	г. Ташкент	
1.	В исламе совершение этих пороков строго осуждается как тяжкий грех.	44	51	39	37	38	33	39	49	
2.	Ислам призывает людей прожить честно и порядочно	30	40	26	42	33	54	39	29	
3.	Наши предки избегали таких пороков, потому что строго следовали требованиям религиозной веры.	8	5	11	11	9	1	22	7	
4.	Затрудняюс ответить.	18	4	24	10	20	12	0	15	

Большинство опрошенных в нашем исследовании отметили важность исламских ценностей в борьбе с девиантным поведением, совершаемым некоторыми нашими гражданами, в частности

с суицидом, являющимся одним из его сложных видов. Но для этого необходимо внимательно и регулярно знакомить население с такими ценностями. В частности, если мы сможем объяснить

молодежи, что самоубийства серьезно осуждаются в исламе, мы уверены, что эта ужасная ситуация значительно прекратится. Ведь если человек верит, что есть жизнь не только в этом мире, но и в потустороннем мире, он будет воздерживаться от такого ненормального поведения.

Пока государство проводит масштабную практическую работу по устранению проблемы суицида, в этот процесс активно включаются специалисты различных направлений. В частности, представители религиозной сферы не остались в стороне от реформ, направленных на выработку механизмов решения проблемы. Ведь в социальных условиях современного Узбекистана необходимость опираться на исламские ценности в борьбе с суицидом является требованием времени.

Одним словом, если мы сможем обеспечить гармонию ценностей ислама с нашими национальными и светскими ценностями в усилиях по устранению проблемы суицида, с которой иногда приходится сталкиваться в узбекском обществе, то можем с уверенностью сказать, что мы успешно выполним поставленную перед нами задачу.

Заключение. Абсолютная часть респондентов, участвовавших в исследованиях положительно оценили влияние ислама на стабильность узбекского общества. Значит, если на местах ответственные лица еще глубже будут опираться на исламские ценности для предотвращения суицидальных конфликтов, то корень этого зла будет вовремя срублено.

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Section 9. Philology and linguistics

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*Alimova M. Kh.,
Ph. D. Associate Professor
of the Department of Theory and Methods
of Teaching English language TSPU
named after Nizami Chilanzar district,
Tashkent, Republic of Uzbekistan*

SYSTEMIC-FUNCTIONAL APPROACH TO THE ANALYSIS OF LANGUAGES OF DIFFERENT SYSTEMS

Abstract. The article deals with systemic-functional approach to the definition of word – structure developed by traditional, home and foreign linguists (I. A. Boduen de Kurtene, F. F. Fortunatov and others), and this approach is used in the process of typological comparison of the English, Russian and Uzbek languages' word structure. Analysis of the compared languages' word-structure shows that this approach is convenient in the process of the definition of grammatical and non-grammatical categories existed in the languages of different types, and gives the chance of concretizing polysemantic features of grammatical forms proceeding from the position of their usage or depending on the context.

Keywords: and expressions: phraseology of word -structure, signs of things and concepts, speaker's attitude towards the utterance, holistic character of grammatically formulated word.

*Алимова М. Х.,
к. ф. н. доцент кафедры теории и методики преподавания
английского языка ТТПУ имени Низами
Чиланзарский район, г. Ташкент, Республика Узбекистан*

СИСТЕМНО-ФУНКЦИОНАЛЬНЫЙ ПОДХОД К АНАЛИЗУ РАЗНОСИСТЕМНЫХ ЯЗЫКОВ

Аннотация. В статье анализируется структура слова исходя из системно-функционального метода, который развился традиционными, отечественными и зарубежными лингвистами (И. А. Бодуэн де Куртенэ, Ф. Ф. Фортунатов и другие). Этот подход применяется при типологическом сопоставлении структуры слова в английском, русском и узбекском языках. Анализ фактического материала сопоставленных языков показывает, что системно-функциональный метод описания языков различных типов является непротиворечивым при определении

грамматических и неграмматических категорий, существующие в сопоставляемых языках, также дает возможность конкретизировать полисемантичность грамматических форм слова в зависимости от позиции их употребления или в зависимости от контекста.

Ключевые слова и выражения: фразеологичность структуры слова, признаки вещей и понятий, отношение человека к высказыванию, целостный характер грамматически оформленного слова.

Современный этап в развитии лингвистической мысли характеризуется общим интересом использования языка в речевом взаимодействии коммуникантов. Лингвистика на современном этапе характеризуется интенсивным развитием системно-функционального подхода к описанию языковых единиц. В статье рассматривается типологический анализ форм слова исходя из структурно-семантического подхода, который развился традиционными, отечественными и зарубежными лингвистами (И. А. Бодуэн де Куртене, Ф. Ф. Фортунатов и другими).

Типологическое изучение языков разных систем способствует до сих пор не замеченных явлений в структуре сопоставляемых языков. При помощи типологического анализа выявляются общее и особенное в структуре-языков разных систем. Для выявления типологических сходств и отличий в языках разных типов предоставляется целесообразным рассматривать языковые явления исходя из единой лингвистической интерпретации. Непротиворечивое сопоставление структуры языков различных типов зависит от того какую лингвистическую интерпретацию о структуре слова разделяет автор при анализе. В связи с этим процитируем определения, даваемые некоторыми лингвистами, концепция которых берётся за основу при сопоставлении структуры языков. В. Н. Ярцева говорит, что "... структура слова как единица языка является мерой грамматического строя. Структурный анализ слова исходит из выделения морфем различных типов [15, с. 111] А. А. Реформатский считал большой заслугой ученых после шлейхеровского периода обращение к вопросу о понятии единства слова, которое может иметь разный характер [9, с. 68]. Рассматривая структуру слова А. И. Смир-

ницкий говорил, что определяющим моментом при выделении слова из текста является его грамматическая оформленность: «Слово оформляется определенным образом именно как таковое, как целое» [11, с. 119]. Подтверждая целостный характер грамматически оформленного слова, М. В. Панов также указывает на фразеологичность связи морфем в слове: «Слово – такое соединение морфем которое имеет значение неразлагаемое на значение этих морфем ... или значение слова не равняется сумме значений составляющих его морфем» [6, с. 131–132].

В словах **мечта**, **вышел**, **ночник** в русском, **ўғли**, **икков**, **тергов** в узбекском, **risen**, **broken**, **famous** в английском языках выделяются корневые морфемы и аффиксальные, т.е. служебные морфемы. Как видно из примеров, служебные морфемы конкретизируют значение корневых морфем, завершают их или придают им новые значения, также сочетаясь с ними, образуют новые слова. Итак, различив служебную морфему от корневой, перейдем к разграничению словообразовательной морфемы от словоизменяющей, так как "при системном описании структуры языка ... центральное место должна занимать наука о формах словообразования и словоизменения [14, с. 192–193]. По этому поводу целесообразно рассмотреть сложившиеся определения в лингвистике. Ф. Ф. Фортунатов, разграничивая словообразовательные морфемы от словоизменяющих, говорит, что «... формы отдельных полных слов, обозначающие различия в отношениях данных предметов мысли в предложениях, называются формами словоизменения. Другие формы отдельных полных слов, не формы словоизменения, называются формами словообразования в широком смысле этого термина, т.е. по отноше-

нию не только к словам простым, но и к сложным» [13, с.155]. В другой работе он отмечает, что в отличие от форм, обозначающих отношение слова, имеющего известную форму, к слову, взятому без этой формы, в словах со словообразовательными формами обозначается только **соотношение между словами** [12, с. 54]. В число таких словоформ, выражающих по Ф. Ф. Фортунатову, **не отношение между словами**, а – соотношение (подчеркивается М. Х. Алимовой), включаются слова типа: **волк – волки, зверь – звери, прочитав – прочитывать**. Он говорит, что в этих примерах «непосредственно обозначается **соотношение между словами**..., образованными от единой общей основы, несуществующей отдельно от форм словообразования» [12, с. 56]. Р.И. Аванесов и В.Н. Сидоров ограничивают формы: 1) словоизменения от форм; 2) словообразования, называя их терминами; а) синтаксические; б) несинтаксические: «Формальные значения, которые, не изменяя лексические значения слова, показывают отношения между словами, называются синтаксическими. Формальные значения, которые изменяют лексическое значение слова, не показывая отношения между словами, называются несинтаксическими... однако... есть ещё такие синтаксические формы, которые выражают отношение говорящего к высказываемому. К числу их относятся наклонение, время и лицо глагола. **Таким образом, синтаксические формы выражают не только отношение между словами, но и отношение говорящего к тому, что он высказывает**» [1, с. 31–34] – подчеркивается М. Х. Алимовой. В этом отношении целесообразно процитировать слова Е. С. Кубряковой о том, что становление когнитивно-дискурсивной парадигмы в отечественном языкознании способствовало привлечению внимания исследователей языка к тому, как репрезентирован мир в сознании человека и какие структуры знания можно выделить в представлении опыта взаимодействия человека со средой (Кубрякова 2006). Исходя из сказанного можно сказать, что проблема взаимодействия когнитивных и языко-

вых структур в процессах функционирования языка касается синтаксических единиц, которые определяют “природу восприятия и когниции” (Jackendoff 1995). В отечественном языкознании когнитивный подход к анализу синтаксических единиц также можно проследить в трудах упомянутых ниже языковедов: А.М. Пешковский отмечает, что «... между категориями синтаксическими и несинтаксическими (словообразовательными) есть и более тонкая и притом более существенная внутренняя разница. Формы, образующие словообразовательные категории всегда вносят какой – либо новый оттенок в вещественное значение слова. В слове **столы** выражается не то же самое, что в слове **стол**, в слове **столик** представляемый предмет тоже изменяется (уменьшается) и так далее. В словах **похаживает, постукивает** нам представляется не точно такое же **хождение** и стучание как при словах **ходит и стучит**... Напротив, формы образующие синтаксические категории, не изменяют никакого вещественного значения слова. При **словах стола, столу, столом** и т.д. мы все время представляем себе совершенно один и тот же предмет без всяких изменений” [1, с. 32].

Как видно из цитированных выше определений, основатель московской лингвистической школы Ф. Ф. Фортунатов и некоторые его последователи первоначально при разграничении форм словообразования от форм словоизменения исходили не из строгих формальных критериев, но также из семантических критериев. Например, формы единственного и множественного числа существительных (стол – столы) или форма уменьшительного значения существительных (стол – столик) относились к словообразованию, поскольку здесь меняется предметное содержание высказывания или, точнее, здесь разные семантические схемы высказывания. Однако это не согласовывалось с общими положениями московской формальной школы, где все виды классификаций должны были исходить из формальных критериев. В связи с таким подходом к вопросу о формах

словообразования и словоизменения, не совсем соглашается А. А. Реформатский, справедливо отмечая, что «... в результате словообразования возникает новое слово (белый – белить), однако в **стол – столы, умный – умнее** ... нового слова не получается: это формы словоизменительные» [10, с. 255] Здесь надо отметить, что ни все словоизменительные формы А. А. Реформатским включаются в синтаксические, так как последние он определяет как формы, зависящие от синтаксических отношений членов предложения (вижу дом, люблюсь домом), несинтаксические формы – это формы, не зависящие от отношений членов предложения, например, в русском языке форма рода и числа у существительных ..., форма наклона и времени у глаголов ..., форма степеней сравнения у прилагательных [10, с. 255].

Изложенное показывает, что Р. И. Аванесов, В. Н. Сидоров и А. А. Реформатский подходили из единых постулатов при разграничении форм словообразования и словоизменения, разница заключается в терминологии. А. А. Реформатский словоизменительные формы (он называет их реляционными по значению) делит на два вида: синтаксические и несинтаксические. К первому виду он относит формы, обозначающие различные отношения между словами. Ко второму – формы, обозначающие отношения говорящего к тому, что он высказывает (наклонение, время, число существительного, уменьшительное значение существительного и др.). Словообразовательные формы, называемые Р. И. Аванесовым и В. Н. Сидоровым, несинтаксическими, он относит их к деривационным. По этому поводу А. А. Реформатский говорит следующее: «... абстрактное значение..., которое не является уже признаком вещей и понятий, но показывает лишь отношения, устанавливаемые человеком между словами – это реляционные значения. Деривационные значения в соединении с вещественными дают производные значения и образуют область лексических значений» [10, с. 86]. Эту точку зрения разделяет М. В. Панов: «Мена дериваторов образу-

ет разные слова» [7, с. 69] т.е. новые слова, а мена реляционных форм образует новые формы слов.

Основываясь на концепции А. А. Реформатского, Р. И. Аванесова и В. Н. Сидорова, последователей московской лингвистической школы, для разграничения словообразовательных морфем от словоизменительных можно следующее: словоизменительными морфемами называются такие морфемы, **которые выражают различные: 1) отношения; 2) соотношения между словами.** Первые выражают синтаксические отношения, а вторые – несинтаксические, т.е. отношение к моменту речи, отношение к числу существительного, отношение к высказываемому, отношение действия к субъекту и объекту, (т.е. залог у глаголов), представленные в обобщенном, отвлеченном, абстрагированном виде, так как **формы словоизменения имеют дело с абстракцией, и эта абстракция конкретизируется в зависимости от позиции употребления, т.е. в зависимости от контекста.** Интерпретация приведенная выше показывает, что оба синтаксические и несинтаксические формы словоизменения по значению рассматриваются как **реляционные**.

Признание того, что «**признаки вещей и понятий показывают отношения, устанавливаемые человеком между словами в высказывании**», и их рассмотрение как реляционные значения свидетельствуют о когнитивном подходе который существовал еще в традиционном отечественном языкознании.

Анализ примеров в русском, английском и узбекском языках показывает, что в сопоставляемых языках словоизменительные морфемы, т.е. синтаксические и несинтаксические морфемы могут быть выражены как эксплицитно (аффиксальными или другими грамматическими способами), так – и имплицитно, т.е. **нулевой морфемой**: дом0, стол0, стул0: ед. число существительных в русском, pen0, book0, table0: единственное число существительных в английском, китоб0, мактаб0, дафтар0: единственное число существительных в узбекском;

повелительное наклонение в английском и узбекском: **read0** (the book), **go0** (to the blackboard), (китобни) **ўқи0**, (мактабга) **бор0**; именительный падеж существительных в сопоставляемых языках: **дом0**, **дочь0**, **сын0**, в русском, **school0**, **plant0**, **factory0** в английском, **х**, **овли0**, **кўча0**, **мах**, **алла0** в узбекском. Однако в русском языке в большинстве случаев именительный падеж и единственное число существительных выражаются эксплицитно: **школа** (ед.ч., имен.падеж), **море** (ед.ч., имен.падеж). Словоизменительные морфемы, выражающие синтаксические отношения между словами: форма падежа у существительных: **книга**, **книге**, **книгу**, **книгой** в русском языке, **mother0**, **mother's** в английском, **китоб0**, **китобга**, **китобни**, **китобдан** в узбекском; формы рода у прилагательных: **большой**, **большая**, **большое** в русском; формы падежа у прилагательных: **большому**, **большого** в русском; формы лица и числа у глаголов: **учу**, **учит**, **учишь**, **учат** в русском, **(he) reads**, **I/we/you read0** в английском, **бораман**, **борасан**, **борамиз**, **борасиз** в узбекском. Это формы не зависят от синтаксических отношений членов предложения по согласованию или управлению.

Словоизменительные морфемы, выражающие несинтаксические отношения между словами: формы рода у существительных: **школа**, **дом0**, **море**, **окно**; форма числа у существительных: **стена**, **стены**, **дом0**, **дома**, **море**, **моря** в русском, **pen0**, **pens**, **bench0**, **benches**, **book0**, **books**, **child0**, **children**, **ox0**, **oxen**, **house0**, **houses** в английском, **китоб0**, **китоблар**, **уй0**, **уйлар**, **мактаб0**, **мактаблар** в узбекском; уменьшительная форма у существительных: **стол0**, **столик**, **дом0**, **домик**; формы наклонения у глаголов: **читаю**, **читай**, **читал бы** в русском, **(I|you|we|they) come0**, **(he) comes** (изъявительное наклонение), **(if he) worked** (сослагательное наклонение), **(you) work0** (in the garden) – повелительное наклонение в английском, **(Мен) ишлайман** (изъявительное наклонение), **ишласа** (сослагательное наклонение), **(сен) ишла** (боғда) – повелительное наклонение в узбекском языке; форма

степеней сравнения у прилагательных: **умный-умнее-умнейший** в русском, **high0 – higher – highest**, **red0 – redder – reddest** в английском, **баланд0 – баландроқ**, **кенг0 – кенгроқ** в узбекском; форма времени у причастия: **смотрящий-смотревший**; **играющий – игравший** в русском, **writing – written**, **breaking – broken** в английском, **ёзаётган – ёзган**, **ўйнаётган – ўйнаган** в узбекском; форма залога у глаголов: **пишу – пишется** (активный/пассивный залог), **учу – учусь**, **одеваю – одеваюсь** (активный/возвратный залог) в русском, **wrote – was written**, **broke – was broken** (активный/пассивный залог) в английском, **юваман – ювилди**, **ёзаман – ёзилди** (активный/пассивный залог), **юваман – ювиндим** (активный/возвратный залог) в узбекском.

Положительная степень прилагательных в английском и узбекском языках выражается нулевой морфемой, т.е. имплицитно: **red0-redder-reddest**, **wide0 – wider – widest**, **узун0 – узунроқ**, **яхши0 – яхшироқ**. В русском языке положительная, сравнительная и превосходная степени сравнения выражаются эксплицитно, т.е. аффиксальной морфемой: **высокий-выше-высочайший**, **умный-умнее-умнейший**. Повелительное наклонение в английском и узбекском языках выражается нулевой морфемой: **read0** (the book), **write0** (the letter), (китобни) **ўқи0**, (хатни) **ёз0**, (мактабга) **бор0**. В русском языке данное грамматическое значение выражается эксплицитно: **читай** (книгу), **пиши** (аккуратно), **ходи** (быстрее). Активный залог глагола в английском языке выражается нулевой морфемой: **(I) write0** (a letter), **(you) read0** (a book), (кроме 3-го лица ед. числа в Present Simple): **(he) reads** (a book), **(he) writes** (a letter), в узбекском языке в таком случае к корню или к основе глагола прибавляются аффиксальные морфемы категории лица и числа.

Анализ материала в сопоставляемых языках показывает, что **синтаксические** и **несинтаксические аффиксальные морфемы, также нулевые морфемы** выражают отношение между словами в предложении и отношение говорящего ко времени

действия, к степени сравнения прилагательных, к количеству предметов, отношение говорящего к высказываемому; поэтому они называются реляционными, а те морфемы, которые служат для образования новых слов, являются деривационными. Подобный принцип системно-функционального описания языков различных типов является непротиворечивым при определении грамматических и неграмматических категорий, существующий в сопоставляемых языках, также дает возможность конкретизировать полисемантическую грамматических форм в зависимости от позиции употребления, т.е. в зависимости от контекста.

Анализ структуры слова в разносистемных языках на основе системно-функционального подхода еще раз демонстрировал, что язык – это система, и выбор, доступный в любом варианте языка, отображается с использованием инструмента

представления системного анализа. Системно-функциональная лингвистика рассматривает язык, развивающийся под давлением определенных функций, которые должна выполнять языковая система. По М. Халлидею, все языки включают в себя три обобщенные функции или метафункции: одна истолковывает опыт (значения внешнего и внутреннего миров), вторая вводит социальные отношения (значения, связанные с межличностными отношениями), а третья объединяет эти две функции для создания текста (формулировки). Таким образом, функции влияют на все уровни структуры языка. Так как эти функции возникают одновременно, ничего нельзя сказать о мире, не имея ни реальной, ни виртуальной аудитории, так как язык должен иметь возможность объединить эти значения – это является функцией структурной организации, грамматической, семантической или контекстуальной.

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Gambarov Gambar,
PhD Student/Czech language
Baku Slavic University

JAN AMOS KOMENSKY AND HIS TRANSLATION ACTIVITIES RELATED TO OTTOMAN TURKISH

Abstract. This article is dedicated to the historical realtions of well-known czech philosopher and father of modern pedagogy to Ottoman turkish language. Here we can see the reasons and the stages of translation Bible into turkish by the leading protestant of Europe, which was the high contribution for the devolopment of turcology and Ottoman turkish language knowledges in Czech lands and in all European continent.

Keywords: J. A. Komensky, Kuman Turks, Ottoman Turkish, Czech brothers, calvinoturkism, missionary.

European countries have been interested in the East since the Middle Ages. As a scientific continuation of this interest, later in many European countries, including Czechoslovakia, the science of Oriental studies and Arabic studies, Iranian studies, sinology, indology and Turkology, which are important branches of this science, emerged and developed. In our opinion, the interest of Europeans in the East arose mainly during the Crusades and later during the “Ottoman threat”. At the root of this interest, of course, was a tendency for Europeans to defend themselves as a result of successive threats from the East, then to occupy Eastern lands, and as the world order changed, so did political, economic, and trade cooperation. These tendencies are also reflected in the Czech lands. The father of world pedagogy, the great Czech thinker Jan Amos Comenius (J. A. Komensky), although never in the East, repeatedly spoke about the Islamic world in his writings. There are a number of historical documents about J. A. Komensky’s relations with the East, including the Ottoman Turks. Such documents can be found in the researches of communists and other scientists working in Czechoslovakia. According to the scientific commentator Vlasta Tatiana Mishkovska’s scientific article “From Comenius to the Sultan” published in the 60s of the last century, the tendency to the East

in the multifaceted work of J. A. Komensky is a manifestation of the Czech interest in the Middle East in general [1, 29]. J. A. Komensky’s greatest contribution to Turkic studies was the translation of the Bible into Turkish. His decision to translate the Bible into Turkish is linked to his religious mission. Thus, J. A. Komensky lived a missionary activity on the one hand, and preached it on the other. The various factors that influenced his life, his skill, and his wisdom led him to conclude that missionary activity should be the main occupation of the true church. According to him, in order to build a strong missionary faith, hope and unshakable faith must be united under the rule of Jesus Christ. Jacomenski preached that a return to Christianity was the most inevitable task of the church, and that “those who received the revelations of God” were obliged to do so [2, 205]. In the 17th century, Protestants began to publish grammar books and dictionaries on the languages of the Muslim peoples, as well as to translate the Bible into these languages. *Janua linguarum (The Door to Languages)*, published in 1631 by J. A. Komensky in Latin. The translation of his work into Arabic, Persian, and Ottoman Turkish [3, 242] was one of the important steps in the realization of his missionary ideas in the East. For this reason, we believe that J. A. Komensky’s decision to translate the Bible into

Turkish and to get closer to the Turks was not the result of illogicality. J. A. Komensky was one of the leaders of the “Czech Brotherhood” of the Protestant denomination of Christianity, which at that time did not agree with the religious and political ideology of the government in the Catholic Habsburg Empire. Moravia in the Czech Republic of this denomination Habsburg troops attack Fulnek, the ideological center of the city. While living in exile in the Netherlands, the center of Protestantism in Europe, J. A. Komensky, one of the sect’s ideologues, had a grudge against the Catholic Habsburg regime. After the Battle of the White Mountain in 1620, not only the Dutch but also all European Protestants set out to unite with the Ottoman Empire against the Habsburg Empire in order to carry out their religious and political plans. Evidence of this can be seen in the negotiations of Jindřich Matias Turnu, who led the silk war against the Habsburgs, in 1622 in Istanbul, during a campaign against Vienna, for support from the Ottomans [5, 250]. Although not given substantial support, these talks helped to reduce violence against Protestants in Europe and to establish and spread tolerance against Turks. Although this trend continued, at a time when anti-Turkish ideology was widespread on the continent, J. A. Komensky was ready and eager to organize the translation of the Bible into Turkish and to write a letter of dedication to Sultan Mehmet IV [5, 250]. J. A. Komensky also had great respect for Islam. According to him, “Islam is like a tree whose roots rise to the air and whose branches bend to the ground and branch out”. For this reason, J. A. Komensky intended to present the then Ottoman sultan, Mehmet IV, with a letter of dedication addressed to the sultan, a translation of the Bible, the holy book of Christians, into Turkish and the Holy Quran into Latin. In his letter to the Sultan, J. A. Komensky noted that Judaism, Christianity and Islam had the same foundations, and that it was important for these three monotheistic religions to coexist in a spirit of tolerance and spirituality. The aim was to eliminate the Habsburgs through the Ottomans, who were challenging Europe at the time, to create tolerance for the Turks by inviting

them to Christianity, and to achieve the unity of Christianity. For this reason, even in Europe, “*Calvinoturkismus*” (Kalvinoturkism) reports that Protestants are inclined to Turks, ideology was formed [3, 242; 6, 41–42; 7, 109; 8, 63]. Of course, the emergence of this ideology is the result of the successful policy pursued by the Ottomans in Europe. So that, From the beginning of the 16th century, it was one of the Ottomans’ priorities in Europe to protect Calvinists and Lutherans, who were Protestants. In order to use them against the Habsburgs, the Ottoman emperor Sultan Suleiman declared that he considered Protestants who “destroyed idols and rebelled against the pope” to be close to Muslims [9, 20]. Examining J. A. Komensky’s letter of dedication to Sultan Mehmet IV, it can be concluded that he had a high opinion of the sultan. Even in his letter to the sultan, the Czech thinker elevated him to the level of the prophet Suleiman by using the following words: The letter also expresses his sympathy for Ottoman Turkish: “... We present to you the Book of the Law, which has reached us from God and has *been translated into your language and written in beautiful letters*, so that your people may live with contentment, as in the words of Baruch”. It quotes the prophet as saying, “We, the children of Israel, are pleased that the truths concerning those whom God loves are sent down to us in the form of revelation”. This mission was carried out by J. A. Komensky with the financial support of his close friend, the son of the artist Louis de La Gere, a well-known artist of the Baroque period in France at that time, the Dutch merchant Laurent de La Gere. In 1658, Laurent de La Gir regularly negotiated with Levin Varner, a well-known orientalist in Istanbul and the Dutch ambassador to Istanbul, to undertake the translation of the Bible into Ottoman Turkish. All this work was supervised by Jacob Golias, a professor of Oriental languages at the University of Leiden in the Netherlands, of German descent [3, 242; 5, 250]. Comenius wrote in a letter to Samuel Hartlib, an English ally, educator and social reformer: “Today we have once again written to Constantinople, to Warner, not only to inform us of the condition of the Greek Church,

but also to undertake the translation of the Bible into Turkish. The pious and noble Mr. de Gere undertakes to give a large sum of money and to cover all expenses ... ” [5, 250; 10]. Although Warner assumed this responsibility, his knowledge of the Turkish language was not sufficient to carry out such a large-scale work as the translation of the Bible. For this reason, he aroused the interest of the first translator of Sultan Mehmet IV, known as Ali Bey, Albert (Wojciech) Bobowski, originally from Poland, and involved him in the translation of the Bible into Turkish. According to some sources, Ali Bey lived in Istanbul since childhood and mastered the Turkish language. He was also fluent in the languages of leading European countries. Despite all the work done, the Bible was not translated into Turkish and presented to Sultan Mehmet IV at that time. According to some sources, the translation was not censored by Jacob Goliath's brother in Lebanon, the monk Peter Golias, due to Levin Varner's poor knowledge of the Turkish language [5, 250]. The work begun by the Czech thinker J.A. Komensky is being completed, albeit belatedly, by the Bible Society in Paris. Ali Bey's translation was published in full in 1827. Exhibit No. 32 in Leiden in 1970 presents manuscript versions of the translation of the Bible into

Turkish as exhibit 32, which states that Levin Warner not only translated, but also helped Ali Bey in 1662–1664. J. A. Komensky's interest in the translation of the Bible, his loyalty to Sultan Mehmet, and his tendency towards Turkic studies in general raise many questions about his nationality and place of birth. J. A. Komensky's family was originally from the village of Komna in the Czech town of Boykovice, Uherskobrodsko Oblast. Paying attention to the fact that his surname is “Komensky” and the name of his native village of Komna, one gets the impression that J. A. Komensky had relations with the Kuman Turks, who first settled in these areas and later assimilated into the Slavs. J. A. Komensky used several pseudonyms in his writings. Nivnicenus (*Nivnitseli*), formerly the village of Nivnitse, used the nickname *Hunnobrodensis* (from a Hungarian spring) when operating in the Sarospatak region of Hungary, and later remained under the pseudonym *Comenius* (*Komnali*). The nicknames *Hunnobrodensis* and *Comenius* indicate his connection with the ancient Turks, namely the Hun and Kuman Turks. To find out this connection, it is necessary to look at the etymology of these nicknames, the historical stages of the settlement of the ancient Turks in these areas.

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Gunashli Aynu,

Azerbaijan national Academy of Sciences

Diss. student of Nasimi Institute of Linguistics of ANAS

COMPLEX SYNTACTICS IN TURKOLOGY LINGUISTICS AND HISTORY OF THE STUDY OF WHOLES

Abstract. Complex syntactic entities are relatively new fields of study in linguistics. Although this field has been touched upon in the researches of various linguists, the problem has been involved in research as a whole, and linguists have become more interested in it since the 20th century.

Keywords: historical syntax, philology, linguistics, syntactic whole.

Initially, researches in this field were carried out in Europe and Russia, and great successes were achieved. In Turkological linguistics, the investigation of the issue of text syntax has become a research object since the 60s and 70s of the 20th century. However, there are still opinions among linguists against the study of a large syntactic unit – a complex syntactic whole – as a separate field. Back in the 19th century, Mirza Kazim Bey, an outstanding scientist, touched upon the issue of text study in his famous work “Grammatika”, albeit in a very early form. Speaking about the study of text linguistics in Turkological and Azerbaijani linguistics, K. Abdulla notes: “Unfortunately, until now, in general, in Azerbaijani linguistics, especially the issues related to text linguistics were not set out in such a broad and comprehensive way. With one minor exception – it is interesting that M. Kazim Bey in his famous grammar approached the idea of super-phraseological combinations in a certain sense, but later he did not develop his idea. M. Kazim Bey talks about the unity formed by various grammatical means, notes the importance and frequent use of this unity in the book language, in other words, in the literary language. This unity, said by the great linguist, is actually a phraseological unity, a complex syntactic whole. M. Kazim Bey noted the existence of such a unit, at least intuitively. And in fact, we can start the history of the study of the text in Turkology, as well as in Azerbaijani Turkic

linguistics, with this sentence” [3, 185–186]. Ninel Hajiyeva, while analyzing the historical grammar of Turkish languages in a comparative way, notes that the work becomes more complicated when studying the history of the syntactic unit within the whole group of related languages, and that there are generally not enough specific and precise methods in this field of research. [12, 320]. K. Abdulla also specially evaluates the ideas of N. Hajiyeva in the study of text linguistics in Azerbaijani linguistics and Turkological linguistics. In 1960, prof. In her monograph dedicated to the study of historical monuments in the Azerbaijani language, N. Hajiyeva writes about “chain verb constructions in the complex period. But unfortunately, her ideas have not attracted the attention of researchers engaged in text linguistics. The main reason for this is that not only in the Azerbaijani Turkish language, but in general, this problem has not been systematically studied in Turkology as a whole” [3, 186]. K. Abdulla’s work was more successful in the study of complex syntactic entities as a separate field of study. In the 1980s, he published many articles on text syntax one after the other, and wrote a doctoral dissertation. K. Abdulla’s monograph “Theoretical problems of Azerbaijani language syntax” provides an opportunity to reconsider the theoretical problems of syntax not only in Azerbaijani linguistics, but also in Turkological linguistics, as well as existing ideas in the field of sentence, complex

sentence and text syntax. In one part of the book, the author talked about complex syntactic entities. K. Abdullayev investigated the most urgent issues of the text, such as defining the boundaries of the text, text and paragraph, text composition, composition, and cohesion, and clarified them. In the 60s and 70s of the 20th century, studies on the study of complex syntactic entities in Turkological linguistics increased. Kazan University professor M. Z. Zakiyev is one of the Turkologists who achieved great success in the field of text syntax. His work entitled “Syntax structure of the Tatar language” is considered a fundamental research work. In his work, M. Z. Zakiyev provided detailed information about the volume, boundaries, semantic features, and linking tools of complex syntactic units based on the materials of the Tatar language. According to M. Z. Zakiyev, the components of a complex syntactic unit – those that make it up it is one of the most important issues to learn in detail the means that connect independent, equal sentences together [18, 76]. Mehman Musaoğlu is one of the researchers who gave an extensive interpretation of text linguistics and syntax in Turkological linguistics. The author shows the conceptual-intellectual essence of the text in the textbook “Syntax of Complex Sentences in Turkish Languages”, notes that «examples of oral folk literature based on *gopuz* and *saz*, various images of the national language, dialects and dialects are concrete means of expression of that conceptual-intellectual essence», tried to determine the common features of Turkish texts by comparing the texts of «*Manas*» and “*Kitabi-Dade Gorgud*” [9, 271]. Another object of his comparison was working on the written and spoken forms of complex syntactic entities. Thus, M. Musaoğlu compared the written and oral forms of those texts while conducting research on the modern Turkish language and folklore texts, and showed their structural and stylistic differences [15, 19]. Expanding his research in the direction of text syntax, M. Musaoğlu made a great contribution to the investigation of complex syntactic entities with nu-

merous articles one after the other. Dogan Gunay’s researches in the field of complex syntactic entities in Turkish linguistics are worthy of appreciation. In his book “Knowledge of Text”, he investigated the concept of text, text and sentence, time differences in the text, the tone of the text, the main features of the text, text types [4, 67]. “The text is a meaningful whole that the reader wants to read”, says Dogan Gunay, emphasizing that the text is addressed to the reader as a meaningful whole [14, 55]. A. Abdullayev, who studied text linguistics, investigated text syntax in his candidacy and doctoral studies, and for the first time based on the materials of two languages – Azerbaijani and English, he analyzed the factors determining the text, the compositional structure of the text, and the meaning relationships between the components of the text in a fundamental comparative manner [1]. A. Mammadov also compared macrotext and microtext concepts in his doctoral dissertation entitled “System of formal means of communication in the creation of a text”, what is a text as a whole? Around the question, he extensively studied the place of complex syntactic entities in the syntactic system, the formal means of communication and the semantic meaning relations in the connection of the components of the text. While investigating the place of complex syntactic units in the syntactic system, including the presence of a large syntactic unit, A. Mammadov, who comparatively analyzes the opinions of linguistics researchers in this direction, ultimately shows the syntactic section and the hierarchical arrangement of its units in this form:

1. The expression;
2. Simple sentence;
3. Complex sentence (in the example of the subordinate type only);
4. Complex syntactic whole [8, 67].

And the study of complex syntactic entities by Azerbaijani linguists dates back to the 60s and 70s of the 20th century. Speaking about the need to study complex syntactic entities, Kamal Abdullayev writes that the text in Azerbaijani Turkish linguistics has not

become the object of systematic and comprehensive analysis until recently. Of course, there are no general specific works related to text linguistics as well as text syntax. At the same time, the internal logic of the syntactic sequence dictates that the urgent study of the problem is necessary. Thus, speech practice as a whole is built on the fundamental category derived from this theory [3, 191]. A. Javadov is one of the first to conduct research on text syntax in Azerbaijani linguistics. A. Javadov separates complex syntactic units as an independent unit of our speech and tries to examine it in detail and defines such a definition: "The part formed by several sentences connected by content and structure, rhythm and intonation should be considered a syntactic unit" [6, 66]. Taking complex syntactic units as linguistic units with independent boundaries, the author manages to reveal a number of their characteristic features. It is clear from his studies that "the syntactic whole develops from uncertainty to certainty, and the determination of uncertainty is related to the sentences that are arranged one after the other in the text like links of a chain. Such a thinking process also affects the structure of the sentence" [6, 67]. In fact, this work of A. Javadov can be considered a novelty for Azerbaijani linguistics, the author here takes complex syntactic units as an independent language unit with its own boundaries. Although his work does not yet answer all the questions that arise about the text, it reveals a number of characteristic features. managed to get out. In the 70s of the 20th century, A. Khalilov, one of the researchers who did great work in the study of texts in Azerbaijani linguistics, tried to determine the boundaries of complex syntactic units based on the materials of the "Azerbaijani language: and as a syntactic whole must have a beginning and an end" [13, 65–67]. In our opinion, if a complex syntactic whole is considered an independent language unit, then, of course, as an indicator of independence, the unit should have a beginning and an end point, and as a result, the complex syntactic whole should be different from other speech units and show its indepen-

dence. A. Khalilov considers the central sentence in complex syntactic wholes to be the main criterion for determining its boundaries. In addition, the author notes that sign pronouns have a special role in creating a connection between the components, both in terms of meaning and grammar. Among the studies conducted in the 80s in the study of complex syntactic entities in Azerbaijani linguistics, the studies of K. Abdullayev, F. Alizade, A. Mammadov, N. Abbasova and others can be mentioned. Currently, the study of complex syntactic entities in Azerbaijani linguistics is experiencing its period of growth. Thus, various books and textbooks are written in this field, a large number of research works are prepared, candidacy and doctoral theses are written. One of such achievements is the textbook "Complex syntactic units in the Azerbaijani language" published in 2012. In this textbook published under the leadership of Baku Slavic University, a number of prominent researchers presented their research here. K. Abdullayev, Sh. Huseynov, N. Novruzova, A. Mammadov, K. Hajiyeva and others can be mentioned. This textbook is one of the most magnificent works dedicated to complex syntactic entities in Azerbaijani linguistics. The introduction to the book rightly states that this book is in the format of "Encyclopedia of Text Syntax". This format shows itself not only in the volume of funds. The main point is that the considered problem – the multi-level complex-systemic analysis of the complex syntactic whole, which is the central unit of text syntax – has been thoroughly explained in this book at the level of text linguistics, and a large number of tactical issues have found their solution or serious scientific-theoretical formulation [4, 10].

When looking at the history of the study of text linguistics, such a point attracts more attention that the determination of the boundaries of the text has been one of the issues that all researchers think about. While some researchers consider the boundaries of a complex syntactic entity to be equal to a paragraph, others have defended the idea that it is wrong to limit it within a paragraph.

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*Sukhitashvili Eliso,
PhD student in English Philology,
the Faculty of Humanities
Tbilisi State University,*

THE GAME OF ROLES IN HAROLD PINTER'S THE COLLECTION AND THE LOVER

Abstract. In *The Collection* and *The Lover* Pinter depicts a world in which games give meaning to the characters' lives. The characters combine two natures in themselves, and the truth they speak is in a state of flux like Heraclitus' river, and it returns as reflected in the consciousness of the characters. Scenes depicted in one play are reflected in another play. There is no birth in the plays, and the characters are as infertile as the land is barren in Eliot's poem.

Keywords: Game, Roles, *The Collection*, *The Lover*.

Game, as a necessary attribute in the lives of characters, plays a large role in Pinter's plays. *The Collection* (1961) and *The Lover* (1962) are the plays in which the role of a game is brought to the fore. Imagination can be considered as one of the main tools of the game. The course of the play determines what role each character, and at the same time the player, is assigned.

The Collection

The game of roles, earlier than Pinter, can be found in the play *The Rules of the Game* (English translation) written in 1918 by the Italian playwright Luigi Pirandello. The title of the play means *The Game of Roles* in Italian, and perhaps this second version carries a deeper meaning in the play, because it is the roles of Leone and Guido that decide who will participate in a duel. Pirandello, considered a forerunner of Beckett and Pinter, in this play describes a situation that echoes themes expressed in Pinter's plays: games are also played between couples here.

The Collection begins with a ringing of a telephone and the reader (or the spectator) enters the first part of Fraytag's pyramid – exposition, and begins the most important game that takes place throughout the play and which can be called, as Pirandello called his play, "the game of roles", which

combines various games in itself according to which person plays which role. The rules of the game are simple: two players (Harry and James) try to find out the truth and the other two (Bill and Stella) try to keep this truth from being revealed (although, later, these rules are mixed and Harry himself changes the "truth" told by Stella in the last part).

The first game is played by Bill and Stella in the role of an "unfaithful" spouse. Readers (spectators) play this game along with the characters. Even the characters, including Bill and Stella, do not know how the game will play out. The situation is complicated by the fact that Bill and Stella give opposite answers. Along with this, James and Harry also change in their own way what Bill and Stella said. It can be said that the words of Bill and Stella are reflected in the consciousness of Harry and James, and this reflected story reaches the reader (spectator) in a different form. Consequently, the audience also has to guess who among these four characters is telling the truth.

Wagner names five games in the play: "In the first game, the players are Stella and James. In the second game, the players are Harry and Bill. In the third game, the players are Bill and James. In the fourth game, the players are Harry and Stella, and in the

fifth game, the players are Harry, Bill, and James” [15, 125]. However, it would probably be better if we changed this Wagner sequence a bit. As the first game, Wagner considers avoiding communication between Stella and James and, as an example, brings the episode when James is not telling Stella what he is going to do or whether he will come home that night or not. However, later it turns out that Stella told her husband about the incident with Bill in Leeds in detail, which does not necessarily suggest that the husband and wife do not communicate with each other. Moreover, Stella may seem too honest towards her husband. We get this information from James, and that’s why the question arises here, is James telling the truth? Did Stella really tell him this story? But in the conversation of James and Bill this story is partly true in the play context.

The second game is played by Bill and James when James comes to visit Bill. This episode shows James’ homosexual relationship with Bill and vice versa. It can be said that now James and Bill are presented as a couple. As if now this couple is in the role of an “unfaithful spouse.” Bill says to James: “You must come again when the weather is better,” [12, 57] and in a conversation with Stella, James says about Bill: “I found him quite charming” [12, 66]. “He is a very cultivated bloke, your bloke, quite a considerable intelligence at work there” [12, 67].

The participants of the third “game” are Stella and Harry. Harry goes to visit Stella. What is important about this visit is the fact that Harry appears here as a heterosexual. He behaves as if he wants to charm Stella with something: “Oh, what a beautiful kitten, what a really beautiful kitten. ... Come here kitty, kitty” [12, 72]. Come here kitty, kitty seems to be ambiguous and is probably addressing Stella herself as well.

In the next stage, James and Bill continue to play with knives. It’s as if Bill is presented here as an abuser of James’s wife, and James as a husband who defends his wife’s dignity. This episode is similar to Edward Albee’s *The Zoo Story*, in which Peter and Jerry fight with knives in the park. Bill and James, we

can assume, are secretly fighting for Stella – whose will be Stella in the end. This episode also reminds us of the story of Guido and Leone’s duel in Pirandello’s play. In this play, one might say, Guido (lover) and husband (Leone) “fight” for Silia in a duel at the end of the play, but Leone appears here as Marquis Miglioriti. Although Marquis actually fights in the duel, it is also Leone’s fight against Silia’s lover. James throws a knife at Bill’s face, and Bill grabs it by the hand and cuts his hand, echoing a line mentioned earlier in the play: BILL. “She scratched a little, did she? Where? [Holds up hand] On the hand? No scar. No scar anywhere. Absolutely unscarred” [12, 55–56]. Bill didn’t have a scar before, but now he does. Bernard Dukore notes that “In Pinter’s play, scenes reflect other scenes” [3, 82] and cites this very episode as an example. Dukore further supports his opinion by the fact that there is not only one homosexual and heterosexual couple in the play, but two: Bill and James, Bill and Harry, Bill and Stella, James and Stella [3, 82]. We should add one more couple: Harry and Stella, about whom we have already talked about above. I would say that the scenes in Pinter’s play, in addition to reflecting other scenes, also reflect scenes in other plays. The “scar” episode, if we think deeper, reminds us of the relationship between Max (Richard) and Sarah in Pinter’s “*The Lover*”, when Sarah scratches Max’s hand [11, 19–20] and therefore leaves a scar in the form of a scratch. Maybe it’s Bill and Stella who appear in *The Lover* in the form of Sarah and Max playing the role of lovers? Maybe Sarah and Max are in Leeds? Maybe Bill and Stella invented the story of their relationship in Leeds in order to give some meaning to their lives (like Sarah and Richard invented their lovers)? Maybe James himself, in the form of Bill, had a relationship with Stella in Leeds, and now he attributes this story to someone else? These are the questions that an observant reader may have when reading these two plays. It is this uncertainty that drives the play.

The final game in the play is not played by Harry, Bill and James, as Wagner points out, but Harry, and

the play reaches the climax of Fraytag's pyramid. Harry twists Stella's claim that James made up the story of the meeting in Leeds, and tells James and Bill that Stella fabricated everything, and surprisingly, both, James and Bill confirm it. It's as if all the characters in the play want this story not to be true, and that's why they confirm it.

In this play, as well as in *The Lover* written a year later, couples need to invent a partner in order to give some meaning to life. Life with existing partners is not perfect. The characters are not happy with the life they live and that's why they invent. Whether James invented this story, Stella or it actually happened is unclear, but the fact is that the main plot of the whole play is based on it, and the characters enjoy the process of finding it out. They care less about the truth itself. If we say that the scenes in Pinter's play reflect the scenes of other plays, then it is logical to think that the scene of the invention of the lover depicted in *The Lover* was depicted in *The Collection* before. Based on this, we can conclude that the characters of *The Collection* invented the story that happened in Leeds. The ambiguity of the truth at the end of the play should indicate that the same games that have been going on throughout the play may spin again on a new circuit.

According to Wagner, as I mentioned above, Bill, Harry and James are involved in the last, fifth game. "The men fight for possession of the woman" [15, 130]. I wouldn't say that though. Bill and James don't know what game Harry is playing as he twists what Stella says to his advantage. To be more exact, he attributes to Stella what she did not say. James and Bill seem to be caught in this trap, or they just want to be caught. Also, all three men can't play to get Stella, because if the story of Leeds is fictional, then Stella is James', not Harry's or Bill's. It turns out that if Harry wants the Leeds story not to be true, then his interest is Bill, not Stella.

Two mutually exclusive things are not mutually exclusive in Pinter's play. Stella can be a devoted wife as well as a lover, just like Sarah of *The lover*. This conclusion drawn from *The Collection* reflects the

idea expressed in *The Lover*. That is, it can be said that, we once again have the story depicted in *The Collection*, which is also repeated in *The Lover* and the opinion expressed above that the scenes of one play in Pinter's plays reflect the scenes of another play is justified. *The Collection* reminds us of Heraclitus' doctrine of flux and the unity opposites: Heraclitus, I believe, says that all things pass and nothing stays, and comparing existing things to the flow of a river, he says you could not step twice into the same river [7, 3.1]. In the play, the situation is constantly changing, and the story of the meeting in Leeds was sometimes invented by James and sometimes by Stella. Sometimes they met each other and sometimes they didn't. Stella is sometimes faithful to her husband and sometimes unfaithful. She unites two opposites, as man unites, in the words of Heraclitus, life and death, sleep and waking, youth and old age [7, 3.2]. However, these two opposites cannot exist at the same time, either one must exist at a given moment of time, or the other. We find a similar opinion in Pirandello's play. Leone says that „reality is a ceaseless flow of perpetual newness" [13, 128]. The truth heard from the characters is changeable.

The Lover

In *The Lover*, "the game of roles" occurs early on when the couple changes their roles. Richard asks Sarah if her lover is coming today, and when he finds out that he is coming, he leaves the house. The action seems to take a comic turn when it turns out that Richard himself returns home in the role of Sarah's lover. The situation in Luigi Pirandello's *The Rules of the Game* (*The Game of Roles*) is similar, but reversed. In this play by the Italian playwright, the husband, not the lover, comes home to his wife for half an hour every day. Silia spends time with her lover – Guido. In *The Lover* in the conversation between Sarah and Richard it becomes clear that not only Sarah, but also Richard has a lover. Richard and Sarah are playing the game of unfaithful partners. The characters thus try to be in such a role that will allow them to escape from everyday life and they will

temporarily find themselves “into an erotic world” [1, 33].

In Edward Albee’s *Who’s Afraid of Virginia Woolf?* (which was written in the same year as Pinter’s *The Lover*), the characters live with an imaginary child who gives their lives meaning. Even in *The Lover*, the relationship between Sarah and Richard seems to exist through their imaginary lovers. It turns out that imagination plays one of the main roles in these authors’ plays. The climax in the play begins with the arrival of milkman John. It is an irony as if another lover really came to Sarah. Then the doorbell rings again. Max (Richard) enters. Richard and Sarah, as is clear from the play, refer to each other by different names, which probably indicates that they play the roles of different lovers:

MAX. Come here, Dolores [11, 22].

MAX. It’s teatime, Mary [11, 23].

Sarah also receives various guests, “strangers, total strangers” [11, 37]. We can also think that milkman John is one of Richard’s roles as Sarah’s lover. Sarah, as she says herself, sometimes receives other guests and Richard may be in this role now. In this climactic moment, Richard sometimes plays the role of the lover, sometimes the abuser, and sometimes the savior of Sarah, the park owner, who frees Sarah from a gentleman [11, 21]. This moment is interesting in that it reminds us of Edward Albee’s *The Zoo Story* (1958), in which Peter kills Jerry in the park. In the case of Sarah and the park owner, Sarah survives the attacker. Judging from the text of the play, this assailant (although this assailant must have been Richard himself) tried to rape Sarah. In Pirandello’s *The Game of Roles* this episode is connected with the entry of drunken men into Silia’s apartment, who will mistakenly come to Silia instead of the prostitute Pepita. The men abuse Silia. With this episode, on the one hand, the author probably wanted to say that Silia (at least in her thoughts) is a prostitute like Pepita.

In the scene of his final appearance as a lover, Richard takes out a drum and starts playing. In Pinter’s plays, the drum serves a role of important

changes. In *The Birthday Party* the breaking of Stanley’s drum and glasses indicates the destruction of Stanley as a person, and in *The Lover* Richard’s (Max’s) drumming marks the end of Richard’s role as a lover, as well as Sarah’s. In *Who’s Afraid of Virginia Woolf?* characters don’t play the drum, but after the bells ring, the characters begin to release themselves from the imagination of a child. Richard, unlike Sarah, no longer wants to be in the role of a lover, and with this last visit he ends his relationship with his “whore.” Silia also no longer wants her husband to visit her at home every day, because he prevents her from gaining absolute freedom. She uses the story of her abuse by drunken men to her advantage and makes Leone (husband) challenge her abuser Marquis Miglioriti to a duel as she wants her husband to be killed. In Pirandello’s play, the female representative can no longer stand the presence of her husband. Her conscience does not bother her when she is with her lover. In *The Lover* it is the male representative (Richard) who can no longer bear the role of a lover in his home. After that, the so-called “falling action” starts in the play and Richard plays his last game. He forbids Sarah to bring her lover at home, but he does not mind if she takes her lover somewhere else [11, 35]. Sarah is not allowed to bring her lover at home, but she can take him anywhere else. In the play, the places (a ditch, a rubbish dump, a stagnant pond) to which Richard allows Sarah to take her lover have a deep meaning. He allows her to take her lover to terrible places, which reminds us of Eliot’s unfinished play *Sweeney Agonistes: Fragments of an Aristophanic Melodrama*, in which Sweeney invites Doris on a crocodile isle. He describes the island shockingly. He says that on this island, he will make a stew of Doris and like a cannibal he will eat her [6, 118]. Maybe Sarah’s taking her lover into a ditch or a stagnant pond indicates her lover’s death? Sweeney then tells the story of a murder of a girl, whom the killer kept in lysol in the bathroom [6, 122], which logically reminds us of William Faulkner’s story *A Rose for Emily*, in which Emily keeps the corpse of

her lover, Homer Barron, in her bed. Maybe it's time for Sarah to "kill" her lover (imaginary lover) of the afternoon and end their lives as lovers? In Eliot's play after the killer murders the girl:

"He didn't know if he was alive and the girl was dead

He didn't know if the girl was alive and he was dead"

He didn't know if they both were alive or both were dead [6, 123]. As we can see, after the murder, "the line between death and life, real and unreal, life and nightmare, mundane and heavenly worlds is blurring" [10, 244]. In Pinter's play, maybe the "death" of a lover erases the line between life and a nightmare. Maybe that lover is what gives meaning to Richard and Sarah's life. And the "death" of a lover can make their life a real nightmare. Like the story told by Sweeney, Richard "kills" a girl – his lover.

At the end of the play, Richard still calls Sarah a whore. One gets the impression that Richard can't quite get out of the role of a lover. Two personalities are realized in this one person, one as a husband and the other as a lover, and maybe the author wanted to say that these two things cannot exist independently of each other. Sarah and Richard can both be spouses and lovers. As Walter Kerr notes, 'personality is not something given; it is fluid' [9, 32]. The same can be said about Stella, as mentioned above. Pirandello's Silia is exactly like this: she has both, a husband and a lover.

Richard, in the role of a husband, cannot treat his wife as he would his lover, and it can be said that their game shows a sadomasochistic attitude, which changes at the end of the play. There is also a sadomasochistic attitude between husband and wife in Albee's *Who's Afraid of Virginia Woolf?* In the case of Sarah and Richard, their sadomasochism does not go beyond the limits and does not go into an overly painful form. The couple respects their marital relationship and both are aware of the difference between a marital relationship and a passionate lover's relationship. They don't want to mix these two things and that's why they have

afternoons kept for lovers and evenings for marital relations. But, on the one hand, as we mentioned above, in the end, Richard can no longer bear to cheat his wife in the afternoon, and on the other hand, it can be the other way around, he doesn't want such a relationship with his wife only in the afternoon and wants to continue the same in the evening, as Hinchliffe points out [8, 124]. Richard breaks the rules of the afternoon game and starts a new game that will continue in the evening. Dutta confirms this fact and notes that the last phrase of the play "You lovely whore" suggests that the game resumes again, it never ends" [4, 231]. Thomas Adler notes that the couple's game fluctuates because Richard cannot "transform the thin, "bony" woman that Sarah in reality is into the whore of his dreams – a "voluminous great uddered feminine bullock" [2, 383]. This may be one of the reasons why they stop their game. However, it is probably more logical to think that this happens because of the continuation of the relationship in the evening. In Pirandello's *The Rules of the Game* (*The Game of Roles*), Silia's plan to kill her husband fails. Her lover Guido (as Silia's real owner, who spends much more time with her than Leone) has to duel and dies. Leone says to Guido: "You must play your part, just as I am playing mine. It's all in the game" [13, 137]. Unlike Sarah and Richard, Silia and Guido cannot continue this relationship. For Silia, too, "the line between death and life, real and unreal, life and nightmare is blurring."

The children that Richard mentions but do not appear in the play are probably only imaginary and remind us of the story told in the first act of Edward Albee's *The Zoo Story*, added later in 2004, about the lives of Peter and Ann, whose children, if we think logically, are imaginary like the imaginary child of the characters – Martha and George in *Who's Afraid of Virginia Woolf?* If we look closely, the characters in these early plays of both Pinter and Albee are infertile. Humans are like the land in Eliot's *The Waste Land* – infertile, unable to give birth to new

life. "What are the roots that clutch, what branches grow out of this stony rubbish?" [5, 10] – writes Eliot. The Sibyl of Cumae mentioned in the epigraph is also one of the examples of infertility and death.

We can conclude that in *The Collection*, like in Pinter's predecessor Pirandello's play, the course of the play and the main plot are built on the visit of someone else who brings changes (we can also call them, problems) to the lives of the characters.

The truth (in *The Collection*) is not some particular kind of reality, but the games between the characters allow this truth to be changed, and just as, according to Heraclitus, we cannot step into the same river twice, we cannot learn the same truth from the characters.

The games between the couples allow us to imply that they (Harry, Bill, James) are not only heterosexuals but also homosexuals. Sarah and Richard can be devoted spouses and lovers at the same time.

Scenes in *The Collection*, in addition to reflecting other scenes, reflect scenes from other plays. The uncertainty of the truth at the end of the play should indicate that the same game(s) that have been going on throughout the play can be played again in a new circle.

In *The Lover*, a game is presented as a life-giving thing for the couple. It gives meaning to their lives. And the "murder" of an imaginary lover makes life as nightmarish as Sweeney describes it to Doris on

a crocodile isle. In both of these Pinter's plays, as in Edward Albee's plays, imagination plays a large role. It gives meaning to the lives of the characters. It has such a large role that even the relationship between husband and wife is colorless without an imaginary lover, and that is why the two (husband-wife relationship and a lover) somehow unite at the end of the play, as opposed to the beginning of the play, and the game begins again in a new form.

A drum plays a pivotal role in Pinter's plays. The smashing of Stanley's drum and glasses in *The Birthday Party* suggests the destruction of Stanley as a person, and in *The Lover* playing the drum by Richard's marks the end of Richard's role as lover, as well as Sarah's. Not playing the drum, but the ringing of the bells in *Who's Afraid of Virginia Woolf?* by Albee suggests a release from an imaginary child.

Birth never happens in Pinter's and Albee's early plays (*The Zoo Story*, *Who's Afraid of Virginia Woolf?*, *The Collection*, *The Lover*), the characters are infertile. A child, new life, exists only in the imagination.

In *The Lover*, a sadomasochistic attitude can be seen between the husband and wife, similar to the characters in Albee's *Who's Afraid of Virginia Woolf?*

There are no "invaders" and "outsiders" in the games. The people who come there are connected to the past of the characters.

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Section 10. Philosophy

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Mingxiao Ma,
Gaston Day School

FACE HUMAN FRAILTIES

“When it comes to human nature, there are always weaknesses.”
– Dale Carnegie

Abstract. This essay helps explain how to deal with all kinds of social relations. By analyzing Dale Carnegie’s book *How to Win Friends and Influence People*, I break this essay into different parts. Those parts explain how we can deal with work, people and troubles with some basic philosophical ideas.

Keywords: History, Religion, Roman Empire, Christianity, Islam, Buddhism.

After reading the world-famous educator Dale Carnegie’s book *How to Win Friends and Influence People*, many members of his audience realize that their reality and interactions with others is not what they perceived. By analyzing human nature through personal stories, it is clear that the book touched each person who poured through the book as a guide to life. These people who learned from it found that the content of the book felt so profound and intriguing.

Tolerance

“If you want honey, don’t Kick the bee Hive” (13). The opening narration is by several notorious criminals and the words of the corrupt politicians, who’s striking similarity is that they don’t think they are wrong. Carnegie concludes, “Ninety-nine times out of a hundred, no one criticizes himself for anything, no matter how wrong it is” (12). Therefore, criticism is useless and dangerous. It not only increases one’s defenses but also provokes one’s resistance. It is the natural nature of man to blame others for his wrongs, but never himself. This is a universal human instinct to seek out the best and avoid the bad, so we need to be tolerant of others – “don’t criticize, blame or complain” (87).

American President Lincoln liked to say, “Judge not, and judge not”. As an old Chinese saying goes, “To err is human”. We don’t want to be judged by others, and we want to be respected and affirmed. However, being tolerant can not only help us to be enlightened, but may even bring us unexpected wealth and surprise. As the book says, “When we deal with a person, we should remember that we are not dealing with theoretical animals, but with emotional animals” (354).

Sincere appreciation

Another key to getting along with people is to offer your true, sincere appreciation. The only way we can get other people to do something is not by forcing or intimidating them, but by giving them what they need. In giving, the lowest cost and feedback is the most direct, should be the verbal praise of the person.

When giving a compliment, the most important thing is not how nice the words are or how beautiful the words are, but how sincere you are, so that the other person can feel your respect and seriousness. You should not praise the graceful way a lame person walks, because this is the kind of words that anyone would think hypocritical. Praise and flattery are different

from a sincere and false one. Genuine interest in others, observing a good thing in others, and expressing your appreciation from the bottom of your heart, will get a drastically different result than standing in front of them and saying all the good things in one breath.

If you are honest with others, they will be honest with you. That means giving the lowest-cost verbal compliment with your heart, rather than just spitting out a few familiar words.

Put yourself in others' view

Carnegie also demonstrates that another key to impacting others is to first understand the motives of others. He writes, "The only way to influence someone is to talk about what he wants and tell him how to get it" (256). To understand what the other person's desire is, we are required to put ourselves in others' shoes. People are inherently selfish, and therefore the first human reaction in a conversation is to think of the consequences oneself. We rarely think about how other people will act and their motives for doing so, therefore perspective-taking is essential, especially when there are conflicts in interpersonal communication is the most difficult to do. If you insist on your own opinion and not care for about others', it becomes hard to get the understanding of others.

Carnegie cites two philosophers who support his argument. Irving Young said, "A man who can put himself in another's place, who can understand the movements of another's mind, does not have to think about the future" (108). And the Chinese philosopher Confucius said, "Do not do to others what you do not want others to do to you" (110). It can be seen that at all times, at home and abroad, that empathy is a big test, and is the top priority in interpersonal communication.

Despite the title, perspective-taking should be the core in the book. We all need to do the perspective-taking, every conversation into a game, both sides of a peer, mutual respect, mutual game for pleasure, rather than the above themselves.

If you wish to be received with a cheerful air, do so yourself. If you expect others to respect your will, respect the will of others first. If you wish others to read your mind, read others' mind first.

With the assumption that the world is full of selfish, and unwilling to serve others, few think for others. We want to be with friends and get along together, and therefore this requires understanding the other person's point of view, taking the initiative to pay time and energy for others. Therefore, in order to guide others as we want, we must understand the others' perspective, and maybe even in realizing their perspective we might compromise with the other person's beliefs.

How to Win Friends and Influence People not only teaches people how to get along with others, but also encourages people to know themselves and analyze themselves. It tells us that we should maintain a correct psychological state when getting along with others, be tolerant, sincere and optimistic, always keep in mind and apply it in real life. This book is not only in theory but demonstrated in people's actions. Throughout reading the book, people will find the stories taking place in real life, and therefore should be encouraged to see examples and occasions when to take the book's lessons into their own lives. Therefore, Carnegie shows that understanding theory is not all we can do, but we must put theory to practice and use his techniques in real life.

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