

European Journal of Humanities and Social Sciences

Nº 1 2020

European Journal of Humanities and Social Sciences

Scientific journal

№ 1 2020

ISSN 2414-2344

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– Karlín, Lyčkovo nám. 508/7, PSČ 18600

E-mail:

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European Journal of Humanities and Social Sciences is an international, German/English/Russian language, peer-reviewed journal. It is published bimonthly with circulation of 1000 copies.

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Included to the open access repositories:



The journal has Index Copernicus Value (ICV) 72.42 for 2018.



The journal has the GIF impact factor .248 for 2018.

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Typeset in Berling by Ziegler Buchdruckerei, Linz, Austria.

Printed by Premier Publishing s.r.o., Vienna, Austria on acid-free paper.

Section 1. Anthropology

<https://doi.org/10.29013/EJHSS-20-1-3-6>

*Nurzhanov Arnabay Abishevich,
Leading Researcher, A.Kh. Margulan
Institute of Archaeology
Candidate of Historical Sciences
E-mail: arnabai@mail.ru*

*Zhumabayev Nurgazy,
Zhumabayuly, 2nd year undergraduate
Al-Farabi Kazakh National University*

THE PROCESS OF FORMING KAZAKHS' ANTHROPOLOGICAL TYPE

Abstract. Every nation, like a person, has its own biological parents. In this regard, the Kazakh people are no exception: their distant physical ancestors lived 40 centuries ago, that is, in the Bronze Age (XX–IX centuries BC) throughout the territory of ancient Kazakhstan, as well as far beyond its borders. Archaeological materials, as well as the bone remains of people of that time discovered with them on the modern territory of Kazakhstan primarily evidence this.

Keywords: anthropological types, the Bronze Age, the Early Iron Age, anthropological research.

As you know, the fossil bone remains of a person contain very valuable information regarding his bio-social features during life associated with a particular historical era. At the same time, studying a person in laboratory conditions, it is possible to establish the continuity of generations between different historical periods, the ways of population migration, the circle of marriage, the traditional way of life, the nature of nutrition, various types of pathologies, diseases, and other biomedical data that are characteristic of local residents. The most valuable scientific information contained in the bone remains of the ancestors of the Kazakh people is so unique that it cannot be found in any of the richest libraries and archives of the world, since their history goes deep into the

times when written sources were absent. Moreover, the problem in finding objective historical information in later periods was that Kazakhstan had its own written sources from neighboring countries [1, 90].

In the Bronze Age, a relatively large population of cattle breeding in combination with hoe farming, and in the east the extraction of copper, tin, gold and the manufacture of bronze tools lived in the vast expanses of Kazakhstan.

The bronze culture of Kazakhstan is similar to this culture on the territory of South Siberia, where it was called the Andronovo culture. The anthropological type of the population of the Bronze Age of the Minusinsk depression, in South Siberia, was well studied by G. F. Debets called the peculiar

anthropological type of the population of this culture, which belonged to the circle of eastern protoeuropean types, Andronovsky. This type, which has become a generalized kind of morphological standard, is characterized by a mesocranial skull with a slightly inclined forehead and a pronounced overhang and brow arches, a low but very wide face, with medium-deep fanged fossae, low eye sockets and a significantly protruding nose [2].

The craniological material of the Bronze Age of Kazakhstan is known from different areas of this vast territory, although its total number is still small (according to the latest report by V. P. Alekseev, 1967, there are only fifty or so adult skulls), but the data on them is very expressive.

Skulls of the Bronze Age of Kazakhstan, taking into account individual differences, can be attributed to two different variants of the large Caucasian race.

In most of the vast territory of Kazakhstan, the anthropological type of population was characterized by an average mesocrane type of skull with a slightly inclined forehead, with a higher than average developed epiglottis, a low but wide face, a middle protruding in the horizontal plane, with medium-deep fanged fossae, low orbits and a nose, medium-wide significantly speaking for men and medium – for women. This characteristic corresponds to the type of population of the Andronovo culture in the Minusinsk depression (South Siberia), which was studied by G. F. Debets (1932 a) and later by V. P. Alekseev (1961). These skulls, on average, are close to some features and the population of the Tazabagyab culture of the Bronze Age in the southern Aral Sea region from the Kokcha III burial ground considered above [3, 62–69].

The Andronovo type of population of the Bronze Age was widespread in the steppes from the Urals to the Yenisei, but the materials accumulated over recent years allow us to confidently say that the population of the Andronovo culture is not anthropologically uniform, although the “classical” Andronov type in places noticeably prevails, which affects the

average statistical values. An individualizing analysis of skulls of the Bronze Age from the territory of Kazakhstan, conducted by V. V. Ginzburg and O. Ismagulov, showed that not all of them are uniform in type, as could be expected from the study of only average data [2].

So craniological series of Central and Northern Kazakhstan, related to the Fedorov stage, find proximity with the population of the more eastern regions (Minusinsk depression), while the series of skulls of the Alakul stage gravitate towards the tribes of the western regions of Kazakhstan [4].

Along with these local differences between the representatives of the two stages of the considered steppe culture, a slightly different combination of craniological features is traced in a small series of skulls from the Oyzhailau burial ground of the Bronze Age (Zhambyl oblast). Her characteristic comparatively short and narrow face brings her closer to the skulls from the Kokcha 3 burial ground (the Tazabagyab culture of the Aral Sea region), and largely, to the series from the Tigrovaya Balka (II) burial ground (the Vakhsh culture of Southern Tajikistan) [5]. At the same time, their Oyzhailau skulls differ from the above by a shorter cranial box and, accordingly, a larger cranial pointer, a less profiled face in its middle part, and less protruding nasal bones. Given the paucity of a series of skulls from Oyzhayau, we can only state the presence of a local complex of morphological characters, occupying a kind of “intermediate” position between the Andronovo and Mediterranean anthropological types.

At a later stage, during the transition from the Bronze Age to iron, on the existing craniological materials from East Kazakhstan (Zevakinsky and Izmailovsky burial grounds, Temir-Kanka burial ground), the same Andronian anthropological foundation is generally noted, with only a slight difference [6, 107–108]. Therefore, the prefabricated series of transitional skulls from the Zevakino burial ground has a smaller cranial index, dolichocranium, a relatively narrower face, slightly higher eye sockets and

less protruding nasal cavities. Otherwise, this series does not differ from other Andronovo groups. The above morphological features of the craniological series from the Zevakino burial ground most likely indicate some links with the population of the southern regions, in particular, Central Asia. A similar trend was noted above on anthropological materials of the Bronze Age from the Seven Rivers (Oyzhailau burial ground) [7].

In this way, the population of the Bronze Age Kazakhstan as a whole has a common anthropological basis, represented by the protoeuropeoid race without any admixture of Mongoloid elements. It should be noted that, on the scale of this race, a multivariance of anthropological features is to a certain extent marked. The paleoanthropological material accumulated in recent years indicates this. At the same time, undoubtedly, as before, the complex of anthropological signs characteristic of Andronovites remains the main, dominant in Kazakhstan.

Paleoanthropological materials of the Early Iron Period are represented unevenly in the Sak and Usun times. The few craniological series of Saks make it possible to obtain their general anthropological characteristic. They had a low skull box of medium longitudinal latitudinal dimensions, relatively developed epigastria and superciliary arches, a broad face and a relatively high transference, wide eye sockets. The above complex of craniological features indicates that the Andronian anthropological type, which was characteristic of the population of an earlier era – bronze [8].

At the same time, in comparison with the Bronze Age, in a number of craniological series of Saks distinctive features are revealed, although not so significant. They boil down to the fact that in the era of the early Iron Age, overall, the Caucasian appearance of the Sak tribes becomes more relaxed. A lower cranial box, a slight increase in the cranial index, increased vertical inclination of the forehead, less sharp horizontal profiling of the facial section, less protrusion of the nasal bones, slightly higher eye sockets. The list of these changes in the direction of Mongoloid

craniological characteristics allows us to conclude that a weak Mongoloid impurity appeared in the composition of the Sak tribes [9].

An analysis of the morphological features of the series of Saka skulls in Central, Northern and Eastern Kazakhstan indicates, on the one hand, close genetic proximity between them. At the same time, the content of Mongoloid elements is uneven not only within each series, but also among the series. So, in the Saks of the northern and eastern regions they are more common than in the inhabitants of Central Kazakhstan. The foregoing indicates a relatively recently begun process of mixing. Moreover, the penetration into the Early Iron Age of separately Mongoloid or already mixed to one degree or another groups in the steppe of Kazakhstan could occur not only directly from the depths of Central Asia inhabited by the Mongoloids, but also from closer territories adjacent to the east of Kazakhstan – from Altai and Southern Siberia, where the racially-known craniological series are also known for earlier periods [10].

In the west of Kazakhstan in the same period lived tribes of Sauromats, formed, according to archaeological data, based on the interaction of Srubnik and Andronovites of the previous era [11]. A study of the craniological materials of the sauromats showed their genetic continuity from the logging population of Western Kazakhstan, which included the components of the Andronov type, typical of Volga logging. In the early Iron Age, the contacts of the population of the western region with the northern, central, and southern parts of Kazakhstan, apparently, intensified even more. This is quite clearly reflected in their anthropological appearance. It should be noted that these changes occurred in the direction of increasing the content of Andronov elements in their racial type.

In the Usun time, both cultural and genetic continuity of the population of Central and Southeast Kazakhstan with the Sak tribes preceding it is quite clearly traced. Usuns were characterized by medium length and height, but of greater width, a brachycar skull (on the border with the mesocranium), a

moderate slope of the forehead, a developed epigastric and medium-developed superciliary arches, and a medium-sized nose.

A comparative analysis of the series of Sarmatian and Usun skulls on the territory of Kazakhstan as a whole reveals their morphological unity, due to the common ancient Caucasoid basis with the inclusion of elements of the Mongoloid race introduced by Central Asian nomads in the Early Iron Age.

In anthropological terms, the tribes of the Bronze Age of Kazakhstan possessed physical features exclusively of the Caucasian race. This substrate anthropological composition of the ancient inhabitants of Kazakhstan was characterized by a medium round-headed (mesocranial) skull, a medium-inclined forehead, low but wide tetragonal eye-sockets, a low and wide face, sharply profiled in the horizontal plane, weakly protruding cheekbones, very sharply protruding nasal bones and deep fangs pits. These and other morphological features established among the

ancient people of Kazakhstan because of paleoanthropological materials indicate that in the Bronze Age they had exclusively Caucasian features. This is evidenced by anthropological sculptural reconstructions of the appearance of ancient people from their skulls, obtained using the method of M. M. Gerasimov [12].

At the same time, according to paleoanthropological data, in the middle of the first millennium BC The Sak tribal community in Kazakhstan began for the first time to undergo a process of racial mixing with representatives of tribes of Central Asian origin. The immigrants in physical type differed from the local inhabitants in that they undoubtedly possessed Mongoloid features. The number of migrants was probably small, and the very process of mixing them with representatives of local populations was definitely peaceful. This is confirmed by studies of paleoanthropological materials of Kazakhstan dating back to the 5th century BC.

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Section 2. Archeology

<https://doi.org/10.29013/EJHSS-20-1-7-10>

*Nurzhanov Arnabai Abishevich,
Candidate of Historical Sciences
Leading Researcher, Institute of Archeology
named after A. Kh. Margulan
E-mail: arnabai@mail.ru*

ARCHAEOLOGICAL RESEARCH OF THE MEDIEVAL CITY YASY-TURKESTAN

Abstract. Arising and developing at the junction of the Great Steppes and the zone of ancient Central Asian oases along the caravan routes of the Great Silk Road, the medieval cities were the center of Central Asian steppe nomads and settled agricultural traditions. The fate of each city, as well as the fate of an individual, is characterized by originality and singularity. Turkestan is one of the few modern cities in Kazakhstan, the continuous history of which goes literally deep into the centuries. This city is known in the historical sources as Yasy, the capital of Shavgar district, and later, from the 16th century under the modern name – Turkestan.

Keywords: Turkestan, Shavgar, the Middle Ages, urban culture, historical and archaeological research, written sources.

The history of the city of Turkestan was closely intertwined with the fate of the medieval cities of Southern Kazakhstan – Shavgar and Yasy, which in certain historical periods were the administrative and economic centers of the Turkestan oasis.

According to written sources of the 9th – 10th centuries, it is known that in the area of modern Turkestan in the early Middle Ages there was the Shavgar district with the center of the same name [1, 78–81] Shavgar, which was the main city of the region during the VI–XI centuries. Other small towns and settlements were subordinate to it, including Yasy, the future center of the district.

At the beginning of the 8th century, the Shavgar region entered the western borders of the Turgesh

Kaganate (702–756) [2, 13], whose possessions reached the middle course of the Syr-Darya River. During this period, the Arab conquest of Central Asia and southern Kazakhstan began. Having taken possession of the Maverannahr, the Arabs began to advance into the region of Syr-Darya and Talas. The governor of Khorasan Kutlib in 714 captured Shash and made a trip to Ispizhab [3, 316].

During the period of political dominance in Central Asia of the Samanids (820–999), Shavgar entered its northeastern borders.

Under the Samanids, Shavgar was part of the Ispidzhab district [1, 29]. The district was governed by the local Turkic dynasty, had a number of important privileges, including exemption from payment of haraj.

9th–10th centuries were the time of the highest prosperity of the Shavgar city. This is how Shavgar was described at the end of the 10th century by al-Mokdisi: “Shavgar is a large city with an extensive rustak, there is a wall around it. There is a mosque at the edge of the market. It is far from the highway” [1, 80].

The Arab sources (al-Istahri) were used for localizing Shavgar: “from Keder to Shavgar is one transition, from Shavgar to Sobran is one easy transition” [1, 78]. It turns out that the city of Shavgar was somewhere in the middle between Otrar and Sauran.

If Bartold V.V. assumed that Shavgar “approximately corresponds to the present Turkestan” [4, 248–252], then subsequent researchers identified it as a concrete monument-fortification of Shoy-tobe, 4 km east of Turkestan, which are the remnants of a rather large medieval city. In the topography of Shoy-Tobe, shakhristan and the citadel stand out well.

Shakhristan has the appearance of an oval hill-ock, oriented by the sides of the world, and stretches from west to east 400 × 275 m. Remains of defensive structures (walls) in the form of an earthen rampart about 4 m high are visible along the edge of the shakhristan. Towers were located along the shaft and corners of the shakhristan. The corner towers were powerful.

The citadel was located almost in the middle of the southern part of shakhristan, closer to the southwestern corner. This is an oval plan of a two-tier hill-ock 12 m high, 200 × 120 m in size. There is a rectangular area of 50 × 60 m at the top. The localization of Shavgar on the site of Shoy-Tobe is not in doubt and is generally accepted in Kazakhstan archeology.

In the XI century, Shavgar fell into decay, and in the 12th century, it completely deserted. Yasy becomes the center of the district. The name Yasy appears in written sources for the first time in the middle of the 13th century in connection with the trip in 1255 of the Armenian king Getum I to the headquarters of the Mongol Khan Munke. Yasy as “Ason” is mentioned among other large cities through which the embassy passed.

However, the latest numismatic finds suggest that a settlement with this name existed in pre-Mongol times. Two silver coins of Khorezmshah Mohamed ibn Tekesh, minted in Yasy, are found in the eastern collection of the State Hermitage Museum. They have no dates, but the researcher concluded that Muhammad ibn Tekesh issued coins around 1210 after the conquest of the Otrar oasis.

The existence of the toponym Yasy at an earlier time of the 11th–12th centuries indirectly confirms the name of the Sufi Khoja Akhmed, nicknamed in the place of his preaching activity “Yasavi”, that is, “a native of Yasy, who lived, as you know, in the first half of the 12th century.”

The ethnonym “Yasy” goes back to the name of the medieval Turkic tribe Yasy, who lived in the Middle Syr-Darya region and was part of the union of Oguz tribes in the 9th–11th centuries. However, archaeological research conducted on the Turkestan site significantly deepened the date of the settlement on the Yasy-Turkestan site, referring it to the first half of 1 millennium BC.

From the 12th century, the time of the decline of Shavgar, the value of Yasa has changed. This is where the economic center moves from the largest settlement of the agricultural district. Yasy becomes the center of the Shavgar region [5, 551]. Not the least role was played by the fact that in the 12th century, a Turkic Sufi preacher Khoja Ahmed Yasavi was buried in one of the Yasy cemeteries, and Yasy became known among the surrounding population as a holy place.

Khoja Akhmed Yasavi was a Turk by birth, a native of Ishijab (Sairam) [6, 119]. His date of birth is unknown. Khoja Akhmed Yasavi died in the year 562 of the Hijra (1166–1167) and was buried in the necropolis of the Yasy city. In the 12th century a mausoleum was built over the grave of a Sufi preacher. This is confirmed not only by an analysis of the texts of later sources, but also by archaeological materials from the Akhmed Yasavi complex.

Thus, at the end of the 12th century there was not only the displacement of the economic center of the

district from Shavgar to Yasy, but the nomination of the latter as a holy place, which later played an important role in the history and development of the city, determined its further significance [7, 510].

In September 1219, the Mongol conquest of Central Asia began. Having conquered Zhetysu, the Mongols moved to Syr-Darya to Otrar. The name Yasy is not mentioned in sources describing the conquest of Chinghiz Khan. It is assumed that the city surrendered to the Mongols without resistance.

After the division of the Mongolian state into parts, Yasy, along with the territory of South and Southeast Kazakhstan, entered the Chagatai ulus. In the spring of 1269, a kurultai took place on the shore of Talas, on which the formation of the Chagataid state was proclaimed. It included the South Kazakhstan lands along the Syr-Darya, including the oases of Jend, Uzgend and Zhetysu.

Since the beginning of the 14th century, the rulers of Ak-Orda, a state that has separated from the Golden Horde and occupied the eastern part of the Dzhuchi ulus, began to claim these lands. Using the complexity of the internal situation of the Chagataid state, the Ak-Orda khans captured the lower reaches and middle reaches of the Syr-Darya with the cities of Yasy, Sauran, Yangikent, Otrar and others. In the 70s of the 14th century, the governor of Central Asia Timur sought to join the Ak-Orda's Syr-Darya lands. In the late 90s of the 14th century, as a result of campaigns, Timur owned the lands of Maverannakhr, Khorezm, the Caspian regions, the territory of Afghanistan, part of India, Iraq, Transcaucasia, etc. [3, 482]. The Syr-Darya lands of Kazakhstan and the Western Zhetysu were also Timur's possessions. At the end of the 14th century the construction of the mosque-mausoleum of Khoja Ahmed Yasavi was launched in Yasy. Timur ordered the restructuring of mazar. The construction of the new mausoleum, according to sources, was completed within 3–4 years [8, 40].

The city was divided into five parts. Four of them were named after the gates (Ishan-kapka, Musalla-kapka (Bab-Arab), Ietty-ata kapka, Darvaza-kapka)

and were settled by the citizens. In the fifth small part of the citadel was the mausoleum of Akhmed Yasavi, various religious buildings, garrison buildings, and up to 30 khoja families and part of the garrison lived. The caravan route was actively functioning in the 13–15th centuries. Yasy became a point of intensive trade in agricultural regions of Central Asia and the nomadic regions of southern Kazakhstan. As before the items of transit trade were silk, fabrics, highly artistic products from bone, ceramics, metals, jewelry [9, 95–97].

Despite the recurring wars, 15th till the first half of the 16th century were the period of the rise of the Syr-Darya cities. During this period, the name and role of Yasy are changing. It begins to be called as Turkestan. This happened against the backdrop of the southern Kazakhstan' cities decline that began in the 16th century [10, 41–43].

In the context of the general decline of the southern Kazakhstan' cities in the 16th century the Yasy moved on the first place. Sources of the beginning of the 16th century says: "Yasy is the main city of Turkestan." Now Yasy-Turkestan is becoming the economic center of the entire Syr-Darya region. In the 16th century, a coin was already minted in it [11, 58–68].

At the end of the 16th century, political contacts began between the Russian state and the Kazakh Khanate. In Turkestan, as the capital, the Russian embassies came to the Kazakh Khan, diplomatic and trade missions headed for Central Asia stopped. From here, the Kazakh khans sent envoys to Russia with important diplomatic missions. Only in 1686–1693 khan Tauke sent five embassies to the Russian tsar [12, 296–297].

Turkestan, as the main city of the Kazakh Khanate, is often mentioned in Russian sources of 17th–18th centuries. In contrast to the sources of the 14th–16th centuries. only briefly mentioning Yasy (Turkestan), Russian sources give more detailed descriptions that say about the city as a whole, its individual parts (defensive walls, citadels), landscape, architectural monuments, etc [13, 56].

16th – 17th centuries were the heyday of Yasa-Turkestan. The city was the largest center of South Kazakhstan; it concentrated the main political,

economic, cultural life of the entire Syr-Darya strip. It remained the center of a large agricultural district.

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Section 3. Demography and ethnography

<https://doi.org/10.29013/EJHSS-20-1-11-23>

Weni Rosdiana,

Sri Suwitri,

Bambang Supriyono,

Endang Larasati,

Doctoral program of Public administration

Faculty of social and political sciences

Diponegoro university, semarang, Indonesia

E-mail: Jenewa.alexandra@gmail.com

DIMENSIONAL ACTORS IN THE POLICY NETWORK OF LAMONGAN COMMUNITY EMPOWERMENT

Abstract. The policy network encompasses a wide range of partners needed for cooperation and coordinating policy. Implementation policy of Community Empowerment of Lamongan District expects government synergy with private, civil society and community each actors will use the capacity and resources that have to support the achievement of objectives. Inter actors complement each other's limitations by exchanging resources and coordinating and synergies bases on each other's beliefs and dependence. The purpose of this research is intended to analyzing and interpreting the network of actors in the implementation of Village Community Empowerment Policy in Lamongan District. Government bureaucracy is authorized to create a policy that is operational/technical in the framework of implementing Village Community empowerment Policy. The Regent through the District Secretary, in this case Assistant I of Civil Service, Assistant II and Assistant III formulated technical/operational policies with the relevant Regional Device Organization (OPD), the Government section, the Village government section and the community and village Empowerment Department.

Keywords: Actor, Networking, Policy Implementation, Lamongan District, and Village Community.

I. Introduction

Policy implementations can be complex, cross-border, and require quick response in the face of implementation issues. (Hogwood & Gunn [5]) called *Perfect Implementation* in the policy implementation as the demands of the implementing structure involving

many actors and institutions. Virtually no implementer is able to implement policy independently, which is dependent on the involvement of other actors. Various actors and institutions are interaction, coordination and cooperation so that the implementer has the same interpretation of the policy to be implemented.

One approach in policy implementation is through *policy network*. The policy Network in public policy studies according to (Streck & Dellas [10]) had various functions, such as strengthening the negotiation force, coordinating the policy approach, improving institutional effectiveness, implementing policies and agreements, Generate and disseminates knowledge. The policy network encompasses a wide range of partners needed for cooperation and coordinating policy.

One of the interesting policy networks is the policy network in implementing Village community empowerment. Village arrangement through (Undang – Undang no 6 Tahun [11]) had been the village of *Local Governing Community* namely village and Desa Adat (Village Custom) able to maintain effective governance, implementation of sustainable development, and community development and Community empowerment in its territory. The empowerment program of village community in Lamongan District is conducted through the movement Program *In_ The_ Rural_ Development_ Of_ Lamongan_ District_ Community-Based* on Village known as (*Gemerlap*) and The Village Program of Superior and Intelligent Character (*Desaku Pintar*). The objectives of *Desaku Pintar* program include as follows:

- a) As a guideline in combining the program formulation plan for the Integrated regional government;
- b) Synergizing the working program of each regional device organization in order to be implemented effectively, efficiently and precisely the target;
- c) Improving the function of village government in supporting the implementation of local government work program;
- d) Improving the function of services to the public to be enjoyed by all walks of life;
- e) Increasing participation and community role in the implementation of local government work program;
- f) Facilitating the community to obtain services in an integrated;
- g) Growing economies that impact community welfare.

The regional government's work Program is held in Villages/District in accordance with the order, among others. It classifies as follows 1821 Movement, rural economic empowerment, health care center, Education Development and literacy, cultural and sports arts tourism, the capacity building of human resources and integrated poverty alleviation, legal conscious family, public services, Lamongan Green and Clean Village (LGC) and information technology mastery and understanding.

The problems that arise, villages in Lamongan District have not been able to establish and develop a network of policies in the empowerment of rural communities. Policy in development and empowerment of village community facing problems related to the network policy, among others, the number of development programs and village empowerment implemented by ministries/institutions and related stakeholders are not yet integrated and overlapping. The Program is very large and varied, which is from the central government through the ministries, provincial governments, district governments as well as village governments themselves. Some programs have not effectively answered the community necessity and have not been able to empower village communities in general. The allocation of village funds has not reflected justice and village empowerment, these programs are not integrated and are still sectoral, and are impressed to walk independently, the rules of the center and the districts and villages have not been coordinated.

II. Methodology

This research aims to find a profound understanding of the symptoms, facts and reality related to the policy network of policies implementation of Lamongan community empowerment. (Lincoln, Lynham, & Guba, 2018) stated *discovery-oriented research* was being a new invention-oriented research and understanding. Researchers focus on the effort to understand the meaning of the information conveyed by the informanrelated research issues. Researchers will interpret what is known from the

collected data. The collection of data is through interviews in-depth with the informant who knows the ins and outs of the policy network in the implementation of Lamongan Community empowerment policy, observation and documentation.

III. Result and discussion

a. Actor Network in Level I of Implementation: Policy Output of its Implementer Institution

Government bureaucracy is authorized to create a policy that is operational/technical in the framework of implementing Village Community empowerment Policy. The Regent through the District Secretary, in this case Assistant I of Civil Service, Assistant II and Assistant III formulated technical/operational policies with the relevant Regional Device Organization (OPD), the Government section, the Village government section and the community and village Empowerment Department. An effort to empower village community in Lamongan District is implemented through the regulation of Lamongan District Number 31 in 2018 about the Village Superior and Clever Character known as (*Desa-KU Pintar*). It is a development program to encourage village and community governance, to realize a smart/intelligent/wise village in managing various resources and potentials with regard to the order in accordance with local customs and the prevailing norms therein.

The network that is formed to achieve these indicators goal of information literacy and technology involve several Regional Government Organizations (OPD) namely the Department of Communication and Informatics, the Board of Planning and regional development. the planting Office Integrated Capital and One Door Integrated Service, department of Population and Community Data known as *Capil* and public relations as well as Protocols of Lamongan District.

Implementer seeks to synergize the work program of each regional device organization in order to be implemented effectively, efficiently and precisely the target. Before the program exists, Regional Government Organizations known as OPD runs itself

and has not done much synergy in running agency programs. The programs that each Regional Government Organizations known as OPD runs are less effective and efficient. The inactivated synergy results in the weakness of coordination and communication so that the program can be found overlapping and the target group is similar. The network in this stage is the output of policies from implementing agencies more likely to make the community as an object of empowerment. Furthermore, the output of the implementing agency policy also does not govern the involvement of parties other than governments. So in the network of policies are that formed only between the district governments, the organization of related regional devices.

In its implementation, it has difficulty to adjust to the existing policy output. The Output of the program from the implementing agency has not yet fully led to the priority support of village community empowerment. The existing network has not been able to fulfill expectations, some policy outputs have not been much that directly touched the empowerment of village communities among others still difficulty in drafting development planning according to priorities, potency and value of wisdom Local, Village development programs have not been able to soften the rural economy, as well as other unfulfilled achievements.

The type of network formed in this stage is the Bureaucratic Network that is the relationship between the government and the community that is dominated by government instructions as well as the instruction government as an agency. The implementing team from the government element gave instructions regarding the implementation of the Community policy. The executive team opens a consulting facility for village governments that require clarity and information related to the implementation of *DesaKu Pintar*. This type of network *Bureaucratic Networks* causes the function of the network to be underutilized optimally due to a government-dominated power relationship or implementing team.

The development of heterogeneous villages should be identified by involving village governments

to convey and discuss their aspirations for the village empowerment communities. Therefore, those village communities can also take the role as the subject of village community empowerment, which is able to determine and plan the empowerment program in their own village. The established policy network needs to involve multi-chord from elements of government, private, civil society and political communities. As in the legislation and regulation of the minister that the Community has involved various elements such as village government, village consultative agency, village deliberative forum, village societal institutions, indigenous institutions Village, BUM Village, inter-village Cooperation agency, village cooperation Forum, and other community activity groups are formed to support government activities and development in general.

b. Network in Level II of Implementation namely Target Compliance to Fulfill Target Output of these Polices

Based on the decision of Lamongan's Regent No. 188/203/413.013/2018 on the location of the village Program implementation of the superior and clever character of Lamongan District, implemented throughout the village and Sub-District in Lamongan District gradually. The gradual implementation is prioritized on villages and Sub-District that have qualified the substance, technical and administrative responsibilities of each Regional Government Organizations known as OPD.

The village government as a target group is awaiting direction from the implementing team. Target group compliance also depends on the availability of funds. Although, there are also independent village governments to conduct empowerment programs at the village level without waiting for direction, coaching or mentoring from the government. Like the government village in Kendal District of Sekaran District Lamongan Sub-District which independently initiated the initiative to empower the village community. Village spending budget is sought to support activities/empower-

ment programs in this village. Kendal village has a village area bordering the Bengawan Solo River. The village land around the riverside designed built for educational facilities, reading garden, outbound and the development of sports infrastructure in other village land locations. The villagers who possess these skills designed the design of the building. In addition, the Government of Kendal Village also build a network with agricultural schools that transfer knowledge, skills related to agricultural activities in Kendal Village. So, in Kendal Village is effort to empower Village community who synergize not only with the Government but also with third parties.

Policy Implementation of *DesaKu Pintar* expects target audience/group compliance. The expected compliance target is that the village government runs *DesaKu Pintar* program as directed by the implementing team. However, it is not an easy thing. Some targets/target groups are unable to meet compliance due to limited resources and other considerations. Existing networks are still not able to encourage overall target compliance. Nevertheless, the implementing team has the authority to force the target to have compliance in this policy implementation.

Target groups face the problem of implementing the heterogeneous policy of community empowerment, so that the development priorities between the implementation and the target sometimes do not synchronize. Therefore, the activities of *DesaKu Pintar* program cannot be carried out optimally in some villages. In addition, the program funds provided also determines target compliance. If the support fund does not exist then the target cannot force itself.

In addition, the community empowerment efforts are faced with the participation of Village community. They do not all are motivated to improve the quality of life better. So many village communities are apathy, ignoring and not proactive with activities/empowerment programs. Village community participation still needs to be improved to

realize target compliance in order to achieve policy objectives. The Output of policy should match the expectations of society. Therefore, that society will have a sense of having, and not hesitate to create a target obedience to engage in support policy objectives achievement. If the policy output does not comply with expectations, it can cause target disobedience. The disobedience of the target is because the exchange of resources cannot run well. The resources that the executive and target teams have are limited. Therefore, it is necessary to open the network with other parties to solve the problem of resource limitations.

c. Networking in Level III of the Obvious Implementation Result

Results of tangible Output policy seen based on the achievement of policy objectives, namely the realization of 10 Smart DesaKu Pinter program in a village. Here is the exposure of tangible results output resulting from the network synergy in the implementation of Community empowerment of DesaKu Pinter program, namely: The network in an effort to result in tangible output policy is dominated interaction between OPD and village governments. OPD identifies programs that match the village potential. The relationship can be illustrated in figure 1 below;

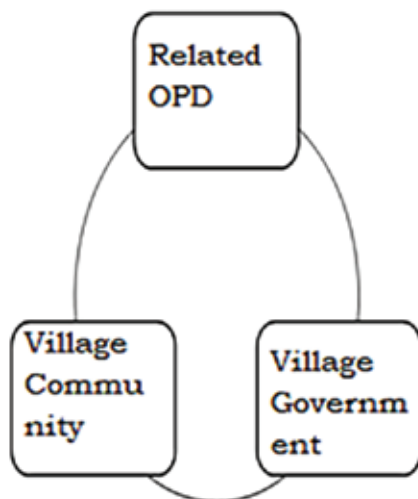


Figure 1. Actor Network in an Implementation of Level III: Output Tangible Result

Source: Research Data Managed, 2019

Based on (Figure 1) above describing the network that exists in the result stage of the real output policy, is involving the district device organization allocate budget to programs/activities that support the efforts of empowering village community. Target groups that are village government and Village community will receive the benefit of DesaKu Pinter program with the inclusion of training activities, road construction and so on.

The result of tangible policy outputs can be seen from these activities of each OPD in 10 (ten) structures of DesaKu Pinter program setting. Not all OPD can do activities as expected by Desaku Pinter program. OPD has also faced limited resources, especially Fund and human resources, which has been busy in running the target of each institution. Therefore, it takes time to set up the OPD resource, so that OPD can achieve its institution target performance but also can contribute to the program of DesaKu Pinter.

However, it has been many OPD started doing activities in order to manifest the order of DesaKu Pinter. The policy network in this stage is able to identify the activity of OPD in the implementation of DesaKu Pinter Program. As for the apparent result of the output policy is still need to be seen further. In this step, community needs to do the perception. So that activities held by each OPD can be more effective in empowering village community.

In addition, the empowerment program from the village government also needs improvement, namely prioritizing programs that can support the improvement quality of human resources. The policy network in this stage should be able to undertake coaching, mentoring as well as monitoring on an incentive and ongoing basis. Because in reality, there are many village governments do not yet have extensive insight into the empowerment of effective village communities.

d. Network in Level IV of Policy Implementation Namely Accepted this Outcome

In the first year, of implementation program is still limited to the synergy and integration of funds

and programs/activities OPD and the village government. OPD and the village government are waiting for referrals because of the limited budget they have. Some OPD such as public and village Empowerment Agency, Education Office, health Office, archival Office and library, Marine Service, Civil Registry Office known as *Dispendukcapil* and so forth. It has been doing activities that support the implementation of DesaKu Pintar program. The village government has not seen the follow-up activities. For control or supervision, it is still limited to observe where the village government is readiness in implementing DesaKu Pintar program.

The village government efforts to implement DesaKu Pintar program although facing various obstacles and challenges. The existence of limited resources become an availability of limited resources is a problem to develop activities that support village community empowerment. Nevertheless, the condition of the village chosen to be the research site has had a potential embryo that is ready to be developed. For Community Road Development program can enjoy adequate and decent road facilities that facilitate human mobility and goods. For example, in Gumantuk Village farmers can rent agricultural equipment (tractors) for planting purposes, in Kendal Village has developed literacy activities through the reading place so that these children and adolescents can utilize this facility.

The results received by the community from the 1821 movement order, the children whose schools followed the routine activities from 6 pm to 9 pm. The activities they can do are learning together about the school's subject matter. Cadres and volunteers accompanied the activities. This activity can be done in mosques and residents' houses. This effort is done so that children have positive activities such as learning to reduce the activity of watching television and playing HandPhone.

The results that society receives from the country's economic empowerment setting are the arrangement of Village State Owned Enterprises known as (*BUMDes*). *BUMDes* enterprises between villages

and others, adjusted to the potential of existing villages. However, the development of *BUMDes* has not been able to run properly so that it has not been able to contribute and still made efforts to improve *BUMDes* performance.

The results received by the community from the health care Center is the availability of health facilities, namely *Polindes/Pustu* and held activities of Center(S) For Pre- And Postnatal Health Care And Information For Women And For Children Under Five known as *Posyandu* toddlers, elderly *Posyandu*, in and other activities. In these activities, village's community can conduct routine health checks as well as consultations with health workers.

The results that the community receives from the educational and literacy settings are that each village provides a village library. With the village library is expected to generate interest for the village community and to do literacy activities. This activity is also done in order to reduce the number of illiteracy and dropouts through the study of packages A, B and C.

The results received by the community from the tourism order of cultural and sports Arts are the availability of sports facilities art and culture. Therefore, that village's community can use the facilities for sports, developing the cultural art of the village. Although, it not all village's community have cultural arts being featured.

The results that people receive from the setting of human resources and integrated poverty alleviation through labor intensive activities involving rural communities such as building roads and other village infrastructures. This activity can open the job field in the village, so that the idle citizens earn income. In addition, it provides training for the poor, provision of business assistance (aid tools and fishery seeds, and so forth). Another concern in this setting is to conduct home construction for Home Not Habitable known as (RTLH) as well as social assistance for the poor community in this village.

The results received by the public from the law-conscious family order are restructured Environ-

mental Safety Post activities to anticipate criminal acts in the village. In addition, the results received by the public from the Order of public service are the facility and infrastructure of the better service. Therefore, the service in the village is easier and faster. This service supported the availability of online services. Other results that people receive are from the village setting of Lamongan *Green and Clean*. There are green activities in the village. While the results received by the public from the Information Literacy order technology is the availability of Internet in the village.

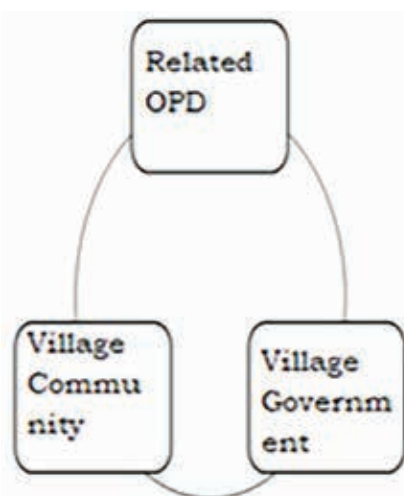


Figure 2. Gambar 2 Jejaring Implementasi Tahap IV; Diterimanya Hasil Kebijakan

Source: Researcher Data Managed, 2019

The interaction of actors in the network is more often done after the OPD implementing programs/activities following the network figure of implementation phase IV is the receipt of the policy results.

The network in the figure above shows the acceptance of the policy results by the target group. The Program of OPD has similarity with the community empowerment in the village both the apparatus and the community. Furthermore, OPD will conduct coaching or mentoring to maximize the benefits received by the target group.

e. Network Actor in Level V of Policy Implementation Namely Policy Revision

The policy implementation of DesaKu Pintar Program goes for approximately one year. Within a period of one year, the implementation of policies has been made in particular policy adjustments relating to OPD policy. The revision of policies related to the DesaKu Pintar Program has not been conducted. Problems that occur at the previous stage of implementation can occur due to less obvious policies. So the implementation of the policy is implemented with limited resources so that the achievement of policies results is also less optimal.

The following table illustrates the type of actors, number of actors, resources, and capacity of actors in the implementation of the DesaKu Pintar Program.

Table 1. – Actor Classifications, Resources, and its Capacities

No.	Actors	Actors Number	Resources	Capacities
1	Chairman, Deputy and Executive Secretary Program	6	Authority, Money, Legitimacy, Information, Organization	Limited ability to monitor and control implementation
2.	Regional Device Organization (OPD) related	24 Offices, 4 Agencies and 5 Regional Secretaries parts	Authority, Money, Legitimacy, Information, Organization	Do not have a good coordination mechanism
3.	Village government (village head and village apparatus)	56 Villages	Authority, money, legitimacy, information, organization	Less capable of recognizing environmental change, less capable of lobby and negotiation

Source: Researcher Data Managed, 2019

According to the table above, shows that the number of actors from the managing core team are 6 (six), from elements of regional device organization as much as 24 (twenty four) offices, 4 (four) bodies and 5 (five) parts of Regional Secretaries and the village government as much as 56 (Fifty six). The resources that can be exchanged include authority, money, legitimacy, information and organization. While the capacity of the three actors involved in implementing the policy of village community empowerment in Lamongan District is still low.

Network characteristics according to (R. A. W. Rhodes [9]) included resource exchanges, dependence on one another, trust, diplomacy and reciprocity. The existence of limited actors in the policy implementation of Community empowerment led to difficult solved implementation problems. When the networking opportunity is opened then there are many ways or avenues to troubleshoot the policy implementation. Implementation performance will also be lighter because of the exchange resources according to the capacity of each actor involved.

Village governments need to open network access outside the government, which is synergized with government parties. Therefore, there is an effective resource exchange in supporting Village Community Empowerment Program. Village government needs to be thrust to be able to be the subject of village community empowerment. The exchange of resources can be knowledge, information, funds/money, skills, facilities and so forth. Education giving to change the mindset of village people needs to be done so it has the will and commitment to be empowered. The tangible results of policy the DesaKu Pinter program output will be utilized in continuity when the community is involved in improving and developing capabilities.

Some of the policy results in DesaKu Pinter Program can be felt to benefit directly by village community, for example Village road construction. The wish receiving the results of the policy is more than that is program activities are can move the economy

in the village. Empowerment activities can improve the quality of life of rural people both in economic, social and political. The policy network has not been able to encourage efforts to make OPD activities in DesaKu Pinter setting can provide broader benefits, can stimulate the village government, and related OPD to plan more empowerment programs In accordance with the potential of its village and provide extensive benefits for the achievement of sustainable development in the village.

The dimensions actors according to (Van Waarden [12]) included the number of actors will determine the size of the network. Additionally, the character network policy is strongly influenced by the type of actors involved. Network policies involve State institutions-either political or administrative-and at least some civil society organizations. The organizations involved are interest-related associations, political parties or scientific organizations, whether sectorial or cross-sectorial. The actor's dimensions include the number of actors, actor types, and actor representations. In this policy implementation, actors relate to the number of people involved (*participants*). This factor then determines the size of the network to be built. Further characteristics of the network policy will be influenced by actor's type from different *backgrounds*. Actors in the network policy are individuals but can also be organizations as the actors involved can also be a representation of a particular group/party.

A policy network includes all actors (Héritier [14]) involved in the formulation and implementation of a policy in a policy sector. They are characterized by predominantly informal interactions between public and private (C. Rhodes [9]) actors with distinctive, but interdependent interests, who strive to solve problems of collective action on a central, non-hierarchical level. Wider network access needs to be opened so as not to rely solely on the government as a single actor in community empowerment does. Government capabilities are also limited, so it is necessary to develop networks with other party's

namely private, civil society and political communities. The policy network needs to identify problems that occur in the implementation program involving all the implementation or village government and village community as a policy object. So that each provides information and inputs are to revise the policy better. That can improve implementation performance.

Actors outside the government can also be called unofficial or informal actors. Policy Implementation of DesaKu Pintar program has not involved actors outside the system. Actors outside the system can potentially support or impede the success of policy implementation. The possible actors can be involved in supporting the successful implementation of DesaKU Pintar program include as follows, private, academics, consultants, political communities and NGOS and others as well as the community of the village itself. As mentioned in community empowerment, society is not only an object but also as a subject of the society itself. In village community, there is a community that allows to be involved in empowering village community as in (Pemerintah RI, 2014), among others as follows:

- a) Group of productive Economic enterprises;
- b) Group of Women;
- c) Farmer Group;
- d) Poor group of people;
- e) Group of anglers;
- f) Group of artisans;
- g) Groups of child care and protection;
- h) Youth groups; and
- i) Other groups in accordance with village conditions.

(de Haan & Rotmans [2]) classified for a typology of transformative actors that distinguish four different types of actors: frontrunners, connectors, Topples and supporters. These actors can be affiliated to emerging systems or incumbent systems or to both types simultaneously. The Frontrunner or pioneer type is geared to create alternative solutions and can act on their own personal values, being

part of an alliance may explicitly connect and align them. Pioneer type is expected to provide solutions problem of policy implementation on Community empowerment. Connector type is linking solution to the system by embedding or anchors in an institutional context. They institutionalized solutions, making them a set of choices for the community. In addition, connect actors with other actors based on the value they share, aligning them. Therefore, the liaison role is crucial in the formation of alliances.

This type builds a network of actors involved in the efforts to solve the policy implementation of Community empowerment. Connectors provide connectivity between the perpetrators and between solutions and systems. Type Topples – Mobilize and system-oriented in their actions (as opposed to a pioneer driven by the solution). By externalizing the values, they are able to attract supporters (followers). This type of topple can promote support in the implementation of community empowerment. Supporting roles are adoption and their support provides legitimacy, and expresses community needs for new solutions and systems that change. This type of actor provides support in implementing Community empowerment policy.

(R. A. W. Rhodes [9]) suggested five resources, or means to meet the needs of the public sector organization, which is the center of Exchange in sub-central governance and inter-governmental relations, are as follows:

- a) Authority-refers to the mandatory rights and freedoms to carry out functions or services commonly provided in and between the public sector of the Organization under the laws or other constitutional means. Governments have authority resources that can be used to support the effectiveness of achieving policy objectives. The use of such authorities is adjusted to the context and policy content to be implemented. In Policy implementing of Village Community empowerment, government authorities are used to provide guidance and support for the realization of village community empowerment.

b) Money-refers to the funds provided by the public sector/political organization of taxes, service fees or fees, loans, or some combinations thereof. Money resources are owned by the Government for the policies implementation of village empowerment, derived from the budget directions of Regional Government Budget known as (APBD) through their respective budget OPD and budget development as well as expenditure Village. However, the budget is not enough to support the Policy implementation of village community empowerment. Networking needs to involve third parties. The limitation of money resources can be minimized by the exchange of resources that potential actors have. For example, for training activities, can be provided without charging, nor through another exchange of resources.

c) Legitimacy – refers to the structure of public decision-making and the right to establish public support provided either by legitimacy derived from elections or by other means received. Legitimacy is a resource that supports the implementation of the program. The implementing team of government elements has the legitimacy to design the implementation program. In addition, it can use its legitimation to perform coaching. Mentoring and oversight are part of the Policy implementation of village community empowerment.

d) Information-refers to the ownership of the data and control it. Each chord involved in policy implementation of the village community empowerment owns the information resources. Ownership of such information should be communicated and impropriating so that there is an exchange of information that can be utilized together.

e) Organization – refers to the possession of people, skills, land, building materials and equipment and hence the ability to act directly rather than through intermediaries. The Government has an organizational resource that can be used in the framework of Policy implementation of Village Community empowerment. This organization will organize this policy implementation itself.

Village government as a subject in conducting community empowerment independently need to fulfill the capacity of actors. (Atkinson & Coleman, [1]) stated that conceptualize classified into six types of policy networks along two different dimensions as follows: 1) The state structure in terms of autonomy and concentration of power, and 2) the capacity to mobilize the interests of employers. The capacity of the Implementer (Crosby [2]) was classified the following as follows:

1) The ability is in prohibition various interests. Various interests can influence the decision of empowerment program of village community. The fullness is varied; some are cons and support each other. Village Governments should be able to bridge the opposite interests to offer an alternative decision that can be accepted by all parties.

2) The capacity is raising and maintaining support. Support is the key to successful policy implementation. Multiply support both internal actors, external actors as well as target groups. If you have received support, the support must be treated through a continuous communication process.

3) The ability is adapting to new tasks and has a framework for learning. The development of science and technology has led to changes including changes in ways, methods and systems of work. Therefore, it is necessary to improve adaptation through the continuous learning process.

4) The Ability is recognizing environmental changes. The changing environment provides opportunity and challenge offers. The ability to identify changes that occur need to have to anticipate change, are as well as to innovate in the village communities empowerment.

5) The ability is doing lobby and advocacy. Policy Implementation of Community empowerment will be more effective when village government can develop network. To establish and develop the network need to have a lobby capability that is, lobby actors who have the potential or resources that can support the implementation of village community empower-

ment Policy. As well as the ability to advocate special to the village's community are to participate and engage in village community empowerment.

6) Having ability to monitor and control implementations. During implementation, the policy needs supervision to observe where the distribution of resources and other implementation activities are executed. As well as conducting control activities, it minimizes implementation errors and encourages effective efforts to achieve objectives.

7) Having a good coordination mechanism, Coordination mechanisms need to be well designed, including coordination with actors as well as target groups at the time of planning, implementation or

evaluation. In partnership networks, the established coordination mechanisms are equality-based among actors.

8) It has mechanisms to monitor the policy impact. Policy impacts can be both positive and negative impacts. Therefore, it is necessary to have a mechanism for monitoring or monitoring the impact that occurred after Policy implementation of the village community Empowerment.

In the framework of village community empowerment needs to be designed contribution of each actor namely government, private and civil society. The type, capacity and resources of the actors appear in the table as follows:

Table 2. – Role, Capacity and Resource Actors in Community Empowerment

Actors	Actor's Types	Capacities	Resources
Government	Pioneer, Connector, Topple, Supporter	Bond between various interests, adaptation to changes, controlling implementation, coordination of	Authority, Money, Legitimacy, Information, Organization
Private	Supporter, Connector	Skills, Facility and Infrastructure	Money, Information, Organization
Civil Society	Pioneer Supporters Connector	Commitment, Participatory Ability, And Skill	Money, Information, Organization
Political Communities	Pioneer Supporters Connector	To promote support, Lobby and advocacy, supervision,	Authority, Information, Legitimacy

Source: Researcher Data Managed, 2019

Bases on mapping the capacity and resources of actors are in village community empowerment above shows the capacity of the Government includes being bond between various interests, adaptation to changes, controlling implementation, and coordination. Private capacity i.e. skill, facility and infrastructure means; Civil Society capacity in the form of commitment, participatory ability, skill; the capacity of the political community includes raising support, lobby and advocacy, supervision.

Here is a figure of the dimensional actors in the policy network in the policy implementation of village community empowerment, namely.

The figure above describes the actors with resources and capacities that are owned can interact with the exchange of resources. Resource exchange occurs when the use of the capacity of each actor is classified to identify the problem of implementation and develop a strategy in solving implementation problems.

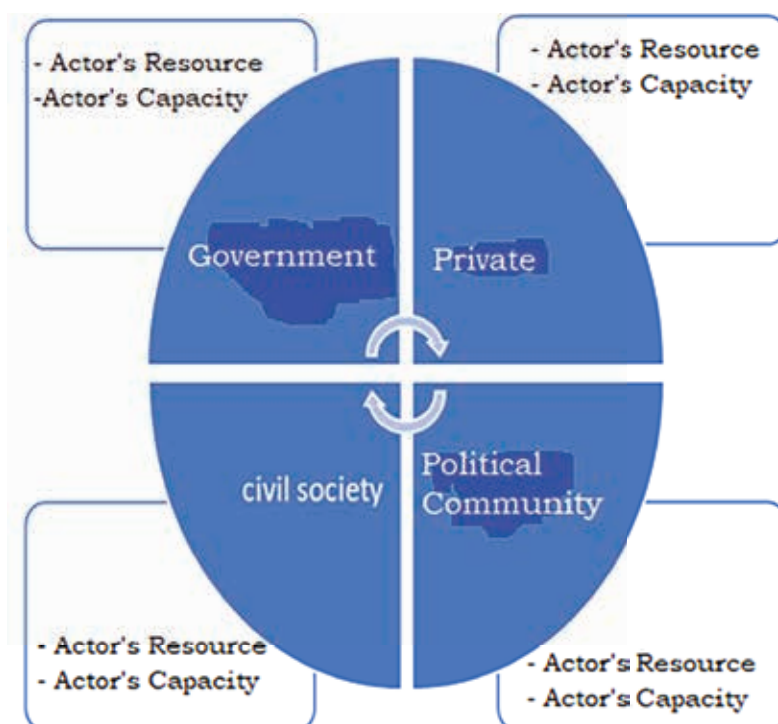


Figure 3. Actor's Dimension on A Network

Source: Researcher Data Managed, 2019

IV. Conclusion

The type of network that needs to be developed is *Pluralistic Network* where the relationship between the public governments is dominated by the instructions and instructions of the Government in cooperation with three or more groups of majority. In this case, the implementing team of the Government is doing synergy with private, civil society and political community in implementing policy of village community Empowerment. Each actor will

use the capacity and resources that have to support their achievement. Inter actors complement each other's limitations by exchanging resources and coordinating and synergies based on each other's beliefs and dependence.

Acknowledgement

The researcher would like to say thank you to the government of Lamongan District and village government in the working area of Lamongan City Government.

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Section 4. History and archaeology

<https://doi.org/10.29013/EJHSS-20-1-24-32>

*Abdukayumov Asror Rayimovich,
PhD, Termez state university
Termez city, Uzbekistan
E-mail: abdukayumov1980@yandex.ru*

TOWARDS A NEW APPROACH TO PERIODIZATION OF THE PREHISTORY

Abstract. The object of issue is the period of the prehistory of mankind, and the subject is considered to be the periodization of this age, more precisely the last stage of this period. The relevance of the issue is the complexity of periodization of the oldest history, at the same time its great importance for the development of historical, and almost all social-humanity sciences. The methodologies used in the issue are a critical analysis and comparison of researches in historical and sociological sciences, as well as scientific developments of etymology. The novelty of the findings in the conclusion of the issue can be considered a new, scientific approach to solving the problems of periodization of human history.

Keywords: periodisation, prehistory, biosocial phenomenon, evolution, kingship, community, society, primitive.

*Абдукаюмов Асрор Райимович,
кандидат исторических наук, и/о доцента,
Термезский государственный университет,
г. Термез Республика Узбекистан
E-mail: abdukayumov1980@yandex.ru*

К НОВОМУ ПОДХОДУ ПЕРИОДИЗАЦИИ ДРЕВНЕЙШЕЙ ИСТОРИИ ЧЕЛОВЕЧЕСТВА

Аннотация. Объектом исследования является периодом древнейшей историей человечества, а предметом считается периодизацией этой эпохи, т.е. последний этап данного периода.

Актуальность исследования является сложностью периодизацией древнейшей истории, одновременно и ее огромное значение для развитие исторических, и почти всех общественно-гуманитарных наук.

Применяемых методологий в исследование являются критический анализ и сопоставление исследований в исторических и социологических науках, а также научные выработки этимологии.

Новизной полученных выводов в заключении исследования можно считать новым, научным подходом к решению проблематики периодизации человеческой истории.

Ключевые слова: периодизация, древнейшая история, биосоциальное явление, эволюция, род, община, общества, первобытность.

Одной из важных проблем исторической науки является проблема периодизации развития человечества. Периодизация – это установление хронологически последовательных этапов в человеческом развитии. Нужно отметить, в основу выделения этапов должны быть положены решающие факторы, общие для всех стран или для ведущих стран. Проблема периодизации истории давно привлекает внимание историков и социологов в различных странах мира. Излишне доказывать сложность этой проблемы и вместе с тем ее огромное значение для исторической науки в целом: периодизация исторического процесса помогает его осмыслению, облегчает выявление его внутренних закономерностей и следовательно, дает возможность научного обобщения. Вряд ли можно найти историка, который вообще отказался бы от периодизации, каковы бы не были его субъективные взгляды. Исторические исследования любого спектра и сфер немыслимы без периодизации исторического процесса. Периодизация сущностное определение основного содержания этапов становления и развития исторических процессов, характерных для данного народа, страны, региона, и человечества в целом. Без периодизации истории – без генерализирующего подхода к истории, не может быть подлинной исторической науки. Основой научной периодизацией истории является признание общих закономерностей развития самого человечества.

Со временем развития исторического мышления учеными различных направлений разработано множество различных вариантов периодизации развития человечества. На этот столь проблемный вопрос обращали внимание не только ученые различных сфер, а также и античные философы, поэты. В некоторых античных

произведениях, дошедших до нашего времени можно встретить взгляды по членению этапов человеческой истории. Например, древнегреческий поэт Гесиод (VIII–VII вв. до н.э.) делил историю человечества на пять периодов – божественный, золотой, серебряный, медный и железный, утверждая, что от периода к периоду люди живут все хуже. С развитием сциентистского мышления Древней Греции эти пессимистические взгляды сменяются системами, построенными по принципу прямой эволюции. Например, в опозитизированной и в определенной степени мифологической драме Эсхила «Прикованный Прометей» традиционная концепция историко-культурного развития насыщена философским содержанием, при этом творцом решающих перемен является культурный герой, божественный по своему происхождению. Здесь прослежен путь развития от первобытного примитивизма к ремеслам и наукам, которым Прометей обучил род человеческий. В таком же виде рассматривается комплекс эволюции человечества в сочинении Платона «О начальном состоянии человеческого общества» [1]. Но наряду с традицией, выводящей движущие силы общественного прогресса за рамки самого человеческого общества, развиваются и прямо противоположные воззрения. Ксенофан, живший во второй половине VI–начале V в. до н.э. утверждал, что «не от начала все боги открыли смертным, но постепенно ища, люди находят лучшее» [2]. Эта идея получила последовательное развитие у создателя концепции атомизма Демокрита. При мыслительной конкретизации концепции атомов Демокрит обратился и к человеческой истории в ее развивающемся, материально-вещественном виде. По Демокриту основная движущая сила развития человечества – это нужда, необходимость.

И с этих позиций излагалась общая космическая человеческая история. Взгляды Демокрита на эволюцию человека от первобытной образа жизни до уровня тогдашней культуры Греции-Эллады были изложены историком Диодором, а затем в опозитивированной форме нашли блестящее воплощение в поэме Лукреция Кара «О природе вещей». В этой поэме подробно характеризовалась жизнь первобытного человека, а затем происхождение языка, права и религии, как важные проявления человеческой культуры [3]. Мыслитель Пифагор (VI в. до н.э.) в понимании человеческой истории руководствовался теорией круга, в соответствии с которой развитие идет по одной и той же колее: зарождение, расцвет, гибель [4]. Такой взгляд на историю идет по аналогии с жизнью человека (и даже с кругами цивилизации), при этом вектор истории практически отсутствует. Но надо подчеркнуть, тот взгляд дал развивающий импульс создателям и сторонникам концепции цивилизационного подхода в поиске общих закономерностей исторического процесса, в том числе западных ученых XX века (А. Тойнби, Г. Чайльд, С. Хаттингтон и др.). Таким образом, исследования показывают, что уже в античности, особенно у мыслителей Древней Греции-Эллады появляются концептуальные взгляды по периодизации истории человечества.

Первые научные исследования по проблематике периодизации истории начинается со второй половины XIX века. Благодаря таким ученым-этнографам и этнологам как Г. Л. Морган, Бахофен, Мак Леннан, антропологам Дж. Кейнс и другим исследователям появляются в свет первые научно-изложенные концепции периодизации древнейшей истории человечества. Среди таких концепций особое значение и безпретендентное место имеет работа Г. Л. Моргана «Древнее общество», опубликованная на английском языке в 1877 году [5, 5]. Надо подчеркнуть, приведенные многочисленные гипотезы о древнейшем состоянии человечества заняло обоснованное огромным

этнографически-фактическим материалом учение, движущее реальным впечатлением развития первобытного человека и человечества в целом. Появление этой работы произвело революционное изменение во взглядах на доисторическое прошлое человечества и положило начало истории первобытности.

Исходя из того, что, «человечество начало свое поприще с самой низкой ступени развития и проложило себе дорогу из состояния дикости к цивилизации благодаря медленному накоплению опыта» [5], всю историю человечества Л. Г. Морган делит на три эпохи, т.е. на три периода: дикость, варварство и цивилизацию. В первой части своего исследования Л. Г. Морган формулирует ряд положений, к которым он пришел в итоге почти сороколетнего изучения истории первобытности. В процессе исследования Л. Г. Морган замечает и твердо проводит различие между двумя типами обществ: первобытнообщинным и цивилизационным. По мнению Л. Г. Моргана «..первый по времени основывается на личности и личных отношениях и может быть назван обществом – *societas*. Второе основывается на территории и частной собственности и может быть назван государством – *civitas*» [5, 7]. Обширный круг общественных явлений он располагает в два ряда: с одной стороны изобретения и открытия, с другой – производство средств существования, управление, язык, семьи, религия, домашняя жизнь и архитектура, собственность. Л. Г. Морган отмечает, что «..эти учреждения, изобретения и открытия воплотили в себе и сохранили для нас основные факты, иллюстрирующие пройденный путь. Их сопоставление и сравнение указывают на единство происхождения человечества, на сходство человеческих потребностей на одной и той же стадии развития и единообразие деятельности человеческого ума при одинаковом общественном строе» [5, 3]. Надо подчеркнуть, что учения Л. Г. Моргана вот уже несколько десятилетий стали основными направлениями в науке и в образо-

вании по истории древнейшего периода. Анализируя периодизацию первобытности Л. Г. Моргана, Ф. Энгельс заявил, что «..первый, кто попытался со знанием дела нести известный порядок в предысторию человечества, был Морган, и надо полагать, что до тех пор, пока значительное накопление нового материала не заставит внести изменения, его расположение материала останется в силе» [6, 31]. Нам кажется, что прошло достаточно времени на накопление нового материала, особенно с развитием археологии, а также фундаментальными исследованиями в сфере социологии и источниковедении, и историческое мышление развивалось до такой степени, чтобы исследовать, анализировать и внести некоторые необходимые изменения Морганской теории периодизации первобытности человечества.

По данным археологии, антропологии и по геологическим исследованиям нам известно, что человечество продолжает – надо подчеркнуть, продолжает а не существует, свою социальную самобытность в биологической сущности около трех миллионов лет. Следует отметить, что человек существовал и до этого, но это существование ограничивалось только в биологическом аспекте. При этом следует учесть, что проблематика периодизации истории охватывает сферу и биологической сущности и развития человека. Ведь на сегодняшний день по археологическим и антропологическим исследованиям нам известно, что человек в процессе социального развития и по биологическому аспекту развивался поэтапно. Поэтому в современной науке и в образовании процесс биологического развития человечества называется и изучается как процесс антропогенеза. Исходя этого можно отметить, что история человечества это – биосоциальная эволюция и иерархия исторических процессов происходивших, в социальном аспекте и продолжившихся до сегодняшних дней на нашей планете в течение нескольких миллионов лет. И правильным было бы называть человека и человечество биосоциальным

явлением, существом а не животным даже в самых первых этапах первобытности.

Правильно отметил Л. Г. Морган, что первую прогрессивную эпоху истории человечества составляет первобытность [5], возникновение и развитие которого протекало исключительно медленными темпами. Не только результаты археологических раскопок, проводимые несколько десятилетий, а также антропологические и биохимические исследования показывают, что именно в этом периоде человек впервые показывает свой социальный аспект биологической сущности: появляются примитивные орудия труда, началом постепенного развивающаяся процесса до современности, начинается и процесс антропогенеза – процесса формирования биологического развития самого человечества. Правильно отметил Дж. Кейнс, что «Эти общины отражают духовную жизнь наших предков тысячи лет тому назад. Мы прошли те же стадии физического и культурного развития и представляем собой то, чем мы являемся теперь, благодаря тому, что они жили, трудились и совершенствовались. Наша изумительная цивилизация есть результат безмолвных усилий миллионов неизвестных людей, подобно тому как известковые скалы Англии образованы отложениями мириад фораминифер» [7, 233]. Следует отметить, что с влиянием человека к природе, началом антропогенных влияний законам природы и начинается процесс саморазвития самого человека: мышление появляется и развивается не только во внедрении новых техниках и технологий приготовления орудий труда, охоты, а также и в отношениях человека друг с другом, и в попытках понимания самого себя. Правильно сказано, что «...современная наука, основываясь на самом тщательном и исчерпывающем изучении человека и его творений, считает доказанной, что наша раса начала свое существование на земле с низшей, а не высшей ступени и постепенно развивалась; что человеческие силы имели свою историю развития; что все элемен-

ты культуры – производства, искусства, наука, язык, религия, философия – выработались путем продолжительных и тягостных усилий в борьбе между душой и умом человека с одной стороны, и внешней природой – с другой» [5, + 5]. Таким образом и можно сказать, что все древнейшие предки современных наций, народов и народностей живущие на нашей планете, прошли эту начальную стадию человеческой истории. В прочем, первобытность в развитии человеческой истории считается периодом обоснования человечеством природно-жизненных и социальных факторов более развитого социальной структуры – общества.

Надо отметить, что реконструкция общественного строя и социальных отношений в эпоху первобытности, особенно на ранних этапах развития человечества затруднено отсутствием реальных данных и базируется на предложенных различных теоретических выкладках, а не фактическом материале, которого попросту для ранних периодов человечества не имеется. С другой стороны, самые первобытные группы которые были описаны европейскими учеными в Африке, Юго-Западной Азии, Австралии, и даже Л. Г. Морганом в Северной Америки в XIX веке, ставшими базой научного исследования и выработки в учении периодизации истории человечества, находились на уровне мезолитических племен, т.е. на уровне конца каменного века. Исходя из этого, наиболее длительный по времени период, охватывающий многие десятки тысячелетий существования, древнейшего уклада человеческой жизни с точки зрения развития человеческой истории, объективно было бы называть историей первобытности или первобытная история человечества, а не древнее общество по мнению и учению Г. А. Моргана. Здесь было бы целостно анализировать этимологическое происхождение самого понятия «общество», т.е. *societas* или *society*. Основу этого понятия составляет *socius* (существительная форма-*socialis*), слово происходящее из латинского языка, обозначающее в переводе сразу

несколько пониманий – «товарищ (*comrade*)», «друг (*friend*)», «союзник (*ally*)» [8]. Видно, что в основной части этого слова не встречаются никакие понятия, обозначающие родовые или родственные узы. На наш взгляд здесь не мешало бы и изучить употребление понятия «общества» в социологических исследованиях.

По мнению Герберта Спенсера, одного из родоначальников эволюционизма и основателя «органической школы» в социологии, общество – это агрегат (совокупность) индивидов, характеризующихся определённым сходством и постоянством их жизни. Оно подобно биологическому организму-растёт, а не строится, и увеличивается в своём объёме, одновременно усложняя структуру и разделяя функции [9]. Исследователь считает, что общество состоит из трех относительно автономных частей (систем «органов»): *поддерживающая*-производство необходимых продуктов; *дистрибутивная* (распределительная) – разделение благ на основе разделения труда (обеспечивает связь частей социального организма); *регулятивная* (государство)-организация частей на основе их подчинения целому. Подобная система характеризующей в понятие общества выглядит в таком же ракурсе у многих, почти всех исследователей общественно-гуманитарных направлений. Например, Американский социолог Эдвард Шилз полагает, что основу общества составляет такая его характеристика, как функционирование публичной власти, обеспечивающей контроль над всей территорией и насаждающей общую культуру. Э. Шилз выделяет следующие критерии общества: оно не является частью более крупной системы; браки заключаются между представителями данного объединения; оно пополняется преимущественно за счёт детей тех людей, которые уже являются его признанными представителями; объединение имеет территорию, которую считает своей собственной; у общества есть собственное название и собственная история; оно обладает собственной системой управления; объединение

существует дольше средней продолжительности жизни отдельного индивида; его объединяет общая система ценностей (обычай, традиций, норм, законов, правил), которую называют культурой [10, 179]. Надо отметить, что в некоторых исследованиях, а также во многих фундаментальных этнографо-этнологических изданиях [11; 12 и др.], а также в антропологии под названием общество подчеркивается и древнейшие общины, занимающиеся присваивающим хозяйством, т.е. охотой и собирательством. Но этимология понятия «общества» и регулярное использование этого слова в современной науке и в понимании показывает ошибочность такого подхода и выбора в сочетании понятия в изучении истории первобытности.

Теперь немножко о фактах. Благодаря исследованиям в сфере источниковедения мы находим такие доказательства, что общество формировалось в медленном и долговременном процессе слияния нескольких и различных родовых общин в первую очередь в таких местах, где природно-климатические условия дали возможность общинам перейти к оседлой жизни. Такие факты мы встречаем в Авесте, считавшейся священной книгой религии Зороастризма, распространявшейся в земледельческих и оседло-скотоводческих народах Средней Азии и Восточного Ирана в первой половине I тыс. до н.э. Здесь мы не хотели детально анализировать историю изучения Авесты, мы только обратим внимание на термины, которые употреблялись в частях этой книги в качестве обозначения основных социальных структур, являвшимся организациями формировавшие само общество на территориях современной Средней Азии.

Начальной структурой общества в Авесте выступает термин *нмана*, в переводе обозначающий «дом» как жилище семьи, ее домашнее хозяйство, а также в значении самой патриархальной семьи (Ясна, XXXI-16,18; Яшт, V- 38,62,63; X-28,30; XVII-6,8). Во главе дома-семьи стоит домовладыка – *нманопати*, буквально глава, хозяин дома. Основным строительным материалом для

сооружения домов-нмана служила глина, в Видевдате и упоминаются пахсовые блоки, и сырцовый кирпич, высушенный на солнце. Существенной чертой патриархальной семьи «является включение в состав семьи несвободных и отцовская власть; поэтому законченным типом этой формы семьи служит римская *familia*» [6, 67]. В свою очередь родственные дома-семьи образуют род под термином *вис*. Этим же термином обозначается в Авесте и родовое поселение. Вис становится патриархальным родом, совокупность *нмана*, объединенных происхождением от общего предка и называемых по имени или по прозвищу этого предка. Согласно зороастрийской традиции, в состав рода должно было входить не менее 15 семей [13, 220]. В старейших частях Авесты родовая община является основной экономической ячейкой общества, носитель важнейших политических, социальных и юридических институтов. Пастбища, поля, простейшие оросительные сооружения составляли собственность *виса*. Во главе рода стоит *виспати* – господин, хозяин рода, обычно старейший в роде. Поскольку *вис* не только род, но и родовое поселение, *виспати* в Авесте выступает и как глава поселения. В Гатах, по мнению исследователей возникшей части Авесты в период деятельности пророка, имеются данные, свидетельствующие о том, что родовые селения-*висы* входили в состав территориальных общинных объединений, именуемых *врзана*, обозначавших поселения соседской общины [14, 185]. Врзана в Гатах выступает в одном ряду с терминами *хвайту* – семья, родня, и *арамьян* – союз соплеменников, возможно также культовый союз [15]. Кроме *вис* и *врзана* в Авесте упоминается термин *гава* – селение, сельский округ, обозначающий поселение земледельцев и оседлых скотоводов. Встречается и такая структура, как *гава-шайана* или *гава-шити* – в переводе означает проживание в селение – названия, употребляемые в десятом Яште для характеристики центрального пояса земли, противостоящего

северным степям, населенным кочевниками [16]. Термин гава выступает в этом же тексте, в сочетании с авестийским географическим названием Согда: гава Суґда – Согдийское поселение. Здесь и можно привести замечания Ф. Энгельса, требующие дальнейшие научные разработки, одного из основоположников формационного подхода периодизации: «За истекшее с тех пор время Гакстаузен открыл общинную собственность на землю в России, Маурер доказал, что она была общественной основой, послужившей исходным пунктом исторического развития всех германских племен, и постепенно выяснилось, что сельская община с общим владением землей является или являлась в прошлом повсюду первобытной формой общества, от Индии до Ирландии» [17]. Следует отметить, что и по нашему мнению именно в поселениях появляются первые признаки общества, или мы сможем достать первостепенные доказательства и факты о формировании самого общества на основе множественных, разных по происхождению общинных союзов. Ведь не зря в этимологической основе понятия «общества» имеются такие термины, как «товарищ», «друг», «союзник», а не слова обозначающие родственные узы – «тетя», «кузен», «брат» и др.

Освоение новых земель и пастбищ, создание ирригационных сооружений и усложнявшаяся практика распределения воды в большой степени способствовали усилению значения соседской общины, вели ко все большему разложению принципов родовой структуры. Поселения земледельцев и оседлых скотоводов постепенно оказываются уже в большей мере основанными на экономических связях, нежели на чисто родо-вых. Появляются и специальные обозначения для сельской округи-территории, принадлежавшей соседской общине и охватывающей несколько различных родовых поселений вместе с их пастбищами и полями. В Гатах встречается термин шойтра, которое обозначает сельский округ, область обитания племени, племя (Ясна, XXXI-16;

XXXII-10), и одновременно в Виспереде обработанная земля, округа, поземельная единица, к который принадлежат воды, земли и растения (Висперед, XVI-3). Полноправным следующим этапом можно называть племенем, упоминающим в Малой Авесте под термином занту достаточно часто. Это соответствует и реальному положению племени в авестийском обществе. В отличие от домов и рода, племя в обществе земледельцев и оседлых скотоводов вступает как формальная общность, внутри врзаны и гава-шайана важна степень родства, в составе племени учитывается лишь сам факт родства. Более крупная единица, чем племя или область, занимаемая несколькими племенем в Гатах определяется под термином дахью. Дахью в Авесте – понятие прежде всего территориальное, географическое, нередко указывающее и на значительную этническую общность, но это еще не четкая административная единица в составе сложившегося государства. Во главе области стоял дахьюпати – владыка области. В Авесте приведены имена двух владык областей: Вадаган (Видевдат, XIX-6) и Аурвасара (Яшт, XV-31).

Таким образом, родовые общины в процессе медленного слияния в условиях развития производительного хозяйства образовались в общество. В причем, никаких намеков на наличие городов, городской жизни, которые считается основными критериями цивилизации, в Авесте не подчеркивается. Отсутствуют и специальные термины для укрепленного поселения, а также ясные упоминания цитадели. Анализируя вышеуказанные термины в Авесте, обозначающие в основном социальные структуры Средней Азии и Восточного Ирана в первой половине I тыс. до н.э., можно твердо установить, что на самом деле слово и понятие общества мы должны считать первостепенным элементом и категорией цивилизации. И можно считать, что первые общества – эта добровольная общность людей, различных родовых общин и племен имеющие единую территорию, точнее реальные пастбища и поля для развития

производственного хозяйства, общую религию, язык и культуру.

В заключении, подводя итоги мы можем перечислить следующее:

1. Человек является биосоциальным существом, а не животное, которое именно социальность человечества отделяет его от других явлений животного мира.

2. Ища необходимость для существования человечества развивает самого себя и в биологическом и в социальном аспекте: с изобретением примитивных орудий труда намечается начало совершенствования до современности различных орудий труда, охоты, оружия, домашней утвари, и одновременно начинается биологическое развитие человека – процесс антропогенеза.

3. В природных условиях человечество с древности организовало различные социальные структуры, но оценка и название формирования и развития этих социальных структур (дикость, варварство) требуют новых исследований, обобщений на основе сравнительного анализа различных сфер науки.

4. Учение, которое распространявшим на сегодняшний день по периодизации истории, особенно древнейшая история человечества можно считать устаревшими и не отвечающим требованиям современной науки, особенно образования. Некоторые, инновационные подходы

и старание для обновления изучения первобытной истории требует обобщений тщательного научного анализа.

5. После краткого анализа, основанного в изучении этимологии понятия «общества» и письменного источника Авесты можно установить, что название древнего общества древнейшей истории человечества ошибочным, такое название не имеет никаких научных оснований. Поэтому на наш взгляд, этот период истории человечества объективно было бы называть историей первобытности или первобытной историей человечества.

В этой статье мы старались исследовать переходный период человечества с первобытности к цивилизации на основе тщательного анализа на фактах, имеющих в частях книги Авесты, которые сохранились и изучались многими исследователями разных стран. Считаем, что такой подход к проблематике основывается не только на этнографо-этнологических описаниях, здесь выделяется внимание и этимолого-филологических, археологических, социологических, антропологических и источниковедческих исследований. В концовке хотелось сказать, что продолжение исследований по формированию и развитию самых архаичных социальных структур и их периодизации нам поможет охарактеризовать первобытную историю человечества в целом.

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<https://doi.org/10.29013/EJHSS-20-1-33-42>

*Ryabchenko Olga,
G. S. Skovoroda Kharkiv National Pedagogical University
E-mail: lerche555@ukr.net*

*Malynina Tetjana,
O. M. Beketov National University
of Urban Economy in Kharkiv
E-mail: t.malinina@ukr.net*

EXCHANGE STUDENT CONSTRUCTION BRIGADES IN UKRAINE: PROBLEMS OF INTERCULTURAL YOUTH COMMUNICATION (1960–1980 s)

Abstract. Based on a wide range of archival and oral historical sources, the vast majority of which are first introduced to scientific circulation, the causes and development of student exchange brigades between higher education institutions of the USSR and their partners in the Warsaw Pact countries is analyzed in the paper. The main issues of intercultural communication of students during joint work and leisure, which were subordinated to the task of improving the image of the USSR on the international arena, are outlined. At the same time, student exchange contributed to getting acquainted with the way of life in other countries, broadening the outlook of young people.

Keywords: Student Construction Brigades (SCB), Warsaw Pact Organization, Labor, Cultural Program, Socialist Internationalism.

Introduction. In the early 1960 s, the exchange of student construction brigades (hereinafter – SCB) began between the higher educational institutions of the USSR and the socialist countries of the Warsaw Pact Organization. In the historiography, such brigades did not stand out from the others, which consisted of foreign students and the name “international SCB” was attached to them.

The problem of students’ stay in international brigades is not new, it was given due attention in Soviet historiography, since the term “socialist internationalism” was important to the rhetoric of Soviet functionaries. It marked the start of ideology of co-operation between the countries that embarked on the path of socialist transformation and the effective implementation of the “benefits of socialism” [1]. Therefore, we have both propaganda material [2] and scientific publications [3–10].

The prevalence of propaganda literature resulted into numerous inaccuracies regarding the time of appearance and quantitative composition of foreign students in brigades. In particular, L. Marchenko and A. Stoyan indicate that the year (1964) when student construction brigades started to host foreign students was incorrectly indicated in the literature sources. The study of various documents conducted by these authors shows that as early as 1962, foreign students studying in the USSR applied to enroll them in construction brigades [4, P. 46].

The authors also reflected upon the number of foreign students who worked at construction sites at different times. In particular, it is denied that “in the summer of 1974, 1,153 foreign students were employed in 38 line international brigades” [2]. This fact “is untrue since there could not have been more than 30 students in one team. As a rule, 3 to 10

foreigners, occasionally 10–15 students, worked in one international brigade”, the authors emphasized [4, 11].

In such cases, we may witness the facts of substitution of the number of foreigners who worked in SCB by the total number of foreigners who attended the educational institutions of the USSR. For instance, as of July 1, 1966, Kharkiv educational institutions enrolled 1,112 international students from 47 countries. Of these, only 33 left as part of the student brigades for developing new lands and the construction of buildings and facilities in the Republic of Kazakhstan, including 23 from the African countries and the rest from the Warsaw Pact countries. These students studied at KhSU named after O. M. Gorky (14), KhPI (11) and KhMI (8). Similar cases were noted in other Ukrainian universities [12].

Despite the recent episodic appeal of Ukrainian and foreign contemporary researchers to this topic [13, 14], we cannot generally see any breakthrough in the understanding of the latter. The purpose of investigation is to analyze the causes, features of team building and the main tasks of student exchange brigades of higher education institutions of the USSR.

In Soviet and contemporary historiography, it is customary to distinguish three types of international SCB formed during the development of this movement: 1. Brigades comprising foreign students studying at Soviet higher educational establishments; 2. Brigades formed out of Soviet students who were sent to Warsaw Pact Organization countries in accordance with exchange agreements (mainly to the German Democratic Republic, Poland, Hungary, Czechoslovakia); 3. Brigades in which exchange students from universities of socialist countries were enrolled [4, P. 44]. We consider it expedient to distinguish and consider the last two types of brigades under the conditional name, i.e. exchange SCB, since, in our opinion, their origin and development were related to specific historical events that unfolded in the Warsaw Pact countries in the second half of the 1950s – 1960s.

International SCB. As noted above, a small number of foreign students studying at Soviet higher educational institutions were enrolled in SCB. The rest of them was enrolled in SCB during the summer holidays, which lasted during July–August for most of the educational establishments; they undertook an internship and rested. Some of them were traveling home or visiting other countries. For example, in 1966, out of 1,112 foreign students studying in Kharkiv only 118 were abroad in July, and in August only 192 foreign students. However, a considerable part remained in the USSR. Regional, city committees of AULYCL, deans responsible for work with foreign students and Komsomol committees of educational institutions were supposed to have detailed plans for organizing their summer holidays. According to them, foreign students were sent to sports and recreation camps and centers. It should be noted that some students refused to go for rehabilitation and in a rough form required the staff of the dean’s offices to employ them, motivating it by the fact that they did not have enough money to provide themselves with [15]. As a rule, they were young people from Africa, Latin America and Asia. The material component was one of the possible reasons that made them enroll in SCB. The considerable sums earned by students of higher education institutions of the USSR were no secret, especially those earned by students working on construction sites in the Extreme North and the so-called “Tselina” in Kazakhstan.

In addition, in the 1960s, particular concern among party and Komsomol authorities was that foreign students were “unfriendly to the Soviet Union” [15]. Therefore, after the first single statements by foreign students about joining the SBZ, the propaganda of this movement begins by party and Komsomol organizations, clubs of international friendship. It should be noted that in the interview, the SBZ leaders noted that they were obliged to take foreign students at the disposal of the UCLSM Central Committee in 1964 [16]. The SBZ became a convenient platform for influencing the ideological

and political beliefs of the youth. They had to show the benefits of socialist way of life, collectivism, enthusiasm for solving different economic problems. These efforts also contributed to the restoration of the positive image of the USSR in the current difficult political situation in the world, and especially among the countries of the socialist community.

Reports on the involvement of foreign students in student construction units have become compulsory, once again demonstrating the importance given to this work by the party bodies. From them it is visible that for clarification of the purposes and tasks of the SBZ, foreign representatives were involved, who, in turn, held similar conversations with students of their countries [17]. It was mandatory to study the charter of the All-Union Student Squad and the form and nature of future work. Such agitation yielded positive results. For example, in early June 1971, Kharkiv Regional Headquarters had lists of 178 foreign students who wanted to work in the SBZ. Of these, only 89 people from 15 countries (DRV, Uganda, Syria, Congo, Iraq, Israel, GDR, etc.) participated in the third semester of work. A large group, especially of DRVs, was not admitted to work after undergoing a medical examination. And 20 students from the GDR completely refused to go to the facility, motivating the need to travel home [17].

All foreign students were assigned to linear units of 2–4 people each, passed relevant production briefings together with Soviet students, lived with them in the same camp and worked alongside each other on the same jobs. P. G. Krasnyashych recalled that one of the African students who dug trenches for the foundation in the state farm of the Sevastopol Kustanai region (this work was extremely difficult – the ground had to be shoveled in hot weather), said that they did not work as convicts. It was then that many first saw living Africans, sometimes even unforeseen situations occurred. In 1965 in Kustanai black students were surrounded by the local population and asked to stay for at least half an hour to get a better look, and the second secretary of the Uritsky district

committee F. F. Zuh submitted a “claim” to one of the directors of state farms, who complained that in other state farms guys work blacker than his [16].

Subsequently, special trainers were appointed for the agitation of foreign students. Inter-unit commanders and commissioners underwent special training to invite the staff of the Komsomol Higher Committees who had accompanied the inter-units in previous years. In 1975, for example, such exercises were designed for 8 hours, they discussed in detail the issues of work, relationships, cultural life of foreign students, and distributed work plans [18].

In addition, clubs of international friendship, which were created at the universities, expended effort campaigning. As a result, if in 1962 only 2 foreigners worked in the SCB of the USSR, then in 1985 there worked 2209 foreign students. In 1967, the international student brigades were formed in four regions of Ukraine and Kyiv including students from 19 countries, while in 1975–1980 student brigades were formed in 10 regions of Ukraine and Kyiv including students from 56 countries [4].

Causes of SCB creation. In the 1960s, student groups were exchanged between Ukrainian and foreign higher education institutions from socialist countries – members of the Warsaw Pact Organization. Despite the differences in historiography regarding the exact date to commence this type of exchange, the archival documents indicate 1965. This year, students of Kharkiv Polytechnic Institute “paved the first international labor route, namely a brigade of 24 individuals was located on the construction site of a synthetic rubber plant in Czechoslovak Socialist Republic, and a brigade of Czechoslovakian students had a good run developing virgin lands as part of our student team in Kazakhstan” [13]. The idea of mutual exchange of student brigades was at the same time approved by the Komsomol Central Committee, and in 1966 “the Resolution of the Komsomol Central Committee on the exchange of students between universities of the USSR and a number of socialist countries was adopted” [4].

It is difficult to say now what the first exchange of students was for. This initiative was immediately used to promote the principle of the so-called “socialist internationalism”, which is known to have become a screen for the pursuit of USSR hegemonism. It is no coincidence that student construction brigades were referred to by soviet researchers as one of the most effective methods of forming communist persuasion and ideological stability [20; 21]. Soviet functionaries saw a great opportunity to improve the image of the USSR through the development of a seemingly positive image of the state at the expense of Soviet and foreign youth enrolled in exchange student brigades. The CPSU has always paid great attention to the formation of public opinion, and public support for the party’s course has been important. This was necessary both for the stability of the regime to avoid resistance and criticism, as well as to demonstrate the dominant sentiment to Western countries [22].

It was especially relevant in the student medium. At that time, the system of socialism and communism in the Warsaw Pact countries was undergoing a crisis. Protests against the Government, which swept across Europe, involved an active participation of young people. One of the first attempts by the Soviet Union to develop socialism in Eastern Europe was the events of 1956 in Hungary and Poland, which took place with the active participation of students. Thus, a mass demonstration in Budapest, attended mostly by students protesting against the Soviet dictate and demanding democratic reforms, was suppressed with the help of Soviet troops.

There have been repeated student protests on the streets of Prague, culminating in the well-known events of 1968, which became known as the Prague Spring. These events had a significant impact on the situation in Poland, and in all these conflicts students played an important role. Such speeches can be considered a component of the general student movement, which took place in many countries of the world in active (demonstration) and passive forms (hippie movement).

Researchers note that students of the USSR also spoke openly about the support of their peers in Czechoslovakia, who went to barricades, defending the ideas of “Prague Spring”, and “some even consider (though hypothetically) the possibility of repeating the Czech experience in our country” [22].

In such a situation, it was important to discredit the democratic processes under way in the countries of the socialist camp and to justify the USSR’s interference with their internal affairs. For this purpose, along with mass media – the interpreters of socio-cultural, political and economic life, such channels of formation, transformation and replication of the political image, as, for example, “clubs of international friendship” were widely used. They became compulsory in higher education institutions. Their main task was the so-called “international youth upbringing”.

A similar mission relied on the exchange of student construction brigades. It is not a coincidence that they started to form in the educational institutions of those countries where at different times the biggest protest moods of students were recorded. This is evidenced, in particular, by the table The “List of Higher and Secondary Special Educational Institutions of the Ukrainian SSR, which exchanged student construction brigades with educational establishments of socialist countries in the summer of 1967” [23]. From this year, the exchange of students for participation in the SCB became massive and planned; it was organized with Czechoslovakia (CSSR), Hungary (UNR), Germany (GDR) and Poland (PPR). Students from 22 Ukrainian universities participated in the students’ exchange. In their turn, students from these countries were assigned to the USSR educational institutions in the composition of SCB. The largest number of such brigades was formed in Kharkiv universities (10), the rest in Lviv, Odesa, and Kiev [23]. In the following years, exchanges occurred with other countries. In 1971, for example, Vietnamese student exchange brigades worked in the Joint Student Constructing Brigade named after the Red Army [24]. And in 1972, the

commissioner of Kharkiv Regional Student Construction Brigade S. Ibrahimov emphasized that “the work with the Yugoslav delegation from Serbia deserved special attention” [25]. Some Ukrainian universities exchanged their student construction brigades with Bulgaria [13]. But during the whole period, students’ exchange with the CSSR, the HPR, and the PRP was the most active.

Exchange Student Construction Brigades of the Warsaw Pact countries. The brigades were formed in accordance with the exchange agreements signed with the partner institutions. It is not known how many students were enrolled in them, but quite often the management of the regional headquarters of the SCB of the USSR was dissatisfied with their composition. The program of admission of foreign exchange brigades was drawn up to the smallest detail, evolved in such a way to show foreign students only the positive aspects of life of the Soviet people, special attention was paid to the achievements of the country during the years of Soviet power. It was also important to introduce foreign guests to young people of all categories: students, the working-class group and the rural population [23].

Responsible party or Komsomol officials made sure the foreigners would not see the real life of Soviet people. For example, while working in Kustanai region, students of the Philosophical Faculty of Pavel Joseph Shafarik University from the CSSR filmed the houses of Kazakhs where there was a terrible lack of sanitation. They were allowed to shoot, but three weeks later, during the cultural program, all the films were “accidentally” spoilt. “We were sent on a business trip there so that this material would not go abroad, – P. Krasniaschykh said, – we could not permit the footage to evolve into a cause celebre” [16].

Such cases occurred in different student brigades. For example, students from Eisleben Engineering School (GDR), during their work in 1969, took pictures of themselves as well as of rural children against the background of old demolished buildings [26]. They explained this by making a film about the de-

velopment of state farms and improving the standard of living of workers to compare the old and the new.

It is perhaps due to such “surprises” that heads of state farms and enterprises, when they learned that they would employ foreign students, sometimes refused to sign contracts [27]. It should be noted that for the future deployment of brigades from the applications of construction and economic organizations they selected those construction sites and locations that would most closely correspond to the specifics and structure of international SCBs. The principle of production independence and availability of building materials, machines and mechanisms was taken as the basis for choosing the location [17]. Representatives of the Komsomol and Youth Committees partner organizations went to the places of future work and as a result of these meetings contracts were concluded indicating the qualitative and quantitative part of the brigade. The host party made a number of commitments, namely, from providing students with a workplace to organizing a cultural program. It was obligatory to familiarize with the Statute of the SCB and to implement its provisions during the working period.

However, according to the reports on the work performed, foreign students did not show a special desire to perform construction work under difficult conditions. So, young people in Germany did not even imagine what they would be up to and assumed the exchange to be a trip with entertainment. Others, according to statements, went to the Soviet Union only for the sake of acquaintance [20]. In addition, students did not always comply with the Statute, although they were familiar with it. They spoke out against the “Prohibition Act”, the ban on playing cards, wearing beards, etc. Therefore, “along the train route to the sites of virgin land development Ulrich Lemmann, Wolfgang Lamge, Helmut Vedleo went on a drinking bout aboard the train. Throughout their tenure in construction brigades, they played cards, despite repeated warnings from the commander and commissioner of the brigade” [26]. This

group also worked poorly, just when needed, they were not interested in social life.

The members of the other group, Klaus Heine-mann, Wolfgang Meyer, and Ionter Sharimidt, did not treat the Soviet youth very well, were late for the morning rush and to work, arguing with the commander. At the end of the working period, they went on a drinking spree on the bank of the river at night and danced around the campfire naked in the presence of a girl. But on the whole, "German students expressed complete satisfaction with their trip to the Soviet Union" [26].

Other brigades were quite satisfactory from the point of view of the Komsomol leadership. For example, the teams of the Adam Mickiewicz University of Poznan and the Martin Luther University of Halle showed a high level of organization and discipline. German and Polish students worked well and took an active part in lecturing, advocacy and cultural-mass work..." [26].

In general, the organization of recreation and patriotic educational activities in the exchange brigades was given priority. Unlike students studying in the USSR universities, "foreign students were bad employees", recalled L. Shutenko, the former commander of the Joint International SCB named after the Red Army [28].

The fact that the Vietnamese, Polish and Hungarian students had poor construction training is also indicated in the report on the work of this brigade [24]. Therefore, every day in such groups some educational activities were held: entertainment evenings, where Russian, Ukrainian, Polish, Vietnamese, Hungarian songs sounded; they played football, volleyball, etc. Each group's arrival and departure took place in a festive atmosphere at the flame of friendship. During the celebratory assemblies, guests were presented with insignias and emblems of the SCB members. The symbol of friendship became the flagpole, where the flags of the countries represented by students hung.

Solidarity rallies were of particular importance. For example, in 1971, in the SCB named after the

Red Army, "a rally of solidarity with heroic Vietnam was held on July 20 to commemorate the 15th anniversary of the struggle for the countries reunification" [24]. The protesters sent a letter to the World Federation of Democratic Youth demanding that US troops withdraw from South Vietnam. The youth held up posters condemning US actions.

Meetings with veterans, combatants during the World War II were also organized, and trainee students were brought to visit the soldiers' detachments. And on July 13, "210 foreign students studying in the Soviet Union came on a visit". They were acquainted "with the results of the work performed as well as with the life of the Soviet youth, exchanged souvenirs..." [24].

If the ideological and educational work was paid insufficient attention, the educational institutions were deprived of the right to admit the exchange brigades. For example, in 1971 the regional headquarters did not recommend the exchange of student brigades to two Kharkiv universities, namely the State University named after A. M. Gorky and the Institute of Engineering and Economics. And the student brigades from the GDR and the HPR were transferred this year to the brigades of the Institute of Civil Engineering [17].

The cultural program included excursions and rehabilitation. Foreign students visited Kyiv, Kharkiv, Moscow, Leningrad and other cities, resting in sports and recreation camps, including those located on the Black Sea coast in the Crimea. It should be noted at the same time that similar trips abroad were conducted for students of Ukrainian universities. For example, the Miskolc University of Heavy Industry organized visits to Budapest, Debrecen, Tokay, Feldwara, Topolz and other cities, the youth had the opportunity to attend organ and variety music concerts and relax on Lake Balaton [26].

Exchange student brigades formed in the USSR. Exchange units were formed in accordance with the Cooperation Agreement. The samples of such treaties are still available today [23]. They tes-

tify that students were selected by competition. All nominations were discussed at the meetings of the Komsomol Committee and the Party Committee of universities. The brigades included students who combined good learning with active community service. As a rule, they were Komsomol leaders, athletes, amateur artists and other activists. Formation of brigades ended one month before the departure.

Students were prepared for a special program trip, during the preparatory period they were given cycles of lectures, which covered issues of international context, got acquainted with the economy, state and party system, youth organizations of socialist countries. Qualified lecturers, Komsomol, party workers, teachers of departments of social sciences were involved for this purpose [23].

Students who enrolled in exchange student brigades had a great opportunity to get acquainted with other countries. Working together and having fun made it possible to communicate with peers, especially when the program was well thought out and organized. As a rule, Soviet students were satisfied with their trips.

They often received various awards for their good work. For example, a brigade of 20 students of Kharkiv State University named after M. Gorky, together with students of Poznan University named after Adam Mickiewicz, was awarded the Medal of Excellence for good work. Another brigade of Kharkiv University, whose members worked with students of Martin Luther University (Halle, Germany) were awarded the honorary banners of the district committee of the Union of Free German Youth (Freie Deutsche Jugend, FDJ); brigade leaders were awarded the honorary medals, and some students were awarded the badge of "FDJ Activist" [26].

The Union of Free German Youth of Magdeburg Higher Technical School named after Otto von Guericke organized a special reception for a team of students of Kharkiv Polytechnic Institute at which graduates were presented with certificates and the best students were given pennants. For high perfor-

mance and over-fulfillment of the plan by more than 185% for the construction of a reclamation canal in Tangerhütte (Saxony-Anhalt) in 1970, a brigade of the same institute was awarded the GDR commemorative medals [29].

The students' activities were covered in the media by the newspaper "Express Poznański", in Halle by the "University newspaper", as well as by the district and interregional press, in particular "Junge Welt". There were also radio and television broadcasts. Wishes were made to expand such links in the future [26].

The working week, unlike the USSR, where the youth in the SCBs worked almost without days off, usually lasted 5 days. The working day lasted 8–9 hours. However, abroad, student brigades mostly performed auxiliary in nature works at construction sites. According to the memoirs, foreigners were impressed by the responsible attitude to work of students of exchange brigades from the USSR, their enthusiasm, and collectivism. For example, the exchange brigade of Kharkiv Polytechnic Institute during the 1970s worked on the construction of a reclamation canal in Tangerhütte. According to V. Nikolenko, the German workers had a high regard for the work of students who reinforced the banks of the canal, hammered wooden pegs, installed fascines and covered them with soil [13]. The work of students from Kharkiv State University, who worked on the construction of the dam in Halle, caused great surprise and respect. The standard of work, stipulated by the contract for 20 days, was completed in 8 days! As L. Plisko recalls, the students came up with a humorous motto: "Take more, throw away!" [30]. The head of the precinct arranged a festive dinner. They signed another contract that was also completed in 8 days.

As already mentioned, considerable attention was paid to ideological and political work in exchange brigades. Many meetings and discussions were held, which required conversations on the achievements of the USSR, socialist development in the Warsaw

Pact countries, sports competitions and concerts. The Soviet youth knew that “The International Brigade was, first and foremost, a great political school for Komsomol members, it was the ability to uphold its principles, its ideals; it was the application of one’s knowledge in discussions and conversations” [27]. Therefore, as a result of such discussions, Hungarian students from Miskolc University of Heavy Industry, for example, discussing the issue of introduction of Soviet troops into Czechoslovakia, “expressed their thoughts clearly, approving the actions of our party and the state, and other socialist countries” [26].

L. Plisko emphasized that, prior to their trip to Germany in 1969, they were advised not to focus their attention on the political events in Czechoslovakia, but should they be asked to do so, they would have to give a “correct answer” [30].

In the Halle district, where students from Ukraine (Kharkiv), Moldova, Czechoslovakia, Bulgaria, Moscow, Leningrad, Voronezh worked, various competitions were held, and experience was exchanged at joint meetings [8]. The brigades produced printed newsflashes, posters, satirical papers, and the “Druzhba” newspaper. The teams met with FDJ management, business leaders, and directors of schools.

Meetings provided for by the plans did not always take place [23]. For example, in Magdeburg, the FDJ Committee was generally well prepared for meeting the student brigade, but did not pay much attention to it. Therefore, there was almost no communication with the German youth, although the youth was looking forward to it [26].

Over the years, Soviet students had to prepare lectures to promote the propaganda of “historical decisions” of the CPSU, and Komsomol congresses, as well as the CPSU Central Committee resolutions [18]. In addition, the formation of international brigades of free labor began, where all the money earned was transferred to various funds. For example, in 1984–85, the Soviet-Polish brigade

“Comrade” earned and transferred 6.5 thousand rubles for the construction of the Mother Polk Health Center in Lodz. For this it was awarded the Gold Medal of the Society of Soviet-Polish Friendship. The funds were also transferred to the Solidarity Fund of the People’s Republic of Bulgaria and the orphanage in Bratislava.

Ideologization, regimentation and adoption of fixed “plans” as for the number of SCB members did not contribute to the popularity of the latter and led to the degeneration of the given movement. Following the self-dissolution of Komsomol organization in 1991, the SCB movement ceased with the system of work and mechanisms of interaction completely destroyed.

Conclusions. Thus, the exchange SCBs comprised students of higher educational institutions of the USSR and the countries of the Warsaw Pact Organization in accordance with the exchange agreements. Their emergence and initial development were related to the mass anti-government protests in the Warsaw Pact countries of which the students were active participants. These events were crucial for the perception of the Soviet Union and of socialism in general. Various channels of political image formation, transformation and replication, including the exchange SCBs, were used to improve the image of the Soviet Union on the international arena, discredit the democratic processes in socialist camp countries, and justify the interference in the internal affairs of socialist countries. This idea organically fit into the canvas of the party’s general course, which demanded the mobile use of student forces to solve the current problems of pursuing USSR hegemonic policies. On the other hand, the participation of students in exchange units provided them with excellent opportunities not only to get acquainted with the life of peers abroad, but also to learn about other cultures and expand their own outlook.

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Section 5. Cultural studies

<https://doi.org/10.29013/EJHSS-20-1-43-49>

Risnawaty,
Ph.D. in Linguistics, Department of English,
Faculty of Arts, Universitas Muslim Nusantara Al-Washliyah
E-mail: risnawaty@umnaw.ac.id

Muhammad Ali Pawiro,
Ph.D. in Linguistics, Department of Magister Sastra,
Faculty of Literature, Universitas Islam Sumatera Utara
E-mail: mapawiro@gmail.com; m.alipawiro@sastra.uisu.ac.id

Liesna Andriany,
Ph.D. in Linguistics, Department of Sastra Indonesia,
Faculty of Pedagogy and Teacher's Training,
Universitas Islam Sumatera Utara
E-mail: liesna.andriany63@gmail.com

Heny Subagiharty,
Ph.D. in Linguistics, Department of English Language Education
Faculty of Pedagogy and Teacher's Training, Universitas Asahan
E-mail: dr.henisubagiharti@gmail.com

THE STAGES OF THE “NURUNKEN KALAK MATE CAWIR METUA” RITUAL IN KARO REGENCY

Abstract. Death marks the end of the cycle of human life and brings sadness, except in Karo, where death is viewed a combination of sadness and happiness. This paper intends to describe the ritual stages of *nurunken kalak mate cawir metua*. Since death is believed to be “a travel to another world”, the ritual provided for the dead is very significant, requiring tens of millions in Indonesian currency and it is funded either by the deceased herself or by her *anak беру*. This article is qualitative, based on the empirical observations and ethnographic studies. The research question concerns how the actual stages of the *nurunken kalak mate cawir metua* are carried out. The results show that the stages include preserving the deceased by injection, placing the coffin in the middle of the living room, dressing the deceased in a red *kebaya* with *tudung uis gara* and a *kain panjang* her daughters and daughters-in-law and, bringing the coffin by her *bebere si mate* to the *jambur*, placing the coffin in the south being adjacent to the south wall of the *jambur*, the farewell utterance started by the *sukut* party, followed by the following parties,

such as *senina*, *sipemeren*, *sipengalon*, *kalimbubu*, *anak беру*, *perpulungen kecamatan*, villages, churches, and mosques, providing lunch by the *anak беру* party, the *erkolong-kolong*, and removing the coffin from the ritual hall at 6:19 p.m. and brought to the private grave.

Keywords: stages, *si mate*, farewell utterance, burial of the deceased.

Introduction

Death marks the end of the cycle of human life (Pawiro et al. [6, 82; Pawiro[5, 1]]) and generally brings sadness. However, the perspectives on death among the Karo (an ethnic group living in three regencies – Karo, Deli Serdang, and Langkat – in North Sumatera Province, Indonesia and the research in this paper was carried out in the highlands of Karo Regency) is different. The people of this ethnicity believe that “a *si mate* (the deceased) travels to another world” when s/he dies; therefore, s/he must be respected with an intimate ritual in which almost all invited mourners sob and describe their special experiences with her/him.

The longer the mourners state their utterances before the deceased’s coffin and the other mourners, the more intimate their relationship was when s/he was alive. Sobbing is important during the ritual because it symbolizes the mourners’ respect for the deceased and for her/his family members and clan. Sobbing should be consciously engineered for some mourners. For those who are not able to cry easily, they force themselves to summon tears or to speak in short burst, giving some reasons for their existence.

Methodology

The research is qualitative; it was based on the empirical observation and used ethnographic studies as the strategy of inquiry (Creswell [1, 3–19, 173–189, 12–15, 283–294]; Muhadjir [4, 100–106]). The objective of this research is to describe the general stages of the NKMCM—the set of traditional rituals focusing on the local process of fragmentation of human evolution reflected in the ritual development in a particular period. Since little research has been performed on the ritual, the central research question concerns how the actual stages of the NKMCM are carried out.

The participants in this study were a group of people and the entire organization behind the ritual which was held in a *jambur* in Dolar Rayat village, Dolat Rayat district, Karo Regency. The purpose of this research was to gather data on the stages of the ritual. The data collection was such that the researcher became the complete observer. Data analysis involved the description of the ritual events, which were represented in the qualitative narrative and entailed the interpretation of the stages. To present the specifics, features and goals of the ritual, the findings of ethnographic studies are analysed from a theoretical perspective. This paper highlights and exemplifies the most important aspects of the stages in the NKMCM.

Theoretical review

Two sub-classifications of death are *nurunken kalak mate* (lit. to bring down the deceased Prints [7, 131–153]) and *nurunken kalak mate cawir metua* (lit. to bring down the deceased whose son(s) and/or daughter(s) are already married). Each of these classifications has a slightly different mechanism. This paper is mainly focused on the *nurunken kalak mate cawir metua* (or NKMCM for short) which is a special ritual because it is considered rare; therefore, the NKMCM receives substantial appreciation, not only from the deceased’s son(s) and/or daughter(s), relatives, clan members, neighbours, and officers from village and district offices, but also from religious groups, such as churches and mosques. In short, the NKMCM is very special. In this paper, some of the procedures are documented, for example, preserving and placing the deceased into the coffin, preparing a make-up for the deceased, transporting the deceased from her/his house to the traditional *jambur*, positioning of the coffin in the *jambur*, performing a farewell ritual for the deceased, serving lunch to

the mourners, giving chance to the *perkolong-kolong* (or the singing session) to perform, and bringing the coffin to the graveyard in the evening.

"The rites of separation are highly developed at a funeral, but there is again a period of transition, both for the deceased on his or her way to the afterlife, ... during the period of mourning people may alter their lifestyles a little, refraining from celebrations and jollification perhaps, and making regular visits to the grave of the loved one (Hendry [2, 76–77]). The rite of passages process usually begins with something that has come to an end in our lives (Wendling [8, 1]). As such, the total ritual process is composed of three rites: separating people from their original status, involving a period apart from normal status, and conferring a new status upon the individual (Holm and Bowker [3, 3]).

Results and Discussion

The description is based on the stages (or processes) of the NKMCM ritual, which lasts for more than ten hours and is carried out by mourners, although, one or two hours before the end of the ritual the number of mourners continuously decreases. Actually, the decrease begins approximately one hour after the lunch ends. The stages here have the following sequences: preserving the deceased and place her into the coffin, dressing and making up the deceased, transporting the deceased from her home to the *jambur*, the positioning of the coffin in the *jambur*, delivering a farewell speech to the deceased by mourners, serving of lunch, singing (*perkolong-kolong*), and carrying the coffin to the cemetery.

A. Preserving and placing the deceased (*si mate*) into the coffin

The deceased was preserved by an injection of formalin shortly after she died. The subject of the study had passed away on Saturday, 12 (*beraspati tangkep* in the Karonese calendar) January (*tambak*, covering December to January or *gayo*, January to February) 2013 at approximately 18.30 in the evening (*mberngi*). The researchers had not reached the deceased's home when she was placed into the cof-

fin; therefore, this information is based only on the memories of some informants, namely, the biological daughters of the deceased. One of the informants explained that placing the deceased into a coffin was carried out by *kempu dilaki* (grandson) on Sunday, 13 (*cukera lau / cukera dudu*) January, 2013 at 7 in the morning (*erpagi-pagi*). There is no ritual for this event. The coffin was placed in the middle of the living room, with the head was oriented to the west (*kesunduten / pustima*) and the foot to the east (*kebincaren / purba / pultak*) so that the face of the deceased can be seen easily once the mourners enter the living room. The deceased was dressed in a red *kebaya* shirt that she liked best when she was alive. The traditional red cloth (*tudung uis gara*) and a long cloth (*kain panjang*) were placed on her right shoulder, and she was covered with black cloth.

The head was supported by a pillow so that its position was higher than the body. The position of the coffin was not regulated by *adat*, although this was only because the living room faced the east, measuring 3 × 6 m, with the position of the front door pointing to the east. The public road stretched from the north (*butara*) to the south (*daksina*). The living room was not decorated and was left as it was. People sitting around the deceased did not wear clothes with special colors; that is to say, they were not wearing clothes symbolizing grief. This is the stage of placing the deceased into the coffin.

B. Dressing and making up *si mate*

The researchers were not present when the deceased was dressed and made up, so this description was based only on the explanation of her daughters who witnessed the process. On 14 January, 2013, after being cleaned with wet cloth, the deceased was then dressed by her biological daughters and daughters-in-law at approximately 7 in the morning. She was dressed with three cloths, namely, the *kebaya* clothes which she liked very much when she was alive, the *uis sungkit*, which is red in colour and functioned as the hood, and the *sarong* (*sarung kam-puh*), which had no determined colour. The face of

the deceased was made-up. In total, this stage lasted approximately 45 minutes. Neither her nails nor her hair were cut. Then, the *sukut* party – including her biological sons and their wives, and her biological daughters and their husbands – enjoyed breakfast altogether, which was prepared by her wife takers (*anak беру*) party.

Some items, such as a set of clothes (which could be used as her stock for travelling in her another world), betel supplies (*perlengkapan makan sirih*), including a container for betel leaves (*tutu-tutu belo*), betel lime (*kapur sirih*), *gambir* fruit, areca nut, and tobacco, and some money were placed in the coffin near the head. However, the informants could not explain the *adat* custom about the exact location of the objects. There are no customary rules regarding the amount of money given to the deceased. The meaning of providing betel supplies is that the deceased could enjoy these objects while in another world; meanwhile, the meaning of giving money is that the deceased can buy the things she wants while being there. Karonese believes that death (*mate*) means moving or travelling from the mortal realm to the occult / grave realm; however, death does not mean “having no soul” at all.

C. Transporting the deceased (*nurunken si mate*) from house to jambur

After breakfast, at approximately 9:00 in the morning, on Monday, 14 January, 2013, a number of young men (*bebere si mate*) who were appointed brought the coffin from the house. This event was called “transporting the deceased” (*nurunken kalak mate*). The *bebere si mate* might include sons of the deceased’s husband’s sisters and the deceased’s sons-in-law (in this case, sons-in-law were represented by their blood sons). There were six *bebere si mate* who lifted the coffin (two in front, two in the middle, and two at the back), such that the deceased’s head was brought out first. There was no traditional ceremony when the coffin was taken out. After being put into an ambulance, the coffin was transported to the *jambur*, accompanied by the *sukut* and others. The car was

driven at a very slow speed. The distance between the house and the *jambur* was approximately one kilometre. All of this is called the phase of removing the coffin from the house to the *jambur*.

At 9:28 the coffin arrived at the *jambur* and was immediately brought in with a small cross (Christian symbol) and was accompanied by Karo’s traditional instrumental music. Her sons walked immediately behind the coffin, dressed in suits and black pants, and they wore the *uis gara* which were draped over their shoulders, with two edges of the cloth on the right and left shoulders (in the opposite directions). The group following behind her sons were biological daughters, daughters-in-law, and sons-in-law. All of her daughters and daughters-in-law wore *kebaya* shirts and hoods (*tudung*) designed from *uis gara* cloth. The sons-in-law dressed freely (some wore *batik* or regular shirts with pants of their choosing) and wrapped *sarongs* around their waists or put them on their shoulders, but they did not have headgears (or *peci*). The hood was shaped with a wide side at the top of the face and a tip at the back. All of this is referred to as the beginning of placing the coffin (*naruhken peti jenazah*).

D. Positioning the deceased’s coffin in the jambur

The coffin was placed in the southern end of the *jambur*, adjacent to the south wall. The deceased’s head was towards to the southern side, facing the north with her feet in the north. A wooden stick with a diameter of approximately 15 cm was placed under the coffin in the head position to create a slope of 25 degrees so that, with this slope, the face of the deceased was easily visible.

The lid of the coffin was opened and replaced with a white lace fabric that only covered the legs to the chest. Her sons and daughters, daughters-in-law and sons-in-law sat in positions surrounding the coffin, forming the first circle. Her grandchildren were standing in a second circle and almost all of them gathered around the head. Her biological daughters and daughters-in-law cried the entire time and one of them even sobed continuously. During this time,

there were still very few invited mourners present in that location. This is called the phase of placing the coffin and opening the lid.

C. A farewell utterance to the deceased

Precisely at 9:52, master of the ceremony (or protocol) whispered something to one of the deceased's sons, who then seemed to set the circle around the deceased. When being about what he whispered, the protocol had given an opportunity to the entire close family members of the deceased to start a farewell utterance to the deceased before the traditional ceremony officially began. In an orderly fashion, the farewell was initiated by her biological sons and their wives, followed by her daughters and their husbands, and then by her grandchildren. Almost all of these mourners were wailing a great deal.

The farewell was officially started by the *sukut* party, then continued by the *senina*, *sipemerren*, *sipengalon*, *kalimbubu*, and *anak беру* parties. The other parties, for example, the *perpulungen kecamatan*, the representatives from villages, churches (the GBKP (Batak Karo Protestant Church) and the GPDI (Protestant Church in Indonesia)), and mosques. All of these processes were carried out from morning to evening. Lunch was the separating moment that separated the morning and evening phases; after lunch, there were no breaks. Each member of the parties, who often said lamentations, sincerely conveyed his/her utterance. Wailing lends a very sad nuance, and the sadness could be seen from his/her attitudes and tears, and from the voices when he/she mourned. In short, the lamentations can be said as the icons in the farewell moment.

D. Serving lunch

Lunch was held from 12:30 to 13:30 in the local time, and it was provided and served by the *anak беру* party, whose members stood in two lines in the right and left sides of the *jambur*. Each line had ten to twelve persons who were ready to serve and who communicated with participants regarding what they required during their lunch. These lines extended from the kitchen out to the participants.

Several dozen of plates, which were made of cans, were distributed first; then, the white rice, soup, and beef were provided.

All of the activities were carried out in chains. Those who had received a complete lunch were welcome to eat first. While they were eating, the *anak беру* party went around in all directions to determine whether any participants wanted to eat a second lunch, or if they simply required additional rice, soup, or meat. Dozens of mineral water bottles, which were purchased from the local mart, were provided. All cooking devices and plates belonged to local mutual aid group (or STM), and they were stored in the wagon belonging to the *jambur*.

After lunch, the *anak беру* party had 30 minutes of free time which they used to collect all of the eating utensils, and to bring the utensils to the kitchen to be cleaned before they were stored. The other members of the party cleaned the mats, which would be used again in the ceremonial place. This free time was also used by participants to relax by smoking, drinking tea, and/or socializing with other parties or with members of their clan or their party.

Some other participants left the *jambur* and went to the nearest tavern to drink coffee or tea. Unfortunately, some of them also resigned because they had other business to conduct or to continue on that day. At approximately 2:00 in the afternoon, the ceremony began again, and, at the commencement of the ceremony, all of the members of the *anak беру* party took their lunch in the kitchen but not in the ceremony hall.

The *anak беру* party had their own service when taking lunch, that is, they ate individually. The remaining portion of the lunch could be taken by members of the *anak беру* party, who brought the dishes to their homes. This practice was common, but the participants sitting in the main hall were not allowed to take even a small portion of the remaining food. With regard to the NKMCM ritual, the “kitchen” and all kinds of things in the kitchen conceptually belonged to the *anak беру* party.

E. Singing (*Erkolong-kolong*)

The *erkolong-kolong*, which means ‘repeating and singing from the verse of a song’, was performed by a traditional singer (or *perkolong-kolong*). In this study, the *perkolong-kolong* was a woman in her forties who was accompanied by traditional music while singing. The traditional instruments were small drums, a flute (*serunai*), a small gong, and a large gong. The drums were called five drums of *sedalanen* (*gendang lima sedalanen*) and were comprised of three small drums which were also named *enek-enek*. Two drums were played by one person, and the rest of the drums was played by one player. There was also a modern keyboard instrument. The combination of the two types of music is commonly found at the death ceremony. In this ritual, the *erkolong-kolong* was performed four times.

E. Transporting the coffin to graveyard

The coffin was removed from the ritual hall at 6:19 in the evening and was carried on the shoulders of six young men (two in front, two in the middle, and two at the back); they were the deceased’s grandchildren. As soon as the coffin was outside of the ritual hall, it was then placed into an ambulance and immediately taken to a cemetery that was only about one kilometre from the ritual place. Only close family members accompanied the coffin from behind. A few minutes later, the coffin was removed from the ambulance by the same young men who then brought the coffin to the graveyard and pushed it into the grave. The head of the deceased was inserted first. The position of the head was oriented to the west and the feet to the east. This process was short, and, at 6:45 in the evening, all of the grieving people had left the grave

site after they had scattered various types of flowers as a symbol of their love for the deceased. None of the mourners shed tears again.

The grave was in the location of the private property of the deceased. The area was prepared long before the owner of the area died. The location faced a public road and was on higher ground than the public road. The grave was not excavated but was built permanently on the ground (not in the ground) with a hole to insert the coffin. The hole faced the road. This tomb was attached to the deceased’s husband’s grave; the location of the deceased was to the left of her husband. This grave had a permanent roof with four concrete pillars. Because this area was narrow and private, so there were only two plots, comprising the tomb of this couple.

Conclusions

The deceased was preserved by the injection of formalin shortly after she died in the evening. The deceased was dressed in a red *kebaya* shirt, *tudung uis gara*, and a *kain panjang*. One day after her death, she was transported by her *bebere si mate* to the *jambur*. The coffin was placed in the southern end of the *jambur*, adjacent to the south wall. The farewell was officially started by the *sukut*, *senina*, *sipemeren*, *sipengalon*, *kalimbubu*, *anak beru* parties, and by representatives from *perpulungen kecamatan*, villages, churches, and mosque. There was a break during lunch, which was provided and served by the *anak beru* party. The *erkolong-kolong* was performed by a traditional singer (or *perkolong-kolong*). In this ritual, the *erkolong-kolong* was performed four times. The coffin was removed from the ritual hall at 6:19 in the evening and was transported to the private grave yard.

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Section 6. Philology and linguistics

<https://doi.org/10.29013/EJHSS-20-1-50-53>

*Mammadova Rahima,
PHD, Associated Professor,
Azerbaijan State Oil and Industry University
Department of "Foreign Languages-2"
E-mail: rus.fat.126@gmail.com*

THE FORMATION OF THE INTERCULTURAL COMPETENCE OF STUDENTS AT NON-LINGUISTIC INSTITUTE OF HIGHER EDUCATION

Abstract. The article is devoted to the problem of formation of the intercultural communicative competence of students in process of learning foreign languages. The urgent problem of vocational education is the preparation of students for the use of a foreign language in communicative and professional activities, as well as the formation of intercultural communication. Along with professional and communicative skills, a graduate of a university should know the cultural and social characteristics of other nationalities. It allows them to orientate themselves in repetitive sociocultural situations, make a dialogue with representatives of foreign cultures, seek and find ways to resolve interethnic and interconfessional conflicts and have such qualities as tolerance, openness and willingness to communicate. Formation of intercultural communicative competence among students implies awareness of the native culture and other cultures, their interrelationships; ability and readiness for communication prevent conflicts that inevitably arise from such contacts; the ability to build new patterns of behavior, based on the values and norms of different cultures.

Keywords: intercultural competence, non-linguistic specialties, professional activity, teaching process, learning foreign languages, formation, knowledge and skills.

Introduction. Azerbaijan is rapidly entering the global community, which necessitates updated approaches in foreign language teaching. Professionally foreign language teaching is currently recognized as a priority in education. Foreign language is becoming an essential component of the professional activities of specialists, and the role of this subject is significantly increasing in their professional activities. In the modern context of globalization in all spheres of

social life, internationalization, a sharp contradiction has arisen between the existing social need for specialists capable of efficient functioning in the conditions of development of intercultural contacts at all levels, and the real state of cultural competence of university graduates, as well as the absence of real pedagogical conditions and technologies of its formation in higher education schools. Special emphasis should be placed on issues related to its use as a

communication tool in the dialogue of cultures and civilizations of the modern world as the main paradigm of international relations in recent years [2].

Results. Foreign language is used by graduates of non-linguistic departments in a variety of life and professional situations – when working in foreign representations of companies operating in Azerbaijan, in communication at various professional and personal levels. Programs (curriculum) of international academic mobility of graduate and post graduate students of non-linguistic specialties, which are actively functioning today, require special attention [6]. The main activities of mobility programs at present are, in particular, the following:

- training of Azerbaijani students and post graduate students in bachelor, master and doctorate programs in foreign universities;
- implementation of joint research programs in various scientific and industrial fields;
- training and continuing education of academic staff and the development of advanced teaching materials.

It should be noted that the effectiveness of such programs is largely determined by the level of psychological, linguistic and cultural readiness of the students themselves. This readiness presupposes not only a certain level of system-language knowledge, but also knowledge of laws, customs, music, national mentality of the country of the studied language, since the mismatch of business cultures in the process of interaction means an imbalance in the work of decision-making mechanisms, self-organization, and conflict resolution [7]. It is necessary to observe adequate speech behavior in any professional format. In other words, students should have a certain type of “competency in the field of academic mobility,” which will allow them to develop professionally as part of the educational process in foreign universities and, accordingly, will facilitate subsequent effective professional activities, including in the new heterogeneous cultural environment of the foreign university. Of course, the content of any training should be

determined by its goals. Based on the results of the study, typical difficulties that students encountered during their studies abroad were identified, among which the followings are highlighted:

- difficulties in orientation in the flow of educational and program documentation, the unusual structure of the university, other training organization and certification procedure;
- lack of knowledge of specific vocabulary in the field of study;
- cultural shock.

The relevance of this study is due to the contradictions between the increase in the social significance of the intercultural component of modern specialist's professional activity and the insufficient theoretical and practical elaboration of the problem in a non-linguistic university. Thus, in a dialogue of cultures, the idea of including a cultural component should be axiomatic. The intercultural competence of a modern specialist is based on a competency-based approach, according to which the main goal of vocational education is to prepare a qualified specialist of the appropriate level and profile, competent, capable of efficient work in the specialty at the level of world standards. The main orientation of the competency-based approach is to strengthen the practical orientation of education, to focus on the result of education, and the result is not the amount of learned information, but the person's ability to act in various problem situations. In the competency-based approach the results of education are recognized as significant outside the educational system. In language education, the competency-based approach develops as an alternative to the skills that limit the goals of training and education to narrow subject education and do not sufficiently take into account the essence of the competence of a modern person in a free market competition [3]. In accordance with this, competence should be defined as an integral part of a person's readiness for professional activity (along with motivation and professionally significant personality traits), which is the formation of professionally and especially significant skills.

Intercultural competence, in turn, is an integral quality of a specialist, ensuring his personal and functional readiness for professional work in a dialogue of cultures, based on professionally significant personality qualities, experience and especially significant skills [2]. This implies the formation of the personality of students in the context of the interaction of cultures with the aim of developing cultural-like manifestations and ways of working in an environment of intercultural interaction. This approach involves:

- the ability to use socio-culturally determined scenarios, national-specific patterns of behavior,
- acquisition of communicative techniques accepted in a foreign language culture; assimilation of its specificity against the background of native culture;
- ability to create an atmosphere of coordinated activity and cooperation;
- the ability to interpret and abide by the norms of communication inherent in the two cultures;
- ability to comprehend the interaction and mutual understanding of cultures and languages;
- the ability to establish intercultural correspondence between concepts, patterns of cultures.

It is important to remember that any authentic text contains information about culturally colored facts and phenomena, therefore, any natural discourse is culturally filled [1]. The successful activity of any specialist in the dialogue of cultures depends on the ability to understand and interpret the stereo-

types of thinking of a different national and social community. Since it is impossible to study and even more so to learn all the countless “scenarios” of even simple everyday situations, it is necessary to understand and take into account the “logic” of another, “foreign” culture. Knowing its features, just as recognizing them in their native culture and understanding the differences between them, is a prerequisite for professionalism [4].

Conclusion. Despite the ongoing development of a humanistic cultural and geographical basis for teaching foreign languages and the search for the most effective methods and means of expressing cultural information, most researchers turn to the school level of education or are focused on specialized language departments. Meanwhile, the majority of future specialists who feel the need for knowledge of a foreign language for practical purposes study in non-linguistic departments. In conclusion it should be mentioned that the role of foreign language teaching in the intercultural competence formation is very important. The formation of the intercultural competence of foreign language gives the learners broad opportunities to acquire certain knowledge and skills in this language [5]. In addition, students are able to demonstrate their abilities in a range of exercises using the skills they have acquired. It should be noted that the formation of intercultural competence should be carried out in the learning process without breaking the curriculum [6]. As a result, it is necessary to note that intercultural competence and foreign language knowledge and skills are interdependent in both practical and educational and developmental aspects. It also helps students to adapt to these processes.

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<https://doi.org/10.29013/EJHSS-20-1-54-58>

*Musabayova Narmin Chingiz,
Candidate of Philological Sciences, Assistant professor,
Azerbaijan State University of Oil and Industry
E-mail: nmusabekova@gmail.com*

STAGES OF TRAINING FOREIGN NON-PHILOLOGY STUDENTS RECORD LECTURES ON THEIR SPECIALTY

Abstract. The Author determines priorities and stages for preparing foreign non-philology students to record a lecture on their specialty; suggests types of training exercises aimed at improving the skills in perception, understanding and creation transcripts of the basic terms of lectures in the Russian language. The article sets forth the requirements that the lecture text, the lecturer's speech and the lecture notes must meet.

Keywords: the scientific style of speech, listening and recording of lectures.

*Мусабекова Нармин Чингиз гызы,
Кандидат филологических наук, доцент,
Азербайджанский Государственный Университет
нефти и промышленности
E-mail: nmusabekova@gmail.com*

ЭТАПЫ ОБУЧЕНИЯ ИНОСТРАННЫХ СТУДЕНТОВ – НЕФИЛОЛОГОВ ЗАПИСИ ЛЕКЦИИ ПО СПЕЦИАЛЬНОСТИ

Аннотация. Автор определяет приоритетные направления, этапы подготовки иностранных студентов к записи лекции по специальности; предлагает типы заданий, направленных на совершенствование навыков восприятия, понимания и конспектирования основных положений лекции на русском языке. В статье выдвигаются требования, которым должны соответствовать текст лекции, речь лектора и конспект лекции по специальности.

Ключевые слова: научный стиль речи, аудирование и конспектирование лекции.

В языковой подготовке иностранных учащихся важное место занимает обучение восприятию, пониманию и записи лекций. Лекция является одним из источников знаний по специальности и основной формой аудирования у иностранных студентов.

Поэтапное формирование навыков и умений для обучения конспектированию лекций базируется на выполнении различных заданий, обеспечивающих понимание смысла фраз лектора; на выполнении языковых трансформаций; составле-

нии подробных планов текстов; на подготовке собственных высказываний с использованием таблиц, графиков, диаграмм и т.п. и т.д. Восприятие лекций зависит также от четкого построения лекции; точности подбора материала по теме; оптимального баланса «известной», «новой» и «избыточной» информации (при большом проценте «избыточной» информации замедляется темп записи лекций и затрудняется ориентировка учащихся в основной и дополнительной информации); правильной расстановки пауз и правильного интонационного вы-

деления основной и дополнительной информации; четкого подбора и дозировки иллюстративного материала к отдельным положениям лекции; скорости прочтения лекции и т.д. В связи со всем сказанным возрастает необходимость в проведении поэтапной предварительной работы со студентами, направленной, с одной стороны, на совершенствование их общих навыков чтения, письма, аудирования и говорения в рамках материалов по НСР, а с другой стороны, на развитие и оттачивание навыков аудирования (восприятия, узнавания и понимания новых речевых сообщений, сочетанных с уже ранее известными лексико-грамматическими конструкциями) и параллельного конспектирования лекции с использованием умения вычленить и классифицировать основную информацию в потоке речи лектора, записать последнюю, используя навыки сокращения слов и систему символов. В рамках поэтапной работы со студентами приоритетными направлениями в работе преподавателя должны стать те виды заданий, которые развивают речевой слух; увеличивают словарь мгновенно узнаваемых и понимаемых лексических единиц и грамматических конструкций; развивают основные психологические механизмы аудирования (осмысление, память и вероятностное прогнозирование); развивают темповые характеристики восприятия звучащей речи; формируют умения воспринимать звучащий материал при однократном предъявлении, работать с различными источниками аудируемых сообщений; формируют и развивают умения по извлечению информации из звучащего текста [5, 17].

На предвузовском этапе обучения иностранных студентов – нефилологов языку их будущей специальности можно предложить следующие типы аудиозаданий, которые в дальнейшем помогут успешно освоить технику восприятия и конспектирования лекции по специальности:

1. упражнения для развития оперативной и долговременной памяти: а) Слушайте и повторяйте слова, сочетания слов, предложения (Модель: Вещество ... – Состояние вещества ... –

Состояние вещества изменяется ... – Состояние вещества изменяется, если изменяются условия.);

б) Выделите новую информацию из двух вариантов сообщения. (Модель: Одним из видов сложных веществ являются основания. Основания представляют собой химические соединения, в которых атом металла связан с гидроксогруппой. – Одним из видов сложных веществ являются основания. Они представляют собой химические соединения, в которых атом металла связан с одной или несколькими гидроксогруппами)

2. упражнения для развития механизма эквивалентных замен:

а) Прослушайте сообщения, отметьте, какие из них близки по смыслу. (Модель: (а) Хлор является галогеном. (б) Хлор относится к галогенам. (с) Хлор принадлежит к галогенам. (д) Хлор представляет собой галоген. – близкими по смыслу являются (а, б, с); сообщение (д) нуждается в исправлении: Хлор представляет собой газ);

б) Прослушайте предложения и замените их на синонимичные конструкции по предложенным моделям, используя уже изученные конструкции. (Модель 1: Инертные газы имеют низкую химическую активность. – Инертные газы характеризуются низкой химической активностью. **Модель 2:** Металлы характеризуются электропроводностью – Металлы обладают электропроводностью / Металлы отличаются электропроводностью. **Модель 3:** Когда (Если) твёрдое тело плавится, оно превращается в жидкость. – При плавлении твёрдое вещество превращается в жидкость. **Модель 4:** Солнце нагревает Землю. – Земля нагревается Солнцем.);

с) Слушайте преподавателя и пишите символы химических элементов / уравнение химических реакций (затем студенты должны прочитать свои записи и указать на состав молекул полученных веществ);

д) Прослушайте определение научных понятий, назовите их, выбрав нужные слова из предложенного, и повторите определение

дефиниций целиком. (Модель: (1) Способность вещества проводить тепло – это ... (2) Неспособность вещества взаимодействовать с другими веществами – это ... (3) Способность деформированного тела принимать свою первоначальную форму и объём после прекращения действия внешней силы – это **Список слов для справок** (пишется на доске): *электропроводность, упругость, хрупкость, химическая инертность*... – (1) Способность вещества проводить тепло – это *теплопроводность*. (2) Неспособность вещества взаимодействовать с другими веществами – это *химическая инертность*. (3) Способность деформированного тела принимать свою первоначальную форму и объём после прекращения действия внешней силы – это *упругость*.)

е) Прослушайте микротекст и передайте его смысл одной фразой. (Учащиеся находят необходимое предложение в самом микротексте или составляют свое собственное).

3. упражнения для развития механизма вероятностного прогнозирования:

а) Слушайте начало предложений и закончите его по модели (Модель 1: Если в составе горючего вещества есть углерод, то его называют ... – Если в составе горючего вещества есть углерод, то его называют *топливом*. **Модель 2:** Если нагревать воду до $t^{\circ} = 100^{\circ} \text{C}$, то... – Если нагревать воду до $t^{\circ} = 100^{\circ} \text{C}$, то *она начинает кипеть*.)

б) Прослушайте текст и дайте краткие (Да/Нет) ответы на вопросы по содержанию текста.

с) Прослушайте текст и определите, соответствуют ли содержанию текста предложенный план.

д) Прослушайте текст и определите, соответствуют ли данные высказывания содержанию текста (а – соответствует; б – ложная; с – отсутствует в тексте).

е) Прослушайте микротекст и озаглавьте его.

ф) Прослушайте текст и выполните следующие задания: 1) *после первого прочтения:* Разделите текст на части, назовите количество частей

и основную идею текста; 2) *после второго прочтения:* а) Составьте план текста; б) Составьте вопросы к тексту (или вопросы задает преподаватель, а студенты дают на них ответ); в) Перескажите содержание текста.

г) Прочитайте записанные на доске вопросы. Прослушайте текст (2 раза) и ответьте (в письменной/ устной форме) на поставленные вопросы.

h) Прослушайте текст «Классификация веществ» и выполните следующие задания: 1) перескажите содержание текста, опираясь на предложенную схему «Классификация веществ»; 2) напишите эссе на предложенную тему «Классификация веществ» (в сильных группах можно предложить написать эссе на данную тему, используя материал аудиотекста и текста из учебника, близкий по содержанию).

і) Используя известные принципы сокращения слов и символы запишите на слух следующие предложения. (После выполнения задания студенты должны восстановить полный текст предложений и прочитать их) (См. примеры заданий [3, 34–35]).

к) Слушайте текст по частям (объем текста – 300–400 слов). **Слушая каждую часть текста, напишите название части в виде пункта плана** (на более поздней стадии обучения можно предложить одновременно с записью названия частей текста записать и основное содержание каждой из прослушанных частей, используя способы сокращения слов и условные обозначения) (См. примеры заданий [3, 36–37]):

l) Прослушайте 2 микротекста «Агрегатное состояние вещества» и «Четыре состояния вещества» (суммарный объем текстов не более 400 слов) **и сравните их содержание. Какую дополнительную информацию вы получили из второго текста?** (См. примеры заданий [3, 40, 42–44]).

m) Прослушайте текст «Степень окисления» 2 раза и выполните следующие задания:

1) разделите текст на смысловые части и составьте его подробный план; 2) используя план в качестве основы, напишите краткий конспект текста; 3) Используя информацию из текста, определите степень окисления марганца, хрома и фосфора в следующих соединениях: MnO_2 , Mn_2O_3 , K_2MnO_4 , K_2CrO_4 , H_3PO_4 [3, 46–48].

Все перечисленные типы заданий учат учащихся быстро и эффективно производить мыслительные операции со структурой предложений, закладывают умение прогнозировать синтаксическую структуру фразы, улавливать ее общий смысл, трансформировать в синонимичные и более простые по строению, но в то же время емкие по содержанию лексико-грамматические конструкции, фиксировать на письме положения лекции с использованием элементов скорописи.

Перед непосредственной же записью пробных лекций студентам должна быть дана четкая установка: а) не начинать записи с первых слов лектора, а дослушать его мысль до конца, проанализировать и только потом записать в краткой форме; б) при составлении конспекта лекции выделять и обособлять части лекции, разграничивать заголовки, подзаголовки, выводы, используя цветовые выделения, отступы для абзацев, нумерацию; в) с помощью общепринятых и индивидуальных сокращений слов, знаков и символов записать основные положения лекции, а после окончания лекции восстановить её содержание в виде развернутого конспекта, написав все слова без сокращений; г) для записи лекции использовать короткие предложения, заменяя сложные лексико-грамматические конструкции на синонимичные с более простой структурой; д) фиксировать на письме только главные положения и основной фактический материал.

Необходимо отметить и то, что параллельное формирование навыков чтения и конспектирования, аудирования и конспектирования обеспечивает их взаимное влияние и успешность обучения записи лекционного материала.

Надо сказать, что при восприятии и понимании речи лектора наибольшую трудность для студентов представляет глобальный охват содержания, а меньшую – понимание конкретных фактов и деталей содержания текста. Причем, на слух ими легче воспринимается текст-описание, дающий предметное понимание прослушанного, хуже – текст-повествование и текст-рассуждение, т.к. студентам необходимо осознать и уяснить для себя причинно-следственные связи между фактами, понять логику явлений/событий, проследить цепь рассуждений автора, приводящую к определенным оценкам, выводам. Поэтому на начальном этапе подготовки студентов лекции не должны содержать более 5% новых языковых единиц, звучание должно продолжаться не более 40 мин., а темп речи лектора должен составлять не более 180 слог/мин [2, 81]. На первых лекциях повтор аудиотекста лектором должен быть 2-кратным с интервалом до 2–5 минут для лучшего понимания содержания, а на более поздних лекциях предъявление лекции должно быть однократным.

Определенные требования предъявляются и к качеству конспекта лекций. Качество конспекта лекции, составленного студентом, должно отвечать ряду требований: конспект должен быть кратким (не более 1/3, на более поздних этапах подготовки – 1/8 от первичного текста); информация должна быть структурирована и подана четко, компактно и с научной точки зрения корректно [1, 8]; иллюстративный материал (таблицы, схемы и др.) должен отражать основные положения лекции; система индивидуальных символов и сокращений слов не должна носить двусмысленного характера; заметки и записи студентов не должны заслонять основной темы и положений лекции; приводимые в конспекте ссылки на других авторов, цитаты, источники информации должны быть оформлены должным образом. Конспект лекции должен быть составлен таким образом, чтобы после краткой записи лекции возможно было бы восстановить основные положения последней в полном объеме.

Многолетняя практика работы с иностранными студентами показывает, что успешное овладение студентами навыками конспектирования аудиотекстов и лекций напрямую связано с успехами студентов в освоении приемами чтения и конспектирования. Как правильно замечено, «чтение в качестве поддерживающего и сопровождающего вида речевой деятельности при взаимосвязанном обучении должно использоваться в процессе обучения аудированию и конспектированию, поскольку оно выполняет вспомогательные функции. При этом тексты, направленные на аудирование и конспектирование, чтение и конспектирование, должны быть связаны общей темой и должны обеспечивать подбор и повторяемость лексического и грамматического материала по профилю будущей специальности» [4, 59].

Подобранные по тематическому принципу тексты, направленные на чтение и конспектирование, аудирование и конспектирование, поэтапная работа по принципу «от простого к сложному», четко разработанная система заданий, использование

всех рекомендуемых приемов рационального конспектирования позволяют студентам значительно упорядочить конспект лекции, ускорить его запись, повысить его информативность, облегчить его запоминание, читаемость, а следовательно, улучшить усвояемость содержания лекционного материала.

Таким образом, поэтапная работа по составлению конспекта печатного и позже – звучащего текста нужна для того, чтобы научить иностранных студентов воспринимать и перерабатывать любую информацию, полученную на русском языке в письменной/устной форме, трансформировать ее сообразно обстоятельствам и целям; выделять в письменном или звучащем тексте ключевую информацию, необходимую для решения учебной или научной задачи; облегчить овладение терминологической лексикой и грамматическими конструкциями научного стиля речи; обеспечить многократное обращение к конспекту в случае необходимости; накопить информацию для написания более сложной работы – доклада, реферата, дипломной работы, статьи, диссертации.

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<https://doi.org/10.29013/EJHSS-20-1-59-67>

Adriana Hasibuan,
M. Hum in Linguistics, Department of Japanese Literature,
Faculty of Cultural Sciences, University of Sumatera Utara
E-mail: adrianahasibuan00@gmail.com

Rani Arfianty,
M. Phil. in Linguistics, Department of Japanese Literature,
Faculty of Cultural Sciences, University of Sumatera Utara
E-mail: ani_ty@yahoo.com

Nandi S.,
M. Si. in Linguistics, Department of Japanese Literature,
Faculty of Cultural Sciences, University of Sumatera Utara
E-mail: nandisnas@yahoo.co.id

THE SEMIOTICS OF INSCRIPTION TEXTS ON THE JAPANESE GRAVESTONES

Abstract. Some Japanese soldiers who were buried in Medan and Banda Aceh (BA) do not have family graveyard because they had no *kamei* (family name) and *kamon* (fay symbol); therefore, they were placed in public graveyard belonging to Javanese community. Inscription texts in Medan Heroes Tomb (MHT) used Latin and Arabic letters, but in Medan King Mosque (MKM) they were written in Japanese, Latin and Arabic letters; Japanese calligraphy was found in the cemetery in BA. The verbal texts in MHT indicated the social identity appearing in the forms of Japanese and Indonesian names, time of birth, time of death, and the social status in which the identity and status underwent a cultural assimilation. Verbal texts on the Japanese Muslim graves in MHT are inscriptions of Latin and Arabic letters. Non-verbal texts appeared in the forms of a cross, a star, and gravestone form. The verbal text inscriptions in BA also showed social identity, mentioned the origins of the dead, and used Japanese calligraphic writing.

Keywords: Inscriptions, gravestone, verbal and non-verbal text, semiotic text.

Introduction

A grave is a place to bury a body. According to the Japanese, it is a place to bury bones and to worship and the spirits of people who have died are on the bones of the body (Mogami in Situmorang, 2011). The grave is not only a place to commemorate deceased ancestors or relatives, but also has a deep meaning for the family or relatives of the deceased, that is, a feeling of closeness, a feeling of love between a living person and a deceased person.

Traditional concepts influence people to manage graves, because since ancient times people have believed in the concept of an eternal soul, so that even though they have died, the spirit is still attached to their bones. The soul of a deceased person can use various methods to communicate with relatives.

Therefore, it creates the mindset for relatives to take care of the grave as a place of worship so that it will give satisfaction to the deceased and relatives of the deceased who are still alive to be blessed (Chen,

2007). Inoguchi (1976) divides burial in four methods: 1) burial on water (*suizou*) by drifting bodies in rivers or the sea, 2) burial in fire (*kazou*) by means of burning the body, 3) burial in the ground (*dozou*) by means of being planted in the ground, and 4) burial in the bush (*rinzou*), that is, placing the body in the bush to be eaten quickly by birds or other animals.

There are Japanese graves in Medan and Banda Aceh. Japanese graves in Medan and Banda Aceh begin in the historical record approximately 3 and a half years starting from when the Japanese entered Indonesia during the Great East Asia War in 1941. The arrival of the Japanese was welcomed by the Indonesian people, because it was considered that the Japanese would release the shackles of Dutch colonialism. During the Japanese occupation in Indonesia, Japanese soldiers and civilians were scattered in several areas, such as in Medan and Banda Aceh. Even though the war had ended, they remained in Medan and Banda Aceh. They married Indonesian women. As a result of marriage between two people who have different cultures, cultural assimilation appeared in their lives.

This research is a qualitative research with analytical descriptive reasoning, which generally describes the inscriptions of Japanese gravestones in Medan and Banda Aceh, using a semiotic approach which is the study of signs. Language is a meaningful sign system. Language has 3 functions in human life, namely ideational function (describing, explaining), interpersonal function (exchanging) and textual function (stringing experiences) referring to Halliday [6].

One branch of semiotics is the semiotics of texts which studies texts in various forms. The text is related to the signs that's creating it. Sign is a unit that cannot be separated between signified and signifier. Signifier are sounds that contain meaning and signified are images of thoughts or concepts. Sound is meaningful in the form of text or discourse. One text can describe the meaning of exposure, exchange and organization (Saussure in Saragih [13]). Text is a product of social context and linguistic context. The

text vertically examines the context variables of the situation, culture and ideology. Signifier in this study is the contents and forms of gravestone inscriptions, while the signified is the meaning of the shape and contents of Japanese gravestone inscriptions.

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The contents of the inscription as markers are Toshio Yamamoto, Kapten30436, DIED16.9.1982, and as indicator, meaning that this buried person named Toshio Yamamoto, a Japanese nation, died on September 16 1982, the social status of an officer with the rank of captain.

On the gravestones of Japanese graves in Medan and Banda Aceh, there are verbal inscriptions in the form of Japanese calligraphy, Arabic letters and Latin letters, while non-verbal inscriptions are symbols and prayers based on religious concepts. Japanese people believe in religion, but not like in Indonesia where every individual has one religious belief. Japa-

nese people can trust more than one religious belief, such as Shintoism, Buddhism and Christianity. They go to *shinto* shrines to pray for success in work or happiness in the world, go to Buddhist temples or to graves in Buddhist temples and ask Buddhist monks to pray for people who have died. The gravestones of Japanese graves in Medan and Banda Aceh are made of cemented stones, subsequently finding the signifier and signified of the inscriptions on Japanese gravestones in Medan and Banda Aceh.

One proof of the assimilation of Japanese culture and Indonesian culture during the Japanese occupation in Medan and Banda Aceh was the discovery of Japanese graves who had adopted Islam or Christianity and no longer used Japanese names through inscriptions written on the gravestones. There are two questions in this study, namely;

1. What is the classification and contents of the inscriptions on the gravestones of Japanese graves in Medan and Banda Aceh?

2. How do the signified and signifier explain the meaning that contained in the inscriptions on the gravestones of Japanese graves in Medan and Banda Aceh?

The purpose of this study is to describe the classification and contents of inscriptions on the gravestones of Japanese graves in Medan and Banda Aceh, to describe the signifier and signified explaining the meaning contained in the inscriptions of Japanese graves in Medan and Banda Aceh.

This research has theoretical benefits and practical benefits. Theoretical benefits, this research will enrich the repertoire of semiotic research, so as to provide a linguistic understanding of the contents and meaning of inscriptions on gravestones. The practical benefits of the research results will introduce the public to the classification and contents of Japanese gravestone inscriptions in Medan and Banda Aceh. Then pedagogically, this research will imply the concept of semiotics in learning Japanese in the Japanese Literature study program at the Faculty of Cultural Sciences, University of North Sumatra.

Methodology

The method used in this study is a qualitative descriptive method, because it aims to raise several concepts about the signifier, signified and ideology on the inscriptions of the gravestones of Japanese graves in Medan and Banda Aceh. Primary data collection with the help of the grave owner, grave keeper and head of the Association of Japanese Descendants in Medan as interviewees and take photos of gravestones for direct observation. While secondary data obtained from library data that has relevance to this study.

The results of data collection were analyzed using quantitative methods and provided descriptive statistics for qualitative analysis adapted from Djasudarma [4].

This research was carried out in the Heroes Cemetery grave complex on Jalan Sisingamangaraja Medan, the Muslim cemetery complex in Raja Mosque Area on Jalan Court Medan, and the Dutch Kerkoff grave complex located next to the Tsunami museum in Banda Aceh.

Theoretical review

Semiotics and semiology are two terms that refer to the science that studies the meaning of a sign or symbol. Semiology is a science that studies the signs of life in society and semiotics is a theory of signs and markings. Furthermore, semiotic in the broadest sense, is the study of basic human activities, namely creating meaning. Signs are any style, or types of verbal, nonverbal, natural elements that carry meaning (Saussure (2000), Lechte (2001), Sobur [17] and Sudaryanto [16]) The structure of the sign is described as Signified + signifier = sign.

What is meant by text are all forms of language, not only words printed on a sheet of paper, but also all types of communication expressions, speech, music, pictures, sound effects, images and so on. A text will make signs and markers if associated with objects and interpretations in accordance with the agreement of the language system in a society (Erianto [5]). Text analysis is a branch of text

semiotics that examines texts in the form of signs, sign systems (syntactic / paradigmatic), levels of signs (denotation / connotation) relations between signs (metaphor / metonymy), the content of myths and ideologies. Text is a texture that gives the ability of the text to be considered socially as a whole and has meaning (Piliang [9], Silvana [10]).

Ideology is a concept, construction or desirable social thought, a guide in acting to achieve or avoid the failure of something that is desired and become a filter (filter) in responding to something by the community as language users. Ideology. Ideology exists because of the daily habits of community groups as social actors in the form of verbal and non verbal. (Hasan in Silvana [10]). Ideology is a belief, values shared by a society, such as the ideology of Pancasila which is believed by the Indonesian people in carrying out daily habits.

Research on grave has been carried out by several researchers namely. Zubair [18] examines the meaning and function of inscriptions at the Lajangiru tomb in Bontoala Makassar. In his research, he stated the types of inscriptions that exist in several ways, which are; 1) the contents of the inscription, 2) the language used, 3) the writing material, and in terms of inscription material there are 3 kinds of writing, which; a) writing the name and time of death, b) writing of the pointing word, name and time of death, c) writing of name, time of death and other information. The function of inscription at the Lajangiru tomb is: 1) as a sign, 2) the function of the Islamic symbols because there are prayers at the tomb, and 3) as solace, consolation, soul booster for the deceased family. The contents of the inscription give a clear meaning about the existence of the owner, a respected Muslim.

Rosmawati [11] in her research shows the development of Islamic religion in Makassar shows the acculturation of local culture and Islamic religion seen from the content and meaning of the inscription of the Ancient Tomb of the Katangka in Gowa Regency. Situmorang & Sibarani [15] examined the

views of Japanese society about the form and function of Christian graves for the Christian community in Sendai.

Results and Discussion

From the signified, the buried person named Shozo Tachikawa as a Japanese name and Sudarto as an Indonesian name. Indonesian citizen, veteran member of the Indonesian army number 2.025-616. Died at the age of 72 years, a Buddhist. In signifier, the classification of the contents of this grave tomb inscription is; name, social status, time of birth and time of death. Gravestones in a rounded form as an ideology of Buddhism.



Figure 1. Grave of Shozo Tachikawa



Figure 2. Graves of T. Sakamoto

In signified, the buried person named T. Sakamoto as a Japanese name, but the meaning of the T code is unknown, and Budiman Pohan as an Indonesian

name. Pohan means the clan of the Batak people, meaning that Sakamoto was given the clan. The kinship form of Japanese society and Batak society is patrilineal, that is, father's line. Sakamoto no longer uses the Japanese surname (family name). Indonesian citizen, veteran member of the Indonesian army rank First Lieutenant number 9833 F, died at the age of 78 years old and Buddhist. In signifier, classification of the contents of this grave tomb inscription is the name, surname (family name), social status, time of birth and time of death, round gravestone.



Figure 3. Graves of Toshio Yamamoto

In signified, this means that the buried person's name is Toshio Yamamoto, a soldier with the rank of captain, died September 16, 1982. Interpreted that Toshio Yamamoto was an Indonesian soldier, because it was buried in the tomb of the Heroes, even though he did not use Indonesian name, and adherents of Buddhism. From the signifier, the classification of the contents of this graves inscription is the name, social status, time of death, using Latin letters and round headstone.



Figure 4. Graves of Makoto Ueda

In signified, this means that the buried person's name is Suwandi, had become an Indonesian citizen

and embraced Islam when he married an Indonesian woman, a veteran member of the Indonesian army on the rank of Serma. Makoto Umeda is a Japanese name. Died when he was 64 years old and a Muslim. In signifier, he classification of the contents of this graves inscription is Arabic calligraphy, Alfateha, Bismillah, Indonesian and Japanese names, social status, time of birth and time of death. Spherical round head on top.



Figure 5. Graves of Ahmad Markus

In signified, this means that the buried person's name is Ahmad Markus alias Hideyo Teruyama, an Indonesian citizen, retired soldier with the rank of corporal, died at the age of 64, Muslim. In signifier, the classification of the contents of this graves inscription is the Indonesian and Japanese name, social status, time of birth and time of death, and a Muslim.



Figure 6. Graves of Kitaro Yasu

In signified, this buried person has two names such as Zainal Arifin as an Indonesian name and Kitaro Yasu as a Japanese name. Indonesian citizen, born in

Tokyo, Japan, died at the age of 65, a member of the Indonesian veteran who is a Lieutenant Assistant and a Christian. In signifier, the classification of the contents of this gravestone inscription is the name, place of birth, time of birth and time of death, social status and non-verbal text of the sign on the cross.



Figure 7. Graves of Shoji Onishi

In signified, this means that the buried person's name is Shoji Onishi as a Japanese name and Abdurra-syid Onishi as the name of a Muslim, the Young Consul of the Japanese consulate general in Medan, died at the age 38 years old, caused by an airplane accident at Polonia airport when returning from a business trip to Banda Aceh on April 4, 1987. From signifier, he classification of the contents of this gravestone inscription is the name, social status, cause of death, age. The name Abdurrasyid is a sign that the buried person is Muslim.



Figure 8. Graves of Kantaro Taguchi

The content of the inscription on the front side of the headstone is using Latin letters and on the left side

of the tomb, the contents of the inscription are written in Japanese calligraphy.

From the signified, the person who made this grave is the Kantaro Taguchi family. The area of origin of the deceased was Futae Village, Amakusa District, Kumamoto Province. Died in October of Taisho. Taisho is the name of the year based on the leadership of the Japanese emperor. The person buried in this grave is Buddhist. From signifier, the classification of inscription contents on the front side of the gravestone is the name of the architect of the grave and the area of origin of the deceased, on the back side of the gravestone contains the time of death. gravestone shaped like a small monument and square. The contents of the inscription are written in Japanese calligraphy.



Figure 9. Graves of Komoto Yuki



Figure 10. Graves of Iwasaki Otomatsu

(Figure 9) From the signified, this means that this is the grave of the late Komoto Yuki from Akashi city of Hyougo province, a Buddhist. From the signifier, gravestone shaped like a small monument and square.

Classification of the contents of the inscription on the front side of the gravestone is a word indicating the name of the buried person, and on the back side of the gravestone is an inscription about the origin of the buried person. Written in Japanese calligraphy.

(Figure 10) From the signified, this buried person is Iwasaki Otomatsu, born March 1, 1879, died September 10, 1931 or September 10 of Showa. Showa is a year based on the Japanese empire, originating from Futae village, Amakusa sub-district, Kumamoto province. Died when he was 52 years old and a Buddhist. From the signifier, the gravestone is small and square, and the classification of inscription contents on the front side of the grave is the name, time of birth, time of death, and age of the death, area of origin of the person who died. In AD year and Japanese year. Written in Latin letters and Japanese calligraphy.



Figure 11. Graves of Noguchi Yuki

From the signified, this buried person is Noguchi Yuki, died August 19 in Taisho 9, age 58 years. Taisho is the year of Japan based on the empire. Buddhist. From the signifier, the classification of the contents of this gravestone inscription is the name, time of death and age of death. Japanese year and Japanese letter calligraphy. The gravestone shape looks like a small monument, square.

Table 1. – The inscription of the grave in Medan

No.	Encryption Content	Amount in%
1	2	3
1.	It is written in front of the gravestone	100



Figure 12. Graves of Funazaki Sakuichi

From the signified, the person who died named Funazaki Sakuichi, a Buddhist. From the signifier, the classification of the contents of this gravestone inscription is a demonstrative word (meizoku), name. Japanese calligraphy, gravestone shaped like a small square.



Figure 13. Graves of

From the signified, the buried person is a female, Buddhist. The classification of the contents of this gravestone inscription is a non-verbal text in the form of gravestones and female Japanese letters.

1	2	3
2.	Latin letters	57
3.	A mixture of Latin and Arabic	29
4.	A mixture of Latin and Arabic and Japanese	14
5.	Name, time of death, time of birth, age and status	86
6.	Name, time of death, social status, age, death	14

Table 2. – The inscription of grave in Banda Aceh

No.	Encryption Content	Amount in%
1.	Japanese calligraphy	83
2.	Mixture of Latin Letters and Japanese Letters Calligraphy	17
3.	Written on the front and back of the headstone	32
4.	Written on the front side of the headstone	68
5.	Pointing words, names	36
6.	Writing name and area of origin	16
7.	Writing the area of origin and the name of the headstone maker	16
8.	Writing the name and time of death	16

Conclusions

The gravestones of the Japanese grave in the area of the Dutch cemetery Kerkoff Banda Aceh are in the form of a square made of cement stone, and the verbal texts are in the form of inscriptions written in Japanese and Latin letters. But on the gravestone of the Japanese grave in the heroes' tombs of Medan and gravestone on the graves of the Muslim mosque area of Raja Mosque, a field of cultural assimilation occurs as indicated in the inscriptions of Japanese characters, Latin letters, and Arabic letters. Classification of the contents of gravestone inscriptions on Japanese graves in Medan and Banda Aceh is the writing of the name, time of death and time of birth, age, social status, address, place of origin of buried person, sex, description of death and prayer based on the ideology of the

buried person. The function and meaning of the semiotic contents of the gravestone inscriptions of Japanese graves in Medan and Banda Aceh are as a signifier of identity and social status, a historical signifier by showing the event of death, a signifier of ideology and gender. Non-verbal texts are in the form of gravestones and crosses, images of the crescent as a sign of Muslim. An inscription on the death of a Japanese graveyard in the Tomb of Medan heroes uses the word *GUGUR* (FALL) as a sign that the buried person is a soldier and a hero.

Acknowledgement

We would like to thank the following figures who supported morally to this research: Prof. Runtung Sitepu (Rector of Universitas Sumatera Utara), Mr. Zamharil Umeda, Mr. Masatoshi Ito, Ph.D., Mr. Narita katsumi, and Mr. Ken Iwai

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<https://doi.org/10.29013/EJHSS-20-1-68-70>

*Hà Thị Kim Hằng,
Master, Ba Ria – Vung Tau College of Education
E-mail: Hatkhang@gmail.com*

INFLUENCE OF BUSINESS ENGLISH ON FORMATION OF PROFESSIONAL COMPETENCE OF STUDENTS

Abstract. The article discusses the importance of using the process of teaching business English for the formation of not only linguistic, but also professional competence of students. The results of the study in the framework of the formative experiment show how business English, by implementing a competency-based approach in teaching foreign languages to students in the specialty of economics, linguistics, management and psychology, helps to inform students of the skills necessary for a socially competent person.

Keywords: professional competence, competence, business English, highly qualified specialist, professional activity, in the labor market.

A modern specialist must be fluent in spoken English and business professional English for active use, both in everyday life and in the field of activity of specialists. And in the modern business world, one of the main problems that exist in any company or organization is the selection of highly qualified personnel who can ensure market survival. Scientists in a competency-based approach note that the difference between a competent and a highly qualified expert is that previously there was not just a certain level of knowledge and skills, but can also recognize them in the field of professional activities [4].

Significantly more significant, of course, is an understanding of the inappropriate difference between “competence” and “competence”. In the broad sense of the word “competence” in current dictionaries is explained as follows:

Competency is understood as the knowledge, skills, abilities and behaviors that employees need to meet the job requirements, and is the factor that helps an individual work more effectively than those others.

The Institute of Intercultural Communication and Psychology, in accordance with the requirements of a competency-based approach within the framework of international standards and require-

ments for higher education, has accepted into the bachelor's program modern educational material in professional business language for future professionals studying accounting (economics), linguistics, management and a psychologist.

The super flexible modular structure for professional business language studies and a significant amount of material (major additions) allow faculty to select and combine training materials to suit the needs of bachelor's degree and conditions of state educational standard program. Each division covers the development of language skills and the development of listening, writing, reading, speaking and information from the current professional business world. The goals of teaching business English are: in an absolute understanding of the laws of business English, in the formation of scientific thinking, an increase in the linguistic interest of bachelors; in the deliberate use of linguistic resources in the field of activity of their professions, in the assimilation and formation of communicative competencies and skills in the field of a professional specialty.

The most important tasks:

- accumulation, consolidation and practice of vocabulary related to the professional environment;

- formation of skills in business professional communication in a business environment – active participation in meetings, negotiations, presentation skills, etc.
- development of mono logic speech skills in business communication (within the framework of 12–13 phrases of interest, however, in three minutes);
- improving the skills of mastering the dialogue on special topics (seen, heard, read)
- development of speaking skills on a topic related to the profession (with a presentation for 6–9 minutes);
- mastering and creating skills of activity with the English text of a general business theme (reading, summary, detailed retelling, conclusions);
- business writing skills (business proposal, report, meeting minutes, request, etc.).

As a result of mastering the discipline, the bachelor must:

Know:

- meeting minutes;
- protocol of negotiations;
- the most essential concepts and stable combinations of vocabulary in a business language;
- grammar structures and language cliches characteristic of business English;
- the specifics of intercultural relations and business ethics in English-speaking countries;
- language of diplomacy;
- Features of introducing business in various English-speaking countries, as well as new trends in the business environment.

Be able to:

- organize, manage and participate in a business meeting;
- conduct a conversation within the framework of a given professional business topic;
- prepare an oral message or presentation on a business topic;

- take part in situational conversations, discussions within the framework of the topic under discussion;
- read literature without a dictionary on business topics in order to obtain professional information;
- organize, manage and participate in business negotiations.

Have skills:

- work with business articles in order to extract and process information;
- presentation of information in English on a specific topic;
- negotiating in a business environment;
- participation in a business meeting.

Business English at the Ba Ria – Vung Tau College of Education is studied as an applied discipline. A business English lesson is held taking into account the future activities of graduates of bachelors in the professional field. Thus, the program is built to promote the formation of professionally significant competencies for the future specialist: formation competencies (professional development, language and speech development, knowledge of a foreign language); competencies of value-semantic orientation in the world (comprehension and analysis of socio-cultural characteristics of the native country of the bachelor and the country of the language being studied); competences in oral and written foreign language communication (perception, analysis and production of foreign language messages in oral and written form); communicative competence (ability to communicate, including in an intercultural environment: intercultural communication, knowledge and observance of traditions, linguistic and regional analysis); competencies in the use of information technology: receiving, processing, presenting information, converting information, using multimedia technologies.

For the development and formation of these competencies, both traditional and new methods are applied, allowing not only to be limited to the cognitive development of the business English discipline.

A variety of pedagogical and didactic approaches contribute to the formation of competencies and abilities related to communication, creative and critical analysis, independent thinking and collective work in an intercultural context, when creativity is formed by combining traditional knowledge and skills with modern information technologies [5]. Achieving a degree of professional training that meets the requirements of professional competence of bachelors is impossible only with the help of traditional teaching methods and the organization of educational activities. From the point of view of modern requirements, the focus in training is shifted to the development of the individual, teaching the student the ability to improve his qualifications.

As a result of competence-oriented foreign language training, the bachelor gains the ability to work with professionally significant foreign language material, independently replenish knowledge, and develop personal creative potential. we, as teachers of the English language, conduct focused work on the formation of professional competencies through the

subject “Business English”. Given the fact that the language of international communication today is English, students learn exactly English. But the number of hours allotted to study this subject according to the standard, from our point of view, is not enough for students to master “professional” English, which would allow them to successfully find a job or continue their education abroad. That is why we teach business (English) during the bachelor’s study period and have an additional discipline in the curriculum, like business English. Practice shows that such an organization of the process of learning business English, consolidates the knowledge gained in preparing bachelors in the classes on the discipline “English”, also successfully prepares students for the successful defense of bachelor’s work / projects in English.

Therefore, we can conclude that the formation of professional competence in foreign languages (English) contributing to adapting to the success of students after graduation can meet the domestic labor market. and abroad.

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<https://doi.org/10.29013/EJHSS-20-1-71-78>

*Tsareva Irina Valerevna,
Candidate of Philological, Sciences,
Associate professor of Social and
Humanitarian Sciences department,
Dnipropetrovsk State University of Internal Affairs,
Dnipro, Ukraine
E-mail: tsarevasgd@ukr.net*

DERIVATIVE SPACE OF THE LAW TEXT

Introduction

It is determined that in the sphere of legal relations there is a special language as a sign system, which serves as a means of manifestation of thoughts, professional communication of lawyers, a means of transferring professional (legal) information. Nomination of the same law concept in different terms is a form of manifestation of law information redundancy. A certain dualism of the terms use has been marked: the law language and the legal language. Delimitation has been made proceeding from the semantic meaning of the adjectives “law” and “legal” in the Ukrainian language. Primarily, the legal terms have cognitive information, but only part of them is known for native-speakers, because their use goes far beyond the legal text. A special classification of structural-conceptual, derivational, lexical units and functional parameters, which includes important elements and principles for law space exists in the law term system.

The objectivity of information presentation is represented by a great number of verbs in the present tense and passive voice constructions. The general nature of information is transmitted by subject semantics, where not only law nouns are widespread, but nouns and pronouns with general semantics as well (*кожен, ніхто, усі громадяни*). Legal terms include all peculiarities of terms – uniqueness, lack of emotional color, regardless of context: *вирок, захист, справедливість, підсудний*. The ordering nature of information is transmitted using verbal structures with the modality of necessity and modality of

possibility: *не можуть, повинен здійснюватись, має право*. The consistently used derivational approach to the analysis of the law text as an integral part of the higher level of the language has allowed to deepen the notion of the text as a linguistic phenomenon, describe its new properties characteristic of the text as a dynamically expanded structure in addition to the studied static ones, explain the peculiarities of the process of the law texts of various types formation, combine all possible text manifestations into a single linguistic model.

The syntax of the law text is characterized by the fullness of the structures and the variety of means.

Derivational lexicology is a structural part of derivational Linguistics.

Derivative dynamic lexicology sets the synchronous meaning for the concept of “genesis”, “genetic” and it is thought that using of any “finished” word in the language is its production and reproduction at the same time (in one or another correlations). At the same time, the derivative lexicology makes the main emphasis on the creation and always underlines that creations involves the moment of interaction of the linguistic output (previous) and linguistic derivative (further). The widest (and simultaneously deep) determinatory sense of “outgoing” appears as a communicative content, which seeks to be embodied in the corresponding linguistic forms. Identifying components in the structure of derivative word, which can be qualified as theme and rheme or given and new [10], is not only genetically-diachronic fact but

also genetically-synchronical fact specifying lexical derivation processes inclusion into text production processes. The necessity of relying on the given (the initial) when lexical items are chosen (formed) arises in the process of speech production, much as when speaker relies on his previous text fragments to form new fragments [9] while forming the text.

Thus primary task of motivational component of unlimited derivational lexis functioning is suppositional provision of regular processes of lexical units derivation (newly created or new ones). This function is derived from the necessity to base on previous (given, old, known) units while creating the new (in broad sense of this term). These units act as suppositions in relation to the first ones. Suppositional function in initial links of determinational chain is communicative by nature as it results from the speaker's need to be understood by the addressee due to the fact that the speaker "prefers" to rely on what has already been known to his addressees. Motivational elements in derivative embody syntactical deductivity from initial communicative base and derivative functioning and development of the latter: mental disability as well as mental capacity is a legal notion; a minor crime should be distinguished from a wrongdoing without the elements of crime [3].

The components of unit novelty distinguishing it from initial unit represent the derivational component of this process. The elements (units, rules, norms) of lexical derivation-motivation for a long time have been forming by necessity of the language derivation of words and are relatively independent, complete systematic-functional unit in language. They closely interact with the units and rules of other levels, absorb their functions and peculiarities, at the same time they are quite independent and for that reason conventional towards them formation.

Capability of words and word forms to transform into motivational bases (namely they are morphemes) of created words when creating suppositional function is the example of such interaction in structural sense: *Limited capacity as well as capacity*

and disability are characterized by two criteria – medical (biological) and legal (psychological), combination of which give grounds to declare a person as partially incapacitated: base capacity in some way is the same word as capacity and/or capacitated but in another structural-functional status (the Commentary on article 20 of the Criminal Code of Ukraine).

The example of functional and normative plan of lexical derivation-motivation can be pragmatic inequivalence of synonymic changes in lexical-derivative row: **drunkenness** *is the cause of many crimes. That is why the Criminal Code of Ukraine considers drunkenness as **aggravating** circumstance* (the Commentary on the Criminal Code of Ukraine, P. 13, Part 1, Clause 67); **Reaching the age** *established by the law is one of general conditions when a person can be criminally liable* (the Commentary on the Criminal Code of Ukraine, Part 1, Clause 67). **The age** *of a person is considered to be a definite period of their development* (the Commentary on the Criminal Code of Ukraine, Part 1, Clause 22); **Prediction** *is rational visualization of a person about the results of their activity (inactivity)* (the Commentary on the Criminal Code of Ukraine, Part 1, Clause 24). In this context words *criminally liable, conditions, period, visualization* can be semantically possible instead of derivatives *drunkenness, reaching the age, prediction* but it is unlikely that they will safe pragmatics and initial communicative idea of the expressions given above.

Undoubtedly, such normativity is dubious. It is realized in combination with normativity of lexical type. Overcoming conventionality (if it as actualized in language) is accompanied with specific connotations which shows the formation of lexical-semantic norms. Such actualization indicates innovations, violation of norms; relieving of conventionality is perceived as semantic derivation act. Double functioning of motivational base: *A mistake as to criminality of **action** means that a person considers their **activity (inactivity)** as a crime, though the Criminal Code of Ukraine does not define it as a crime (simulated crime).*

The example shows the identification of motivation base with motivation word ignoring conventionality of their correlation, idiomaticity of motivator: *penetrating participants of that kind of unions into public and local authorities to provide "roof" (protection) for criminal activity of organized group or criminal organization*; quotation marks testify to actualization of idiomatic increment in "dictionary" motivator *safety*, perception the moment of norm violation (= nonidentity of morph *roof-* and "free" motivator *safety*).

Functional-dynamic side of the inner word form is determined by its involvement into continuous derivational and motivative process being the core of the whole lexical and derivative dynamics. Opposition of plans for derivatives creation and functioning, their encountering with one of the most influential driving forces of this process and can be taken as the basis for its description. Contradiction of plans mentioned above lies in that fact that the word created once in one situation does not always demand compulsive derivational and motivative mechanism at a later stage but the mechanism itself continues permanent acting in the same way in similar situations. The situation in which the word arose (or could arise) repeats naturally that allows repeated acts of its creation.

The Commentary on article 50 of the Criminal Code of Ukraine The definition of punishment and its purpose defines: *The punishment is aimed not only at penalizing but also reformation of sentenced persons and prevention of further offenses by both the sentenced and other persons; Penalty of sentenced person is always fulfilled when punishment is used*. Derivate *penalty* is in the focus of creation. Works of famous lawyers and criminalists pay special attention to the concept *penalty*, in such event concepts *penalty* and *punishment* in most of concepts enter into hyper-hyponymic relations: *penalty* is either purpose or essence of punishment. Lexical units are united by one categorical seme as a result of which one notion relates to another but wider in semantic plan and calls more

denotats. Asymmetry of hyper-hyponymic relations is put in the structure of hyponymy (subordination) and hyperonymy (domination) [7]. Regular rederivation processes being in continuous derivative-motivational process in one row with direct derivation are not less important.

Emergence of new formation is a private result of word functioning under ordinary conditions of its derivative spreading, so plans of creation and functioning of the word determine each other. The nature of determination is different in different directions: in one case it is genetical (from creating to functioning), in the other it is synchronical-functional (from functioning to creation). There can be a differentiation between perspective (from structural motivator to structural motive) and retrospective (from structural motivator to structural motive) lines of motivational dynamics in progressive direction. Their opposition in language is often neutralized as progressive movement of language thought from the given to the new, universal for text production as though it "perspected" all textual derivative connections: *Fact of damage is not important for classification of crime* (the Criminal Code of Ukraine, article 11). But actual damage caused by the criminal gives grounds for extra qualification of the crime under another article of the Criminal Code of Ukraine (for example, article 112): one of textual motives is structurally more complicated than motivator for derivational topic development in the given context.

Functional aspect of law text derivation

When defining the system one should follow the principle of dialectical unity with the definition of function. The function, on the one hand, originates from systematic location of certain object and, on the other hand, defines location of this object in the system and, as the result defines inner structure of the system as a whole. Within derivational lexicology functional-dynamic and system plans of the word are mutually complementary and presuppose each other: vocabulary enrichment is realized through textual lexical derivation, at the same time, epigrammatic text

structure is mostly formed as systematic paradigmatic realization.

Lexical units derivation is the specific type of source units functioning and development. This is, so to say, the functioning of units that admits of their modification. In contemporary Ukrainian legal text legal terms are interpreted as different nominative units. Simple lexical units convey global view of life (act, liability, action, law, capacity, defence, ground, punishment). Nominative units of legal terms system, that is, different derivative and complex words and word combinations are equivalent to simple lexical units. Derivative and complex words being terms of jurisprudence most of all convey basic and differential features of extralinguistic reality. Word formations repeat elements of main category but are distinguished by features of addition, stress and are oriented to subcategorization of one category on different grounds which are valuable for specialists in the sphere of law.

Comprehensive researches of functional orientation of derivative form are the base for regarding derivative system of language as the potential of its language functioning. Derivative word functioning in the text occurs, firstly, in lexical-derivative row formation (LDR) which stands for sequence of cognate or one-affixal words (including “clear” repetitions) crossing discrete textual space (context) [4], secondly, lexical row, that is, the sequence of words with determination relations where derivative relations do not have formal nature. These rows are part of inner form of the text, connective cores performing its ontological unity in words and morphemes repetitions. Obligatory functioning of lexical-derivative and lexical rows in the text proves the involvement of lexical derivation into the text derivation processes and into continuous derivative and motivative flow as a whole.

The continuity of the derivation-motivational processes in the language is associated with the continuity of the derivation field of the word in the language system. The two most important axes of the derivational variation of the word are formal and

semantic variations, which lead to the appearance of two different semantically functional units – the *derivation words* and *specifications* that are the basic concepts of derivational lexicology.

A person committed a crime = A person has a crime

The derivational relations between the components of the sentence paradigm are uneven, although at the same time the modification of the sentence does not violate the necessary syntactic identities of syntactic units in these processes. Such constructions express the meaning of ownership and are called self-possessed. The formal variation of a word within the framework of semantic identity can be of several types: phonetic (variation within the phonetic word), morphological (variation within the word-shift paradigm of the word), and derivative (variation within derivative paradigm of the word). Derivative variants of the word – the whole set of derivatives of the words capable of derivational interaction within a semantic-functional context, in which variants are a natural derivative source and the continuation of each other, – form a derivational word.

The peculiarity of the derivational word as a semantic-functional unit of the lexical-derivative system, as distinct from other aspects of the study of the word within the framework of level grammar, is associated with the actualization of the formal-semantic connections of the word with other words.

The boundaries of semantic variation of the word are determined to the breadth of the concepts expressed by it and the variety of associative ties. The most important manifestation of the lexical beginning in the development of derivative words, which ultimately may lead to the emergence of specifications, is the idiomatic semantics and lexicalization of the IFW. A lexical unit gets additional impulses for creating a qualitatively new meaning in its connections with other units in the lexical system of language which also has a great potential of creativity. Due to the formal semantic derivation, the lexeme represents a system of forms and functions perceived on the background of the structure of the language as a

whole, the identity of which is codified in the idea of unity in the variety of its meanings.

The notion of the derivational form of the word is based on the understanding of the identity of the word allowing for the distinctive features in its use. Consequently, it is a tool for distinguishing between discrete individual-unique semantic qualities which contradict the continuity of the general derivation-motivational flow in the semantic language space. On the other hand, it actively performs a suppositive function in the process of creating / reproducing / choosing a lexical unit, specification and maintaining continuity.

Derivation potential of the of law text functioning

The word realizes its potential of derivational functioning in the text, and “the functional properties of the word in the text are in double contextuality. These properties are determined by the general features of the word as a unit of the lexical system and specified by the properties of the word, which are inserted in it in the text itself in a certain system of dependencies”, therefore, two aspects of the issues of derivational lexicology study are outlined: lexico-centric, when the word as the carrier of its formalized-semantic potential dominates, and text-centric (syntactic-centric), when the text (context) is studied, which provides conditions for the realization of the functioning word potential.

Hence the orientation either on the properties of the word as a representative of the derivative system of lexis (degrees of division, motivation), or on the properties of the context, which determine certain features of the derivative function of the word, therefore the variation of the context can serve as a way of identifying and studying the potential of its functioning.

If the lexical derivation is included in the syntactic (comp.: “lexical derivation, paradoxically, is the syntactic process, directly related to the formation of a sentence in the text”), then the functional LDR acts as an intermediate link between the unisolated word and the proposition that is the basis of the continuous derivation-motivational process of the text

in its lexical view. Lexico-derivative space of the text forms an independent text dimension. If we consider LDR as a “whole entity”, “text complex”, “another minor unit of the text-level language”, then we give it an intermediate position between the lexical and syntactic levels and we believe that any change in the lower or higher levels leads to the change of LDR. Therefore, the interaction between the text and the derivational word is determined.

The study of a functional derivational word on the background of functional derivational text, in which the word implements its potential for formal semantic development, is of great interest in the field of derivational lexicology. At the same time, it is necessary to review the basic concepts of the theory, because really functional description of the dictionary system is carried out through the interaction of semantics of nominative units with an appropriate syntactic theory. On this basis we can highlight two studying directions of the derivational word in the epistemological term: from the word and from the text, but the problem of the interaction between the functional derivational word and the text has not been set. The need for research is determined by a number of epistemological reasons including “the separation of lexical derivation from general-text derivation” [5].

The structures of the phrase that are widely used are the ones one of the components of which is a word with a commonly used neutral meaning *особа* in combination with the corresponding adjective, which leads to this cluster becoming a term. The texts of the CCU are characterized by complex substantive-adjective three-component constructions with the pivotal word-noun and dependent adjectives. Among the substantive terminological phrases there are structures connected by the link of management. Thus, the productive pattern consists of the verb noun in nominative case and noun in the genitive case.

A significant group of substantive phrases consists of prepositional noun constructions such as *responsibility for crimes*, *attempt to crime committing*, *complicity in a crime*, *the question of application*,

evasion of punishment, in which the main component requires the use of the corresponding noun with the preposition, for example: **Preparation for a small gravity crime does not entail criminal liability** (CCU, R. III (ML), Article 14); *An attempt to commit a crime is the commission of a person with a direct intent of an act (action or inaction)* (CCU, R. III (ML), Article 15).

The models of term combinations described above, which function in the language of the modern Ukrainian legal text, are qualified as simple ones and considered to be the word-combinations of the minimal composition, which are opposed to complex terminological compounds. At the same time, the result of the analysis of CCU language testifies to the application of three-component compounds, which can be also qualified as simple ones, since the exclusion of any element of these combinations is not possible, for example: *The task of **the Criminal Code of Ukraine** (CCU, R.I (MCH), Article 1), Laws of Ukraine Criminal liability should comply with the provisions contained in the international treaties in force, the consent to be bound by which was provided by **the Verkhovna Rada of Ukraine** (CCU, RI II (MOU), Article 3).*

These syntactic structures are not considered to be productive in the texts being studied. As you know, the word combination can be regarded as a complex one when it contains optional elements that can be removed from the corresponding structure without its destruction as a syntactic unit of a certain type. It is worth paying attention to the fact that terminological phrases are characterized by their stable fixed structure, which makes impossible to extract these or those components.

It is quite common thing when the basis of the complex term is one or more simple phrases, as in the following sentence: *An executor (co-executor) bears criminal responsibility under the article of the Special Part of this Code, which provides for a crime committed by him* (CCU, R. VI (ML), Article 29). Multi-task nature of complex terminological phrases should be taken into account during the analysis of the lan-

guage of the CCU, when they are highlighted in the text. Such phrases are also called combined, as the dependent component in them is also essentially a phrase, for example: *Foreigners who have committed crimes in Ukraine and convicted for them on the basis of this Code may be transferred for serving the sentence for the crime committed in the State whose citizens they are, if such a transfer is provided for by international treaties of Ukraine* (CCU, RP II (MOU), Article 10).

It is to be noted that the structure of complex terminological units sometimes includes its own names, for example: *An attack on the life of the President of Ukraine, the Chairman of the Verkhovna Rada of Ukraine, the people's deputy of Ukraine, the Prime Minister of Ukraine ... is committed in connection with their state or social activities* (CCU, P. 1 (OC), Article 12).

The specificity of the language of the modern legislative text is also made up of structures that have a number of terminological phrases. Each specific term has a specific fixed meaning: *Preparing for a crime is to seek or adapt means or equipment, search for accomplices or conspiracy to commit a crime, eliminate obstacles, and other deliberate creation of conditions for committing an offense* (CCU, RI III (ML), Art. 14). Terminological phrases of different structures contain the word "right" both in singular and in plural: adjective + law: author's right, electoral rights, adjacent rights, legal rights: Violation of copyright and related rights (CCU, RV (ML), Article 176). Word-matching terms may correspond to the model: right + noun in Genitive Case: right to acquire; crime + adjective + noun in law: minor crimes, crimes of moderate severity. Dependent noun in the form of Genitive Case often involves optional elements providing additional information to the content of the sentence and therefore complicating a simple terminological phrase, for example: *The organizer of an organized group or criminal organization is liable to criminal responsibility for all crimes committed by an organized group or criminal organization if they were covered by his intention* (CCU, P VI (MCH), Article 30). An option of this structure can be a combination of

a given model with a noun in the Instrumental case: *The repetition provided for in part one of this article is absent in the commission of an ongoing crime consisting of two or more identical acts united by a single criminal intention* (CCU, RV (OC), Article 184);

Allocate terminological phrases in which the verbal noun of the violation is used in the form of singular and combined with the noun in Genitive Case: *Violation of the secrecy of voting* (CCU, RV (OC), Article 159); *Violation of the equality of citizens according to their race, nationality or attitude to religion* (CCU, RV (PM), Article 161); *Violation of the inviolability of housing* (CCU, RV (OC), Article 162); *Violation of duties on property protection* (CCU, R. VI (OC), Article 197); *Violation of rules for the delivery of precious metals stones* (CCU, R. VII (OC), Article 214); Terminological phrases with the main component of the violation of law can control the case form of the noun with the preposition, that is to be formed by such a model: *violation of the right to + noun: Violation of the right to education* (CCU, RV (OC), Article 183); *Violation of the right to protection* (CCU, R. XVIII (OC), Article 374). Terminological phrases of a more complicated structural organization, allow you to convey the content of the legal norm more precisely, to cover certain details, for example: *Violation of the right to free medical care* (CCU, RV (OC), Article 184).

Conclusions

Consequently, the modern Ukrainian legal text is actively replenished with two- and multi-component terminology units to designate new concepts or to improve or refine already existing ones. Composed legal terms are syntactic constructions, consisting of two or more notional words based on subordinate connection. It was found out that only a few polycomponent term-nouns can be combined by means of ordinate connection. Formation of multicomponent terms, their transition from simple to verbose units occurs in stages and, accordingly, is accompanied by reformation and complication of the syntactic model. Consequently, the word combinations can be referred to terminological ones when their components are assumed as a single notion and have a clearly formulated and fixed meaning. To solve the problem of the word and the text interaction, we involve translingual space as the only speech-language matter in its derivational aspect, revealing the peculiarities of the word functioning in the context of derivational textology obtained when comparing texts that are in the relations of derivability. Under the derivative potential of the text we understand the ability of the text to enter the derivational relations with other texts. In this case, the lexical-derivative development of the text acts as one of the manifestations of the continuous derivational and motivational process.

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<https://doi.org/10.29013/EJHSS-20-1-79-83>

Shen Binbin,
postgraduate student,
National Pedagogical Dragomanov University,
Kiev, Ukraine
E-mail: shenbinbin9104@gmail.com

FAMILY COMMUNICATION AS A SPECIAL TYPE OF COMMUNICATION

Abstract. The article deals with the research of the ‘family communication’ concept as a special type of socializing. The cases of speech etiquette units usage, which is typical for the family communication in a national language, have been analyzed.

Keywords: speech etiquette, family communication, speech etiquette unit, bidirectionality.

Шэнь Биньбинь,
аспирант, факультет иностранной филологии
Национальный педагогический университет
имени М. П. Драгоманова
E-mail: shenbinbin9104@gmail.com

СЕМЕЙНАЯ КОММУНИКАЦИЯ КАК ОСОБЫЙ ВИД ОБЩЕНИЯ

Аннотация. Статья посвящена рассмотрению понятия «семейная коммуникация» как особого вида общения. Проанализированы случаи употребления в семейной коммуникации типичных для национального языка речевых единиц.

Ключевые слова: речевой этикет, семейная коммуникация, речевая единица, двунаправленность.

В течение довольно длительного времени внимание исследователей, представляющих различные области науки, привлекает такой феномен, как **семья**. В последние два столетия к традиционным исследованиям по проблемам и различным аспектам семьи добавились социологические и психолингвистические работы, исследования специалистов по межкультурной коммуникации и представителей многих других, сформировавшихся на этапе новейшего гуманитарного и в целом научного знания, областей.

И, конечно же, как семья в принципе, так и множество семей во всём их многообразии, в каждой из которых формируется отличающаяся

явной специфичностью, индивидуальностью, а нередко и уникальностью речевая среда, всегда привлекали исследовательское внимание лингвистов. В настоящее время активно изучаются *жанры семейного общения* и распределение *коммуникативных ролей* в семье, *семейный фольклор* и *фамилелект* (речевые средства, используемые членами конкретной семьи в общении между собой, нередко именно ими же и изобретённые), затронувшие многие современные семьи проблемы *билингвизма* и *полилингвизма* и многое другое.

С самого рождения человек связан с определёнными социальными группами, среди которых самой значимой является семья. Именно в семье.

Как правило, первичное формирование личности происходит именно в семье; необыкновенно важную, часто – ключевую, роль в этом процессе играет овладение родным языком и основными навыками речевого общения в принципе; именно в семье начинается процесс языковой социализации, закладываются также культурные и поведенческие стереотипы личности, усваиваются базовые концепты [1, 52]. Более того, сам концепт «семья», обладая особой социально-культурной значимостью, которая проявляется в формировании особого взгляда на мир и на себя в этом мире, становится в настоящее время предметом специальных лингвистических исследований [5, 2846].

Речевое общение в семье представлено широким спектром коммуникативных ситуаций, в которых личность ребёнка – по мере роста и взросления – обретает в том числе и новые социальные, прежде всего – семейные, роли. Значимость изучения различных речевых процессов, протекающих в семье, очень точно определяют О. А. Леонтович и Е. В. Якушева в своей работе, посвящённой изучению семьи в аспекте межкультурной коммуникации: «Семья – место непринуждённого общения, где **человек имеет большую свободу для проявления своей индивидуальности, в том числе и в отношении языка.**

Исследуя функционирование языка в семье, можно выявить общие закономерности восприятия и интерпретации значения слов, сфер их употребления, проследить процесс встраивания их в общую систему языка, процессы словообразования и креативность в создании новых («семейных») лексем. **Семья представляет собой социум в миниатюре, своеобразную лабораторию языка.** В то же время она не изолирована от внешних воздействий и находится в состоянии коммуникации со своим социальным окружением» (выделено мною. – Б. Ш.) [9, 13–14]. Несмотря на то, что «общение в семье характеризуется спонтанностью, непринужденностью, наличием у партнеров коммуникации широкой общей ап-

перцепционной базы (фоновых знаний), тесной спаянностью с бытом» [6, 34], в нем присутствует иерархия, что накладывает свой отпечаток на функционирование языка в семье.

С точки зрения психологии (в частности, по мнению Э. Бёрна) [2, 5], на протяжении всей своей жизни люди «играют» различные роли, определяемые выдвижением в разных ситуациях одного из присущих человеку психических состояний: *ребёнка, родителя, взрослого*, – каждому из которых присущи и определённые эмоции, а также неодинаковый характер отношения к окружающему и к окружающим (причём следует учитывать, что обозначенные состояния далеко не всегда соответствуют реальному возрасту личности).

Так, ребёнку в большинстве случаев свойственны жизнерадостность, любопытство, раскованность, доверчивость и т.д. Родителю, как правило, присущи уверенность в правильности своих поступков и рекомендаций, что даёт ему право на осуществление поощрений и наказаний; в части возникающих жизненных ситуаций – авторитетность и безапелляционность, покровительство и превосходство, в других – готовность прийти на помощь и т.д. При проигрывании этих ролей на фоне присущих людям социальных признаков – в своего рода жизненном «театре» – многообразие ролей может иметь массу вариантов. Так, женщина в качестве жены может по отношению к мужу выступать в роли ребёнка, а на службе – играть роль родителя либо взрослого; ребёнок среди равных вполне может выступать в роли взрослого и т.п.

Принадлежность семьи к разряду малых групп в социальных институтах определяет **двунаправленность** семейной коммуникации: с одной стороны, в семье реализуется *внутреннее, межличностное* общение членов данной группы – общение», по выражению О. А. Леонтович и Е. В. Якушевой, «внутри закреплённого в семье локуса; с другой стороны, имеет место *внешнее* общение семьи с её окружением – иными груп-

пами, государством, социумом, которое строится преимущественно по принципу «свое – чужое».

Безусловно, в семейной коммуникации важную роль играет и **речевой этикет**, который, как и все другие группы употребляемых в семейном общении речевых средств, отличается **двунаправленностью**: речевой этикет каждой конкретной семьи, с одной стороны, опирается на определённые нормы, закрепившиеся в национально-культурной среде, где эта семья существует, с другой стороны – включает в свой состав и те элементы, которые сформировались непосредственно в этой малой социальной группе под влиянием самых различных факторов.

Общение детей и родителей, а также других родственников также находится под влиянием как минимум двух групп факторов: с одной стороны, множества признаков (психологических, социальных и т.д.), свойственных собеседникам, с другой – сложившихся в семье отношений, а также того, в каком «формате» осуществляется общение в данной конкретной ситуации – например, происходит коммуникация с глазу на глаз либо в присутствии других лиц (на людях), и т.д.

Различным по своему характеру будет разговор ребёнка младшего возраста и уже выросшего со своими родителями: в одних случаях предпочитают обращения *мама* и *папа*, в других – *мать* и *отец* (так иногда обращаются к родителям выросшие дети, чаще всего в моменты серьёзных разговоров). Это же можно сказать и по отношению к обращениям *сын* и *дочь* и их многочисленным вариантам. Н. И. Формановская по данному поводу замечает: «Кому из нас не приходилось наблюдать такую, например, ситуацию: **Дочка**, сходи за хлебом, пожалуйста? И через некоторое время, когда поручение не выполнено: **Дочь**, я сколько раз должна говорить?» (выделено мною. – Б. Ш.) [11, 162].

В коммуникативном пространстве русской культуры в сфере обращения широко представлены не только личные имена в их общепринятых вариантах, но и имена существительные нарицатель-

ные, имена прилагательные, а также междометия (например, **голубчик**, **дорогой**, **эй**) [8, 217]. При этом большая часть русских обращений эмоционально окрашена, вследствие чего их выбор и употребление должны коррелировать и со статусом собеседника, и с характером речевой ситуации.

Насколько своеобразно в каждой семье могут употребляться типичные для национального языка речевые единицы, в частности – обращения, можно судить и по приводимому далее фрагменту из одного литературного произведения. В рассказе «Заповедник» А. Г. Битова, который позже стал основой для сценария одноимённого кинофильма, автору удаётся, среди прочего, передать непростое психологическое состояние изображённых в произведении персонажей, в том числе и акцентируя внимание на употреблении различных форм обращения в разговоре матери с сыном:

«– Косулю, можно сказать, ручную убили ... – так же ровно, словно не слушая, говорила Екатерина Андреевна.

– Но, **мама**, мы же...

– Она у меня полгода жила, с тех пор далеко и не уходила. Я на шкуре свой шов узнала.

Сергею Андреевичу стало не по себе.

– Но это же не мы!.. – Он осёкся.

Екатерина Андреевна вдруг повернулась к нему, взяла за плечи и так прямо заглянула в него.

– Не вы... – Екатерина Андреевна побелела. – Ты и убил. Тебя бы судить надо.

– Ну, **мать**, ты уж слишком, – ледяно сказал сын.

– **Мать?** – Екатерина Андреевна зажмурилась как от удара.

– Зачем ты приехал?..

– **Мам**...

– Ты ведь не ко мне приехал, не ради меня...

– **Мама**, что ты говоришь...

– Ну, а если я скажу, что хотела бы иметь внука? Что мне немного осталось жить?

– Это запрещённый приём, **мама**.

– Кто запретил? Кто запретил мне хотеть этого?» (выделено мною. – Б. Ш.) [4, 165].

В приведённом фрагменте из художественного произведения сын, общаясь с матерью, использует несколько вариантов обращения к ней: *мать* (с оттенком официальности) – *мама* (наиболее нейтральное из данного синонимического ряда) – *мам* (усечённый вариант номинации *мама*, характерный для разговорно-обиходной среды общения). Будучи адресованными одной личности (матери Сергея Андреевича – Екатерине Андреевне), эти номинации выполняют традиционные для обращения функции – *апеллятивную* и *эмоционально-экспрессивную*, однако вторая из функций в сложившейся коммуникативной ситуации явно преобладает, поскольку смена вариантов обращения знаменует и смену тональности разговора. Вначале Сергей Андреевич стремится всячески сгладить впечатление от совершённого им поступка (о чём свидетельствует его доверительно-интимное обращение к матери – *мама*); затем отстраняется от матери, реагируя на сказанные ею слова с демонстративной холодностью (*ледяно сказал*), употребляя вокатив сугубо официального характера – *мать*; затем вновь пытается расположить мать к себе, наладить с нею отношения, опять используя в разговоре вокатив с позитивной семантикой – *мама* (дважды) и *мам*.

В русской культуре взаимоотношения детей и родителей: как детей к своим родителям, так и родителей к детям – всегда отводилось особо важное место. Ю. В. Рождественский отмечает, что, в соответствии с правилами народной русской морали, «отношения родителей и детей строятся на любви и исполнении взаимных обязанностей; ... родители должны воспитать и выучить детей; ... дети должны заботиться о родителях и покоить их старость; ... **отношения детей и родителей должны быть скреплены взаимной любовью**» (выделено мною. – Б. Ш.) [10, 14]. В традициях русского семейного уклада – любовь, искренность, высокая духовность общения детей и родителей, на что указывалось ещё в знаменитых памятниках древнерусской литературы, созданных много веков назад.

Так, к примеру, А. Г. Балакай приводит выдержку из одного из самых знаменитых памятников русской литературы XII-го века, «Поучения» Владимира Мономаха, где великий князь Киевский даёт вполне чёткие рекомендации и по организации процесса общения, ссылаясь при этом на святителя Василия Великого: «... как учил святитель Василий Великий: «При старых молчать, премудрых слушать, старшим покоряться, с равными и младшими любовь иметь, без лукавства беседа, а побольше разуметь; не свиреповать словом, не хулить в беседе, не много смеяться, стыдиться старших, с непутёвыми женщинами не беседовать и избегать их, глаза держа книзу, а душу ввысь...» (цитируется по: [2, 4]).

Внимание русских людей к общению детей и родителей, которое народная мораль предписывает строить на почитании и уважении старших, отражено во многих русских сказках и других фольклорных произведениях. Например, в известной русской сказке «Битый дурак» родственники главного героя (мать, жена или сестра) постоянно учат его, как приветствовать встречаемых, но он всякий раз попадает впросак и оказывается битым, потому что употребляет очередное заученное приветствие, говоря языком современной науки, **без учёта речевой ситуации**.

В разных вариантах сказки коммуникативные ситуации, в которых следует воспользоваться теми или иными речевыми формулами, меняются, так что синонимический ряд зафиксированных в этом многовариантном произведении приветствий-пожеланий касается практически всех возможных возникающих в жизни вариантов общения. Таким образом, эта русская сказка и сегодня может служить для многих (причём как для детей, так и для взрослых) своеобразным устным «учебником» вежливости.

По наблюдениям Л. Е. Ильиной, прослеживается динамика образа семьи в российской и зарубежной лингвокультурах на примере художественных текстов разных литературных направлений:

от символа счастья до символа мещанства [7, 67]. Каждая литературная эпоха вносит свои коррективы в восприятие темы семья.

Таким образом, в произведениях художественной литературы различных периодов, заключена,

с нашей точки зрения, необыкновенно ценная информация о характере общения детей и родителей в семьях, о тончайших нюансах их коммуникативного взаимодействия, переданных писателями с поразительной глубиной, точностью и разнообразием.

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<https://doi.org/10.29013/EJHSS-20-1-84-89>

Kulakevych Lyudmyla Mykolaivna
Lecturer, Sciences, Ukrainian State University
of Chemical Technology, Dnipro, Ukraine
E-mail: leda4a@gmail.com

To the clarification of the content of the «adventure» concept as a literary studies category

Abstract. The study considers a sign defining for the genre of adventure literature are adventures as an intense course of events. The study analyses the meaning of the word «adventure» and features of its interpretation by literary critics, linguists and philosophers. The study of a clarified definition of the concept of «adventure» as a literary studies category.

Keywords: adventure literature, adventure genre, adventure, event.

Кулакевич Людмила Николаевна
преподаватель, Украинский государственный
химико-технологический университет, г. Днепр, Украина
E-mail: leda4a@gmail.com

К уточнению содержания понятия «приключение» как литературоведческой категории

Аннотация. Установлено, что жанроопределяющим признаком авантюрно-приключенческой литературы являются приключения как интенсивный ход событий. Проанализировано значение слова «приключение» и особенности его трактования литературоведами, лингвистами и философами. Предложено уточненную дефиницию понятия «приключение» как литературоведческой категории.

Ключевые слова: приключенческая литература, приключенческий жанр, приключение, событие.

В украинском литературоведении нет фундаментальных исследований о поэтике авантюрно-приключенческой прозы. Немногочисленные рефлексии советских, а ныне украинских ученых в указанной области в значительной мере связаны с его историей, замечаниями относительно тех или других произведений. При этом исследователи оперируют такими понятиями, как приключенческая литература, приключенческая проза, приключенческий роман, «приключенческий жанр, приключенческий метажанр,

(П. Билоус, О. Галич, Т. Гребенюк, Р. Жаркова, О. Емец, Ю. Ковалив, А. Наркевич, О. Олейникова, С. Павлычко, В. Пашенко, Ю. Попов, Н. Русова, Л. Сенник, О. Сенюк, Т. Табунщик, А. Ткаченко, С. Филоненко), «роман приключений» (Д. Благый, Д. Загул), авантюрная литература, авантюрный / авантурный роман (Н. Акулова, М. Бахтин, П. Билоус, Д. Благый, Т. Бовсунивская, О. Галич, Т. Гребенюк, Ю. Ковалив, В. Кожин, Е. Мелетинский, Ю. Попов, Н. Тамарченко, А. Ткаченко, Б. Томашевский, И. Франко), авантюрно-приключен-

ченческий роман, авантюрно-приключенческий сюжет (Н. Бернадская, С. Журба), приключенческо-авантюрный сюжет (С. Журба). Исследования об упомянутом корпусе развлекательной литературы критических откликов остаются не синтезированными. К тому же критические материалы очень часто приспособлены к потребностям периодики, поэтому они временами весьма общие, обзорные. Заметным вкладом в изучения особенностей украинских авантюрно-приключенческих произведений стала международная научная конференция «Миллион историй: поэтика приключений в литературе и медиа» (Бердянск, 22–23 сентября 2016 года), которая, бесспорно, подтвердила, что украинская авантюрно-приключенческая литература есть, интерес ученых к ней возрастает, однако термины «авантюрный», «приключенческий» используются без конкретизации их содержания как очевидная данность, которую не нужно объяснять. Исследователи литературы считают, что жанроопределяющим признаком и авантюрной, и приключенческой литературы есть приключения как интенсивный ход событий. В частности Т. Гребенюк, рассматривая приключенческую прозу как составляющую массовой литературы, акцентирует, что к приключенческим принадлежат произведения, «центром которых является понятие приключения», которое уже «<...> своим содержанием (и даже названием) апеллирует к определенному типу действия, а следовательно событийности» [3, 33]. И. Дзюба, прослеживая развитие историко-приключенческого жанра в мировой литературе, заметил: «Хоть границы и характер жанра и в самом деле остаются четко не определенными, однако же то, что называем историко-приключенческой литературой, имеет давнюю родословную и надолго рассчитанный генетический ход. Ведь история и приключение испокон веков неотделимы друг от друга» [4, 87–87].

По мнению историков литературы, приключение как художественный компонент представлен

уже в фольклорных произведениях, соответственно историю приключенческой литературы можно смело начинать из волшебных сказок, где герой отправляется в путь, становясь участником приключений. А. Веселовский толковал приключения в произведении как художественный прием: «Греческий роман IV–V ст. — главным образом эротический, все другое в нем аксессуарно, вопросы стиля: и приключения с разбойниками, и неожиданные встречи, и далекие путешествия <...>» [1, 683]. И, к величайшему сожалению, исследователи, используя понятие «приключение» не всегда объясняют, какие именно события нужно относить к этой категории.

В ряде современных украинских толковых словарей лексема «приключение» объясняется как неожиданное событие, случай, история [6, 882], нежелательное, неприятное или опасное для кого-то событие; события, которые случаются во время путешествий, странствий и часто связанные с риском [8, 594]. Для установления семантики приключения как случая важным является исследование известного лингвиста В. Топорова «Судьба и случай». Осмысливая случай через призму судьбы как заведомо определенного плана жизни человека, ученый подчеркнул: «Судьбу можно узнать, и особенно одаренным провидческим даром людям она открывается, тогда как случай принципиально непредсказуем, и если даже он предусмотрен планом судьбы, то в эту часть судьбы никто со смертных заглянуть не в силах» [9, 42]. Согласно толкованию В. Топорова, приключение является и судьбоносной неожиданностью, и событием, не предусмотренным судьбой, но в обоих случаях это то, к чему человек не был готов и не мог заранее подготовиться. Зафиксированные смыслы слова охватывают весь спектр возможных событий от положительных до отрицательных. Очевидно, на этом основании современный украинский теоретик литературы Ю. Попов и трактует приключение как литературоведческое понятие максимально широко, в частности он предложил такую дефини-

цию: «это нетривиальное, небудничное, «искусственное» объединение фактов, событий, обстоятельств, персонажей, характеров, чувств, сознаний, мышлений вплоть до интуитивно-подсознательных движений и импульсов» [8, 440]. Как видим, в этом определении не указан характер событий, но они могут быть и счастьем, и бедой для героя произведения. Поддерживаем позицию Л. Мошенской, которая связывает семантику слова «приключение» со словом «произойти», то есть состояться неожиданно, при этом она подчеркивает: «С обычными персонажами что-то происходит, а с авантюрными — приключается. Случайно и неожиданно» [5, 175]. При этом Л. Мошенская отмечает, самым важным условием приключения является случайность и это влияет на формирование образа героя, ведь «[ге]рой выражает себя только через приключение, вне его он не существует <...>» [5, 182]. «Прежде всего, приключение как таковое: преодоление препятствий, тайны, опасности. Остается авантюрный герой: активный, борющийся, страдающий, побеждающий» [5, 186].

Весомое методологическое значение для нашего исследования имеет фундаментальная работа А. Вулиса, на которую ссылаются фактически все современные украинские исследователи приключенческой литературы. Приключение в художественном произведении для ученого — «событийный троп», в основе которого лежит случайное и драматическое стечение обстоятельств: «<...> в подтексте приключения — возможность трагедии, если не самая трагедия» [2, 62]. Предложенное в монографии формулирование содержит точное указание на характер события — оно обязательно имеет печальные последствия, неприятное. Это соответствует толкованию приключения, представленному в упорядоченном Борисом Гринченко словаре, который имел решающее влияние на формирование современного украинского литературного языка. В частности там зафиксирована такая семантика слова — «приключеніє; несчастіє, несчастный

случай» [7, 41]. Значение эксплицировано цитатой из фольклорного эпоса: «Приключиться несчастію. Ой у козаченьков, ой у запорожцев и приключение стало: ой в среду да в обеднее время их Москва забрала» [7, 41].

Рассматривая приключение как жанроопределяющую составную, А. Вулис старается очертить ее как литературоведческую категорию, выделить ее атрибутивные черты: «Приключение — сюжетная гипербола, преувеличивающая препятствия и преграды на человеческом пути — количественно (их число, концентрация, масштабы) и качественно (вмешательство случая и чуда, регулирование жизни законом совпадений)» [2, 31–32]; «Приключения — способ преодоления тайны. Тайна — ситуация, раскрываемая посредством приключения» [2, 21].

Репрезентируя приключение как «событийный троп», исследователь отстаивает ее динамизм как имманентное качество: «Особенность приключения состоит в самом раз в том, что она является событием незавершенным, что оно предполагает некие «после» и «до» <...> одно событие перестраивается в другое, и — в следующее, а ощущение «главное событие — впереди» остается неизменным <...>. Каждое событие текуче, каждое событие преходяще, каждое событие неустойчиво, каждое событие хочет перейти в следующее событие, соглашается быть его подвижной рабочей моделью. Таков специфический динамизм приключения» [2, 51]. Для А. Вулиса приключение — это и «особая форма бытования этики» [2, 52], ведь герой приключенческого произведения восстанавливает нарушенные заповеди: «Универсальный смысл любого приключенческого романа (и любого приключенческого эпизода): добро сильнее зла» [2, 52]. В итоге А. Вулис определил такие признаки приключения как «событийного тропа»:

- случайное стечение обстоятельств;
- рациональная мотивация приключенческой композиции;

- реальный драматический подтекст;
- атмосфера дива;
- суровая реалистическая мотивированность;
- динамическая нестабильность;
- наличие наставнического аспекта [2, 55].

В своем исследовании ученый разграничил типы приключений относительно роли в них главного героя. Анализируя мифы и легенды, античную литературу, А. Вулис отмечает, что человек в них является центром прикладывания высших сил, чего-то загадочного, что поднялось над нами на недостижимую высоту, в то время как в «самостоятельных» приключениях — авантюрах — человек сам является творцом, инициатором, [2, 62]. Как видим, А. Вулис «ухватил за хвост» принципиальную неравнозначность приключения как события навязанного «сверху» и авантюры как ситуации, созданной самим человеком, но дальше в работе через непоследовательное использование понятия «авантюра», «смазывает» установленное им семантическое отличие: «Активность инициатора авантюры бывает самопроизвольной, но и бывает вынужденной, иначе говоря, этот герой не всегда задира или искатель приключений. На путь поединков и схваток его выталкивает противник <...>» [2, 65]; «В авантюре судьба играет человеком» [2, 62]; «В авантюре герой, являвшийся прежде игрушкой в руках других, уже сам играет другими. Прежде точка приложения внешних сил, он сам стремится стать внешней силой, ищущей приложение» [2, 72].

Важными для понимания того, какие именно события нужно считать приключениями, являются дефиниции, предложенные Т. Гребенюк. Анализируя авантурную литературу как часть приключенческой, она разграничивает события-авантюры и события-приключения: «Событие в произведениях авантурной прозы имеет своим основным проявлением авантюру — мероприятие, поступок героя, рискованный и непредвиденный. Если более общий концепт при-

ключения базируется на непредсказуемости, неожиданностях в разворачивании действия, то авантюре всегда присущий риск» [3, 94]. Из этого корпуса тезисов вытекает, что само понятие приключения соотносится с неожиданностью (но они бывают и приятные!!!), разновидностью приключений являются авантюры — события, в основе которых лежат опрометчивые поступки действующих лиц.

Метафизическое понимание приключения предложено в работе представителя «философии жизни», современного немецкого мыслителя и социолога Г. Зиммеля. Рассматривая приключение как «неожиданное событие» [3, 215], «голую внешнюю случайность» [3, 215], внешний элемент, который вклинивается в общее течение жизни человека и выпадает из него по своему смыслу, философ заметил: «Сцеплению звеньев жизненной цепи, чувству, что через все эти противоположные движения, эти изгибы, эти узлы тянется единая непрерывная нить, противостоит то, что мы называем приключением; это действительно часть нашего существования, к которой непосредственно примыкают находящиеся перед ней и после нее другие его части, — но вместе с тем эта часть существования по своему глубокому значению находится вне непрерывности остальной жизни» [3, 212]. Осмысливая приключение через призму поведения человека, Г. Зиммель акцентирует: «Там, где сплетения непознаваемых элементов рока делают сомнительным успех наших действий, мы обычно ограничиваем использование наших сил, сохраняем открытым путь отступления, делаем, как бы пробуя, отдельный шаг. В приключении мы действуем прямо противоположно: мы делаем ставку на колеблющийся шанс, на судьбу и неопределенность, мы ставим все на карту, рушим мосты за нашей спиной, вступаем в туман, исходя из уверенности, что путь при всех обстоятельствах должен привести нас к цели. Таков типичный фатализм искателя приключений» [3, 218].

Для уточнения содержания понятия «приключение» как литературоведческой категории считаем целесообразным привлечь к анализу классификацию событий, предложенную известным культурологом Михаилом Епштейном. Анализируя архетип судьбы, он выделяет три типа событий:

- события, которые происходят с человеком по его собственной воле, вследствие тех или иных решений, и которые можно определить как поступки, потому что они «запускаются» самым субъектом действия [10, 545];
- происшествия, в которых человек является объектом чужой воли, жертвой стечения обстоятельств; это могут быть аварии, катастрофы, проигрыши и выигрыши, неожиданные встречи, болезни и т.п. [10, 545];
- свершения, в которых завершается то или другое действие, которое человек начал по собственной воле, но со временем потерял над ним контроль [10, 546]. В свершениях то, что совершал человек, со временем происходит с ним самим.

Исходя с изложенных тезисов, очертим и конкретизируем семантическое поле дискурсивного термина: приключение — неприятное событие, случай, в которых герой художественного про-

изведения становится объектом чужой воли (например, подмена младенца или его похищение, несправедливые обвинения и заключения), жертвой досадного стечения обстоятельств (автомобильная авария, катастрофа, болезнь возлюбленной человека и т.п.); это беда, которая заставляет главного героя действовать, искать пути решения проблемы или и просто убежать от нее.

Итак, анализируя художественные произведения, которые литературоведы называют то приключенческими, то авантурными, нужно обращать внимание на характер события, которое стало завязкой произведения. Соответственно произведения с внешне одинаковой фабулой, но с разными типами героев и причиной их действий, будут принадлежать к разным группам. Например, «Робинзон Крузо» Д. Дефо, «Приключения профессора Вокса на острове Ципанго» Л. Чернова, «Полесские робинзоны» Янки Мавра классифицируем как авантурные (ведь приключения героев были следствием их добровольного путешествия), тогда как «Одиссея капитана Блада» Р. Сабатини, «Жизнь и удивительные приключения казака Николая на безлюдном острове» Вал. Злотополя и И. Федива являются приключенческими, поскольку перемещение героев было результатом ужасных жизненных обстоятельств.

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Section 7. Pedagogy

<https://doi.org/10.29013/EJHSS-20-1-90-94>

*Akhmedova Muminat Garunovna,
associate Professor of the Department
of General and social pedagogy
Dagestan state University, Makhachkala
E-mail: akhmumin@yandex.ru*

PROFESSIONAL SELF-DEVELOPMENT OF A TEACHER BASED ON THE RESOLUTION OF PEDAGOGICAL SITUATIONS

Abstract. the real requirements for a modern teacher are mainly related to the formation of his professional competencies in the process of self-development. This process can occur both spontaneously and purposefully with a differentiated technological approach to solve the complex of pedagogical situations in practice from personal positions.

Keywords: pedagogical situations, potential of situations, construction of teacher's self-development, personal position of a teacher.

Today, in a professional and general reformed schools is needed a teacher who is able to solve creative tasks in various conditions that do not have a historical analogue and a predictable result in advance on a scientific basis. At present, there is a well-known contradiction between the standard training of a teacher in a professional educational institution and the actual requirements for a teacher in a school, which are mainly related to various pedagogical situations. That's why, the issues of teacher training, despite the abundance of dissertations on this topic, remain difficult to study today, because the teacher's ability to self-education is becoming increasingly important in the modern system of professional pedagogical education.

Pedagogical situations for self-education integrate all objective and subjective aspects of pedagogical reality and require not only knowledge of the norms of pedagogical activity, but also its association with the value-ethical, ethnic and personal position

of the teacher and students. Moreover, in a modern school, the range of new and complex pedagogical situations is expanding and the standard approach is not effective for solving them.

The concept of "pedagogical situation" is defined by different authors from different positions, such as:

- "a set of conditions and circumstances that require a teacher to quickly make a professionally correct decision" (M. M. Potashnik and B. Z. Vulfov);
- "system of pedagogical conditions for the formation of personality, consciously designed or used by a teacher for pedagogical purposes" (N. M. Borytko);

Pedagogical situations in educational institution can be simple and complex. Simple situations are resolved by the teacher without counter-resistance of participants through the organization of their behavior according to the rules of the institution during the school day. In difficult situations there is a great importance of all entities involved emotional state,

the nature of the relationship with the partner situation [6]. The result of the decision has only a certain degree of success due to the difficult predict behavior of the participants, depending on many factors that are almost impossible to take into account.

L. D. Sidorova and then L. p. Kvashko [5] concretized the essence of the pedagogical situation regarding of the personal and professional self-development of the teacher. In any case, the teacher's professional self-education should be directed not only at mastering new information and using it, but also at self-development of professional and personal qualities. Therefore, the study of the essence, structure and levels of professional self-development of a teacher in an educational institution remains an important task of modern pedagogical science.

Since the spontaneous course of the teacher's self-education process is often unproductive and the potential of the situations themselves is not used, we see one of the ways to solve this issue in the development of a teacher's self-development program in the process of solving pedagogical situations. A novice teacher may not be able to cope with the preparation of such a program on his own. Therefore, to begin with, we offer the self-development program "airplane", which involves diagnosing the initial positions of self-development [1, P. 230].

First of all, it is necessary to consider and analyze the theoretical prerequisites that have developed in pedagogical and psychological science for solving the highlighted problem related to the specifics of the process of teacher development in the system of continuous education within an educational institution. These are various topical aspects of the problem of professional self-development, the problem of forming self-esteem, reflection, Self-concept, professional consciousness of the teacher, the study of technologies for solving problems in various pedagogical situations, etc. [3; 5; 6].

In parallel, it is necessary to determine the practical prerequisites for the study of pedagogical situations as conditions in the professional self-develop-

ment of the teacher [5]. According to Y. V. Sokolova, experimental results of the application of pedagogical situations for self-development of the teacher was obtained in the following works: Yu. Kolotkina ("Modeling pedagogical situations, the problem of improving the quality and effectiveness of General pedagogical training of teachers"); F. G. Maklashova ("Reflexive approach to personal and professional self-development of teachers in educational institution"); I. A. Shakirov ("students' Research of pedagogical situations as a means of forming their professional-subject position") and others [7].

Undoubtedly, the success of a teacher's professional self-development depends on:

- pedagogical abilities, reflection, needs of the teacher;
- adoption of the model of a comprehensive program of self-development of the teacher;
- creating conditions in an educational institution for the development of a teacher.

Providing these components is the basis for designing new forms of continuing education and for determining individual strategies for professional self-development of a teacher in an educational institution. However, during the course of students' pedpraktika we identified a number of contradictions related to the need for professional self-development of the teacher by studying pedagogical situations in the process of professional training. We have identified a lack of development of the specifics, structure, conditions and tools for solving this problem in pedagogical science and practice using the potential of pedagogical situations. There is every reason to assert that the scientific problem of resolving pedagogical situations as a condition for professional self-development of the teacher is relevant and will allow for a methodically sound and technological approach to self-improvement of the teacher's personality, his professional knowledge in the field of pedagogical and psychological science, as well as humanitarian knowledge from related Sciences at the current level.

As the methodological base of teachers self-development can be defined as: the philosophical level (contextual approach that considers the educational system as a social environment, teachers), general scientific level (the understanding of man as active subject), concretely-scientific level (the idea of increasing teacher qualifications), technological level (theoretical-methodological analysis of the significance of teaching situations in the solution of educational problems), in practice the formation of skills to solve pedagogical situations it is necessary to start with a technological level.

Identifying the main essential characteristics of the process of development and self-development as changes of a special kind, the authors mainly consider up to 17 different models of human development in order to justify the role of teacher activity in improving their professionalism. Among them are theocentric, sociocentric, naturocentric, anthropocentric and other models [7]. We linked the teacher's self-development with the personality-oriented model that we proposed earlier in the monograph [1]. The source of personal development, including that of a teacher, is the contradiction between the requirements imposed on the individual and the actual level of readiness of graduates of pedagogical institutions to perform their duties. Barriers to professional self-development of teachers are protective mechanisms (displacement, fixation and regression, reaction formation) that work in a given situation, depending on many features of both subjects and the environment. Therefore, the teacher's self-development includes his ability to self-regulate in the changing conditions of pedagogical activity. Continuous improvement of the teacher's pedagogical abilities is carried out on the basis of self-actualization and development of pedagogical orientation, self-awareness, pedagogical values, reflection and professional interactions. The source of professional self-development of the teacher is the needs, and the mechanism is self-esteem.

Technological stages of professional self-development in scientific, pedagogical and psychological literature are defined [6]:

- professional training (adaptation to the profession);
- professional activity (self-actualization in the profession);
- professional improvement (skill).

In accordance with them, the structure of self-development of a teacher in the scientific literature distinguishes a set of structural components by levels: motivational (passive level), content-operational (reproductive level) and reflexive (creative level). However, the success of pedagogical activity primarily depends on the personal authority of the teacher, knowledge of their business as a value orientation, ability to work with the team and individuals, and value attitude to them.

To determine the effectiveness of the process of professional and personal self-development of the teacher, it is advisable to use questionnaires-monitors and test tasks that perform a controlling and informational function, and are also able to stimulate the teacher to search for creative approaches to self-knowledge and self-development.

Optimization of pedagogical situations that contribute to professional self-development of the teacher:

- programming professional actions of the teacher through the use of algorithms for solving, analyzing and designing pedagogical situations;
- methods of self-observation by the teacher of emotional States in pedagogical activity; application of the technological map of the typology of accented characters of students;
- possession of the General ability to reflect;
- projection, extrapolation of own personal characteristics to another participant of the pedagogical process;
- actualization of the teacher's personal meanings;
- self-assessment of the teacher's professional self-development process and its results.

A. A. Rean and N. V. Bordovskaya [4] gave a direction for studying various pedagogical situations according to three main criteria: spontaneous, in the

classroom and outside the classroom at school; student – student; conflict – interpersonal. Knowledge of the nature of the subjects involved in the pedagogical situation is one of the conditions for successfully solving complex pedagogical situations that arise. Analysis of the list of types of personal characters (hyperthymic, labile, sensitive, asthenoneurotic, hysteroid, epileptoid, cycloid, unstable, schizoid and conformal) helps the teacher to systematize a huge package of information about certain qualities of pupils, take into account the individual characteristics of the student's character and predict his behavior. Consequently, the pedagogical situation provides for the development of personal knowledge, positions, relationships, and individual styles of teacher activity in solving pedagogical problems.

Since pedagogical situations are often unique, in the process of solving them and analyzing them, the teacher, along with determining its objective aspects, determines himself, evaluating his position and solvency as a person and a professional. The teacher's self-actualization occurs (V. A. Slastenin, I. F. Isaev, E. N. Shiyanov, A. I. Mishchenko, etc.).

Using questionnaires-monitors and test tasks before and after the resolution of pedagogical situations, we investigated the effectiveness of the process of professional self-development of the teacher in solving complex pedagogical situations. Huge changes between the creative (from 3% to 32%) and passive (from 55% to 25%) level of self-development of the teacher at the end of the experiment indicate that such results were obtained when certain conditions were created, in particular, the selection of teachers focused on high results in their professional activities.

We did not work on self-development programs, as they require constant support and guidance, which we could not provide 100% due to the short duration of the study. In situations, we also did not take into account the influence of non-standard factors, independence and urgency in solving complex pedagogical situations.

In our opinion, it requires more convincing evidence that teachers turn from passive participants into creative individuals as a result of reflection of situations. In particular, it is necessary to expand the experimental base (several educational institutions with similar characteristics), select teachers with sufficient potential for self-development (experience, professional qualities, dynamism) and conduct preparatory work with teachers (thesaurus or dictionary of modern foreign terms in education, approximate models of self-development, etc.)

It is important to note that in connection with the adopted state standards of education, much attention is paid to the formed competencies. However, as shown by our research and the results of certification of teachers in the programs [8], school teachers (both experienced and recent graduates) have vague ideas about General professional competencies. It is desirable to systematize and identify what competencies are formed in the subjects of education and specifically in the teacher himself in the process of solving specific pedagogical situations, which we proposed to do on the basis of the "diary of competencies" we have compiled [2]. Thus, pedagogical situations act as a means of interaction and cooperation of subjects of the educational process on the basis of self-development of the teacher, since analytical and reflexive skills determine professional pedagogical skills.

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<https://doi.org/10.29013/EJHSS-20-1-95-98>

*Kiriukhina Marina Volodymyrivna,
postgraduate in the Department of Psychology,
Pedagogy and Philosophy
Kremenchug National University
named after Mykhailo Ostrogradsky
E-mail: bespartochnay@ukr.net*

THE HUMANITARIAN COMPONENT OF THE PROFESSIONAL COMPETENCE OF FUTURE AVIATION TECHNICAL PROFESSIONALS

Abstract. The article describes the essence of the humanitarian training of the future aviation technical experts. The definition is given; the components and structure of humanitarian training as a component of professional competence of future aviation technical specialists are presented.

Keywords: humanitarian training, professional competence, technical specialists, aviation industry.

In recent years, the importance of aviation transport in the Ukrainian and world economy has been steadily increasing, driven by technological development and the latest developments in aviation, globalization, close business and cultural ties between different countries of the world. Today the aviation industry of Ukraine needs new generation aviation specialists – specialists with the high level of professionalism, general and aviation-professional culture, socially and professionally mobile, able to independently acquire the necessary knowledge and increase the level of their professionalism.

In the field of aviation industry there is a large group of specialists who perform the maintenance and repair of aviation equipment. The focus of their professional training in higher education institutions of Ukraine is on vocationally oriented disciplines, while the humanitarian training is given undue attention. However, with the development and application of modern technologies, the growth of technical and technological equipment of work, the amount of hard and monotonous physical labor of technical specialists of aviation industry is gradually reduced and the share of intellectuals increases, its complexity

increases; the need for constant updating of knowledge, ability to search, including resources of the Internet network, to analyze, select, process, store information with the help of information technologies, is increasing; the number of tasks that need to be solved by working as a team increases. In addition, the maintenance and repair of aviation equipment (domestic and foreign production) of Ukrainian and foreign airlines, require aviation technicians to study the repair documentation, normative materials about preventive maintenance, repair of aircraft equipment, performing of the preventive and repair work in communication with foreign partners of the countries with the different history, culture, religion, ethics, etc.

Therefore, professional knowledge and skills are significant, but only part needed to build a professional career, the other part is the personal and organizational skills of a specialist, mobility, ability to communicate, respect for the culture of other countries, the ability to self-education and more. It is humanitarian training that provides social and professional adaptation, develops memory, attention, critical thinking, increases the range of academic and

life skills necessary for successful professional activity in the intercultural space of the world market.

Exploring the peculiarities of humanitarian training and professional competence of the students in the technical institution of higher education, O. Oliynyk states that they need to help a person: to understand themselves; to find out psychological mechanisms of own behavior (psychology); to determine the essential characteristics of society, its main elements, laws and principles of interaction between them, the place and role of man in society, norms of social interaction (social philosophy, ethics, law, sociology); to acquire the heritage of the world and Ukrainian culture (Ukrainian studies, world and Ukrainian culture, cultural studies, religious studies); to be enriched with the world and domestic social experience, patterns of historical development of world society and their homeland (world history, history of Ukraine); to learn civilized communication with the environment, to live in harmony with nature, to protect and support it as a condition of coexistence and development (ecology, social ecology); to learn to think, to understand the integrity and multidimensionality of the world, the meaning of human being (philosophy) [1].

The main criterion of the indicator of the quality of vocational training of a graduate of a higher education institution today is professional competence.

In our study, the concept of professional competence in its modern interpretation is defined as an integrated set of characteristics of the personality of the specialist that is a dynamic combination of knowledge, skills, practical skills, personal qualities (professional, ideological, civic) and values that allows you to successfully perform professional activity, self-realization and vital activity of the individual.

The implementation of the competence approach in education involves the formation of the key competency and special professional (special competencies) competencies of the future specialists.

General competences are manifested in general educational skills, possession of the methods of scien-

tific knowledge, universal algorithmic techniques and heuristic actions that are characteristic of many subjects, etc. [2]. The humanitarian training of the future technical specialists in the aviation industry involves the formation of just general competencies that are determined in the development of the educational and professional training programs for specialists of the different levels of training and various specialties.

Professional training of aviation industry technical specialists in the specialty 272 "Aviation Transport" is carried out at the National Aerospace University named after M. Y. Zhukovsky «Kharkiv Aviation Institute», National Aviation University of Kyiv, Flight Academy of National Aviation University of Kropyvnyts'ky, Kremenchug Flight College of Kharkiv National University of Internal Affairs.

Today, the humanitarian training of the technical specialists of the aviation industry of the first (bachelor) level in the designated higher education institutions is provided by the disciplines "History and Culture of Ukraine", "Ukrainian language", "Foreign language", "Philosophy", "Political science". These courses are part of the compulsory component of educational programs and are taught at 1–3 courses. In their content, these disciplines provide general humanitarian training for future aviation technical professionals. The average number of ECTS credits for their study is only 17 credits that means that the specialized vocational training disciplines at the technical faculties dominate today.

The analysis of tasks and competencies for the formation of which the study of each of the disciplines of humanitarian training is directed, has made it possible to ascertain that certain competencies in many manifestations (directly and indirectly) determine the communicative, sociocultural, research and informational competence of the future specialist.

Communicative competence is transpired in the system of knowledge and skills of interaction and professional communication in Ukrainian and foreign languages with surrounding people – non-specialists and when working in a group with other specialists;

ability to analyze, argue, build evidence, persuade, establish interpersonal connections and choose an effective communication style in different situations.

Socio-cultural competence determines the level of social and cultural development of the future specialist that manifests itself in the ability to consciously engage and communicate in a society where different cultures coexist; it is based on a set of acquired knowledge of history, social and cultural spheres of life.

Research competence reflects understanding of the basic methodological principles and methods of scientific research, ability to apply them in practice; ability to theoretically substantiate and test the idea presented within the problem under the study; ability to analyze the results of the own research activities, make the necessary conclusions.

Information competence implies a free orientation in information flows, including the Internet, including a system of knowledge and the ability to search, analyze, process, systematize, transmit and store the necessary information with the help of any information means, including the latest information technologies; constructive skills of compositional knowledge ordering when working with technical literature.

Communicative, socio-cultural, research and information competences are multifunctional, are subject in terms of humanitarian training and are a humanitarian component of the professional competence of a specialist. In addition, these competencies are interconnected and subordinate to one another. For example, communicative competence is subordinated to information competence which is embodied in the methods and forms of proper transmission of the message; socio-cultural competence that provides the ability to establish relationships between the interlocutors, taking into account the characteristics of society and its culture [3]. Formation of research competence is impossible without the ability to work with information (find the necessary information, productively analyze the facts and data obtained, process

information using the most efficient algorithms and technologies).

Generalizing the abovementioned, *humanitarian training of aviation industry technical specialists* is understood as an integral part of his professional competence, aimed at forming a dynamic system of knowledge and skills, creative activity and constructive action, his own worldview, personal qualities (worldview, civic) and values based on the teaching of the humanities. As a component of the professional competence of aviation industry technical specialists, humanitarian training integrates the value-motivational sphere of the future specialist; *knowledge* of the humanities; *ability* to apply humanitarian knowledge in interpersonal relationships and professional activity; *skills* of conscious activity and communication in a society where different cultures coexist, free orientation in information flows, including the Internet; the *ability* to think critically, carry out a systematic analysis of a problematic situation, move from procedural activities to creative activities, analyze the results of the educational activities and achieve personal goals; *awareness* of the need for self-development and self-education.

Competence as a system concept has its structure, taking into account the scientific achievements of Zymnia I. [4], the structural components of the humanitarian component of the professional competence of future technical specialists in the aviation industry are defined as follows:

- value-motivational (attitude towards the content of competence and object of its use, readiness for expression of the competence) – is associated with the awareness of the importance of humanitarian knowledge, the presence of interests, motives and needs that actualize the need to acquire knowledge of humanitarian subjects in order to effectively perform professional tasks and interaction in society; motivated pursuit of continuing education and self-improvement; provides self-understanding as a person in a socio-cultural environment;

- cognitive (knowledge of the content of competence) – characterizes the presence of the necessary humanitarian knowledge, the possession of methods of obtaining knowledge, using various information resources and means of obtaining and processing them;
- activity (experience of finding competence in various standard and non-standard situations) – involves the use of existing humanitarian knowledge, skills and abilities to fulfill the tasks of professional, research activities; in interpersonal relationships and professional activity and society; ability to evaluate and use information resources effectively;
- reflexive – awareness, analysis and objective evaluation of the course and results of their own educational activities; self-regulation ability.

For some disciplines of humanitarian training, the cognitive or activity component will be more important, for others – the value-motivational and reflexive.

According to Nychkalo N., the place of humanitarian training in the system of higher technical education is a combination of fundamentality, degree

of cognition, formation of the creative thinking and philosophical foundations of the outlook of the future specialist. Focusing on these priorities contributes to the development of a modern philosophy of technical education as an interdisciplinary field that includes values, humanitarian and ethical settings that combine natural, general technical and humanitarian knowledge, widely using the traditions of the world and national culture [5, 57].

According to the mentioned above, one of the most pressing problems and tasks of higher education institutions is the combination of humanitarian and professionally oriented training of the future aviation technical specialists and innovative transformation of the educational process aimed at introducing the innovative technology into the educational practice.

The prospects for further scientific explorations are seen in the innovative transformation of the content, methods and forms of teaching the humanities in the institutions of higher education in aviation profile.

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<https://doi.org/10.29013/EJHSS-20-1-99-103>

*Krasnoshchok Inna Petrivna,
Candidate of Pedagogical Sciences (PhD),
Associate Professor, of the Department of Pedagogy
and Management of Education
Central Ukrainian State Pedagogical University
V. Vynnychenko, Ukraine
E-mail: ikrasnoshok@gmail.com*

PEDAGOGICAL SUPPORT OF STUDENTS' SELF-REALIZATION

Abstract. The study formulated the definition of pedagogical support for students' self-realization. The content of the structural components of the pedagogical support of students' self-realization is disclosed.

Keywords: pedagogical support, self-realization, pedagogical support of students' self-realization.

*Краснощок Инна Петровна,
доцент кафедри педагогіки та менеджмента освіти,
Центральноукраїнський державний педагогічний
університет імені В. Винниченка
E-mail: ikrasnoshok@gmail.com*

ПЕДАГОГИЧЕСКОЕ СОПРОВОЖДЕНИЯ САМОРЕАЛИЗАЦИИ СТУДЕНТОВ

Аннотация. В исследовании сформулировано определение педагогического сопровождения самореализации студентов. Раскрыто содержание структурных компонентов педагогического сопровождения самореализации студентов.

Ключевые слова: педагогическое сопровождение, самореализация, педагогическое сопровождение самореализации студентов.

В современных социально-экономических условиях развития общества возрастает востребованность личности способной к самореализации в различных сферах жизнедеятельности. Что, в свою очередь, требует преобразования высшей школы с «института передачи и накопления знаний» в самоорганизующуюся педагогическую систему, направленную на развитие потенциала самореализации будущих специалистов.

Таким образом, студент в процессе профессиональной подготовки должен овладеть спец-

ифическими механизмами, средствами самореализации, научиться самостоятельно определять цели, выбирать оптимальные пути их достижения и преодолевать препятствия на избранном пути самореализации. Однако, как свидетельствуют наши исследования [1], из-за недостаточной подготовленности значительной части студентов к решению указанных задач, самореализация часто остается на уровне потенции личности будущего специалиста или реализуется содержательно весьма ограничено. Поэтому,

внедрение педагогического сопровождения самореализации студентов является насущной необходимостью для современного профессионального образования.

Педагогическое сопровождение рассматриваем как «целенаправленное, непрерывное субъект-субъектное взаимодействие педагогов и студентов, которое спроектировано на основе системной диагностики интересов, способностей, стремлений будущего специалиста и осуществляется путем создания условий для раскрытия и реализации личностного потенциала последнего в образовательной среде учреждения высшего образования на всех этапах непрерывного образования, благодаря приобретению им опыта самостоятельного и ответственного решения актуальных проблем развития и саморазвития, возникающие в процессе профессиональной подготовки» [3, 35].

В свою очередь, Е. Яковлева утверждает, что педагогическое сопровождение имеет длительный и непрерывный характер; всегда отражает определенный процесс, требует непосредственного взаимодействия и контакта педагога с воспитанником, состоит в осуществлении конкретных действий со стороны педагога, строится на результатах диагностики и требует проектирования действий [5].

Педагогическое сопровождение в условиях учреждения высшего образования является реализацией гуманизации процесса профессиональной подготовки, воплощение в жизнь студентоцентрированного подхода к организации образовательного процесса. Педагогическое сопровождение отличается от других форм помощи и поддержки студента в процессе личностно-профессионального становления является ориентированность на раскрытие внутреннего потенциала последнего, на активизацию его внутренних ресурсов.

В своих исследованиях самореализации студентов разделяем позицию В. Радула, который утверждает, что «самореализация – процесс, который

предполагает осознание личностью того, что она имеет и чего она хотела бы достичь, а также выбор практических действий для воплощения опыта в реальную действительность, закрепленных в признании этих достижений другими» [1, С. 22].

Таким образом, самореализация студента возможна лишь при условии глубокого самопознания и понимания себя, своих стремлений, адекватной самооценки своих способностей, сформированности своего образа «Я» и способности достигать своих целей, прикладывая адекватные усилия и строя продуктивное взаимодействие со средой профессионального становления.

Обобщая изложенное, педагогическое сопровождение самореализации студента рассматриваем как специфический вид педагогического сопровождения, который направлен на создание условий для увеличения возможностей самореализации студента и его способности к ее осуществлению в образовательной среде учреждения высшего образования и будущей профессиональной деятельности. Это целенаправленное, непрерывное субъект-субъектное взаимодействие педагога и студента предусматривает приобретение будущим специалистом опыта принятия оптимальных решений по выбору собственного пути наиболее полной самореализации во время профессионального образования и преодоления препятствий на выбранном пути самореализации.

Педагогическое сопровождение самореализации студентов – это комплексный процесс, субъектами которого являются все педагоги, которые взаимодействуют со студентом в образовательной среде учреждения высшего образования: деканы факультетов, их заместители, кураторы академических групп, преподаватели учебных дисциплин, руководители научно-исследовательской деятельностью студентов, методисты учебных и производственных практик и т.п.

Целью педагогического сопровождения самореализации студентов является содействие им в проектировании и реализации индивидуальной

образовательной траектории в условиях образовательной среды учреждения высшего образования. Данное утверждение базируется на том, что персональный путь реализации личностного потенциала в образовании, по определению А. Хуторского, – это индивидуальная образовательная траектория [4, 101]. Индивидуальную образовательную траекторию рассматриваем как персональный путь реализации личностно-профессионального потенциала студента, что соответствует его когнитивному стилю, мотивам, потребностям, способностям, интересам, ценностям. Эффективное проектирование и реализация индивидуальной образовательной траектории требует сформированной соответствующей способности студента при наличии благоприятных условий в образовательной среде. На обеспечение чего и направлено педагогическое сопровождение самореализации будущего специалиста.

Определение сущностных характеристик педагогического сопровождения самореализации будущих специалистов связано с особенностями процесса самореализации. Так, Л. Коростылева обосновывает, что самореализация заключается в раскрытии своего потенциала, осознании своих возможностей; ей способствуют внутренняя потребность самоутверждения, постановка целей, планирование деятельности; сопровождается чувством удовлетворения результатом, по состоянию гармонии с собой и окружающим миром; как результат – стремление быть и оставаться самим собой, уверенность в себе [2].

Обобщая изложенное, предлагаем рассматривать педагогическое сопровождение самореализации студентов как непрерывный процесс взаимообогащающего субъект-субъектного взаимодействия педагога и студента, который состоит из взаимосвязанных и взаимопроникающих функциональных компонентов, а именно: диагностического, мотивационно-целевого, проектировочного, деятельностного, рефлексивно-корректирующего.

Содержание *диагностического компонента* заключается во взаимном обогащении субъектов педагогического сопровождения информацией об индивидуальных особенностях студента, осуществляется в продуктивной коммуникации о его индивидуальных особенностях: достижения в прошлом и настоящем, а также способности, качества, благодаря которым они были достигнуты, уровень прилагаемых усилий для их достижения и т.п.; препятствия, которые встречались на выбранном пути, и опыт их преодоления; отношение к себе, к образовательной деятельности, к выбранной профессии; мотивы и планы личностно-профессионального становления для самореализации в будущей профессиональной деятельности и т.п.

Реализация чего, с одной стороны, предполагает, что педагог, используя различные методы психолого-педагогической диагностики, постоянно изучает изменения в развитии личностного потенциала студента, определяет внутренние и внешние условия, способствующие его раскрытию и препятствующим этому процессу. А, с другой стороны, студент приобщается к диагностическим процедурам, углубляет представление о себе и своих возможностях, актуализирует противоречия развития личностно значимых и профессионально ценных качеств и способностей благодаря самопознанию, самоанализу и формированию адекватной самооценки.

Исследованиями доказано, что неспособность студентов к оптимальному целеполаганию своей деятельности является одним из самых распространенных препятствий их самореализации. Этим и обусловлено выделение *мотивационно-целевого компонента* педагогического сопровождения самореализации студента. Его смысл заключается в создании условий для сознательного и ответственного целеполагания самореализации будущим специалистом в образовательной среде учреждения высшего образования благодаря формированию позитивной Я-концепции и актуализации потребности личностного роста,

самосовершенствования и самореализации путем развитие позитивного отношения к себе, к образовательной деятельности, веры в свои возможности и осознание перспектив раскрытия и реализации собственного потенциала в различных видах образовательной деятельности.

Таким образом, мотивационно-целевой компонент предполагает, с одной стороны, предоставление студенту всесторонней информации о требованиях образовательно-профессиональной среды к уровню и содержанию личностных качеств и профессиональных компетенций, которые должны быть сформированы в соответствующей образовательной деятельности на соответствующем этапе профессионального образования; об уровнях и содержании возможных достижений в условиях приложения максимальных усилий студентом в образовательной деятельности и о возможностях, которые есть в образовательной среде для свободного выбора студентом целей и содержания образовательной деятельности в соответствии со своими интересами, потребностями, способностями, ценностями. С другой стороны, заключается в педагогическом обеспечении самоопределения будущего специалиста о возможных путях раскрытия, развития и саморазвития своего потенциала, осуществлении самостоятельного и ответственного выбора целей индивидуальной образовательной траектории как пути самореализации в образовательной деятельности в соответствии со своими потребностями, интересами, способностями и осознание противоречий между внешними требованиями и возможностями достижения соответствия им. В частности, это предусматривает включение будущих специалистов в различные виды образовательной деятельности, которые способствуют более полному раскрытию многогранных способностей, умений, знаний студентов; формированию их «Я»-концепции, благодаря целостному познанию себя; осознанию того, какие виды деятельности, в какой

окружающей среде, наиболее способствуют его самовыражению, а в каких этот процесс малоэффективен.

К эффективным педагогическим средствам реализации изложенного относим: обеспечение условий для свободного выбора личностных целей образовательной деятельности; создание ситуаций успеха студента в различных видах образовательной деятельности; направленность оценки образовательной деятельности на достижение, а не на результаты; включение в содержание образовательной деятельности компонентов по технологии осуществления целеполагания деятельности.

Проектировочный компонент педагогического сопровождения самореализации студента является субъект-субъектное взаимодействие, обеспечивающей переход от общих целей индивидуальной образовательной траектории к конкретным направлениям и формам практической деятельности студента по раскрытию и реализации своих способностей. Конкретизируется все это в индивидуальном образовательном маршруте, где фиксируются все виды задач, сроки выполнения, требования к выбранному уровню выполнения задачи и критерии его оценки, формы и способы отчетности (презентации образовательного продукта) и другое. Что, предусматривает совместную деятельность субъектов педагогического сопровождения, в котором педагог, используя данные диагностики, ориентирует студента на виды образовательной деятельности и потенциально благоприятную среду для их реализации. Студент на основе самосознания (при необходимости при поддержке педагога) определяет личностно значимые задачи образовательной деятельности, составляет план работы, выбирает средства и способы деятельности в соответствии со своими потребностями, способностями, возможностями и требованиями к результатам образовательной деятельности, систему контроля и оценки своей деятельности.

Деятельностный компонент определяется созданием психолого-педагогических условий

для реализации определенного студентом при поддержке педагога индивидуального образовательного маршрута. Что предполагает, во-первых, контроль педагога за соблюдением определенных сроков и уровня выполнения задач будущим специалистом и динамикой его личностного развития и саморазвития в соответствующих видах деятельности. А, во-вторых, стимулирует самоуправление и саморегуляцию студента, его способность выбирать наиболее оптимальные средства реализации своего потенциала и коррекции тех или иных последствий собственной деятельности. Что, требует постоянного коммуникативного взаимодействия между педагогом и студентом, направленного на своевременное выявление проблемных ситуаций, с которыми сталкивается последний на пути реализации индивидуального образовательного маршрута, и определение возможных способов преодоления препятствий.

Эффективным педагогическим средством реализации указанной проблемы, по нашему мнению, является формирование будущим специалистом портфолио своих достижений как представленных образовательных результатов на пути реализации индивидуального образовательного маршрута.

Рефлексивно-корректирующий компонент предусматривает рефлексивный анализ субъектами педагогического сопровождения, с одной

стороны, эффективности созданных условий для развития возможностей самореализации студента, а с другой стороны, опыта, приобретенного студентом при выборе оптимальных путей самореализации в образовательной среде учреждения высшего образования и преодолении препятствий на выбранном пути. Осознание студентом причинно-следственных связей в процессе самореализации позволяет скорректировать и выстроить перспективные цели образовательной деятельности с учетом приобретенного опыта. С позиции педагога организация рефлексии деятельности и общения со студентом позволяет оценить эффективность педагогических методов и средств сопровождения самореализации будущих специалистов и откорректировать их в соответствии с новыми потребностями, интересами, возможностями будущих специалистов.

Таким образом, педагогическое сопровождение самореализации студентов мы рассматриваем как необходимое условие развития потенциала самореализации будущих специалистов в процессе профессиональной подготовки. Использование педагогами высшей школы предложенного в статье подхода к пониманию его сущности и структуры, может быть полезным для повышения эффективности этого процесса в условиях учреждения высшего образования.

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<https://doi.org/10.29013/EJHSS-20-1-104-107>

Gaukhar Khalyk,
Teacher of English language,
Nazarbayev Intellectual school in Nur-Sultan
E-mail: khalyk.gaukhar@nisa.edu.kz

IS QUESTIONING AN ART OR A METHODOLOGY?

Abstract. This article is the description of lesson observations based on a case study with the aim of studying to identify the patterns of questions teachers use in their classrooms. It also reflects on the functions of questions and the relationship between teachers' questions and students' learning.

Keywords: Systematic observation schedule, patterns of questions, questioning technique, critical thinking, independent learners,

Effective teaching has always been a question of thought for teachers of all times. When we think about Questioning, we rely on some methods, for example *Socratic Method*.

Socratic questioning in the classroom helps to develop active, independent learners. Consequently, many educators agree that the questioning process is an essential part of instruction and it allows teachers to monitor student competence and understanding. Statistics indicate that asking questions is second to lecturing and Gall *et.al* (1971) underline that 60 percent of questions require recall of facts, 20 percent require students to think and the remaining 20 percent are procedural in nature. Educators and scientists categorise questions in different ways.

Different educators and researchers classify questions into different types. According to (Wragg *et.al* [3]) there are three types of questions: *Conceptual questions*, *Empirical questions* and *Value questions*. *Conceptual questions* are concerned with eliciting ideas, definitions and reasoning in the subject being studied, *Empirical questions* involve observation, recall of facts, possible experimentation or require answers based on facts, while *Value questions* are concerned with morals, social concerns as poverty, health issues and environmental ones such as population.

The use of questions has been simplified into lower and higher cognitive questions. *Lower cognitive*

questions refer to the recall of information and they are fact based, closed, direct, recall, and knowledge questions. Lower cognitive questions are most beneficial for primary school learners. *Higher cognitive questions*, such as open-ended, interpretive, evaluative, inquiry, inferential, and synthesis questions involve the mental manipulation of information to produce or support an answer. In modern classroom teachers suggest that higher cognitive questions should make up a higher percentage of questions.

Blosser [2] classified questions as being one of four major types: *Managerial*, *Rhetorical*, *Closed* or *Open*. *Managerial Questions* are those used by the teacher to keep the classroom operating – to move activities and students toward the desired goals for the lesson. *Rhetorical Questions* are used by teachers to reinforce a point or for emphasis. Closed questions require focusing thinking on a particular point and Open questions are used to promote discussion or student interaction.

Therefore, Questioning is one of the most applied and researched teaching tool and to learn more about this strategy in practice a case study has been conducted in secondary schools. The ethical side of the research was decided with the interested parties. By observing lessons and conducting a Systematic Observation Schedule (Shibazaki K., and Marshall N.A. [1]) in collaboration with other

teacher-practitioners from NIS schools I encountered many interesting facts about questioning. The group of teacher-practitioners attentively observed three lessons to get the answers for the Systematic schedule. The findings showed that teachers surely

use many questions and there are reasons for asking them. The Systematic Observation Schedule is the evidence of this fact, as the total number of questions asked in three periods was 212. (Table 1) illustrates the information from that data.

Table 1.

Questions	Question Functions	Question Numbers
	Open to all	23
	To one child	27
	Assess	4
	To control	4
	Open type of questions	75
	Closed type of questions	79
	Total	212

The (table 1) demonstrates that teachers used Closed and Open types of questions more than other types to check students' comprehension. It means that managerial questions are usually used:

- At the start of a lesson – to check what they remember from last time for assessment and to see if anything needs to be repeated;
- In the middle of a lesson for: behaviour management and check understanding or as a way of repeating information. To draw attention to a fact which they need to remember;
- At the end of a lesson: to evaluate learning, to inform their next lesson by seeing what needs to be clarified or expanded on.

Closed questions are used to lead students to think. For example, in year 7, the geography teacher asked questions to start the topic and then developed his questions so that his pupils explored ideas from the new theme. The topic of the lesson was 'One child policy in China' and for the 'Warming up' stage the teacher showed a billboard advertising a picture of a happy family of three members and he began the topic with the following questions:

- 1)'What is a billboard?'- ***factual question***,
- 2)'What do you think the message of the billboard is?' – ***increasing critical awareness***,

3)'Tell me what the billboard shows and what's the message of it?' – ***opinion question and interpretive***,

4)'If you describe something what do you do?' – ***explanation question***,

5)'Why do you think many people live in cities?' – ***exploration, discovery question***,

6)'Why don't people live in the west part of China?'- ***critical thinking, discovery question***,

7)'How do you know that population distribution is not the same?' – ***evaluation question***.

The types of questions and the topic itself the teacher used to describe the billboard drew pupils' attention to the screen of the board. When the teacher started the questioning the lesson went on. The discussion was so involving, that the pupils responded to the questions one by one exploring huge ideas behind the billboard.

In Religious Studies class, the teacher applied a style of learning attaching the topic and integrated it with rap music, tapping the tune of the rap with his fingers on the desk. His aim during the lesson was to ensure his pupils learnt the Ten Commandments from the Bible by heart. He was applying a drilling in chorus, in other words Rote learning. To support his pupils in this task the teacher interpreted and discussed with them valuable concepts from Ten Commandments, such as; *Stealing, Deceiving*,

Profane, Covert. He even recited the verse by himself, demonstrating what recitation looked like. Before the end of the lesson the teacher gave his pupils 10 minutes to learn the poem by heart. He used such questions to explain what the Rote learning meant:

- 1) What is Rote learning?
- 2) Does the Rote learning work?
- 3) Why do you think so?
- 4) How long do you think it will take you to learn?
- 5) A day? Two weeks? Whole life?

As can be seen from the examples, teacher's questions cropped up from lower cognitive questions to higher cognitive ones. At the end of the lesson, year 7 recited the verse in chorus. The teacher's use of questions had explicit aims. By using the rote learning and questioning he achieved the lesson objectives and showed them how to memorize the verse and learn poems by heart in brief time.

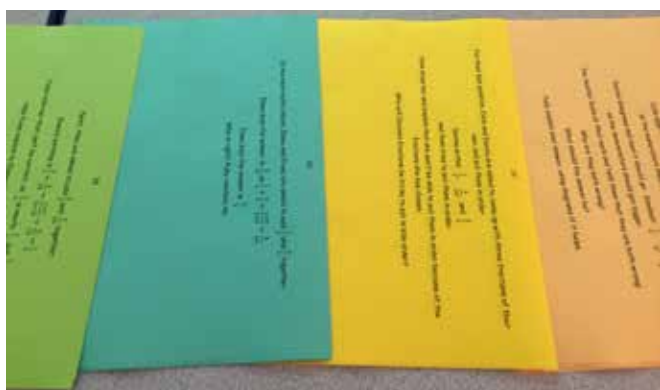


Figure 1.

Another example comes from the maths class, where the teacher developed the 'Olympic Differentiation' task, which consisted of four levels of questions, total number of them for a formative assessment was 16 and the questions were built on Bloom's taxonomy to assess the students' knowledge. The reward the teacher gave for each assessment was Bronze, Silver, Gold and Platinum medals embedded with tasks.

In fact, questions are widely used in science lessons. In one of the science classes, the teacher used questions to explain the energy transformation and the power of falling objects. He created his lesson on deliberate questions. During the lesson, he bom-

barded the students with the series of questions and rewarded his students' answers with a smile icon on the board and under it, he wrote their names in a list. In 8 minutes, he asked 11 questions to recheck students' comprehension of the new topic. For feedback, the teacher delivered an 'Exit ticket' with three more questions on them and got the answers for his tickets before the entrance door making sure everyone had responded for his questions.

The language teacher with whom I spent a day had used over 50 questions during three lessons. Some questions were already on the board, some assisted her to lead the topic and she used the questions for thought-provoking messages and conducted the discussions relying on the questions. The teacher used the questions for many purposes; to describe the pictures and the cover of the book, to analyse the behaviour of the main characters, to discuss the idea of a video, and to discuss the meanings of the poems and short stories in language and literature lessons.

Actually, all the types of questions listed by Wragg et.al. [3] have been discovered in the language classroom. English language classes encourage the development of feelings and emotions, they are linked to beliefs and value systems. Probably, that is why we hear such questions when the teacher analyses a new poem with her students:

- 1) What emotions do these photographs provoke? (Rain, People, Umbrellas),

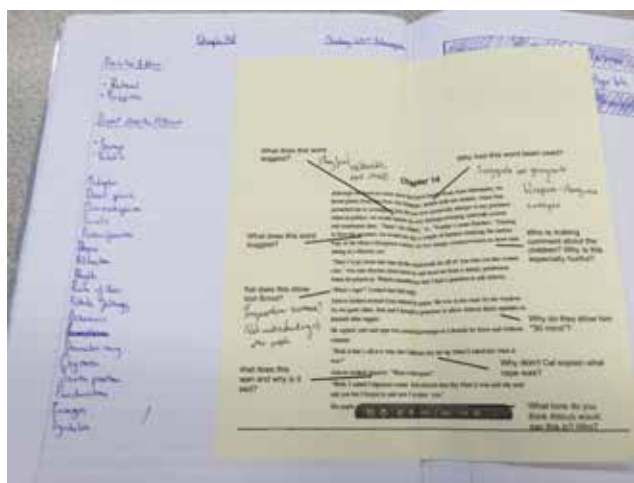


Figure 2.

2) What is British attitude to rain?

Furthermore, the teacher developed her question into a topic related task and added: 'Comparing one culture to another think of British emotions towards rain'. In doing so the teacher provoked thoughts with this question leading her students to associate different ideas, such as 'Culture', 'Emotions', 'Rain' and 'Nation' and link them to find a Concept. Another question teacher asked was to evaluate people's attitudes reflected by cultural differences: 'Why might attitudes be different in other cultures?'

Compared to science classes, language classes are involved in the discussion of values and morals. Language classes teach the application of lexical devices in speech, such as simile, metaphors, extended metaphor, and alliteration, onomatopoeia with the aim of provoking thought, forming students' own opinions and developing language skills.

Thus, the data analysis proved that teachers used the patterns of questions for various lesson objec-

tives. From the above mentioned, it was discovered that:

1) The questions asked in class will often reflect the purpose and structure of the lesson itself.

2) Teachers use questions to apply a style of learning or a method of teaching in the classroom.

3) Teachers use questions to show understanding the subject at a basic level, then pushing for higher achievements.

4) Teachers use deliberate questions and build their lessons on questions to scaffold and develop thinking skills.

To sum up, teachers prepare questions in advance related the topics and they make up questions spontaneously to manage the classroom activities. Teachers' questions are thought provoking and motivate most students to learn from a new topic new ideas. Therefore, lessons are built on questions intentionally as one of the main tools to make the lessons productive and effective.

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<https://doi.org/10.29013/EJHSS-20-1-108-113>

Khasanov Ahadzhon Tursinovich,

PhD, Head of Department

E-mail: r_rasulov51@mail.ru.

Yusupov Toir Tulanovich,

Lecturer in the Department of Sports Games,

Allomov Erkin Ibragimovich,

Teacher, Department of Sports Games,

Ferghana State University

E-mail: r_rasulo51@mail.ru

PREPARATION OF SPECIALISTS OF THE FACULTY OF MILITARY EDUCATION TO THE INNOVATION ACADEMIC ACTIVITIES

Abstract. The article describes the materials of sociological researches on the contingent of the Military Faculty students, aimed at improving the system of training of militia specialists for military education for general schools.

Keywords: monitoring, innovative activities, experimental studies, motor preparedness, pedagogical experiment, the index of satisfaction.

Хасанов Ахаджон Турсинович,

PhD, заведующий кафедры,

E-mail: r_rasulov51@mail.ru.

Юсупов Тоир Туланович,

преподаватель кафедры Спортивных игр,

Алломов Эркин Ибрагимович,

Преподаватель кафедры, Спортивные игры,

Ферганский государственный университет

E-mail: r_rasulo51@mail.ru

ПОДГОТОВКА СПЕЦИАЛИСТОВ ФАКУЛЬТЕТА ВОЕННОГО ОБРАЗОВАНИЯ К ПРОФЕССИОНАЛЬНО – ИННОВАЦИОННОЙ ДЕЯТЕЛЬНОСТИ

Аннотация. В статье изложены материалы социологических исследований, проведенных на контингенте студентов военного факультета, направленных на совершенствование системы подготовки специалистов допризывного военного образования для общеобразовательных школ.

Ключевые слова: мониторинг, инновационная деятельность, экспериментальные исследования, двигательная подготовленность, педагогический эксперимент, индекс удовлетворенности.

Анализ государственных документов и научно-методической литературы по вопросам профессиональной подготовки студентов, обучающихся на факультетах военного образования, позволяет сделать вывод о том, что проблема совершенствования их профессиональной подготовки на специализированных факультетах, является предметом педагогического исследования [1; 2].

С целью решения поставленных задач направленных на формирование знаний и умений, необходимых будущему специалисту военного дела, целенаправленно на основе мониторинга, совершенствовать процесс профессионального становления специалиста, моделируя структуру инновационной деятельности на всех этапах их обучения. Подготовку преподавателя к инновационной деятельности целесообразно проводить на основе системного и деятельностно-творческого подходов, обеспечивающих направленное функционирование целостного процесса формирования личности как специалиста допризывного военного образования [3; 4; 5].

Мониторинг результатов многолетних экспериментальных исследований, направленных на совершенствование инновационной деятельности учебного процесса студентов позволил внедрить в практику работы разработанную нами следующую последовательность подготовки специалиста по допризывному военному образованию:

- овладение основами методологии научного познания и исследования;
- ознакомление с специальными и научными предпосылками возникновения инновационных процессов в Вооруженных Силах;
- параллельное развитие творческой индивидуализации специалиста, формирование способности анализировать и решать творческие задачи;
- освоение в процессе обучения инновационной технологии деятельности в области профессиональной военной подготовки, совершенствование методики составления инновационных программ, этапами экспериментальной работы,

анализ и прогнозирование инновационного развития на этапе их внедрения;

- этап обучения на экспериментальной площадке практической работы по внедрению инновационных технологий в процесс допризывной военной подготовки юношей, коррекция и мониторинг результатов эксперимента.

– необходимо помнить, что важнейшими дидактическими принципами являются: идейность и научность; специальная прикладная направленность, систематичность, наглядность, сознательность и активность, доступность и оптимальность.

Принцип идейности и научности в обучении предопределяет органическую связь изучаемого материала с актуальными задачами требующих принятия мер по укреплению коллективизма и взаимовыручки. В процессе занятий осуществляется разъяснение высокой значимости изучаемых действий на этапе подготовки юношей к службе в ВС, развития у них необходимых физических и морально-волевых качеств.

Реализация принципа специальной профессионально-прикладной двигательной подготовленности находит свое выражение в конкретном отборе содержательной части физической подготовки, их тесной связи с задачами постоянного повышения уровня готовности к службе в Вооруженных Силах страны.

Принцип систематичности обеспечивает непрерывность и строгую последовательность процесса обучения основанной на последовательном усвоении учебного материала.

В учебном процессе принцип наглядности имеет особое значение, анализирует свои профессиональные действия, определяет технические ошибки и пути их устранения. Совместная работа преподавателя и студента основана на внедрении в учебный процесс современных методов научно-технической регистрации, глубоком и детальном изучении материалов полученных через Интернет, учебных кинофильмов, фотографий, чертежей, схем, рисунков и других наглядных материалов [6; 7].

С учетом анализа результатов двигательных возможностей исследуемого контингента, полученных в ходе педагогического тестирования, принцип доступности строится на основе их соответствия с требованиями, при соблюдении оптимальности двигательных качеств и постепенном наращивании физической нагрузки на практических занятиях.

Принцип оптимальности базируется на закономерностях переноса тренированности с учетом развития необходимых двигательных качеств до максимальных пределов при строгом соответствии степени значимости и структуре физической готовности к предстоящей воинской службы.

На этапе формирования инновационной деятельности преподавателя осуществляется их реализация с последовательным решением специфических задач:

- диагностико-проектированный этап направлен на диагностирование уровня развития готовности будущих преподавателей к реализации допризывной военной подготовки юношей.
- формирующий этап является основным на этапе формирования готовности будущих преподавателей допризывного военного образования к профессиональной деятельности.

На этапе совершенствования осуществляется освоение содержания инновационного предмета

Таблица 1. – Основные источники, позволяющие студентам выпускного курса получить информацию о внедрении инновационных технологий в сфере физической культуры и спорта, %

№	Источники	%
1.	Специальные курсы по проблеме инноваций	65,5
2.	Консультации с ведущими специалистами ведущих данный предмет	21,4
3.	Консультации с ведущими тренерами	7,5
4.	Научно-методическая литература	4,4
5.	Другие	1,2

На вопрос «Что нового произошло в системе народного образования за годы независимости стран?» типичные ответы сводились к перечислению типов новых общеобразовательных школ, име-

«Допризывное военное образование», с целью сформировать научно-методические основы подготовки специалистов по допризывному военному образованию юношей.

Данный предмет на факультетах военного образования осуществляется в форме лекционных, семинарских и практических занятий, а также в процессе самостоятельной работы, посредством решения студентами учебных заданий различного уровня.

Оценочно-корректировочный этап освоения, посвящается анализу результатов, достигнутых студентами в период обучения и направленных на формирование готовности к реализации на практике основ допризывной военной подготовки.

Проведенный на базе факультета военного образования Ферганского государственного университета мониторинг результатов педагогического эксперимента по обоснованию структурно-функциональной модели формирования готовности специалиста допризывного военного образования показал высокую эффективность разработанной модели подготовки будущих специалистов и рекомендованы в практику работы преподавателей допризывного военного образования в средних общеобразовательных учебных заведениях [8].

Результаты проведенных мониторинговых социологических исследований представлены в (таблице 1).

ющих хорошую материальную спортивную базу и позволяющих внедрению инновационных технологий в учебном процессе. Среди основных источников получения информации о нововведениях

в образовательном процессе назывались специальные курсы по проблеме внедрения инновационных технологий в учебный процесс (65,5%), проведение ведущими преподавателями специализированных факультетов мастер-классы по данной проблеме (21,4%), проведение регулярных консультаций и открытых уроков теоретической и практической направленности (7,5%) и лишь незначительная часть будущих преподавателей знакомились с инновационными технологиями по материалам научной и методической литературы, что указывает на низкий уровень их теоретической подготовленности.

Только после наводящего вопроса «Что нового в методике обучения произошло за последние годы?» у студентов-выпускников факультета военного образования ответы сводились к перечислению типов инновационных технологий.

Выявлено, что основная часть опрошенных выпускников указали на необходимость широко внедрения педагогических инноваций в сфере практической деятельности.

На вопрос «Какая цель преследуется при внедрении новых инновационных технологий обучения в своей профессиональной деятельности?». Самым распространенным оказались ответы «разнообразить и улучшить свою работу» – 49%, «повысить заинтересованность и результативность своей работы» – 27%.

Определенная часть студентов указывали на мотивы материальной заинтересованности и построения будущей профессиональной карьеры. Исходя из опыта общения с выпускниками, выяснилось, что подавляющее большинство осознаёт повседневную необходимость применения инновационных технологий в учебном процессе.

Для проверки гипотезы о необходимости внедрения инновационных технологий в процессе проведения занятий были заданы следующие вопросы: «Считаете ли Вы необходимым введение в учебный процесс инновационных педагогических технологий?» и «Считаете ли Вы себя подготовленными к практической инновационной деятельности?».

Результаты социологических исследований выявили, что большинство будущих специалистов (63,7%) допризывного военного образования считают необходимым внедрение практических инновационных технологий в процессе школьного обучения.

Определено, что будущие выпускники специализированного факультета не удовлетворены своей теоретической подготовкой к внедрению инновационных технологий в своей дальнейшей практической профессиональной деятельности указывая на слабую теоретическую и практическую подготовку в период обучения в ВУЗе (Таблица. 2).

Таблица 2. – Результаты социологических исследований выпускников военного факультета по внедрению инновационных технологий в учебный процесс учащихся старших классов%

Вопросы	Ответы				
	Да	Скорее да, чем нет	Скорее нет, чем да	Нет	Затруд. ответить
Считаете ли Вы необходимым введение в учебный процесс современных инновационных педагогических технологий?	63,7	17,9	4,3	8,5	5,6
Считаете ли Вы себя подготовленными к инновационной деятельности?	16,5	29,7	32,4	14,9	6,5

Представлял определенный научный интерес по выявлению взаимосвязи стажа педагогической

деятельности от степени внедрения в учебный процесс современных педагогических технологий

обучения в старших классах общеобразовательных учебных заведений.

Исследовался индекс удовлетворенности своей профессиональной деятельностью выпускников данного факультета работающих в системе народного образования, позволивший определить взаимную прогрессивную тенденцию к его возрастанию в зависимости от стажа педагогической деятельности.

Таблица 3. – Показатели индекса удовлетворенности вузовской подготовкой к инновационной педагогической деятельности в системе народного образования

Стаж работы	Менее 1 года	До 5 лет	От 5 до 10 лет	Более 10 лет	$X \pm \sigma$
U	0,36	0,68	0,54	0,72	$0,58 \pm 0,21$

По результатам проведенного анализа выявлено, что у специалистов со стажем педагогической работы до 5 лет зафиксировано значительное повышение индекса удовлетворенности (до 0,68), что связано с завершением периода профессиональной адаптации при формировании выпускника в роли педагога избранной специальности. Однако, как показали результаты исследований, специалисты имеющих стаж педагогической деятельности в работе со старшими школьниками от 5 до 10 лет показатель индекса удовлетворенности (до 0,54) имел тенденцию к снижению, что требует регулярной плановой аттестации специалистов данного профиля деятельности, с прохождением курсов повышения профессиональной квалификации.

Самый низкий показатель индекса удовлетворенности выявлен у специалистов со стажем работы менее одного года, объясняющих недостаточной, слабой направленностью внедрения в процесс вузовской подготовки инновационных педагогических технологий и отсутствием собственного опыта педагогической деятельности (Таблица 3).

Самый высокий уровень индекса удовлетворенности (0,72) был выявлен у преподавателей допризывного военного образования имеющих педагогический стаж работы превышающих специалистов 10 лет, что объясняется накопленным методическим и профессиональным опытом работы.

Педагогическому коллективу высших специализированных гуманитарных учебных заведений, призванных готовить высококвалифицированных специалистов допризывного военного образования необходимо учесть полученные в ходе педагогического эксперимента результаты и принять их за основу, при внесении соответствующих педагогических корректив в учебный процесс направленного на совершенствование системы подготовки студентов к предстоящей инновационной деятельности.

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<https://doi.org/10.29013/EJHSS-20-1-114-117>

*Ha Sy Chien,
PhD, Telecommunication University, Viet Nam
E-mail: chienha1968@gmail.com*

INNOVATION IN CONTENT AND METHODS OF TEACHING BEFORE THE IMPACT OF THE INDUSTRIAL REVOLUTION 4.0 AT TELECOMMUNICATIONS UNIVERSITY, VIETNAM TODAY

Abstract. From the beginning of the 21st century, the world began to enter the Fourth Industrial Revolution. This industrial revolution is characterized by technological consolidation, thereby erasing the boundaries between the physical, digital and biological fields, bringing a combination of reality and virtual systems. The revolution has had a great impact on the fields of social life, requiring people to adapt. In the field of education and training, the Industrial Revolution 4.0 also has a strong impact, bringing great opportunities and advantages and also posing real challenges. In this article, the authors point out the impact of Industrial revolution 4.0, the solution to take advantage of that impact on innovation in content and methods of teaching at the Telecommunications University, Vietnam today.

Keywords: The impact of the Industrial revolution 4.0; Innovation in content and methods of teaching.

The problem statement

The fourth industrial revolution – also known as the industry in generation 4.0 – has been and will continue to create strong fluctuations that affect all aspects of human life in the 21st century. Education and training are one of the areas that are affected by this impact faster than ever because it will also create new versions of the next industrial revolution. Industry 4.0 promises breakthroughs in education and training activities, changing goals and models of traditional education and training by transferring completely new knowledge and skills. The development of information technology, digital tools, networks, and metadata will be good tools and means to change the content, organization and teaching methods in education and training. Awareness of position, role, the importance of innovating content and teaching methods before the impact of the 4.0 revolution [6]. In recent years, universities in Vietnam in general and the Telecommunications University, in particular, have timely implemented many guidelines and solutions to exploit

advantages and apply new achievements of the contest. Industrial Revolution 4.0 brings in the innovation of content and teaching methods.

1. Impact of Industry Revolution 4.0 on innovating in content and methods of teaching at the Telecommunications University, Vietnam

Firstly, Industry Revolution 4.0 creates opportunities as well as indispensable requirements to renovate the content and teaching methods at the Telecommunications University in an open direction, creating an environment connect to the space that is to be more expanded so that every learner can study anytime, anywhere with connected devices. Therefore, geographical distance, space and time are blurred [6]. The educational environment does not only take place within the University but also on a global scale. Learners can actively study materials as well as interact with teachers at any time with a computer or smartphone.

Secondly, Industrial Revolution 4.0 serves as a basis for major shifts in the content and teaching

methods of lecturers. It is a step towards exploiting the potential and empowering individual learners to develop their competencies. Lecturers will move to a new role as designers, catalysts, mentor and create a learning environment. With digitalized learning content, learners will have a separate learning path, which can be selected to suit the training objectives. The digital learning system also provides feedback on learning performance along with suggestions for the learning content of the next learner [2].

Thirdly, Industry Revolution 4.0 with the application of technologies such as AI, Big Data and IoT, ... is a favorable factor for leaders and faculty of the university to use in data collection, analyze and accurately assess the learning quality of learners; monitor the process of self-study, check the level of homework completion and report the learning results to learners [1].

Facing the new requirements of the application of modern technological achievements of the Industrial Revolution 4.0, especially the interaction among devices and between devices and people will impose mandatory requirements on learners should be equipped with the following skills: Problem-solving skills, critical thinking, communication skills, collaboration, creativity, innovation ... require the teaching process of the University to comprehensive changes in the model, content, programs and training methods.

Fourth, the Industrial Revolution 4.0 allows effective application of active teaching methods in the modern teaching model of smart pedagogy.

The change of mindset of the teaching and learning process during the Industry Revolution 4.0 has made pedagogy also have to follow new thinking, which is intelligent pedagogy [3]. Modern teaching models and methods are an important part of intelligent pedagogy, which are: Reverse classroom model; E-learning; collaborative teaching method; Context-based teaching methods ... Traditional, positive and modern teaching methods can be integrated into a modern teaching model. These are models that

have the support of smart devices and technologies (equipped in smart classrooms) that help schools achieve levels of development (adaptation, permeation, inferential, prediction, self-learning, self-optimization) of the smart classroom. Adaptive teaching is a part of smart pedagogy, which is a computer-based approach and corresponding software that helps instructors adjust classroom activities through feedback from learners. Analyzing teaching effectiveness is also a part of smart pedagogy whose purpose is to improve learners' learning environment, allow visualization and propose impact on learners' behavior in the classroom, identify whether the learner focuses on the lesson in the classroom or not so that the teacher can intervene promptly [4].

In recent years, deeply aware of the development trend of modern education, the Telecommunications University has actively implemented the application of the achievements of the Industrial Revolution 4.0 in the process of education and training of the school in general, on renewing in the content and methods of teaching in particular. The process of renewing in the content and methods teaching of at the Telecommunications University has selected the most important breakthrough step which is to renovate processes, programs, content and facilities for teaching. Positive teaching methods are actively and regularly innovated by teaching staff. Exploiting and effectively using modern teaching facilities in teaching.

However, to meet the requirements of education and training innovation in new conditions. In the fields of Industrial revolution 4.0, information technology with the core elements is Artificial Intelligence (AI), Internet of Things (IoT) and big data (Big Data).) will have the strongest impact on the teaching process [6]. Recognizing the advantages that the Industrial Revolution 4.0 brings to education and training, continuing to promote the achieved results of renewing in the content and methods of teaching. In the coming time, it is necessary to identify some solutions to take advantage of the achievements of the industrial revolution 4.0

in renewing content, teaching methods, improving teaching quality at the Telecommunications University, Vietnam today [5].

2. Solutions to innovating in content and methods of teaching before the impact of the Industrial Revolution 4.0 at the Telecommunications University, Vietnam.

Firstly, raising the awareness and responsibility of teachers and learners about the impact of the industrial revolution 4.0 on the objectives, content, and programs of education and training at the University.

This is an important measure that is crucial to the quality and results of teaching activities at Telecommunications University today. Therefore, every lecturer needs to thoroughly understand and raise awareness and responsibility in learning, research and apply the achievements of science and technology that the Industrial Revolution 4.0 has been bringing into operation of his pedagogy.

School Board of Directors together with leaders and leaders of faculties should regularly organize scientific seminars on improving the quality of teaching and scientific research, raising the level of foreign languages for staff and lecturers; focusing on fostering reception skills, applying science and technology into the teaching and scientific research process for lecturers; diversifying teaching methods to create flexible thinking for learners in receiving learning contents and general application of knowledge are equipped in practical activities, contributing to motivating learners to be proactive, voluntarily participate in learning and research to improve their qualifications. Especially, it is necessary to apply technological advantages to enrich teaching forms and methods.

Secondly, promoting the role of teaching staff in effectively approaching and exploiting the achievements of the industrial revolution 4.0.

Promoting the role of lecturers in effectively approaching and exploiting the achievements of the industrial revolution 4.0 into innovation in the content and methods of teaching is an important role

and position. Facing the impact of revolution 4.0, lecturers need to actively study and grasp scientific and technological knowledge to formulate their ability to apply and solve problems raised in teaching activities. This process requires leaders at all levels to enhance propaganda, education, arouse enthusiasm, the desire to learn in the teaching staff; departments and disciplines need to promote their role in model teaching activities, associating lectures, taking time, through lessons to help teachers innovate teaching content and methods. Besides, highlighting the activeness and effort of each lecturer to promote the application of information and communication technology in the exploitation of document search, meeting requirements in the new era and international integration. At the same time, actively and proactively planning learning, researching, defining clear goals, understanding and selecting effective and appropriate learning methods to improve the level of teaching and scientific research.

Thirdly, combining theory with practice, theory and practice in content innovation, teaching methods before the impact of the industrial revolution 4.0

In the end, renewing in the content and teaching method is to meet the learners' output standards, fulfill the identified training objectives and requirements of the University. Learners after receiving knowledge, skills training in the school, must be able to apply and effectively implement practical work. Therefore, the process of renewing content and teaching methods at the Telecommunications University before the impact of the current industrial revolution 4.0 needs to focus on the positive ability, creative use of knowledge and skills that are equipped in handling, solving practical operational situations. It is necessary to perform well the following contents: Innovating the link between practical requirements and the knowledge, skills, and attitudes that are equipped in the University; innovating in the direction of standardization and modernization, suitable to modern science and technology development practices and practical requirements.

Fourthly, strengthening integration in education and training; investments and use modern teaching equipment

The field of information has always been a field of revolutionary changes, to improve teaching effectiveness, adapt quickly to new requirements of information activities in a new era, requiring cooperation, exchanging and grasping technology and applying information technology in teaching with domestic and foreign universities and research institutes; take advantage information technology environment to link training, strengthen and expand scientific workshops and technology transfer [3]. Because in the vast, real-time intelligent connection environment, one can gather the top brains, the good teachers for the corresponding training tasks.

Along with exchanging and cooperating, innovating the content and teaching methods of the Telecommunications University also depends heavily on teaching equipment. Therefore, the school's leaders need to approach and proceed to build a smart school, firstly, to build intelligent infrastructure including intelligent ecosystem, including devices that can provide services that are equipped with intelligent technologies (mobile technology,

cloud, wifi ...); Smart facilities (Library, e-Learning center, multi-media center, multi-media classroom, research, and test room); and Data processing center. All data will be processed at the center and transferred to the right clues according to the purpose and requirements of each department, serving the teaching process of teachers as well as ensuring good for self-study and practice of learners [5].

Conclusion

The Industrial Revolution 4.0 has been affecting the education and training process in universities in general and at the Telecommunications University in particular in many aspects, both in terms of goals, content, program, and methods of training process; create an expanded educational space with flexible connectivity, allowing both teachers and learners to exploit modern means to achieve high efficiency in their pedagogical labor activities. Therefore, it is required that each educational subject in the school should be aware of this impact to implement synchronously the solutions to ensure the process of renewing the content, teaching methods and approach enter with the change of current advanced education trends.

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Section 8. Political science

<https://doi.org/10.29013/EJHSS-20-1-118-123>

*Kuppayeva Botagoz,
Associate professor, Candidate of Political Science,
Kazakh National Agrarian University
Almaty, Kazakhstan
E-mail: Bota160@mail.ru*

ALPHABET REFORM: EXPERIENCE AND PRIORITIES

Abstract. Language has always been the most important unifying principle of any nation, any state. This is truly a historical milestone in the spiritual and cultural development of the country. The modernization of the Kazakh language is necessary in order to unleash its full potential – not only as a means of communication, but also as a powerful factor in spiritual revival and strengthening of national identity.

Keywords: alphabet, runic writing, Latin graphics, imaginary communities, modernization of the Kazakh language.

*Куппаева Ботагоз Туегеновна,
ассоциированный профессор, канд.полит.наук,
Казахский Национальный Аграрный Университет
Алматы, Казахстан
E-mail: Bota160@mail.ru*

РЕФОРМА АЛФАВИТА: ОПЫТ И ПРИОРИТЕТЫ

Аннотация. Язык всегда был главнейшим объединяющим началом любой нации, любого государства. Это поистине историческая веха в духовно-культурном развитии страны. Модернизация казахского языка необходима, чтобы раскрыть весь его потенциал – не только как средства коммуникации, но и мощного фактора духовного возрождения, укрепления национальной идентичности.

Ключевые слова: алфавит, руническая письменность, латинская графика, воображаемые сообщества, модернизация казахского языка.

1. Уникальная роль латинского языка
Латинский язык (*Lingua Latina*) – это язык древних жителей Лация, небольшой области

в средней части Апеннинского полуострова. Жителей ее называли латинами (*Latini*), их язык латинским. Рим (*Roma*), на первых порах всего

лишь столица Лация, благодаря своей экспансионистской политике овладел вначале всем Апеннинским полуостровом, потом бассейном Средиземного моря и стал столицей Римской империи. И хотя власть и политическое влияние римлян распространились далеко за пределы Лация и их язык стал языком всей Римской империи, его по-прежнему называли латинским.

Латинский вместе с древними осским и умбрийскими языками входит в индоевропейскую семью языков и составляет там италийскую ветвь, но научно доказано, что латынь даже в этой семье языков является языком-основой [1, 70].

На базе латинского языка в V в.н.э. возникла романская группа языков, а саму латынь стали называть мертвым языком. Так ли это? «Какой же это мертвый язык, если, не увядая, он пережил тысячелетия» (Ю. Тувим).

Формирование и расцвет классического латинского языка связаны с превращением Рима в крупнейшее на Средиземноморье рабовладельческое государство, подчинившее себе обширные территории на западе и юго-востоке Европы, в Северной Африке и Малой Азии. В восточных провинциях (в Греции, Малой Азии и на северном побережье Африки), где к моменту завоевания римлянами широко использовался греческий язык, латинский не получил большого распространения. Иначе обстояло дело в Западном Средиземноморье.

К концу II в. до н.э. латинский язык господствует не только на всей территории Италии, но в качестве официального государственного языка проникает в покоренные римлянами области Пиренейского полуострова и нынешней южной Франции. Через римских солдат и торговцев в разговорной форме он получает хождение среди местного населения и становится одним из наиболее эффективных средств романизации завоеванных территорий. При этом наиболее активно романизируются ближайшие соседи римлян – кельтские племена в Галлии (территория

нынешних Франции, Бельгии, отчасти Нидерландов и Швейцарии). В течение пяти столетий, до падения Римской империи в 476 г., племена, населявшие Галлию и Британию, а также германцы испытывают сильнейшее воздействие латинского языка [2, 153].

Попытки римлян подчинить себе германские племена не имели успеха, но экономические связи римлян с германцами существовали длительное время. Они осуществлялись преимущественно через римские колонии-гарнизоны, расположенные вдоль Рейна и Дуная. Об этом напоминают названия немецких городов: *Koln* (от лат. *colonia* – поселение), *Koblenz* (из лат. *confluentes* – букв. «стекающие»: Кобленц расположен у слияния Мозеля с Рейном), *Regensburg* (из лат. *regina castra*) и др. Латинского происхождения в современном немецком языке и слова *Wein* (из лат. *vinum*), *РЕТТИСНТ* (из лат. *radix* – корень), *Birne* (лат. *pirum*) и другие названия продуктов сельского хозяйства, которые вывозили за Рейн римские купцы, а также термины, относящиеся к строительному делу: *Mauer* (лат. *murus* – каменная стена в отличие от германского *Wand* – плетень), *Pforte* (из лат. *portaa*), *Fenster* (из лат. *fenestra*). *Strasse* (из лат. *Strata via* – мощеная дорога) и многие другие.

В Британии наиболее древними следами латинского языка являются названия городов с составной частью – *chester*, – *caster* или *castle*, *foss* – *Manchester*, *Lancaster*, *Newcastle*, *Fossway*, *Fossbrook m.n.*

Завоевание Британии в V–VI вв. германскими племенами англов, саксов и ютов увеличило число латинских заимствований, усвоенных британскими племенами, за счет слов, уже воспринятых германцами от римлян.

Латинский в его разговорной форме, так называемая вульгарная (народная) латынь, явился языком-основой для новых национальных языков, объединяемых под общим названием романских. К ним принадлежат итальянский, образовавшийся на Апеннинском полуострове, французский

и провансальский, получившие развитие в бывшей Галлии, испанский и португальский на Пиренейском полуострове, ретороманский – на территории римской колонии Реции (в части нынешней Швейцарии и в северо-восточной Италии), румынский – на территории римской провинции Дакии (нынешняя Румыния), молдавский и некоторые другие. Латинский язык здесь и сам несколько видоизменялся в результате сложного взаимодействия с местными племенными языками и диалектами.

Все романские языки сохраняют латинские черты больше в лексике, чем в морфологии. Достаточно сравнить французские слова *mere, freire, cause, cent, mille, vaincre, sentir* с латинскими *mater, frater, cauca, grandis, centrum, mille, sentire*, имеющим то же значение.

Глагольная система французского языка представляет дальнейшее развитие форм глагола, намечавшееся в народной латыни. Сильное влияние на формирование французского литературного языка оказал латинский синтаксис, под воздействием которого сформировались правила согласования и последовательности времен (в латыни *consecution temporum*, во французском *concordance des temps*), обособленные причастные конструкции, инфинитивные обороты.

Из общего числа жителей нашей планеты, составляющего в настоящее время 7 миллиардов человек, на романских языках говорят свыше 500 миллионов человек.

Латинский язык сыграл немалую роль и в обогащении русской лексики, в том числе и терминологии, связанной преимущественно со сферой научно-технической и общественно-политической жизни. В русский, как и в другие европейские языки, латинизмы пришли не только при непосредственном контакте с латинским языком, но и при посредстве других языков. Так, из 20000 наиболее употребительных английских слов около 10400 латинского происхождения, около 2200 греческого и только 5400 – англосаксонского. Ла-

тинский язык наряду с древнегреческим с давних пор и до наших дней служит источником образования международной общественно-политической и научной терминологии. Даже в наше время научные термины нередко создаются из греческих и латинских корней, обозначая неизвестные прежде понятия (*космонавт, футурология, акваланг* и т.п.). Международный фонд научной терминологии включает термины, освоенные многими европейскими языками, в том числе русским, а через посредство русского – и казахским языком.

Судьба «живой латыни» служит темой регулярно проводимых международных конгрессов, организатором которых является созданная в Риме Международная академия содействия латинской образованности [3, 622].

Как показывает культурная история целого ряда современных наций, письменность имеет не меньшее значение для формирования национальной идентичности, чем сам язык. Для китайцев иероглифы являются тем культурным кодом, который объединяет китайскую нацию, различные части которой изъясняются на различных вариантах разговорного языка, что становится существенным препятствием для устной коммуникации. Для русских, грузин, армян, евреев, арабов используемая ими письменность является не просто графическим выражением их языка, но и выражением их религиозной, культурной и, шире, национальной идентичности. Выбор турецким лидером Ата-тюрком латинской письменности означал смену имперской (османской) идентичности на национальную (турецкую) идентичность. В этом ключе перевод казахской письменности на латинскую графику означает для казахов смену советской идентичности, которая во многом еще доминирует в национальном сознании, на суверенную (казахскую) идентичность.

2. Перевод казахской письменности на латиницу

В теоретическом плане перевод казахской письменности на латиницу представляется

обоснованным. Существует известная концепция воображаемых сообществ американского политолога Бенедикта Андерсона [4]. В соответствии с этой концепцией нация является воображаемым сообществом, появление которого становится возможным с возникновением в 15–16 столетиях в Европе так называемого печатного капитализма. Печатный капитализм становится источником массового производства книг, а затем газет и журналов. С культурной арены постепенно сходит латинский язык, импульс для своего развития получают вернакулярные (народные) языки – английский, французский, немецкий, итальянский, испанский, а в более поздние периоды – народные языки Восточной Европы, Азии и других регионов. Появляется главный потребитель этой продукции – массовый читатель. Читая регулярно одну и ту же печатную продукцию (газеты, журналы, художественную литературу, учебники и т.д.), читатели формируют воображаемое сообщество, у них складывается общая идентичность, которая и становится основой формирования нации.

Казахское воображаемое сообщество стало формироваться еще в конце 19 столетия, но его развитие, как считает Р. Кадыржанов, было остановлено Октябрьской революцией. В советский период развитие казахского воображаемого сообщества происходило на основе его идеологизации и связанной с ней русификации, элементом которой был перевод письменности казахского языка на кириллицу. Печатная продукция, на основе которой формируется воображаемое сообщество (то есть нация), в Казахстане полностью набиралась на кириллице. Но письменность как материальный носитель языка в деле формирования воображаемого сообщества имеет отнюдь не второстепенное значение. Она способствовала и способствует ориентации казахского национального самосознания в сторону русского языка и русской культуры. В результате, по мнению Р. Кадыржанова, казахская идентичность остается во многом неопределенной. В этом плане пере-

ход к латинице позволит, по его мнению, сформировать более четкую национальную идентичность казахов. Переход на латинскую графику в Азербайджане, Узбекистане, Туркменистане, имеющих схожий с Казахстаном культурно-исторический опыт, следует рассматривать именно под этим углом зрения.

По мнению известного политолога Т. Козырева, любое человеческое сообщество объединяется вокруг определенной системы ценностей, которые, в свою очередь, в сжатой форме выражаются через символы. Такие символы играют значительную роль в эмоциональном сплочении общества, тем самым обеспечивая его целостность. Графическая система (в подавляющем большинстве случаев – алфавит), которую использует национальный язык, оказывает сильнейшее воздействие на формирование национальной идентичности. Поэтому заключает политолог, переход казахского алфавита с кириллической графической основы на латинскую в случае успешного его осуществления сыграет позитивную роль в процессе укрепления независимости РК и формирования самостоятельной политической идентичности казахстанцев.

Оппоненты латинизации справедливо указывают на тот факт, что каждый алфавит является своего рода «визитной карточкой» той или иной цивилизации, и потому выбор алфавита становится в немалой степени также выбором цивилизационного вектора развития. Однако их восприятие идеи латинизации казахского алфавита как сугубо прозападного (и, как следствие, антироссийского) проекта является ошибочным [5].

Положение латинского алфавита в современном мире, Козырев называет, уникальным. В результате масштабной экспансии европейской цивилизации в период XV–XX веков он приобрел де-факто универсально-космополитический характер. Сегодня его применяют в большом количестве стран, которые далеко отстоят друг от друга в культурологическом, географическом отношениях.

Латинский алфавит используется в том числе и в ряде мусульманских стран дальнего зарубежья, причем занимающих лидирующие позиции в исламском мире (Турция, Индонезия, Малайзия).

В немусульманской части азиатского континента латиницей пользуются Вьетнам и Филиппины, а в Китае и Японии параллельно с иероглифической письменностью активно используются латинские транскрипции (в частности, именно таким путем в названных странах решена проблема компьютеризации). Наконец, латиницей пользуются все без исключения страны Латинской Америки, а также наиболее развитые языки народов Африки и Океании.

Иначе говоря, латиница на сегодняшний день является универсальным международным алфавитом, использование которого связано не с «про-западной» ориентацией, а лишь с вхождением Казахстана в мировое сообщество на правах полноправного его члена. Из этого следует, что перевод казахского алфавита на латиницу стратегически оправдан в долгосрочной перспективе.

В своей статье «Болашаққа бағдар: рухани жаңғыру», опубликованной в газете «Егемен Қазақстан», Президент Казахстана Нурсултан Назарбаев, большое внимание уделил вопросу перехода казахского алфавита на латиницу. «Общественное сознание требует от нас не только формирования основных принципов модернизации, но вместе с тем и осуществления конкретных проектов, необходимых для соответствующего противостояния вызовам современности. В связи с этим я предлагаю несколько проектов, за которые необходимо серьезно взяться в ближайшие годы. Во-первых, нужно начать работу по переводу казахского языка на латиницу. Мы понимали, что в этом вопросе была необходимость некото-

рой последовательности, внимательно относились к нему и тщательно готовились с обретения Независимости», – отмечает Елбасы в статье. В целом в переходе на латинский алфавит, считает Президент, есть своя глубокая логика: «Она связана с особенностями современной технологической среды, коммуникации, а также научными и образовательными процессами XXI века» [6]. Глава государства отметил, что государство и нация не являются какой-то литой формой, а представляют собой живой организм, которому необходимо постоянное развитие. Для этого нужно прислушиваться к требованиям времени и реагировать на изменения в мире.

Язык всегда был главнейшим объединяющим началом любой нации, любого государства. Это поистине историческая веха в духовно-культурном развитии страны. Модернизация казахского языка необходима, чтобы раскрыть весь его потенциал – не только как средства коммуникации, но и мощного фактора духовного возрождения, укрепления национальной идентичности.

Переход на латиницу направлен, прежде всего, на реформирование казахского алфавита и правил орфографии, что позволит установить соответствие между фонетикой языка и его графикой. Введение латиницы призвано решить вопросы развития государственного языка. Также твердая, последовательная позиция Елбасы в данном вопросе будет способствовать осознанию всеми, что русский язык как мировой язык, имеющий мощные культурно-исторические корни в нашей стране, будет по-прежнему продолжать играть важную роль в жизни казахстанского общества. Государство продолжит неуклонное проведение в жизнь политики по развитию трехязычия.

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<https://doi.org/10.29013/EJHSS-20-1-124-129>

Hoang Ngoc Son,
Master, Postgraduate, Academy of Politics, Vietnam
E-mail: nuingoc18@gmail.com

THE BASIC FACTORS REGULATING THE ROLE OF LOCAL SOLDIERS PARTICIPATING AVOCACY WORK THE COMPATRIOTS WHO HAS PROTESTANT IN THE TAY NGUYEN TODAY

Abstract. The local army in the Tay Nguyen area is a part of the Vietnam People's Army, it is not only functions and tasks are mobile combat forces mainly in the area but also role adviser to the Party committees and local governments in garrison for military and defense tasks. Join the motion of Protestant compatriots in the area is an important task contributing to stabilizing political security and creating a favorable environment to development socio-economic in the Tay Nguyen to become increasingly rich and beautiful. The posts focuses on explaining the position and content of the basic factors that regulating the role of the local soldiers to participate in the movement of Protestant compatriots in the Tay Nguyen region today.

Keywords: Regulatory factors, Protestantism, Local soldiers, Tay Nguyen.

1. Introduction

Having properly awareness of the position and role of Protestant compatriots in the Tay Nguyen region is a part of the great unity bloc of the entire people. In the revolutionary struggle for power as well as in the process of industrialization and modernization of the country, Protestant compatriots in the Tay Nguyen region have many important contributions, contributing to maintaining the stability to political, social and economic development, strengthening national defense and security. Over the past years, the Party committees and the provincial governments in the Tay Nguyen area have had many guidelines and policies in leading, directing and promoting the role of organizations and forces to well participate in the work of advocacy Protestant people to strengthen and consolidate the great unity bloc of the entire people; maintain political security, create a stable environment for socio-economic development in the area.

As an integral part of the Vietnam People's Army and a special political organization in the local politi-

cal system, participating in the movement of Protestant compatriots in the Tay Nguyen region, the role of Local soldiers are subject to the regulations to many factors both objective and subjective. The research clarifies the regulations of these factors are very important meaning to help the local army to perform their functions and duties in this field [3; 9].

2. The basic factors determine the role of the local army in participation the advocacy work for the Protestant compatriots in the Tay Nguyen region

Firstly, the role of the Local soldiers in advocacy work Protestant compatriots in the Tay Nguyen region is subject to the regulations by the leadership and direction of party organizations and authorities at all levels.

Leadership and direction of party organizations and authorities at all levels such as the Party, the State, the Central Military Commission, the Ministry of National Defense, the Party Committees and the local government are basic factors, objective and regulation the role of local soldiers participating in the advocacy work of Protestant compatriots in the

Tay Nguyen region. This is a factor creates a legal basis for the local army to maintain the political orientation, perform the right functions, tasks and promote its role in participating in advocacy for the people whose Protestantism in the Tay Nguyen region [3; 4; 5].

In society as well as any organizations, when people gather together to perform one thing with a common purpose, it is necessary to have leadership and direction so that everyone agreed on the action. The activity of the Local soldiers participating in the advocacy of Protestant compatriots in the Tay Nguyen is a complex and sensitive activity. In order to perform functions and tasks, the organizational system of the Local army has many specific departments and organizations, so the leadership and direction work as an indispensable and objective requirement. The leadership and right scientific direction is decisive condition to ensure for the local army to fulfill the role of participating in the advocacy of Protestant people in the Tay Nguyen.

Leadership and direction of the Party, the State, the Central Military Commission, the local government for the forces involved in advocacy Protestant compatriots in the Tay Nguyen region are shown in the issuing directives, resolutions, guidelines, policies, laws, ordinances, decrees and documents, plans to guide the organization of implementation ... This is both a basic and a core element of the goals, identify tasks and operational orientations for local soldiers and soldiers involved in advocacy Protestant compatriots in the Tay Nguyen in the right direction, bringing practical efficiency. At the same time, this is both an important factor to ensure the promotion of subjective dynamism of the local army in the process of performing the task. Therefore, when having is interest in leading, directing and applying flexibly the views and policies of the Party, the State, the Central Military Commission, the local authorities to the advocacy the Protestantism people to ensure local soldiers have awareness, proper methods and effective actions in the process of participation; contribute to

maintaining political stability, social order and safety, consolidating and strengthening the great unity bloc of the entire nation, creating a favorable environment for promoting socio-economic development in the locality; fight to defeat all intrigues and actions of hostile forces that take advantage of Protestantism to undermine local revolutionary career; well performing the functions, tasks and confirming the nature and fine traditions of "Uncle Ho's Army" in the new situation. Any expression away from this principle will be a mistake and cause the activities of the local army to participate in the advocacy of Protestant compatriots in the Tay Nguyen region is not only sustainable but also lose the political direction in action.

Secondly, the role of the Local soldiers participating in the advocacy of Protestant compatriots in the Tay Nguyen region is subject to the goals and requirements of national defense.

The goals and requirements of the Fatherland protection stipulate the main tasks of the local army to participate in this work is focus on successfully implementing the political campaign of the Party and the State aimed at gather revolution forces, is the struggle "win the people and keep the people" in the great unity bloc of the entire nation. The goals and requirements of the Fatherland protection define the role of the local soldiers in the direct attack to defeat the plots and tricks of hostile forces that abusing Protestantism to sabotaging the socio-economic development, ensuring political security and safety in the locality, contributing to firmly protecting the Socialist Republic of Vietnam [7; 8].

Along with the central political task, the goals and requirements of defense the nation are also the basis for defining the role of the local army as an important force in advising and strengthening forces involved build local political base in the area of the people Protestantism with a strong way; as a force directly propagating and advocacy Protestant compatriots to abide by the Party's guidelines and policies, the State's policies and laws; assisting Protestant compatriots in socio-economic development; as a

core force in the struggle to defeat the conspiracy and tricks of hostile forces that take advantage of Protestantism to undermine the country's revolutionary cause.

With the motto of protecting the Fatherland "early, far", the goals and requirements of defending the Fatherland in the new situation and determine the requirements and tasks of the Local soldiers involved in advocacy Protestantism's people in the Tay Nguyen region should proactively deploying measures to fight against, defeat conspiracy and tricks of hostile forces that take advantage of Protestantism to create riot, create political hot spots, especially in propagating, educating and raising awareness for Protestant compatriots about the plots and tricks of hostile forces such as: Advocating for the establishment of an independent "Dega State"; slander, distort, distort the situation of the nation, religion, democracy, human rights in our country; incite people to oppose the government; taking advantage of the Party and State's religious policies to propagate and develop illegal religion, especially the "Dega Protestantism" to "religiousize" ethnic areas; taking advantage of charitable and humanitarian activities, investing in developing economic to penetrate ethnic minority areas to propagandize, build forces, support and direct activities against sabotage, causing instability, create an excuse to intervene; propagating and distorting historical issues left to divide ethnic minorities from the Kinh people; seek to bribe and entice prestigious people in the community of religions and ethnic minorities; install people into our political system to prevent sabotage; thoroughly use modern media, internet and social networks to communicate, direct direct, propaganda, induce, incite people, distort policies and policies of our Party and State [7; 12].

Thirdly, the role of the local soldiers participating in the advocacy of Protestant compatriots in the Tay Nguyen region is subject to the regulations of the new situation.

As an integral part of the local army, the local army in the Tay Nguyen region has both the common characteristics of the revolutionary army and

the specific characteristics of the local armed forces – forces associated with the lives of ethnic minorities and religions in the locality (including Protestant compatriots). Therefore, the local soldiers in the Tay Nguyen area, it is not only performing the central political task is training and ready to fight but also participate in advocacy work to people of the Party and the State, and perform unite, stick flesh and blood to the People, build strong local economic and political bases, and fight to defeat all plots and tricks of hostile forces that take advantage of Protestantism to undermine the country's revolutionary cause. This is the vivid expression of the "working army" function of the revolutionary army. As President Ho Chi Minh said: "The main army, the local army and the guerrilla should not only fight. Knowing fight is a good thing, but not only knowing fight but also disregarding politics, economics, and propaganda and education of the people mean only one side, because fighting is inseparable both politics and economy" [5, P. 446]. At the same time, the local soldiers participating in the advocacy of Protestant compatriots in the Tay Nguyen region also concretize Directive 66 – CT/TW of the Party Central Committee Secretariat Session VI, which states clearly: "The armed forces that do well in educating, fostering religious young people are doing military service, doing well the advocacy work in the believers' regions" [1; 2; 4].

Thus, it can be seen that the local soldiers participating in the advocacy of Protestant compatriots in the Tay Nguyen region are an important political task, demonstrating the valuable functions and traditions of our army – the revolutionary army, "from the People, for the people to fight and sacrifice". At the same time, it is to continue to promote the good nature and tradition of "Uncle Ho's Soldier" in the new era, worthy of the loyal and reliable force of the Party, the State and the People.

Fourthly, the role of the local soldiers participating in the advocacy work the Protestant compatriots in the Tay Nguyen region is subject to the regulations by qualification and practical capacity for mass avocacy work.

Qualifications, practical capacity to conduct mass advocacy work of the Local soldiers in the Tay Nguyen area are subjective factors, often and directly affect all aspects of the performance of tasks military in general and stipulate the degree of accomplishment of the task of advocacy Protestant compatriots in particular. Because the qualification, practical capacity to carry out mass advocacy activities of the local army which is high or low will be the basis for the local soldiers to be confident, promote their role well or hesitate, confused, do not create credibility when interacting with people and exposed many limitations and shortcomings in performing tasks, affecting and reducing the effectiveness in the work.

The qualifications, practical capacity to conduct mass advocacy work of the Local soldiers which high or low are expressed at the osmotic level, grasping the basic theoretical knowledge about beliefs, religions of Marxism – Leninism, Ho Chi Minh ideology, religious views and policies of the Party and the State, and profound insights into the customs, habits and life of the people. At the same time, it is also manifested through elements of political courage, morality, lifestyle, method, and working style when interacting with Protestant compatriots. Accordingly, only on the basis of political stability and pure revolutionary ethics; have high reputation and qualification; have methods and manners "respect the people, be close to the people, understand the people, learn the people and be responsible to the people"; "Sincere, positive, vigilant, patient, delicate, firm" when conducting mass advocacy, ... it just created officials and soldiers' the local army have solid conditions are needed to promote the role of.

Reality of participating in advocacy work to Protestant compatriots in the Tay Nguyen area of the past years shows: On the basis of qualification and capacity of advocacy to the people which usually is fostered and enhanced have helped every officer and soldier of the local army be confident in overcoming unfavorable objective conditions and circumstances to complete the assigned task well; to control the

content in contacting, meeting, propagating, helping and advocacy Protestant compatriots to abide by the Party's guidelines and policies, the State's policies and laws; having experience in guiding and assisting people in socio-economic development, raising the spirit of revolutionary vigilance and fighting against all intrigues and tricks of hostile forces to take advantage of Protestantism destructive the country's revolutionary cause. Along with the above content, the level and practical capacity of the advocacy work also stipulates the results of the process of the local army's resolving the relationships that arise in the process of joining the advocacy work of Protestant compatriots. These relationships include: General-private relationship, military – people relationship; coordinating relationships with local individuals, organizations, mass organizations during the implementation process ... At the same time, it also stipulates the role of the local soldiers in managing emerging issues, solve conflicts to successfully accomplish the task of advocacy Protestant compatriots with increasing quality and effectiveness.

Fifthly, the role of the Local soldiers participating in the advocacy of Protestant compatriots in the Tay Nguyen region is subject regulation by socio-economic conditions in the area.

The theory of Marxism – Leninism on the dialectical relationship between objective and subjective factors shows that, objective conditions always dominate and decide both in terms of content, nature, extent and limit of success of subjective factors. Accordingly, it can be seen that the socio-economic conditions in the Tay Nguyen region are the real basis for creating favorable or difficult circumstances which defining the role of the local army in participating the advocacy work Protestant compatriots [9; 10].

Stemming from the goal of building and developing sustainably the provinces' Tay Nguyen region, ensuring the requirements of rich economic, political stability, national defense, strong security, healthy social and cultural. Therefore, the task of advocacy

Protestant compatriots in the Tay Nguyen region of the local soldiers must closely associate with socio-economic development, build strong a posture of national defense and posture people security. Thereby, contributing to ensuring socio-economic development, building a national defense, posture of people's security follow the Party's line and views. In turn, socio-economic conditions in the Tay Nguyen have been developed, national defense has been consolidated, strengthened, security and social order have been maintained as a realistic basis to build local soldiers are strong and comprehensive as well as stipulating the role of local soldiers participating in advocacy work for Protestant compatriots.

3. Conclusion

Participating in the work of advocacy Protestant compatriots in the Tay Nguyen region of the local soldiers to carry out important political advocacy tasks to strengthen the great unity bloc of the entire

nation, develop the economy.– society and organization, encourage Protestant compatriots to promote their creativity in the career of building and defending the Socialist Vietnam's homeland.

The process of the local soldiers taking part in the advocacy work of Protestant compatriots in the area in Tay Nguyen region is subject to the following factors: Leadership and direction of the Party organizations and authorities levels; targets and requirements for national defense in the new situation; functions and tasks in the new situation; qualification and practical capacity for advocacy work to the people; local socio-economic conditions. These factors are both stable and change in the process of participating in the advocacy of Protestant compatriots in the local army to constantly aware of correct and having impact measures both content and methods implementation to bring the highest performance.

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Section 9. Psychology

<https://doi.org/10.29013/EJHSS-20-1-130-133>

*Kasianova Svitlana Borisovna,
Ph.D.-student at the Department of Psychology,
Ukrainian State Employment Service Training Institute,
Kyiv, Ukraine
E-mail: Cvitl2015@gmail.com*

VALIDATION OF THE EMOTIONAL INTELLIGENCE DEVELOPMENT IN ADULTS

Abstract. The article deals with the possibility of emotional intelligence development in adults through distance learning, modern training programs and presents the features of this process. This includes motivation and reliance on the experience of the learner, duration, systematic, awareness, individualization and priority of self-study, the principle of self-study, activities, use of all channels of perception for information, keeping an “diary of emotions”, updating of learning results and support of participants after the end of the process of study. The importance of the developed emotional intelligence is emphasized both for the formation of the communicative personality culture and for the exercise of professional activity.

Keywords: emotional intelligence, adults, training programs, activity.

In modern psychology, there is a growing interest to study the phenomenon of emotional intelligence (EI). American psychologists J. Mayer, P. Salovey and D. Caruso [7] formulated a theoretical proposition that emotional intelligence can be regarded as an important psychological resource of the individual. The development of emotional intelligence, on the one hand, contributes to the optimal functioning of the person, the establishment of constructive and mutually productive interpersonal relationships, and, on the other, reduces the risk of various forms of personal destruction and social maladaptation.

Scientists have shown that high rates of emotional intelligence have a positive effect on the physical, mental blogging of a person (S. Anderson, O. Bakalenko, G. Berezyuk, M. Bracket, R. Warner, F. Dean, V. Pet-

rydis, J. Siarrochi, V. Strelnikov, L. Tarayevska, J. Trinidad, E. Fernhem, A. Filatov, I. Filippov, S. Kasianova [8]) and on the successful life of the personality (D. Goleman, E. Kelovey, J. Kaur, T. Knyazev, R. Kudrin, T. Pankova, A. Petrovskaya, F. Slater, I. Stepanov, E. Nosenko, S. Kasianova [4, 5]); adaptation potential (R. Bar-On, M. Brekkt, S. Derevyanko); is a prerequisite of morality, determinant of emotional self-control and etc. (J. Arshava, N. Gresa, V. Zhytaryuk, M. Kuznetsov, T. Pashko, G. Chernozhuk).

L. Vakhrusheva in the result of the conducted study reached following conclusions, that: the more successful and flexible a person can control its own emotions, the more positively it can be perceived by others; the development of the parameters of emotional intelligence is an important factor in success in the sphere

of interpersonal communication. Researcher also found, that the more a person understands their own emotions the better is the positive attitude to people, responsiveness, integrity and responsibility. Thus a person can more be focused on cooperation; so it is more inquisitive and able to learn [2].

The conceptions of the construct of emotional intelligence (EI) are different and based on a number of theories presented [7]:

- theory of emotional-intellectual abilities (J. Mayer, P. Salovey, D. Caruso), including a four-component hierarchical model consisting of sequentially developing in the ontogeny of components: identification of emotions, use of emotions in mental activity, understanding of emotions, management of emotions;
- non-cognitive theory of EI (R. Bar-On), assuming five variables of EI and constituting subcomponents: intrapersonal (awareness of one's emotions, self-esteem, self-actualization, independence), interpersonal (empathy, interpersonal relationships, social responsibility), adaptive responsibility problem solving, communication in reality, flexibility), regulation of stress (resistance to stress, control of impulsivity), general mood (happiness, optimism);
- theory of emotional competence (D. Goleman) according to which the structure of EI is four-component and includes self-awareness, self-control, social understanding, relationship management;
- two-component theory of EI (D. Lusin) based on the consideration of EI as the ability to understand and control one's own and others' emotions.

The different content of the concept of EI explains the lack of a single diagnostic tool for measuring its quantitative indicators. Significant number of methods (self-reporting techniques; task-based techniques) represented by foreign developments. Among

the most actively used domestic developments is the EmIn questionnaire created by D. Lyusin, O. Maryutina and A. Stepanova, including the general scale "Intrapersonal EI", "Interpersonal EI" and a number of subscales; adaptation of the N. Hall questionnaire I. Andreeva and E. Ilyin [10] and others.

The lack of consensus on the structural components of EI, diagnostic methods for determining their quantitative indicators is reflected the possibility of EI development. Two opposing points of view are represented by the positions of J. Mayer, who maintains the impossibility of developing EI, which is a relatively stable ability, but the reality of increasing emotional competence through training, and D. Goleman, the supporter of EI development even in adulthood.

Obviously, adolescence, youth and young age are particularly sensitive in relation to the effectiveness of the formation of EI, in particular, verbalization and recognition of emotions. However, despite the fact that the development of EI in adulthood requires considerable time costs, the neural pathways of the brain retain a tendency to develop more than before the middle of human life. For example, the opponents of the second approach to the development of EI components state a steady increase in the EQ factor by 7.5 units from 95.3 (16–19 years) to 102.7 (40–49 years) [1]. The emotional centers of the right hemisphere are learning to react in a new way, more slowly than assimilating information, mastering the technical skills and cognitive abilities of the left hemisphere. Directing and correcting the development of EI components, can be preferably, done through training in an adequate expression of feelings and their constructive use, which is possible through a number of methods: individual and group training, group discussions, problem lectures, psychological games, coaching, master classes, and even remote development. The considerable number of training programs used makes it possible to highlight a number of the most interesting in adult learning. A significant number

of applied training programs allows us to highlight a number of the most interesting in adult learning.

For example, T. Kiseleva offers a program that includes four blocks (modules) of the program, lasting 1.5 months. The first block aimed on the development of the component of emotional intelligence – the study of the “alphabet of emotions” and training techniques: “emotional thermometer”, express diagnostics and awareness of the own emotions and emotions of others, accurate transmission of emotional states, techniques of verbalization of the senses, modeling of emotions, non-verbal expression of emotions; understanding of the information given by emotions, techniques of reducing emotional stress. The second block develops the component “use of emotions” to increase the efficiency of thinking and activity, including in the crisis situations. The third block is devoted to the component “analysis and understanding of emotions”. The fourth block integrates the experience of the previous blocks and develops a component of “conscious control of emotions” based on the technique of reducing the intensity of emotions, switching from one emotion to another, conscious control (management) of emotions. The structure of the program, lasting 6 months, also involves 4 supervisions, 4 sessions of individual mentoring with each student, 120 hours of classroom work, 20–80 hours – independent work. In the course of work, the researcher prefers modern innovative teaching methods that have proven effective: business games, situational cases, “mind-mapping” (creation of mental maps), counseling in the question-answer mode, keeping a journal of emotions and others [6].

Proving the possibility of purposeful development of EI as a means of reducing the severity of the syndrome of “professional burnout”, T. Solodkova chooses as a tool for the development of EI metaphors, which are also an effective means of developing thinking, self-awareness, subjectivity, imagination, and parables, as an instrument of posi-

tive psychotherapy. The training covers 6 months of classes with regularity – 1 lesson per week, lasting 2.5–3 hours. The program involves three stages: the first is the stage of forming an understanding of the goals and objectives of the program; forming stage – development of EI at the expense of development of its components; reflexive stage – analysis of self-changes by training participants [9].

The course by E. Ivanova became one of the ways of developing EI. This is a distance course based on the use of “Remote simulator of recognition and verbalization of emotions”. The implementation of the program involves training for 6 weeks with a frequency of 3 lessons per week. The remote program, filled with images of spontaneous facial expression, audio images of emotions and feelings, phraseological units, fragments of feature films, significantly replenishes the “Dictionary of emotions”, provides an increase in the level of awareness and understanding of emotions [3], developing psychological resources and a communicative culture of personality.

To summarize, it is important to note the characterological features inherent in the effective process of EI development in adult learning:

- initial motivation of the learner; significant length of study; consistency and awareness of learning; use of all channels of information acquisition and processing; individualization of training; the priority of self-study;
- keeping a “diary of emotions”; principle of joint activity; reliance on the learner’s experience; the mandatory act of promoting the learning outcomes;
- support for participants after the training process has been completed.

Conclusions: The development of EI in adults is possible through a focused long-term educational impact, based on programs that include a number of characterological features, and involving the use of elements of individual and group training, group discussions, problem lectures, psychological games, distance learning and other methods.

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Section 10. Religious studies

<https://doi.org/10.29013/EJHSS-20-1-134-148>

*Media Zainul Bahri,
Department of Religious Studies, Ushuluddin Faculty
Syarif Hidayatullah State Islamic University
(UIN) of Jakarta
E-mail: zainul.bahri@uinjkt.ac.id*

JOHAN HERMAN BAVINCK AND THE INTELLECTUAL CHRISTIANIZATION MODEL IN CENTRAL JAVA, INDONESIA PERIOD OF 1929–1938

Abstract. This article describes a model of intellectual missionary Christian activity at the end of Dutch colonialism in Indonesia (1938), which was carried out by Johan Herman Bavinck (1895–1964). Bavinck had lived in Indonesia for almost 19 years as a Protestant Christian Pastor in three periods (the Medan-Bandung period in 1919–1926, the Solo period in 1929–1934, and the Yogyakarta period in 1934 to 1938). Bavinck fell in love with Javanese culture but he was still a devout Christian. His struggle with Christianity and Javanese culture produced a model of missionary or Christianization that was full of intellectualism, a distinctive model that emerged in the late Dutch colonialism in Indonesia. First, during that period, Bavinck developed what the so-called “elenctics method.” This model later became a method in comparative study of religions. Second, Bavinck continued his senior tradition, Hendrik Kraemer, who combined Javanese spirituality and literature with Christianity. This is a kind of inculturation of Javanese culture with Christianity. To attract Javanese to Christianity, Bavinck campaigned that many aspects of Javanese spirituality were parallel to Christianity. Preaching religion with an elenctics model and how to inculturate was a phenomenon that had been carried out in Southeast Asia, especially by Muslims in the archipelago since the 16th century (the *Wali Songo* [the saint nine] period), and Christians since the mid 20th century in Indonesia.

Keywords: Johan Herman Bavinck, Christian Missionary in Indonesia, Elenctics, Inculturation, Dutch Colonialism.

Introduction

There are rumors that are long enough embedded in the memory of Indonesian Muslims that the Dutch colonizers carried a three Gs mission: Gold, Glory and Gospel. In these rumors, it is stated that the main purpose of colonialism was to control gold

as a symbol of the wealth of the colonized country. After succeeding in taking gold and wealth and the colonials now becoming rich, they would get glory, be respected and worshiped by other nations. However, in the process, they also spread Christianity (Gospel) or supported Christianization in the colonies.

The Christian colonizers, according to rumors, believed that the purpose of all colonialization activities was truth originating from God. There are many works of Indonesian Muslim scholars agreed on the theory that Christianization was supported by the colonial government. I will mention only four academic works. The first is Husnul Aqib Suminto's work, *Politik Islam Hindia Belanda/Politics of Dutch East Indies toward Islam*. After discussing the various political regulations of the colonial government, Suminto concluded that the assumptions that stated the colonial government in favor of Christianization were indeed true and in accordance with the facts. Suminto presented some important evidence. For example, Governor-General Willem Idenburg who regulated *kersteningspolitiek* which supported Christianization. Idenburg also gave wide permission for each *zending* (missionary) activity to enter many regions in Indonesia. In the matter of annual funding assistance, Suminto showed clear discrimination between Christianity and Islam. In 1917 for example, the colonial government only gave f. 127.029 to Islam, and f. 1.235.500 to Christian groups, a large number gap. In 1928, this financial discrimination also continued: Christians accepted f. 1.666.300, while Islam only accepted f. 3.950. The large amount of assistance for Christians did not include assistance for the maintenance of churches, schools, hospitals and polyclinics which would require not a small amount of money. Excessive intervention from the colonial government against Christianity, according to Suminto, gave a strong impression that the affairs of the church seemed to be the responsibility of the state. Finally, according to Suminto, it is clear that the colonial government could not be neutral towards religions. Christian Zending was a partner of the colonial government so that the government would help any obstacles that hinder zending activities [4, 26–37]. Second, Alwi Shihab in *Membendung Arus, Respon Gerakan Muhammadiyah Terhadap Penetrasi Kristen Di Indonesia/ Blocking the Flow, the Response of the Muhammadiyah Movement to Christian Penetration*

in Indonesia [1]. Shihab believes that the missionary movement was indeed supported by the Dutch colonial government with several main reasons. For example, the pastors were also state employees who received salaries from the colonial government. Much advice from missionaries, to spread Christianity, was accepted and carried out by the colonial government. The colonial government also created a Christian “fortress zone” to rival Muslim territories and blocked the development of Islam. *Third*, Mufti Ali in *Misionarisme di Banten* [18]. According to Ali, Christianization efforts in Banten must be put in the context of Dutch colonialism. It was not possible to attempt Christianisation if there were no broad actors, facilities and roads for the missionaries. The broad path was none other than Dutch colonialism which was Christian in Indonesia. Ali supported Alwi Shihab's thesis which stated that Christian consolidation in Indonesia during the colonial period was the result of various colonial Government rules which benefited Christianity. Ali also mentioned several examples, for example, the phenomenon of Willem Idenburg as Governor-General (serving in the period 1906–1916) which openly supported the efforts of Christianization in Indonesia. *Fourth*, *Mengkristenkan Jawa: Dukungan Pemerintah Kolonial Terhadap Penetrasi Misi Kristen/ Christianizing Java: Colonial Government Support for Christian Mission Penetration*. This book was written by a Muslim activist, Muhammad Isa Ansari, who is actually a supporter and his work is a complement of previous works such as Suminto and Alwi Shihab.

This article argues that the generalizing the theory, as can be seen in the four works above, that Christianization is fully supported by the colonial government. By examining Johan Herman Bavinck's case (1895–1964), it seems that many cases of Christianization, especially on the island of Java, were hard work or tireless efforts of individual priests and Church Institutions, which in some cases, instead of getting support, it actually got an obstacle from the colonial government.

Johan Herman Bavinck and His Activities In The Dutch Indies

This sub-title will not explain Bavinck's overall life, but only photographed his activities on the island of Java during the Solo and Yogyakarta periods (1929–1938). Johan Herman Bavinck was born in Rotterdam on November 22, 1895 as the second child of the Grietje Bouwes and Coenraad Bernard Bavinck (1866–1941), a pastor in the Reformed Churches in the Netherlands (GKN, Gereformeerde Kerken in Nederland) [6, 171; 19, 11–12]. Jan Bavinck, his grandfather, had been a leading pastor in the Secession church. Herman Bavinck Jan's eldest son (and uncle of Johan Bavinck), became a professor of dogmatics. Coenraad, a deeply spiritual man, was also a theologian and an authority on the works of Augustine [6, 17]. It is in this family of Christian theologians and academics. Bavinck was born and grew up in the atmosphere of piety and light in Christian spirituality. In 1912, he was enrolled as a student of theology at the Free University, Amsterdam. Besides theology and philosophy, he was very interested in psychology, especially the psychology of religion [19, 17]. In Bavinck documents that I have found, there are many records of psychology, whether for lecture materials or for their missionary activities as prominent pastors. This knowledge of the psyche, mind, and human attitude was very helpful for Bavinck in his missionary duties. During these college years, Bavinck experienced serious illness and underwent surgery. This experience later had a profound effect on his spiritual life. In Johan Tangelder's record, as with his father, Bavinck had fascinating intellectual and spiritual talents. When he was a student, many students from the US and Canada were attracted to the Bavinck charisma. As a professor, Bavinck always appeared to combine Christian intellectual and spiritual wealth that gave deep marks to his students. He was a missionary "who thought it was important to confront the message of Christ." Again, according to Tengelder, his inspiring example left a powerful impression [14, 1].

After the completion of his work at Free University, Bavinck went for further studies to Erlangen, Germany. In 1919, he received the doctor of philosophy degree from the University of Erlangen, having written a dissertation on the medieval mysticism of Henry Suso, whose thought he approached from the viewpoint of the psychology of religion [6, 171]. Immediately after obtaining a doctorate, still in the same year (1919), Bavinck was asked to become assistant pastor for the Dutch church in Medan, North Sumatra until 1921. There were not many stories about him for two years in Medan. In 1921, Bavinck was appointed as a GKN minister in Bandung, a beautiful city and a city whose educational institutions attracted many young people [19, 20]. We call this period as the first Bavinck period in Indonesia. In Bandung, Bavinck became a pastor for a small community of Dutch and European Christians. Small but very fanatical. Nevertheless, this Bandung period became very important for Bavinck because he was encouraged to become a maturer and stronger pastor both intellectually and spiritually. In Bandung, he went back to learn psychology, a field that he was passionate about, in addition to theology and philosophy, of course. The understanding in this field which he combined with his natural skills then made Bavinck a very good and sympathetic pastor. Bavinck did not like to offer rigid dogmas, in his lectures. Instead, he combined spiritual depth with lucid simplicity. Bavinck then appeared to be a pastor who was able to connect the messages of the Bible in a reflective manner with important religious and social problems of his time [6, 171]. Therefore, Bavinck's lectures at his church, GKN, were easy to understand for young and old, intellectuals and the unschooled, Europeans and Javanese. It is this attraction that kept the church full of not only Dutch colonials but also Dutch-speaking Javanese and Chinese people. In fact, according to Visser, Bavarian had given a voice that enthralled everyone who had ever heard of the him speak. The anti-colonial leader and later president of Indonesia, Sukarno, who met Bavinck now and then in Bandung

prison, told J. Verkuyl, “I will never forget that mellifluous voice of his” [19, 21]. During his time in Bandung, he later married a Dutch girl named Tine Robers on March 21, 1921 [19, 20; 6, 172]. Bavinck lived five years in Bandung. In 1926, he returned to the Netherlands to become pastor in the village of Heemstede, near Haarlem area [6, 172; 19, 22].



Johan Herman Bavinck (1895–1964)

In 1929, Bavinck was again asked to become a missionary at his church, this time in Solo, Central Java. Solo is the “center of Javanese culture” which is still full of aspects of Hinduism, Buddhism, Abangan, and Islamic mysticism. According to van den Berg, Bavinck was actually reluctant to accept this offer because he would explore the field of psychology of religion in the Netherlands. But after thinking, finally Bavinck accepted this offer as God’s will [6, 172]. After going through deep reflections on the task in Java, Bavinck himself later wrote, as quoted by Visser:

The beautiful and populous island of Java was not freely chosen by Holland as area of missionary work. God has to constrain us to take up this work there. The mission in Java is thus in the most direct sense of the word the fruit of God’s dealings with this grateful people” [19, 29].

I call this period as Solo period or the second period (1929–1934). Bavinck, who had been fas-

cinated by the spiritual world since college, was at the heart of the mystical center of Javanese culture, he could easily ‘enter’ (penetrates) the subtle and magical world of Javanese Mystics. Bavinck had a relationship with the Solo Palace as a home for Javanese culture. Bavinck activity which was intense in discussing Javanese mysticism and watching puppets at night in order to explore Javanese culture and mysticism made Bavinck have a very deep understanding of the Javanese spiritual world. His experience of the Christian spiritual world which he connected with his understanding of the Javanese mystical world, in his conversations with Javanese, made Bavinck dubbed “the white Javanese.” Bavinck’s memory of this Javanese palace, puppet and mystic, later when he became a professor in Amsterdam, he always asked his students to study mysteries about the Javanese religion [6, 172].

According to Steenbrink, in the 1930s, Bavinck was involved in missionary organizations that actively carried out Christianization. At that time, a Pastor such as Bavinck had 30 native Javanese assistants to spread a kind of pamphlet and brochure in markets that invited people to attend lectures from priests, including Bavinck [26]. According to Tangelder’s account, in the 1930’s, Bavinck wrote a handbook entitled *Youth Work in Middle Java*. In this book, Bavinck invited young people, Europeans and Javanese, to read the Bible again, to return to Jesus Christ. Bavinck stated that the Bible called people to conversion, to surrender. Bavinck called Christians to invite non-Christians for conversion but not by force. For Bavinck, the conversion of non-Christians to Christianity was not only a psychological problem but also a theological problem, meaning “there is a hand of God working there.” Humans, including pastors, said Bavinck, did not have the authority to scrutinize God’s own work [14, 3].

The third period is the period of Yogyakarta (1934–1938). This is the time when Bavinck became more active as an academic/lecturer in the Yogyakarta Theology school, which is now Sanata

Dharma University. In this period, Bavinck began writing one very important book about Christianity and the Eastern mystic world. But what was meant by East by Bavinck was apparently Javanese. The book, entitled *Christus en de Mystiek van het Oosten* (Christ and Eastern Mysticism, published in 1934). Through this book, Bavinck described Javanese religion and beliefs *vis a vis* Christianity. According to Steenbrink, the book is not very academic, but it records an important theological and psychological study of the relationship of Christianity to complex Javanese spirituality [26]. According to van den Berg, the core of the book is that Bavinck viewed that there are many things that are parallel between Javanese spirituality and Christian teachings about human deliverance from the power of darkness. But on the other hand, there is a fundamental conflict between the two. In the East, deliverance is primarily a psychological process; in Christian message, it is a radical change in relationship between God and human beings along the way of attentiveness and justification [6, 174].

When he was a lecturer in Yogyakarta, Bavinck always asked his students to connect the messages of Christianity to the noble Javanese culture. Bavinck really enjoyed the atmosphere of Yogya and en-

joyed his duties as a lecturer and pastor at that time. His close colleague, Abraham Pos, had heard from Bavinck that his stay in Yogya was the most beautiful moments of his life. In 1938, when the Reformed Church in the Netherlands (GKN) was established a chair of missiology at Theological College in Kampen, there was no choice but Bavinck. Bavinck received this call and returned to the Netherlands. On April 5, 1938, Bavinck was appointed as an extraordinary professor of missiology at Kampen Theological Seminary. In 1939, Bavinck was also appointed as professor of extraordinary of missiology at the Free University in Amsterdam [6, 172, 19, 45–46]. Bavinck left Indonesia directly as academics and pastors in two great institutions in the Netherlands. Bavinck continued his career as a pastor and professor until June 1964, he returned to the God he loved.

If we look at his stay in Indonesia in three periods (Medan-Bandung period 1919–1926, Solo period 1929–1934, and Yogyakarta period 1934 to 1938), then Bavinck had quite a long time living in this Dutch colony, around 19 years. A time that gave him enough impression of depth, friendship, love, and horizon that enriched his religious and cultural perspective.



Standing in the second row from the right, Bavinck with his family in the Netherlands. The photograph was taken from Bavinck documents, Free university of Amsterdam, July 2018.

After reading Bavinck documents at Free University, Amsterdam, along with unpublished notes, as well as writings about them and his own published works, I would like to conclude some important

things. *First*, it is clear that Bavinck was a dedicated pastor, someone who loved Christianity manifested by loving Jesus Christ, who was aware of God's presence in his life, and who enjoyed his soul relationship with God. In this matter, Bavinck looked very romantic. Moreover, he himself was deep in psychology. In *Ineliding in Zielkunde* (An Introduction to Psychology), as quoted by Visser, Bavinck quoted Augustine "*Deum et animam scire cupio*" (I desire to know God and the soul). This expression illustrates Bavinck's own approach to Christianity. Through Augustine's expression, Bavinck then gave a comment "Few things in this world few things are more splendid than being allowed with faith in God in the heart, to penetrate into the depths of the soul" [19, 22]. Although Bavinck was sympathetic to Javanese and had an interest in connecting Javanese religious traditions with the messages of Christ, Bavinck remained a faithful pastor with Christianity, who still believed that salvation is only obtained through Jesus. Here Bavinck is remained an exclusive Christian.

Secondly, in the period when Bavinck was born and grew up in the late 19th century until the first half of the 20th century, there was the term "verzuiling" in the Netherlands. Verzuiling or pillarisation [15, 645] means people who are fragmented [20, 1012]. At that time, the Dutch community was divided into four groups: Protestant, Catholic, liberal and socialist. They lived in their own exclusive world. Protestants, for example, only read *Trouw* newspapers belonging to Protestant organizations, while Catholics only read *Volkstraat*. It was impossible for them to read newspapers that were not from the school. Catholics and Protestants had TV, newspapers, radio, food and beverage products from their respective groups. In the education sector, they had their own schools started from elementary school to college. Protestants would definitely study at Free University, while Catholics would only study at their university, Nijmegen University. On Sunday, the Dutch had to go to church in the morning and evening. There should be no parties, no walks, and

mothers also must not cook. They must rest and worship. The Reformed church people had a tradition of reading the Bible every day, eventually they memorized many verses and letters. This did not happen to Catholics. Bavinck lived in this closed religious tradition [25].

When Bavinck lived in Indonesia between the 1920s and the late 1930s, Bavinck saw Indonesia's socio-religious conditions more open than in his country. On Sundays, for example, he saw Indonesians going to markets, walking around and watching cinemas. Bavinck Reformation Church was not only very exclusive and orthodox but also did not like mysticism. The church prioritized ratios and reason, and in their sermons, the pastors of the church always made "rational interpretations" and liked to quote the Old and New Testaments. But Bavinck then became interested in Javanese mysticism, wrote about it and always discussed the mystical relationship of Java with Christianity in his lectures in Yogyakarta and in the Netherlands. Why did Bavinck, the leader of the Reformation church, become more open after living in Indonesia? It was nothing else but because Indonesia is a very pluralistic country with many religions and beliefs. Indonesia was not a Christian State at that time, even though it was controlled by the Dutch, and not an Islamic State even though Muslims were the majority of the population. Indonesia has a strong history with Hinduism, Buddhism, Confucianism, Kejawen, Christianity and Islam. All religions are mixed into "Indonesian culture."

Third, Bavinck was highly trained as a pastor and academician. He was the pastor of the professor. He had a perspective and attitude that were different from other priests who were not well-educated in the academic world. When reading Bavinck documents, it was found that he had a lot of writing and notes that could support his activities as a missionary and academic career at once. To understand other non-Christian religions, he wrote several special sections on primitive religion (animism and dynamism). Because it was associated with the origin of religion, he

had special attention to primitive religion and local religion. Besides writing a special section on Hinduism and Buddhism, Bavinck also read and wrote a lot about Islam. In the form of handwriting and typing, he wrote the history of Islam from the prophet Muhammad to the Abbasid period. He also made charts of Islamic sects such as Ash'ariyah, Mu'tazilah, Qadariyah and others [10]. In *Christus en de Mystiek van het Oosten* (1934), he clearly explained the history of Hinduism, Buddhism and Islam in the land of Java and the struggle of the three in producing "Javanese culture" [8, 74–209]. In the document also, there are many papers about missiology and study of mission, which were his main fields, and psychology. Bavinck completed his documents with Christianization reports in many countries such as India, Africa and Latin America. And of course, there are many records of Christian teachings written by Bavinck himself. There are the weekly Reformation Church Bulletin (*Gereformeerde Weekblad*) and the *Zendingencentrum Bulletin* which he subscribed to. Bavinck was well aware that missionary duties require extensive insight, good intellectual abilities, flexible and mature mental attitudes, such as patience and diligence. In his lectures, Bavinck repeatedly stated that missionaries required proper academic training [10]. And indeed, in his time, Bavinck was considered to have succeeded in developing the scientific missionology academically (cognitive aspects) as well as Christianization activities that needed abilities in the affective aspect.

Fourth, as what have already mentioned, why are figures such as Hendrik Kraemer, Bavinck, Zoetmolder, Hadiwiyono and Sopater very interested in Javanese literature? The reason can be explained in three ways. First, their education is higher than the general missionaries. Second, it was to enter more deeply into the heart (center) of the Javanese. One of the most common missionary activities is translating the Bible into local languages. In the Javanese context, to translate the Bible and connect it with complex Javanese culture, the noble Javanese language and literature must be mastered. The messages of the

Bible must be contextualized in Javanese culture. In this way, it is very possible that the Javanese will be attracted to Christianity. Third, the scholars above realized that Dutch Colonialism would not be forever, and colonialism would end soon (from the 1930's). Therefore, the Church must be given a new nuance, which is Javanese nuance. The local feel will make Javanese feel close to the Church. In this context, they inculturated and acculturated Javanese culture with Christianity. To further strengthen the efforts of Javanization of the Church, the nuances of the Netherlands as a colonial symbol must be ended [25; 26].

Intellectual Characterization: Elenctics and Inculturation Method

In this sub-chapter, I only focus on two important things. The first is the use of the elenctics method. In Radya Pustaka museum in Solo, I found a traditional Javanese text (*Hanacaraka*) entitled "*Sosorah Bab Agama Yahudi*" (Public Lecture on Judaism). The 20-page script turned out to be a Bavinck public lecture in 1933 at Radya Pustaka museum. In the late days of Dutch colonialism, Radya Pustaka museum did routinely hold public lectures on religion and culture with an audience of Europeans (including the Dutch) and Javanese *prijajis*. I asked an official Filologist working at the museum to translate the text into Latin Javanese and Indonesian. I will only focus on the contents of the text, not on the intricacies of the manuscript, because I am not a philologist. It may come as no surprise that the lecture discusses the history of Jews people in its original land, their prophets and holy books. However, the most fascinating aspect of this lecture is its theological outlook. The strength of the Jews is seen in their proximity to God and not on weapons or physical force. In the Biblical past, it was this spirituality which brought about the triumph of the Jewish people, despite the might of two great nations at the time, Babylon and Egypt. In fact, the lecture emphasizes that the Jewish people can be united with God. Judaic spirituality is considered to be very similar to the worldview of *Kejawen* (Javanism, Javanese spirituality), embraced by Javanese people since the days of

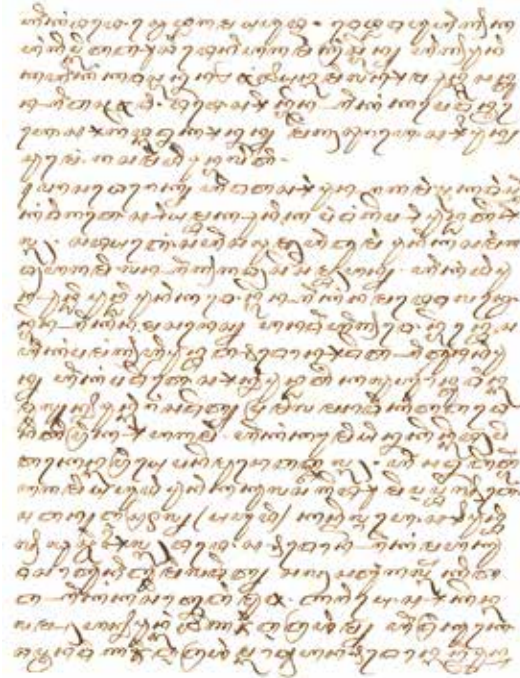
old. The crucial Javanist concept here is *manunggaling kawulo gusti* (the union of God and man). The lecture on Judaism which was held for a Javanese audience is hence framed in Javanese discourse. At the end of

the lecture, an appeal is made to all followers of all religions in the Archipelago to strengthen spirituality and to pay more attention to the importance of religion in life [9].



Traditional Javanese text “*Sosorah bab Agama Yahudi*” (public lecture on Judaism) August 23, 1933 by Bavinck. This manuscript is stored at Radya Pustaka museum, Surakarta, central-Java

Another interesting thing besides connecting Jewish spirituality with Kejawen, in the text, Bavinck mentioned several times the terms “the Messiah,” “the true high priest,” and “the perfect priest” who clearly refers to Jesus. According to Bavinck, the Jews were actually waiting for the Savior to arrive, and because God was merciful and supreme, God then sent someone to give a clear way for Jews who were spiritually, socially and politically anxious. Bavinck explicitly mentioned Jesus (Javanese: *Nabi Ngisa*) as the savior who had actually been predicted that he would arrive by the Prophets of the past. According to Bavinck, the Christians then accepted the Messiah as their savior, but the Jews continued to wait for another Messiah [9]. So, in the text, even though Bavinck was lecturing about Judaism, he was actually preaching about Jesus and Christianity. In religious



studies and Bavinck missiology, this model is known as ‘elenctics method.’ Bavinck called elenctics the “discipline of persuasion” (*elenchein*) which has two aspects, namely, first, scholarly reflection on religions and second, theological reflection on the apologetic approach to the religious person. These two aspects are like two sides of a coin that cannot be separated. Elenctics comes from Greek, *elengchein*, which means “to disgrace,” “to bring to shame,” [7, 221] or “to bring shame on someone.” In Greek terms, it was found to mean “to prove guilt, to refute,” or “to hold someone’s sin before he and to challenge him to turn around” [19, 258]. In general theology, the elenctic approach is an attempt to refute a particular belief system by pointing out the shortcomings and errors of the system. In its history, this approach is an integral part of Christian Theology. In the context of Christian Theology, Christianity is claimed to be the “superior religion” of other religions, because it was born, grew, and developed in the context of Western European culture as a superior race as well.

Therefore, in the elenctics method, non-Christian religions are positioned as a belief system in which there are concepts that need to be “rejected by showing their mistakes” [21, 187]. In other words, non-Christian religions are seen as sinful and have deviated from the true path of God. Therefore, they must be ‘reprimanded, ‘shown their mistakes,’ ‘called to be converted into Christianity.’ In this sense, Bavinck always connected elenctics with missionary activity. For Bavinck, elenctics is the discipline that deals with a very special aspect of missionary approach, viz., the direct confrontation of non-Christian religiosity preparatory to calling people to conversion [7, 233]. In other languages, elenctics is an intellectual activity that persuades the non-Christian religion to account and tries to convince its adherents of sin and to move them to repentance and conversion.

This elenctics Bavinck method can be seen again in a Malay book entitled *Tjahja Kahidupan Atawa Satu Pengundjuk Djalan Pada Kaslametan Jang Kekal* (1950). This book is translated from Dutch by ‘*Sa-orang Tasik*’ (it probably means “someone from Tasikmalaya, West Java”). In the book, Bavinck described the Jewish legal principle that “eyes for eyes, teeth for teeth, lives for lives.” But according to Bavinck, the Jewish model’s *qisas* (law of retaliation) teachings were contrary to the teachings of Jesus which were very sublime and transcended ‘human vengeance.’ Evil must be rewarded with love, that is the greatest teaching because it breaks the chain of revenge [11, 14–15]. In his work, Bavinck also explained the three teachings of the Jews, namely almsgiving, prayer and fasting. According to Bavinck, the Jewish understanding of the three things is still wrong and imperfect. Only Jesus’ teachings are truly true, both in their explanations and practices [11, 20–21].

The foundation of Bavinck’s elenctics method relies on two things. The first is that the verses in the Bible are related to that method. Bavinck, for example, refers to several texts in the Bible like Jude 14–15; John 16: 8; 1 Timothy 5:20, and Matthew 18:15 [7, 221–222]. According to Visser, the explicit

account of the use of the elenctics method was first carried out by Gisbertus Voetius (1589–1676), a Dutch Calvinist theologian who used Titus 1:13, “rebuke (elenche) them sharply, so that they will be sound in the faith” [19, 257]. So, this elenctics method has been used by Christian theologians since the middle ages. Second, the elenctics method will be even sharper if assisted by several disciplines. Bavinck mentioned the history of religions, the science of religion (now it is known as religious studies), psychology of religion, phenomenology of religion, and philosophy of religion [7, 234–238]. According to Bavinck, the five disciplines actually discuss an essential thing, that religion always occurs in human history in coherence with other phenomena: art, music, dance, tribal divisions, agricultural customs, moral and social practices [7, 238]. For Bavinck, it is clear that religion cannot be separated from the historical, sociological, anthropological, psychology of its people, and their philosophical thoughts [7, 239]. The five scientific disciplines will strengthen intellectual activity of elenctics and will be effective in missionary activities.

According to Bavinck, the use of the elenctics method has several foreground arguments. *First*, it must be noted that each person, no matter how deeply fallen and how far departed, still is within the reach of God’s common grace. Every person, deep in his heart, actually believes in God and misses him, even though he never worships him formally or even away from him. That is because God entrusts his soul to every human, and God has not left himself without a witness, as Paul in Romans said 1:19, “Because that which may be known of God is manifest in them”. So, for Bavinck, the soul of God inherent in human beings can be the key to call them back to the bosom of God [7, 227]. *Second*, according to Bavinck, one must be careful when talking about the moment of truth in non-Christian religions. It is true that every religion has a moment or element of truth. For Bavinck, non-Christian religions do believe in God and that is the element of truth, but what they say

and think of is entirely different from what has been revealed of himself in his word. In short, if Christians find similar concepts with other religions such as sin, grace, redemption, prayer, sacrifice and others, all have different content than in the Bible [7, 228]. So, for Bavinck, we are still different from them (non-Christians). Third, according to Bavinck, a Christian must emphasize that the subject of elenctics is in the deepest sense of the Holy Spirit. He alone can call to repentance and a Christian is just means in his hand. So, the Christian priests must try hard to call people to Jesus but eventually it must be realized that full power to repent people is in the Holy Spirit. Fourth, a Christian must have good communication skills and offer the right starting point. The ability to communicate does not always have to be rational, but has self-confidence, always presents God's love in the heart, and is able to convince non-Christians of Christian authenticity. Bavinck described, "When you so stand before a person of another religion, it is not difficult to get him into a discussion. You do not then need to begin with endless rational argumentation in order to break the webs of his thoughts. In the grace of Jesus Christ you possess a more powerful means as Paul writes, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (I Corinthians 2:4) [7, 229–230].

This elenctics method is actually inseparable from Bavinck missionary activities. It must be understood that for Bavinck, preaching or mission is the task of four entities: (1) the work of mission is God's work. How does God work?; (2) then, the task of mission is the great work of Jesus Christ. After Jesus is not physically there, (3) the work of the mission is the duty of all Christians because "the grace of God is for all Christians" [7, 57–58]; (4) later, mission work is the work of the Church [7, 62, 19, 2017–209]. According to Bavinck, in carrying out missionary duties, a missionary must pay attention to two important things. *First*, a missionary must himself seek to discover a method that is proper. Second, to find the

proper method, a missionary must adopt the way of life of people, speak their language, associate themselves with their religious concepts, utilize sayings derived from their religious literature, and from the standpoint of ethnology or psychology all this may be excellent [7, 80]. It became clear that for Bavinck, missionary was intellectual work which was full of academic studies. Finally, for Bavinck, even though all Christians must truly carry out missionary work, they must realize that their true mission is God's work. Humans as 'tools' or 'representatives' of God must surrender to God's final will [7, 229].

This elenctics method is not only popular in Christian Seminary Institutions in Western Europe around the 18th and 19th centuries, but also in Southeast Asia, especially Islamic studies in Indonesia in the period before Indonesia's independence until the 1990s. In 1937, for example, Mahmud Yunus, an Indonesian Muslim intellectual from West Sumatra, wrote a book in Arabic titled *Al-Adyan* (religions). This is the first book in the history of modern Indonesia to discuss religions such as Zoroaster, Sabeian, the religion of Ancient Egypt, Hinduism, Buddhism, Sinto, Confucianism, Taoism, Fetis in West Africa, Jews, Christians, and Islam. After describing the theological history and teachings of these religions, Yunus then explained the theological "defects" and "deviations" carried out by the adherents of these religions. However, Islam is an exception. Islam, according to Yunus, is the last of the best religions, which has not the slightest disability in all its aspects [16, 51]. According to Bahri, the 72-page book is the first comprehensive work written by an Indonesian Muslim scholar on human religions in Arabic, which is taught in Islamic boarding schools and other Islamic schools which require students to speak and use Arabic language books [17, 168–169].

When the department of comparative religion was established at the state Islamic institute of Yogyakarta in 1961, the elenctics method or commonly referred to as 'apologetic' became the dominant method in the curriculum of religions. The methods of teaching

in class and the history books of religions written by Indonesian Muslim scholars usually describe the history and theological teachings of religions, then are judged in the view of Islam. Non-Islamic religions are usually described as a religion that has many “weaknesses” and “deviations.” Only Islam is the best and perfect. This situation – in Indonesian Islamic Higher Education – took place prominently in the 1960’s to mid-1990’s. Kautsar Azhari Noer, a critical professor of Comparative Religion, called the phenomenon as “competitive religion” rather than “comparative religion.” In a competition, there are winners and losers. In Christian education institutions, religions are taught but “the victory” is Christian. Conversely, in the Islamic world, the one who wins is Islam. According to Bahri, elenctics or apologetic methods, including in Indonesia, occur because of three main things. First, the spirit of preaching is very high. Christianity and Islam are aggressive mission religions. In Indonesia, from the beginning of the 20th century to the post-rebellion of the Indonesian Communist Party (1965–1970) Islam and Christianity competed in preaching and competing to get as many followers as possible. Second, theology is considered as the Queen of the sciences. In both the Christian world and Islam, theology for centuries has a very strong influence and grip. Theology has become a measure and guide to Muslim-Christian life from the Middle Ages to modern times. Third, According to Wilfred C. Smith, the discipline of Religion (Comparative Religion) began to be a serious study since the age of discovery when the Western Christian world discovered other parts of the world; other religions, then began to investigate and gradually became aware of the existence of communities and regions that were far from their land. The 19th century was the era of a serious, disciplined effort to collect and find materials, record them carefully, understand and observe them more systematically. Then, when many people loved the study of the East (oriental) and anthropology, *Religionwissenschaft* began to be offered in many universities [17, 211–212]. In other words, it can be said that the comparative study of re-

ligion is the finding of Western Christianity, and the initial project according to Ninian Smart. It cannot be separated from the impression of “Western imperialism and Christian superiority.” Even in Smith’s special explanation, the definition of “religion” are Western Christian’s finding, which was then widely used or very influential in the East. John Hinnells wrote explicitly that, “The term ‘comparative study of religion’ is widely suspected, because it was used by particular Western academics, mainly in the nine-teenth century, who were trying to prove that Christianity was superior to other religions” [5, 14].

Second, an inculturation. This word means “the effort of a religion to adapt to local culture.” In Catholic theology, inculturation is often equated with “indigenization, contextualization, or incarnation” [24, 2–3]. The Catholic Church has succeeded in doing a lot of work enculturating the substance of Catholic teaching with Javanese culture for the purpose of preaching, to lure Javanese people towards Catholicism. But lately, because many Javanese have become Pastors, the work of inculturation is also their moral, cultural and religious vocation. The face of Catholicism is no longer seen as something strange, which comes from Europe with European culture. But now it appears in the form of Javanese culture. In Java since the 19th century, Catholics have used Javanese culture: language, literature, music, art and painting in explaining and preaching Catholicism. For example, the Pastors are called *Romo* (father in Javanese), a call which is familiar to Javanese people. In celebrating Christmas, there are now many Catholics wearing Javanese clothing in the Church accompanied by *Campursari*, a combination of traditional Javanese traditional music. In the world of architecture, the Church of the Sacred Heart (*Gereja Hati Kudus*) in Pugeran, Yogyakarta, is one of the most famous inculturation buildings on Java. This church was built in the colonial period, 1934. According to Setyoningrum, inculturation of Javanese culture with the building of the Church in Yogyakarta took place slowly, and in a short time. The inculturation process

must be careful so that there is no conflict between Catholic teachings and those of Javanese culture. Catholic teaching is maintained and the people feel comfortable and solemn in worshipping [24].

According to Küster, Steenbrink dan Sudhiarsa (2008), during the period of 1920–1940, many works of art appeared, especially paintings, which showed the inculturation of Christianity with Javanese culture. Among them are the paintings by Raden Mas Joesoef Poerwodiwirjo (1928) and Basoeki Abdullah (1938). Poerwodiwirjo painted the Trinity with wayang (Javanese puppet) figures. In Poerwodiwirjo's drawing the three figures are nearly identical. In the centre the Father is known from his beard, while the son is known from the symbol of the cross in his right hand and a small beginning of a beard. The small circle in the left hand is the human nature of the son, while the larger circle represents the divine nature. All three rest with a hand on this larger circle and is placed at the same height, strengthening their equal status and nature [23, 926–928]. Whereas Basoeki Abdullah painted Jesus who carried the Cross who was tortured by several people dressed in Javanese and witnessed by a ruler who also wore Javanese great clothes like a Javanese king [23, 932].

Actually, in the Protestant case, inculturation activities were not as prominent as in Catholicism. Protestant Pastors (including the Reformation group) are usually very strict on the Bible text and lack appreciation for local cultures. However, the Bavinck case was not the first in Javanese Protestantism. Hendrik Kraemer (1888–1965), was a Protestant scholar who was proficient in Javanese culture and literature. Kraemer himself was a mentor from Bavinck. According to Visser, during the period of 1930 and 1934, Kraemer introduced Bavinck to the secrets of Javanese literature and mysticism. Later Bavinck wrote that it was a privilege to have had Kraemer as a mentor during this period, and Kraemer wrote subsequently that he had never had a student who had absorbed Javanese mysticism as quickly and thoroughly as Bavinck had [19, 89]. Besides Kraemer, S. Coolsma, an evangelist

who was active in West Java also studied Sundanese, and even became one of the pioneers in the science of Sundanese. He translated the Bible into Sundanese and compiled dictionaries and books on Sundanese grammar. Unfortunately, Christianization in West Java failed and Protestant church leaders, especially **Kraemer, felt very disappointed** [22, 222–223]. Protestant evangelists finally became realistic and pragmatic, and realized that if they understood the Bible too hard, the *zending* (mission) would not succeed in Java. As already mentioned, Bavinck explored and wrote about Javanese and *Kejawen* culture and learns many aspects of Islamic history and teachings. In an unpublished note, Bavinck wrote that Christians must not insult or offend the Prophet Muhammad negatively. If Christians wanted to persuade Muslims to convert to Christianity, a more civilized path must be sought.

In the context of an inculturation, during the period of Bavinck's work in Solo as pastor of February 1930 to July 1933, he did four important things. *First*, the effort and ability of Bavinck to enter the Javanese mind. Bavinck considered merging into Javanese culture to be his first priority. For Bavinck, the position of an evangelist among people of alternative culture is described as "a person who carries the gospel to them will have to lean over toward them as far as possible in order to bring them into as close a contact as possible with the crux of the gospel" [13, 13; 19, 29]. For this reason, Bavinck watched *Wayang* (shadow puppet) until morning, read Javanese literature, and wrote the *Kejawen* (Javanism) associated with Hinduism, Buddhism and Islam. As a Professor, Bavinck also always asked students to understand the relationship between Christianity and Javanese culture. *Second*, passion for the further explication of the gospel message. According to Visser, Bavinck's attempts to get inside the Javanese mind must be perceived in light of his search for possibilities to pass the gospel on in an adequate and effective way [19, 32]. Nevertheless, Bavinck remained a devout Christian and not a syncretist. J. van den Berg wrote, "Bavinck's almost intuitive understanding of Eastern thought

did not lead him, however, to any form of syncretism" [6, 172]. *Third*, Special concern for youth work. While in Solo, Bavinck has paid attention to young Christians. In his observation, those young people were in a very difficult position: undergoing culture shock as a result of their exposure to Western science, they also found themselves standing in the center of the field of tension between old folk beliefs and the Christian faith [19, 33; 13, 15]. Bavinck then focused on education for young people as an effective way for them to progress but remained as a devout Christian. Bavinck's attention to the education of young people in Java and their relationship with missionaries was written by him in the 1981 Report of the Commission on Higher Education in India, in three ways: first, the education should be more attuned to Indonesian society; second, it should be developed according to Christian principles; and third, the school should seek, *via* closer cooperation with the Christian churches, to strengthen the personal piety of their students [19, 34].

Another important aspect of Bavinck's work in Solo period was that he founded the Bible study group which he named *Pantja Saudara*, circles of five or brother of five. The study group aimed to strengthen the faith of young Christians. Bavinck chose the term "Pantja" (five) because this name has a very special place in Javanese culture [19, 35; 13, 16]. *Fourth*, Sympathy for rising nationalism and the necessity of establishing the independence of the indigenous churches. According to Visser, what was unique in his case was that he was pronouncedly sympathetic to the national awakening of Indonesia and did everything he could to stimulate the growth of independence among the Javanese churches [19, 37; 13, 16]. Thus, Bavinck's interest in Indonesian nationalism coincided with his concern for the independence of the churches in Java from the regulation of the Colonial government. Instead of being politically regulated by the Dutch, Bavinck wanted independence in the management of the church which was surrendered to Javanese Christians. According to Bavinck, "if the

church in Java was to have any future at all, it would have to become a Javanese church." Later, in 1933 the church in South-Central Java became independent. Not all Europeans, especially the Dutch, were happy with this development. The equal situation between Javanese and Dutch Christians made many Europeans worried. But Bavinck reminded them that they need not to worry. At first, it might feel 'strange' to the Dutch, but there were many reasons that could be argued that the missionaries in Java were successful, that many Javanese young people were interested in Christianity. For Bavinck, this situation must be celebrated [19, 38].

Bavinck missionary period in Solo, and in Central Java in general, was considered successful because there were significant developments in Christian activities. It was not exaggeration if Verkuyl praised Bavinck, "... in terms of mission, Bavinck's stay in Solo was the most fruitful period of his life. It is striking to see the extent of which the influence Bavinck exerted during that time continues to make itself felt in Indonesia" [19, 13]. In the period 1934–1938 Bavinck sharpened his academic abilities in Christian studies by becoming a lecturer at Theological School of Yogyakarta in the areas of ethics, exegesis, theology of the New Testament, and practical theology [19, 40–41].

According to Steenbrink, the Christianization approach of Bavinck is a model of "*Kristen Nusantara* (Indonesian Christian)", because it borrowed or used Javanese culture for preaching the gospel. This is similar to the "*Islam Nusantara* (Indonesian Islam)" which is now widely discussed again in Indonesia after the Nahdhatul Ulama Executive Board (2015) officially declared the *Nusantara Islamic* model as the most suitable model for Indonesian Islam. *Nusantara Islam* is an understanding and practice of Islam that has a long history, especially since the time of the Nine Saints (Wali Songo, around the 16th century). Indeed, exploring and appreciating local culture is the most effective way for the purposes and interests of preaching. Bavinck has done very well, because preaching is not merely a "missionary way" but also

developed it into serious academic studies, which led him to become the first professor of missiology in the Netherlands.

Conclusion

Johan Herman Bavinck is a special figure in the context of Dutch Christian missionaries in Indonesia, even though he is not the first and not the only one. Aside from having special talents, spiritual depth, and coming from a family of priests who were very honorable in the Netherlands, Bavinck was also a genuine thinker and hard worker who tried to integrate missionary activities, very academic elenctics methods, and efforts to inculturate into one a remarkable “intellectualization of Christianity” model, which is remembered in one period of the history of Christianity in Indonesia, especially in Java. Because this research focuses only on Bavinck’s style of Christianization model, I invite the next researchers to make specific research, such as Bavinck’s view of Islam in Java, or Bavinck’s view of Kejawen (Javanism)

and its relationship with Christianity, considering that Bavinck wrote a lot things about these themes, especially the unpublished ones that are still stored in the library of Vrije Universiteit (Free University) Amsterdam, Netherlands.

Acknowledgements

I would like to thank Prof. Edwin Wieringa who has invited me to do this research at the Department of Oriental Studies, University of Cologne, Germany, from May to August 2018. He also provided useful comments for this article. In the Netherlands, I want to thank Prof. Karel Steenbrink for the interview for the completeness of this article. I also thank to the library staff of Free University, Amsterdam, especially to the staffs of special collection of J. H. Bavinck in the university who has helped me provide Bavinck documents. In Surakarta, I express my gratitude to Totok Yasmiran, a philologist at the Radya Pustaka Museum who has translated “Sosorah Bab Agami Yahudi” into Latin Javanese and Indonesian.

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25. Interview with Edwin Wieringa, Cologne, Juni 8, 2018. Wieringa is a professor of Indonesian philology with special reference to Islamic Culture at the University of Cologne Germany. Wieringa is also a Dutch who had been brought up in the tradition of a devout Protestant family affiliated with the Dutch Reformed Churches.
26. Interview with Karel Steenbrink, Utrecht, July 14, 2018. Steenbrink is a professor emeritus of Intercultural Theology, Utrecht University, the Netherlands. Steenbrink is also known as a historian on Indonesian Christian, especially Catholic.

Section 11. Philology

<https://doi.org/10.29013/EJHSS-20-1-149-152>

*Aslanova Gulnara Valeh,
Postgraduate student of the department
of the Azerbaijani language of Ganja State University
E-mail: isgenderova-n@bk.ru*

ELEMENTS OF PREFIXAL EXTERNAL INFLECTION IN THE ENGLISH AND AZERBAIJANI LANGUAGES

Abstract. Since English is the language of the analytic inflective structure, this language has a rich tradition of derivation processes created by prefix elements formed as the fruits of inflection. External inflection is universal in nature as a linguistic phenomenon that forms in the original information process. In other words, both in English and in the Azerbaijani language, there are traditions of external inflection. Since the English language has an analytical structure of inflection, the traditions of foreign inflection in this language have been continuously developed, while the Azerbaijani language preserves the traditions inherent in the initial information process.

Keywords: flexion, derivative, preposition, analytic – flexibility, agglutativity.

Introduction

With the transition of the Azerbaijani language to an agglutinative structure, traditions of elements of external inflection did not continue, and their functionality was also limited. Since modern studies recognize the problems of inter-linguistic universality, the existence of elements belonging to analytical inflective languages, which are present in the Azerbaijani language, as one of the other linguistic phenomena, is not questioned by experts [1]. It should be taken into account that, despite numerous studies in the field of linguistics related to internal and external flexion; it does not seem possible to completely solve the problems of flexion. In particular, based on the views and considerations of external inflection, it should be noted that research in this area will be continued. The expansion of inter-linguistic universality issues still has a positive effect on the creation

of pages that were not open in the case of external inflection.

The term “inflexibility” was introduced in 1808 by Friedrich von Schleicher. The term “inflexibility” was used to describe words in structural and contextual terms in languages with analytic-inflective structures [3]. In this sense, the term “inflexibility” can also be applied to the corresponding linguistic phenomena of the Azerbaijani language as a manifestation of linguistic universality. Friedrich von Schleicher refers to the term “inflexibility” as a case of preserving the corresponding elements in the content of a word, which is actually a manifestation of the functionality of language tools [2]. However, the problem is that inflection is a linguistic phenomenon that is directly related to its usefulness. The fissional nature of inflection is that the inflectional element is formed in a manner that is adjacent to the root

model. Therefore, external inflection can be understood in this sense, when unity with the root can be formed, and the form can be called inflection. Examples of word formation and functionality that can be divided into components can be referred to as lexical units formed by more than verbal elements, but in some cases represented using prefixed words. For example, information about external inflection, which relates to Russian prepositions were formed by the presence of these elements (to avoid, to resort, to run away) [4]. Speaking of external inflection, it is sometimes said that it has a grammatical function. Of course, this should not be a casual look. This is because any element that approaches the root model has an affix function. The presence of affixes is based on the requirement to express the derivative together with the grammatical meaning. Therefore, studies show that external flexion is also associated with the formation of afferent elements [7]. Since external inflection is due to the attached elements, English is also considered as a necessity to satisfy the requirements of grammar and derivation [5]. This is due to the functional nature of external inflection due to external elements. The fact that inflection is included in the root model in accordance with this rule is a welcome fact. At the same time, there is a dual nature of the outer inflection itself. First, the root element is included in the root as an integral element. Secondly, an element attached to the root can retain its formal independence, even if it forms unity with the root. Examples of such inflectional variants also have a similar sign that the original monosyllabic model does not retain its independence, that is, does not mean outside the merge element. Its basic premise can usually be expressed in words. In modern studies, these structural features of external flexion samples are somewhat interpreted, but in many cases the causes of external flexion are not fully understood. Sometimes derivative words that can be formed even on elements of the root and affix are explained as examples of external inflection [6]. Recently, interest in flexion issues has been growing in Azerbaijan.

However, the more work done in this area, the more research is needed. Research in this area is important because, on the one hand, new ideas about the typological structure of languages are being formed, and on the other, the existence of facts about language universality can be found in more reliable and reliable examples. In English, the origin is inflexive, which is prefixed in nature means that it uses vowels and affective prefix elements. Since the English language has an analytical inflected structure, the approach of words of this type to prepositions is one of the main components of the text processing process. This gossip method also led to the creation of various language rules for its rich traditions. Thus, with the initial development of prepositional elements, in certain group words, this element has become an integral part of a word that has a fused character. In English, derivative variants formed by the interaction of prepositional elements in the form of a noun are saved, as a rule, due to the fundamental meanings of the word itself. At the same time, words formed by the presence of prepositional elements themselves serve to convey a certain meaning, motivated by the corresponding meaning. Here are some examples: a combination of the prefix element: abash (embarrass, embarrass), abate (decrease, decrease, weaken), abates (obstruction, obstruct), bash (strike, attempt, effort), abet (provoke, provoke), bet (bet, place bets), aboard (abroad, on a ship, train), go aboard (board), aboard (board, board), abut (border, on the border, pull), but (but, separately, exclusively), acute (sharp, mirror), cute (smart, eloquent, witty), alive (lively). By combining the prefix element E: As with the words used in the prefix element A) It is observed that the words used by the prefix element E have corresponding meanings. For example, the word "clip" includes the use of pins, clips, belts, bolts, and fractures. When the -e element is added to the clips + e variant, the word eclipse is formed by the concept of capture, darkness, retention. The value of the relationship between them is expressed in terms of interception, loss of distance. Similarly, the

word that is formed by adding the prefix *e* to the cliff, which means a steep slope, landing, hill, dirt trench, also refers to steep sand hills, slopes and descents.

While some words retain meaning through a combination of prefix elements, some of them have a significant connection with the independence of motivation. For example, the word *remit* in English means forgiveness, deliverance. The word is prefixed with *eremite*, which means a relaxed, refined, abandoned relationship. It is possible that the relationship between these words, which gives the impression of meaningful independence, may indicate the forgiveness of sins. There are many words of this type in the English language that has been fixed by meaning. In English, there is also a rich tradition of the derivation process, which includes prepositive elements of attached nature. As prepositional elements consisting of single vowels, there is also the formation of lexical units characterized by semantic integrity in approaches with a prefix of flexion of single-syllable prepositional elements. In such examples, it is only possible to distinguish the prepositional elements of affixes from the word. However, in this case there are some significant differences between the word prefix and the derived variant. This indicates that the affective elemental version of a word has its own specific process of stabilizing the meaning in accordance with speech activity. However, in the same way that each semantic word preserves the semantic environment of the basic variant, it does not lose any or all of the meanings of the original meaning and protects its traces in words containing sentence elements. In this regard, the examples formed by the *ab-* prefix approach are examples. For example, the word *abroad* means abroad, outside the home. The content of the word *road* is used as a road, road and highway. Although both options are motivated by their own sense of independence, their sense is felt, such as speech, departure and rejection. In other words, formed in the presence of the prefix *ab-*, the basic concept is either kept moderate, or there is a large stabilization and specialization of meaning in accordance with the intensity of the speech act. For

example, the word “absolve” means liberation, forgiveness, salvation, forgiveness. The word “solution” is used separately as a solution. Obviously, there is an opinion that the achievement of something is secretly decided between them. The word formed by the addition of the prefix *ab-* as a sign of external inflection also has its fundamental meaning. For example, the word “absurd” as an independent entity is empty, meaningless. The word *Surd*, in contrast, is used quantitatively. The true meaning of the word *Sure* means confident, trustworthy and reliable. In some words *ab-* the main meaning is very clear. It seems that in such words, speech activity was less intense than in others. For example, the word “abruption” means disabling as an independent unit and mixing relationships. The word *tear* also means cuts, darkening, tearing. As one of the prefix elements, the corresponding derived variants were formed on the basis of initial inflection. In some words, in which the element of the prefix *ac* is involved, the meaning is either hidden or to some extent explicit, depending on the intensity of the speech act. For example, the word “accent” with a prefix means independent accent, pronunciation, and special mention. This meaning is also found in derivatives of the word *accent*. *Accented* is especially marked, *accental* means with accent. There is also a significant difference between *accent* and *sense*, which means feeling. While the word “*Accord*” means harmony, harmony, *cord-cord* is motivated with the meaning of rope, garden, bonding. As for the word “*ac*”, the word “*acclaim*” expresses enthusiastic greetings, endorsements, applause and applause, and the root part of the *claim* is stabilized in terms of claims, claims and orders. The closeness of meaning here is reflected in the meaning between sympathies and demands.

Conclusion

Because of its analytical and flexive structure, English has a long and rich tradition of word processing through external inflection. Despite the fact that the Azerbaijani language is agglutinative, in this language there are traces of the ancient word-formation process. The difference is that the derivation process in English

of the prepositional position continued its development prospects at later stages. However, in the Azerbaijani language, the main derivation process occurs on the basis of ending options. Thus, the derivative process resulting from the prepositional inflection in the English language differs from the Azerbaijani language. Thus, in English, as a result of a prepositional inflection, the element added to the word intersects

with it, and in the Azerbaijani language a new word model is formed. There are examples of how certain groups of prepositional elements are included in the dictionary in both Azerbaijani and English. However, they are limited, and the prospects for their development are inactive. The most important of the comparative studies is that it is possible to determine the interethnic genetic universality of this method.

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<https://doi.org/10.29013/EJHSS-20-1-153-157>

*Nasibova Gulnara Shameddin,
Postgraduate student of the department
of the Azerbaijani language of Ganja State University
E-mail: isgenderova-n@bk.ru*

TONAL HOMONYMS IN THE AZERBAIJANI LANGUAGE

Abstract. Homonyms are an integral part of the process of word formation of a language. Homonyms were formed as a product of an important phase of the word formation process as a whole. The basis for the formation of monosyllables in the language was made up only of homonyms. The emergence of homonyms occurred at a time when information activity was strengthened and revived, and as a result, new concepts were ahead of the existing word model. Due to the sluggish process of processing concepts in the language, information had to be compressed into a single word model in order to pay for new concepts. Thus, as a product of the period when prefixes and suffixes were absent in the language, figurative forms of speech arose, in linguistic terms, these forms are called homonymic terms. The term homonym is of Greek origin and means the concept of the meaning of identity. At a time when suffixes did not exist, the ability of survivors to express different meanings within the same root was a function of the root form of production. The formation of homonyms is not limited to the derivative function of the Azerbaijani language.

Keywords: tonality, agglutination, derivation, monosyllabism, universality.

Introduction

Homonyms were formed as a product of the formation stage in all languages, as a group of words with syncretism and with universality. After the suffix phase, the phase of the monosyllabic word is considered to have ended, since the word processing methods were formed in such a way as to correspond to the presence of figurative elements. At the same time, a new stage has begun in the formation of homonyms. At a new stage, not monosyllabic, but phonetic, derivative, grammatical and other styles began to take shape. In the syncretism of homonymy, there are two characters. The first is their tonality, and the second is their transitional meaning. The key to homonyms is that the same root model combines both the subject and the meaning of the verb. For example, a horse (noun) – a verb, an adjective, an adjective (verb), a minor (an indefinite number) – a characteristic of the strength of verbs that distin-

guishes their homonymy. The figurative meaning in the formation of homonyms occurs in the same parts of speech. The meaning of the root word is figuratively expressed in other words as part of the newly formed word. For example, the word “heavenly” can be used in such meanings as sky, color, greenery, son-in-law and greed. The universality of homonyms is reflected in their respective adjectives in languages unrelated to them. For example, in the work “Kitabide-gorgud”, the word “gu” is used with the meaning of the voice: “rustled, listened” [12]. In the modern Azerbaijani language, there are words that come from the root “gu” and have the option “gy”, which are called, flatterer, scammer, sneak. In the Russian language, words consisting of the root “gu”, which go into the variant “go” and as a result such words are formed as: voice, voice, vote. In English, there is the word gossip [gossip] which means chatter, conversation [14].

Although much research has been done on the formation and formation of homonyms, their role and universality in speech are largely ignored. Most studies of homonyms focused on their structural and semantic features, as well as on their stylistic features, on artistic patterns. For example, there are comments about homonyms in Russian linguistics Vinogradova, EM Kalkina-Fedoruk, V.I. Abaev, Z.A. Tolmacheva, A.A. Reformatsky and others [1; 13; 15; 20]. In Russian linguistics, attention is paid to homonyms similar to their meanings. In Azerbaijani linguistics, comments and interpretations regarding homonyms are accepted in Russian linguistics, and they almost go beyond the traditional framework of ideas and considerations. For example, Demirchizade points out that homonyms are available in all languages, and that in some languages there are few, and in others there are many. This shows that there are different reasons for their origin. Demirchizadeh believes that the main source of the origin of homonyms is polysemy. According to him, at first ambiguous words were formed, and then homonyms were formed on their basis [4]. The opinion of Salim Jafarov about the formation of homonyms is that these groups of words are an ancient event in the language. Selim Jafarov characterizes homonyms as identical in structure, and different in meaning and distinguishes them as different parts of speech. This shows that homonyms are internal and external. He relates the words of the Azerbaijani language and foreign homonyms borrowed from other languages to internal homonyms. In the formation of homonyms, it is based on development trends from polysemy to metaphor [3].

Hesret Hasanov, author of the Azerbaijan Dictionary of Homonyms, notes that these characteristics are similar in structure, that is, they differ in all other languages. Hesret Hasanov also offers an interesting idea that the number of words in which the language has many roots and consonants exceeds the meaning [7]. This idea is truly true. Because, since they are a product of the monosyllabic age, they enter an important stage in the process of creating a

word. A. Khamatova, a researcher of modern Chinese, also confirms that, since the Chinese language is based on monosyllabic words, the groups of Hindi homonyms are actually more numerous than other languages and have a rich tradition [8]. Without even comparing it with Chinese homonyms, the vast majority of Azerbaijani-speaking homonyms are justified. In ancient times, when the informational capabilities of the language were formed, the appearance of homonyms was an important step. In addition, the original monosyllabic traditions of homonyms in the Azerbaijani language were significantly expanded, thanks to new derivatives at a later stage. Although Hasret Hasanov conducted some serious studies of homonyms, the tone of homonyms remains to some extent unresolved in these studies. At the same time, commentary on the homonyms of Salim Jafarov gives a new idea that the parts of the subject-predicate that differ are of the same origin. In this sense, the idea that the words “saç-hair” (noun) is saçmaq-rotate (verb), köç-migration (noun) is köçmək-migrate (verb), düz-plain (noun) is düzmək-align (the verb) is fully justified [2; 7]. Buludkhan Khalilov considers subject-predicate correlation as a natural phenomenon based on verb correlation. According to Buludkhan Khalilov, nouns and verbs are part of ancient speech, and the number of homonyms in these two parts is much larger. It follows that, since nouns and verbs, the ancient parts of speech, they are more likely to retain a large number of homonyms [10]. Turkan Efendiyev's comments related to homonyms are interpreted in a traditional context. Thus, the formation of the polysemy of homonyms is especially emphasized in this commentary. It is also necessary to pay attention to the formed thought in linguistics about homonyms that they are a natural process in a language. The author of this idea is VV Vinogradov, and supporters of E. M. Kalina Fedoruk, N. M. Shansky, A. V. Kalinin, I. K. Sazanova and many other researchers. On the contrary, L. A. Bulakhovsky, A. N. Gvozdev, A. A. Reformed and others perceive homonymy as a

pathology or language defect. Efendiyeva Turkan notes that it is obvious that the use of homonyms as a pathology or defect in a language is due to the same phonetic composition of these language units, which creates a misunderstanding in speech [6]. You can also add to the idea that when the information intensity of languages at the stage of homonymy becomes relevant, the word model is limited to provide a new understanding. And homonyms performed the function of newly appearing word patterns. In other words, the appearance of homonyms limited the likelihood of some new word patterns appearing. Since this event is equally distributed in all languages, it must be perceived naturally. Because there is no language in the world that would not pass the stage of monosyllabism, and this stage has passed unharmed by homonyms. As for the tonality of homonyms, it is quite possible that these words were immediately differentiated from the initial stages of formation. Since homonyms had a similar structure, they had to be different from each other. More valuable, ambiguity plays a special role in the formation of homonyms in linguistics. However, distinguishing homonyms in parts of speech, it becomes clear that the formation of homonyms is based on the polysemy of homonyms, which have a figurative meaning. And figurative meaning is a stage in the development of abstract thinking. However, at the initial stage of the formation of homonyms, the question of the development of figurative meaning remains somewhat dubious. Therefore, it is not logical to justify the formation of homonyms in the same speech as at the initial stage. Due to the differentiation of action at the initial stage and its object, homonyms formed by the correlation of predicates should be considered as a product of an early period. In the subject, formed by the sequence of predicates, the elasticity of movement and the static object of the action are expressed in high steps in verbs and low in nouns. Thus, the verbs that form the rhythmic line are called high tones, and nouns are pronounced low tones. This is also their main distinguishing feature.

The well-known Turkologist A. M. Shcherbak also evaluates the tonality, which is one of the main distinguishing features of the subject-predicate. A. M. Shcherbak shows that tonality is the leading characteristic of prosodic elements, which is one of the characteristic features of the homonymy of the subject-predicate [17]. You can also add to the idea that when the information intensity of languages at the stage of homonymy becomes relevant, the word model is limited to provide a new understanding. And homonyms performed the function of newly appearing word patterns. In other words, the appearance of homonyms limited the likelihood of some new word patterns appearing. Since this event is equally distributed in all languages, it must be perceived naturally. Because there is no language in the world that would not pass the stage of monosyllabism, and this stage has passed unharmed by homonyms. As for the tonality of homonyms, it is quite possible that these words were immediately differentiated from the initial stages of formation. Since homonyms had a similar structure, they had to be different from each other. More valuable, ambiguity plays a special role in the formation of homonyms in linguistics. However, distinguishing homonyms in parts of speech, it becomes clear that the formation of homonyms is based on the polysemy of homonyms, which have a figurative meaning. And figurative meaning is a stage in the development of abstract thinking. However, at the initial stage of the formation of homonyms, the question of the development of figurative meaning remains somewhat dubious. Therefore, it is not logical to justify the formation of homonyms in the same speech as at the initial stage. Due to the differentiation of action at the initial stage and its object, homonyms formed by the correlation of predicates should be considered as a product of an early period. In the subject, formed by the sequence of predicates, the elasticity of movement and the static object of the action are expressed in high steps in verbs and low in nouns. Thus, the verbs that form the rhythmic line are called high tones, and nouns

are pronounced low tones. This is also their main distinguishing feature. The well-known Turkologist A.M. Shcherbak also evaluates the tonality, which is one of the main distinguishing features of the subject-predicate. A.M. Shcherbak shows that tonality is the leading characteristic of prosodic elements, which is one of the characteristic features of the homonymy of the subject-predicate [17]. Studies in the field of linguistic typology also emphasize the fact that tonal homonyms belong to an earlier period than those that were created in the transition from polysemy to portability. It is also shown here that the combination of different meanings in homonyms in the structure of a word is derivative, and their location in the same compound has also become synonymous with grammatical expression. Compression of tonal homonyms of a noun and a verb is considered a means of expression from the point of view of differentiation of speech parts [21]. Studies in the field of linguistic typology also emphasize the fact that tonal homonyms belong to an earlier period than those that were created in the transition from polysemy to portability. It is also shown here that the combination of different meanings in homonyms in the structure of a word is derivative, and their location in the same compound has also become synonymous with grammatical expression. Compression of tonal homonyms of a noun and a verb is considered a means of expression from the point of view of differentiation of speech parts [22].

Introduction

Tonal homonyms represent an important historical milestone in the process of word formation in all

languages. Tonal homonyms are formed on the basis of the requirements for information activity that arise when understanding the phenomena of man and the environment at the stages of the formation of languages. Since the formation of new word patterns to express an abundance of information at a time when artists did not exist, separate definitions had to be combined into one word. Thus, new words of a syncretic character were formed, which in linguistic terms were called special terms. Homonyms themselves were created on various grounds by their derivative methods. Some of them are based on semantic from ambiguity to figurative, and others – in tonal. Typical homonyms are formed within tonal homonyms, as is the paradigm of the speech part. However, due to the promising potential of tonality in the formation of homonyms, this phonosemantic event played an important role in the formation of individual group verbal homonyms. Syncretism in tonal homonyms is derivative and characterized by grammatical features. The expression of concepts related to individual parts of speech through tonal homonyms and, in particular, verbal expressions and, in particular, differences in a personal dictionary, reflects the form of a grammatical expression. Although tonal homonyms are of particular importance for individual speech parts, there is an open or hidden semantic connection between them. Tonal homonyms are also universal because they are typical of the monosyllabic phase of world languages. Although tonal homonyms are a product of the monosyllabic phase, they continue their tradition within grammatical homonyms.

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<https://doi.org/10.29013/EJHSS-20-1-158-162>

Shen Binbin,
postgraduate student, National Pedagogical
Dragomanov University, Kiev, Ukraine
E-mail: shenbinbin9104@gmail.com

SPEECH ETIQUETTE IN THE PROPER LINGUISTIC AND COMMUNICATIVE-PRAGMATIC ASPECTS

Abstract. The article deals with the research of the 'speech etiquette' concept in the humanitarian paradigm of scientific knowledge. The main aspects of the speech etiquette study have been analyzed, namely: linguistic proper, pragmatic, sociolinguistic, normative and cultural, linguistic and methodological, linguistic and cultural ones.

Keywords: speech etiquette, communication, speech etiquette formula, study aspect.

Шэнь Биньбинь,
аспирант, факультет иностранной филологии
Национальный педагогический университет имени М. П. Драгоманова
E-mail: shenbinbin9104@gmail.com

РЕЧЕВОЙ ЭТИКЕТ В СОБСТВЕННО ЛИНГВИСТИЧЕСКОМ И КОММУНИКАТИВНО-ПРАГМАТИЧЕСКОМ АСПЕКТАХ

Аннотация. Статья посвящена рассмотрению понятия «речевой этикет» в гуманитарной парадигме научного знания. Проанализированы собственно лингвистический, прагматический, социолингвистический, нормативно-культурологический, лингвометодический и лингвокультурологический аспекты изучения речевого этикета.

Ключевые слова: речевой этикет, коммуникация, речевой этикетная формула, аспект изучения.

Понятие «речевой этикет» (англ. *speech etiquette*) в современной лингвистической и в целом гуманитарной науке становится всё более актуальным – прежде всего в связи с явно повысившимся интересом общества к *проблемам коммуникации* (в частности – *вербальной коммуникации*), а также в результате осознания необходимости неодинакового поведения личности в различных коммуникативных ситуациях.

Речевой этикет как понятие комплексное, находящееся «на пересечении» целого ряда гуманитарных наук, позволяет осознать процесс вербального общения во взаимосвязи с различными

факторами неязыкового свойства, которые, как правило, влияют на коммуникацию, а нередко трансформируют её весьма существенно.

В современном языкознании, по мнению А.А. Баталова и Н.Л. Огуречниковой, представлены две трактовки речевого этикета. Под более узкой, связывающей речевой этикет преимущественно с использованием формул речевого этикета, исследователи понимают «речевое поведение, признаком которого является относительно автоматизированное воспроизведение устойчивых формул» [2, 286]. При широкой трактовке исследователей интересует «зона единиц языка и речи,

которые способствуют выражению доброжелательного отношения к собеседникам» [2, 286].

В русистике термин «**речевой этикет**» впервые был введён в научный оборот В. Г. Костомаровым – в статье, опубликованной в журнале «Русский язык за рубежом» [2, 56–62]. Комплексный характер речевого этикета, подчёркивается практически во всех существующих на сегодня научных определениях данного понятия, например: «**Речевой этикет** – социально заданные и национально специфичные правила поведения, реализующиеся в системе устойчивых формул и выражений (стереотипных высказываний), применяемых в ситуациях установления, поддержания и размыкания контакта с собеседником, в системе Ты-Вы-форм общения, в выборе социостилистической тональности общения при ориентации на адресата и ситуации общения в целом» [7, 575].

«Речевой этикет понимается как система языковых знаков и правил их употребления, принятых в данном обществе в данное время с целью установления речевого контакта между собеседниками и поддержания общения в эмоционально положительной тональности в соответствии с речевой ситуацией: *здравствуйте, здорово живёте, моё почтение, позвольте честь заявить ...*» (выделено мною. – Б. Ш.) [1, 3].

Приведённые определения акцентируют внимание на нескольких конструктивных параметрах такого явления, как речевой этикет: во-первых, это явная связь речевого этикета с экстралингвистической реальностью, и прежде всего с культурой и этническими особенностями национального коллектива, в котором речевой этикет реализуется; во-вторых – неременная включённость речевого этикета в коммуникативное взаимодействие, реализация этикетных формул именно в процессе осуществления коммуникации; в-третьих – взаимосвязь речевых этикетных формул и стилистической тональности осуществляемого коммуникативного процесса (изменение одной из составляющих в пода-

вляющем большинстве случаев предопределяет и трансформацию другой).

Основными аспектами рассмотрения речевого этикета на сегодня можно считать *собственно лингвистический, прагматический, социолингвистический, стилистический, нормативно-культурологический, лингвометодический (дидактический) и лингвокультурологический*; на характеристике ряда из них, имеющих принципиальное значение для проводимого исследования, мы и остановимся более подробно.

Собственно лингвистическая природа формул речевого этикета (выражений, используемых в процессе общения) определяется их лингвистической сущностью: с этой точки зрения, они представляют собой *высказывания-действия* (в терминологии теории речевых актов – *перформативные высказывания*), которые осуществляются в ходе непосредственного общения, «когда партнёры «я» и «ты» встречаются в ситуации «здесь» и «сейчас» [9, 67]. Эти показатели, по мнению Н. И. Формановской, отражаются «в семантической и/или грамматической структуре единиц разной оформленности: *Поздравляю вас!; С праздником!; Разрешите поздравить вас с праздником!; Я хотел (а) бы поздравить вас!* и др.» [9, 67–68].

В каждом из такого рода с помощью различных лингвистических средств высказываний отражается «Я» говорящего, «Ты» адресата, а также *реальная модальность* соответствия ситуации речевого акта, *момент речи* («сейчас»), *точка контакта* коммуникантов («здесь»). Таким образом, высказывания, содержащие *перформативный глагол-предикат* (*Приветствую вас!*) и не содержащие его (*Здравствуйте!; Привет!; Моё почтение!*) оказываются в отношениях функциональной эквивалентности.

Семантика единиц речевого этикета связана с выражением *коммуникативного намерения*, или *речевой интенции*: перформативное высказывание оказывается, таким образом, инструментом, с помощью которого совершается определённый

речевой поступок (речевое действие): **приветствие** (Здравствуйте!); **прощание** (До свидания!); извинение (Простите!) и т.д.

Помимо этого, единицы речевого этикета передают социальные смыслы, условно говоря, оппозиционного свойства: «свой – чужой, близкий – далёкий, знакомый – незнакомый»; «равный – выше/нижестоящий». Н. И. Формановская приводит описанный в одном из произведений Ч. Айтматова пример вступления в контакт интеллигента с представителями преступной группы: «Я чуть было не допустил оплошность – едва не обратился к нему на «вы», да ещё чуть не извинился за беспокойство. – Привет, Утюг, как дела? – сказал я ему насколько возможно бесцеремонней. – Дела как в Польше: у кого телега, тот и пан – бойко ответил он, точно мы с ним сто лет были знакомы» (Айтматов)» [7, 18].

Обращение, как видно, имеет непосредственное отношение к нормам речевого этикета, поскольку неотъемлемым свойством речи выступает ее обращенность, ее адресный характер: «играя важную роль в межличностном общении, обращения способствуют взаимодействию говорящего и адресата и помогают создать особое коммуникативное пространство» [6, 107].

Прагматический аспект рассмотрения речевого этикета базируется в первую очередь на том, что любая этикетная (выраженная с помощью вербальных и невербальных средств) формула обладает *интенциональным смыслом*, т.е. отражает коммуникативное намерение (речевую интенцию) говорящего: *устанавливая и поддерживая речевой контакт, поприветствовать, извиниться, поблагодарить, поздравить, пожелать хорошего, посочувствовать, одобрить, вежливо попросить, посоветовать, пригласить* и т.п. Помимо этого, любой этикетное высказывание содержит и *эмоционально-оценочный смысл*, поскольку отражает характер личностных отношений коммуникантов (или их демонстрирует), оценку ситуации и партнёра, его качеств, действий и т.д.: *Как я рад Вас*

видеть!; Счастлив познакомиться!; Вы хорошо поступили (одобрение); Вам идёт этот цвет (комплимент) и т.д.

Каждая ситуация вступления в контакт, поддержания и размыкания контакта обслуживается *коммуникативно-семантической группой* стереотипных высказываний. Так, в ситуации, например, благодарности можно обнаружить следующие единицы: *Спасибо (вам); Я вам (так) благодарен (-на); Я вам (так) признателен (-льна); Я хочу поблагодарить Вас; Позвольте (разрешите) поблагодарить вас* и т.д. Выбор того или иного стереотипа диктуется ориентацией на *статус* и роли адресата в соответствии с собственными признаками говорящего и на важность того, за что благодарят (о чём просят, за что извиняются и т.п.).

При рассмотрении речевого этикета в современный период одним из наиболее важных оказывается **социолингвистический** аспект: единицы речевого этикета отражают как *постоянные социальные признаки* участников общения: *их возраст, степень образованности, воспитанности, место рождения, воспитания и жительства, пол* и т.д., так и выполняемые коммуникантами *переменные социальные роли* (приятель, подруга, пациент, клиент, милиционер и др.).

Социальные признаки, присущие той или иной этикетной формуле, нередко «накладываются» друг на друга – например, в русском языке выражение *Приношу свои глубокие извинения* свойственно старшей группе носителей языка, интеллигентам, причём преимущественно в официальной обстановке общения. Приветствия же типа *Приветик; Чао; Салют* в русском языке употребляет в основном молодёжь (в данном случае этикетная языковая формула является одним из сигналов установления фамиллярной тональности общения).

Этикетные формулы, используемые при социальных контактах для поддержания общения в нужной тональности, по своему характеру являются *разноуровневыми* языковыми единицами. Это могут быть *полнозначительные словоформы*;

слова неполнозначительных частей речи (частицы, междометия); словосочетания и целые фразы, принятые в определенных ситуациях в разных социальных группах.

Лингвометодический (лингводидактический) аспект изучения речевого этикета актуализировался во второй половине прошлого столетия – в первую очередь с активизацией изучения иностранных языков, в том числе и изучения русского языка как иностранного. Методический и лингводидактический аспекты изучения речевого этикета предполагают при выборе единицы обучения учёт целого «блока общения», состоящего из реплики-стимула, реплики-реакции, типизированных стереотипных фраз включения реплик в контекст дальнейшего общения, а также используемых в речевом этикете жестов и мимики.

Нормативно-культурологический аспект изучения речевого этикета формируется на пересечении нескольких научных областей (шире – гуманитарных сфер человеческой жизнедеятельности) и находит своё выражение прежде всего в разработке исследователями особого вида нормы – **этико-речевой**, которая представляет собой «совокупность правил речевого общения (поведения), которые обеспечивают гармонизацию интересов общающихся на основе общепринятых нравственных ценностей». Речевой этикет занимает в сфере речевой этики ведущее место, поскольку его правила основаны на принципе вежливости – прежде всего уважительного отношения к собеседнику. «Уважительное отношение к собеседнику можно считать этикетным правилом № 1. Именно оно регулирует наши отношения и коренится в началах морали и этики, которые повелевают уважать каждого человека»

[11, 207]. Речевой этикет – это действенный инструмент выражения вежливости: доброжелательное, тактичное, чуткое и внимательное отношение к собеседнику [7, 159].

Лингвокультурологический аспект изучения речевого этикета был существенно актуализирован в конце прошлого столетия прежде всего повывисившимся интересом к изучению иностранных языков с неперенным учётом лингвострановедческого аспекта, предполагающего знакомство с культурными особенностями страны (стран) изучаемого языка, в число которых, бесспорно, входит и национальный речевой этикет.

Речевой этикет любого народа имеет свои неповторимые особенности, связанные с историческим развитием языка. Как следствие, в каждом языке присутствуют устойчивые выражения приветствия и прощания, формулы уважительного обращения к старшим по возрасту или положению, с которыми представитель иной культуры должен ознакомиться: «в том или ином обществе представитель чужой культуры, будучи незнакомым с особенностями национального речевого этикета, выглядит необразованным и плохо воспитанным человеком» [5, 74]. Овладение формулами речевого этикета является необходимой предпосылкой развития культуры общения между представителями разных лингвокультур [10, 1].

Итак, речевой этикет представляет собой комплексное явление, для осмысления которого привлекаются, помимо лингвистики, данные других наук (в первую очередь – гуманитарных), позволяющие детально рассмотреть процесс вербального общения во взаимосвязи с различными факторами неязыкового свойства, в различной степени влияющими на коммуникацию.

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<https://doi.org/10.29013/EJHSS-20-1-163-166>

*Muhammadiev N. E.,
Docent, Tashkent Pediatric Medical Institute*

*Kobilov R. R.,
researcher, Uzbekistan National University
E-mail: lone_planet@mail.ru*

THE HISTORICAL SIGNIFICANCE OF THE GREAT SILK ROAD IN THE FORMATION AND DEVELOPMENT OF THE GEO- ECONOMIC POLICY OF THE NATIONAL UZBEK STATEHOOD

Abstract. The article describes the emergence of the Great Silk Road, its role, stages, development tendencies and historical significance in its geo-economic policy from antiquity to the present.

Keywords: Turkish national government, Great Silk Road, East and West, geo-economic policy, geo-strategic, geo-politics, geographical discovery, geographical environment, geo-economic space.

The Uzbek statehood has a 3000-year history and one of its oldest pages is the geo-economic policy pursued by our ancestors, based on trade, spiritual and cultural relations and established diplomatic relations on the great Silk Road [1]. The Great Silk Road served as a “golden chain” that binds the East and the West, The South and the North between the economic, political and cultural aspects of the 2nd century AD, more than 1800 BC. This path, nevertheless, disappeared irrespective of the fact that he lost his leadership position after the great geographical discoveries. Only when the world is divided into two opposing poles, its activity is cut off. Thus, this road has witnessed many historical events in the geo-political politics, from the 2nd century, ie nearly 2000 years. Therefore, the issue of studying historical events and phenomena that took place on this path has always attracted the attention of scientists. As a result, German geographer and historian Ferdinand Paul Wilhelm described his traits as “Silk Road” in his 1877 Chinese book [2, P. 75]. Since then, this road has been called the Great Silk Road.

The emergence of this transcontinental road was a logical continuation of commercial, cultural and spiritual contacts that existed thousands of years

earlier. Even the first civilization and the early state associations that arose in the Eneolithic and Bronze Ages, sought to expand the space they occupy. Their structure includes Crete-Mycenaean, Egyptian, Mesopotamian, Lorestan territories, the Caucasus and the North Caucasus cultures, Namzgyn (in the south of Central Asia) and the Harappa valleys of Indus, and Chinese Yin civilization [3, p. 12–15]. Trading operations were carried out at this time in areas stretching several thousand kilometers.

The historical role of the Great Silk Road in the occurrence, formation and development of the geo-economic policy of the people of Central Asia is as follows: first, in the II and IV centuries BC, controlling sales relationships; second, in the V–VIII centuries, the widening of the road network, in which communication, ie the establishment of postal communication; thirdly, at the beginning of the IX–XIII centuries the caravans servicing system, trade-related infrastructure and the introduction of checks in international trade; fourthly, in the XIV–XV centuries Amir Temur and the Temurids further developed this path, the state’s trade stimulus and consequently the rise of international relations to a new level; fifthly, in the XVI–XIX centuries, first of all, great geographical

discoveries, then conflicts between the Khanate and the Emirate, the loss of leadership status of The Russian Empire by the occupation of Central Asia, the advent of various large and small geo-economic wars, in particular the geo-economic space in the Russian Empire's geo-politics turn around; sixth, by the end of the 20th century, the collapse of the Soviet Union, the historical successor of the Russian Empire, was replaced by the emergence of five independent states in Central Asia, which became a new geo-political area, as a result of the restoration of this path [4, P. 4].

About the historical role of this path in the emergence, formation and development of geo-economic and political activity of the people of Central Asia, I. A. Karimov rightly admits: "Our ancient Silk Road has been a geo-strategic place in the vast Central Asian region since ancient times, too. From here, crossroads have crossed the main trade routes and mutually beneficial cooperation has been established between different civilizations. Uzbekistan, which routes East and West, South and North along the highways, has a vast transport, communications and transit potential." [5, P. 51].

In the VI–VII centuries BC, the ancient people of the eighth–sixth centuries BC, Parthians, Bactria, Sogdians, Horezmians, Sak-Masagats created ancient Khorezm, ancient Bactria, and military alliances of Sak-Masagets tribes in Central Asia. As a result of their formation and development, there was a sort of secular order. This is based on the principles of mutual trade, economic and military assistance to each other, peaceful resolution of conflicts, and strengthening of the alliance on the basis of marriages. This secular order will be replaced by the Iranian Empire's occupation of much of Central Asia and its overgrowing over 200 years. The occupied territories of Central Asia are ruled by three major powers-Bactria (XII satrap), Shakes and Kaspiys (XV satrap), Parfia, Khorezm, Areia and Sogdiana (XVI satrap) [6, P. 5]. The exploiters used the ancient trade and trade routes to drive the wealth of the local population away from their homeland, and constructed a

new line of roads that would connect them. One of such multilateral routes was the "King of the Law" built in the sixth millennium BC [7]. This route crossed from Ephesus on the Mediterranean Sea to Suza, the center of the state of the district Hamomoni, from the Iran through the Bactrian regions to Sogdiana and Tashkent, to Altai.

In the policy of Central Asia, the militants have benefited from the elements of geo-political politics, the country's favorable geographical location, economic potential (gold, silver, iron, copper, iron ore, jewelry) and labor. The Sogdians, the Bactrians, the Horezmians and the Saxon were also involved in the war against the Greeks in the Persian army. Against this policy, the local people have always struggled for freedom. In the policy of Central Asia, the in the vast majority of the Achaemenic-dominated Central Asian region, the secular order has changed since the occupation of another Macedonian army. In general, Greeks rule here by about 200 years (from 329 BC to 140–130 BC, before the collapse of the Greek-Bactrian state). Macedonian invaders will burn it after downloading the top places in the Avesto book with 12,000 animal skins [8, P. 74]. Aristotle, the master of Alexander Makedonsky, uses the source to write his world-famous works.

The elements of the internal and external geo-economic policies of the Greek and Macedonian invaders can be seen in the movements of castles, cities, coins minted in satraps (provinces), depending on the country's favorable location. As a result of the geo-economic policy pursued by the Greco-Macedonian government, the Greek and local eastern culture as a result of the spread of Greek culture in Central Asia (Greek script, Greek weight units, money relations, craftsmanship and art) processes occur.

Formation and development of the factor of geo-economic policy in the economic and political life of the people living in Central Asia in the later periods was marked by the Kang (III BC–III century BC), ancient Khorezm (IV BC–IV AD), Dovon-Ferhana (III BC–2nd century AD) states, Kushan kingdom (the 4th

century BC- the 4th century AD), the ancient irrigated crop cultivation, the development of horticulture and viniculture, the discovery of watercress and clay species, the construction of a synagogue, observatory, defensive walls, weaponry, textile industry, copper and silver coins it is connected with the change of socio-economic life, such as tattooing inventing local records and calendars, setting up celestial horses, establishing trade and embassy relations with India, China, and the Roman Empire wish.

The medieval evolutionary development of the geo-economic policy in Central Asia, and also the global world politics, is directly related to the domestic and foreign policy of the Amir Temur and Temurids.

As our great ancestor Amir Temur conquered the 27 countries of the world [9, P. 69], he states that the people of these lands have created and implemented the principles of geo-political policy in the pursuit and development of life:

- 1) Every business of state significance is carried out by entrepreneurship on the basis of advice, reasonable and cautious;
- 2) The employment of citizens of the country (including the places of detention) by the profession, and the investment of businessmen with the capital;
- 3) Farmers have the right to plow, to sow seeds, to sow crops, and to help harvest crops;
- 4) Guarded guards for guarding all the smaller roads that connect trade, economic, cultural and spiritual ties, their passengers, merchants, traffickers and other property trafficked to their destination without any hassle;
- 5) The impartiality of any person in the treatment of his country of origin;
- 6) The fact that poorness has been eliminated by employing the poor;
- 7) Non-admission of the property of the hereditary member of the host country and the return of the received goods to the owners;
- 8) When the poor are poor, the sick who are incapable of working for a job;

9) Funds allocated for the preservations, restoration of graves and mausoleums of saints and clergy;

10) In the case of the taxation of citizens of the Republic of Uzbekistan in the taxation and collection, depending on the crop yield and the fertility of the land;

11) The person who has been living in a desert, or has been dug up or has a garden or renovated a ruined land;

12) Seeds, various tools and necessary items for free to those who have no strength to repair the land;

13) The daily wage for the wagons and sheikhs;

14) When mosques, madrassahs were built in each town, every village;

15) Where the poor, the poor, the orphanages are built and the stables are built and put into operation;

16) Appointment of doctors for the operation of a hospital for patients;

17) It is possible to observe that soldiers are kept in a combat-ready position.

It must be admitted that in such a country as in the old world and in the Middle Ages and in the new era, such a fair deal has not been done by anyone, the head of state.

This extremely rational, justified entrepreneurial policy, run by Amir Temur, is not an exaggeration if we say that our independent country is a rational part of modern geo-political policy.

In Central Asia, three independent states- the Bukhara Emirates, Khiva and Kokand Khanates are formed in the XXVII–XIX centuries. Trade, economic, cultural and spiritual ties have not ceased even though there are minor differences between these countries. The geo-economic policy pursued by domestic and foreign businesses serves as leather, karakul, wool, cotton, silk fibers, various jewelry, dry skirts, gold and silver items. They set up trade with Russia, Afghanistan, India, Iran, China, importing metals, factory supplies, tea and weapons.

Summarizing these thoughts on the origin, formation and development of geo-economic policies in the socio-economic life of the people of Central Asia, the following conclusions can be drawn:

1. The tough natural environment in Central Asia led people to interact with one another in community life. Their favorable geographical location led to the development of trade, economic, cultural and spiritual ties that led to small and large roads.

2. These are the unique cities of the free trade economics such as Bolasag, Tashkent, Uzgen, Khujand, Samarkand, Kesh(Shahrisabz), Nafas(Karshi), Baukhara, Poykent, Termez, Marv, Zariasf, Kat, Gurganch Denau, Kattakurgan, Kokand, Margilan, Andijan, Chimkent, Uratapa, Khiva, Dashoguz, Hanka. Throughout the centuries, traders from all parts of the globe have been able to work freely in these cities. Broadband and postal services have been set up. Their safety is guaranteed. Religious discriminations is not permitted. It is based on the principles of peace and stability, “when trading-the balls are silent”.

3. Free economic trade is a city of technology that is specific to technology and more precisely, each city specializes in the manufacture of a single individual or a group of goods. For example, Samarkand's papers, Bukhara's tattoo shirts, Chust skullcaps, Shahrikan's knives, Margilan silk and silk. Each city has workshops such as iron, misery, deceit, rift (bronze melting), jewelry, bottles, tortoise, carpentry, weap-

onry, and ceramics. Urban areas working in these areas are named after the cities, neighborhoods or towns, such as jewelry, maiden, quilted, sweatshirts, sweaters, potters (charmgaron).

4. As a result of the abolition of the independent states of Central Asia by the Russian empire, especially the Russian Bolsheviks, there has also been the eradication of existing geo-political politics. As a result, the Central Asian region was transformed into the material raw material base of the former Soviet Union, and its people were transformed into “free slaves”, “komsomol”, “communist”, who were loyal to the ideas of Marxizm-Leninism.

5. Following the ongoing struggle in 1991, the Uzbek people gained their true, world-recognised independence and now pursues a specific geo-economic policy.

6. The historic location of the Great Silk Road is represented by the President of the Republic of Uzbekistan Sh. M. Mirziyoyev: “The geographical location of Uzbekistan, which has long existed in the area adjacent to the Great Silk Road and many trade routes, is the continuation of various civilizations and intercultural dialogue and cooperation”. “Of course, [10, P. 429],” he concludes, “is a good opportunity for us”.

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Section 12. Economics

<https://doi.org/10.29013/EJHSS-20-1-167-172>

*Gridneva Yelena Evgenevna,
Candidate of Economic Sciences,
professor "Kainar" Academy
Republic of Kazakhstan, Almaty
E-mail: elengred@mail.ru*

*Kaliakparova Gulnar Shaimardanovna,
PhD, Associate Professor "Kainar" Academy
Republic of Kazakhstan, Almaty
E-mail: GK_2003@rambler.ru*

DEVELOPMENT OF PROJECT MANAGEMENT IN KAZAKHSTAN: FEATURES AND PROSPECTS

Abstract. Over the past five decades, project management has emerged as a new management culture, which is the most important link in the civilized business and business cooperation of different countries with different traditions, culture and economies.

To date, project management around the world has become a recognized type and a sought-after area of professional activity in a market economy, since the mastered methods of traditional management are no longer effective enough to manage constantly changing production.

For Kazakhstan, the application of professional project management during the development of the national innovation system (NIS), the implementation of social projects, the creation of high-tech production in various sectors of the economy (construction, subsoil use, information and telecommunication technologies) is especially relevant. The article reveals the features of the development of project management in Kazakhstan, highlights the problems of its development and provides some recommendations for eliminating these problems.

Keywords: Kazakhstan, project, program, project portfolio, project management.

*Гриднева Елена Евгеньевна,
кандидат экономических наук,
профессор Академии «Кайнар»
Республика Казахстан, Алматы
E-mail: elengred@mail.ru*

*Калиакпарова Гульнар Шаймардановна,
PhD, доцент академии «Кайнар»
Республика Казахстан, Алматы
E-mail: GK_2003@rambler.ru*

РАЗВИТИЕ ПРОЕКТНОГО МЕНЕДЖМЕНТА В КАЗАХСТАНЕ: ОСОБЕННОСТИ И ПЕРСПЕКТИВЫ

Аннотация. В течение последних пяти десятилетий проектный менеджмент сформировался как новая управленческая культура, которая является важнейшим связующим звеном в цивилизованном бизнесе и деловом сотрудничестве разных стран с разными традициями, культурой и экономикой.

Проектный менеджмент к настоящему времени во всем мире стал признанным видом и востребованным направлением профессиональной деятельности в рыночной экономике, так как освоенные методы традиционного менеджмента сегодня уже недостаточно эффективны для управления постоянно меняющимся производством.

Для Казахстана особенно актуально применение профессионального управления проектами при развитии национальной инновационной системы (НИС), при реализации социальных проектов, создании высокотехнологичных производств в разных сферах экономики (строительство, недропользование, информационно-телекоммуникационные технологии). В статье раскрываются особенности развития проектного менеджмента в Казахстане, выделяются проблемы его развития и даются некоторые рекомендации для устранения данных проблем.

Ключевые слова: Казахстан, проект, программа, портфель проектов, проектный менеджмент, стандарты проектного менеджмента.

В условиях глобализации, интернационализации широко применяются в мировой практике методы проектного управления. В 1967 году в США (Институт проектного менеджмента PMI в Филадельфии) зародился Проектный менеджмент, где специалисты университета систематизировали знания по управлению различными проектами, опубликовав «Свод знаний по управлению проектами» [1, С. 15].

Современная трактовка проектного менеджмента: это универсальная философия развития,

которая «позволяет сократить сроки создания продукта и финансовые затраты, при этом полностью исключить коррупцию, бюрократию и безответственность в процессе реализации проекта; управление проектом означает управление изменениями». Проектный менеджмент является наукой только в той части, которая касается проверенных и повторяемых процессов и приемов, нельзя однозначно отнести его к технологии, искусству или ремеслу [2].

Институт проектного менеджмента (PMI) [3] определяет Проектный менеджмент, как со-

вокупность опыта и компетенций, необходимых для управления отдельными проектами с использованием ограниченных ресурсов, то есть это инструмент для разработки и реализации планов.

Проектный менеджмент включает в себя управление проектами, программами, портфелем [4, С. 9].

В Республике Казахстан данная тема активно развивается последние двенадцать лет после глобального экономического кризиса 2008–2010 годов.

По мнению казахстанских специалистов, проектный менеджмент «позволяет сократить производственный цикл, повысить качество продукции или услуг, сократить время выхода новых видов продукции на рынок и создать еди-

ный язык общения между заказчиком и производителем. Управление проектами для управления и мониторинга внутренних процессов позволит четко сформировать цели предприятий и учреждений, оптимизировать производственные процессы, повысить производительность труда» [5, С. 58].

Согласно «Концепции продвижения проектного менеджмента в Республике Казахстан на 2007–2011 годы» в Казахстане необходимо было иметь четыре главные условия для успешного масштабного продвижения технологии проектного менеджмента – макроэкономические предпосылки, социальную среду, информационно-коммуникационные технологии, компетенции государственных служащих (рисунок 1).



Рисунок 1 – Основные условия для успешного продвижения проектного менеджмента в Казахстане

Примечание: составлено авторами на основе [5]

Макроэкономические условия (глобализация, интеграция, интернационализация, развитие Национальной инновационной системы (НИС)).

Социальная среда (высокий уровень образования граждан Казахстана, наличие квалифи-

рованного профессорско-преподавательского состава вузов и ученых).

Информационно-коммуникационные технологии (ИКТ) (Интернет-ресурсы, например, «Электронное правительство»).

В современных условиях значительно увеличиваются объемы проектных работ и программ, в выполнении и организации которых должны участвовать высококвалифицированные специалисты (компетенции государственных служащих).

Любой проект всегда является комплексной задачей. Принципиальная комплексность проектной задачи определяет новый стиль управленческой деятельности, в котором взаимодействуют и взаимодополняют друг друга социально-культурные, технико-технологические и организационно-управленческие стороны [4, С. 8].

Международная практика показывает основные причины провала проекта: постоянная корректировка объема работ, плохое планирование, низкая вовлеченность участников проекта, перерасход затрат, несоблюдение установленного графика. Получается ситуация, когда в ходе работы над проектом приходит понимание, что экономическое обоснование было сделано неправильно, отсюда неверно поставлены цели и задачи, плохое планирование, увеличение затрат на реализацию проекта. Как правило, на этом этапе проект умирает либо приостанавливается [7].

Следовательно, можно выделить основные проблемы в продвижении проектного менеджмента в Казахстане: финансовый аспект, клиентский аспект, непрерывное обучение и развитие персонала, внутренние бизнес-процессы [5, с. 64–65].

Проблемы «финансового аспекта» характеризуются отсутствием эффективного мониторинга реализации государственных программ и их слабой взаимосвязью с процессом реального продвижения Казахстана в число тридцати конкурентоспособных стран мира.

Проблемы «клиентского аспекта» заключаются в отсутствии профессии проектного менеджера в государственном реестре Министерства труда и социальной защиты. Следствием этого является низкая активность процесса продвижения проектного менеджмента в государственном масштабе [5, С. 64].

Проблемы «непрерывное обучение и развитие персонала» характеризуется недостаточным количеством сертифицированных преподавателей, способных обеспечить обучение современным технологиям управления проектами на всех уровнях образования (вузовское, послевузовское, повышение квалификации в тренинговых центрах и другое).

Основной проблемой успешного продвижения в Казахстане на уровне «внутренних бизнес-процессов» является отсутствие национальных стандартов по управлению проектами или рекомендаций по применению ключевых международных стандартов.

В Казахстане используется несколько международных и зарубежных стандартов, регулирующих область применения управления проектами. В стране широкое распространение получили стандарты качества ISO, регламентирующие операционную (производственную) деятельность. В то же время, стандарты управления проектами, ориентированные на получение новых результатов, продуктов и услуг, в Казахстане не получили должного развития. Поэтому, термин «проект», используемый в различных государственных документах, понимается и трактуется по-разному специалистами, что приводит к проблемам в реализации межотраслевых программ. С привлечением крупных иностранных инвесторов в Казахстан, существует вероятность притока западных специалистов или отечественных специалистов, обучающихся за рубежом и вернувшихся на родину со своими методиками управления государственными и отраслевыми бизнес-проектами, что является тормозящим фактором конкурентоспособности проектного менеджмента в Казахстане.

Так, например, в Китае действует стандарт С-РМВОК. Швейцария, Австралия, США, Япония имеют свои национальные стандарты.

Примером для Казахстана может служить опыт Великобритании. Здесь на национальном уровне принят британский стандарт проектного управления BS6070. В рамках британского

стандарта применяется методология PRINCE2, собственником Prince 2 является британская компания AXELOS. Это совместное предприятие, основанное в 2013 году с участием кабинета министров Великобритании, которому принадлежит 49%, и компании Capita pls, которой принадлежит 51% компании AXELOS. Компания Capita pls является разработчиком методики, что позволяет на государственном уровне использовать методологию PRINCE2 при реализации проектов. Такой опыт позволил бы Казахстану эффективно реализовать поставленные задачи [7].

Основными факторами, тормозящими дальнейшее продвижение проектного менеджмента в Республике Казахстан, является: отсутствие выделенной профессии – проектного менеджера и ограниченное число сертифицированных проектных менеджеров, отсутствие единого центра проектного управления, нет выработанного единого подхода и методологии, утвержденной на уровне национальных стандартов по управлению проектами, а также слабый мониторинг реализации государственных программ. Вместе с тем, большинство отечественных организаций практически не используют проектный менеджмент в своей деятельности.

Для устранения данных проблем необходимо в большей части вузов ввести специальность проект-менеджер с учетом актуальности и востребованности. В настоящее время в Казахстане по управлению проектами готовит Satbayev University.

С целью повышения квалификации специалистов компании, учреждений и организаций необходимо проводить профессиональные бизнес-тренинги с привлечением как отечественных, так и зарубежных специалистов, консалтинговых компаний, а также Института проектного менеджмента (PMI). Обучение персонала основам проектно-

го менеджмента – это основной путь в процессе внедрения проектного менеджмента в любой отечественной организации. Инструменты и методы проектного менеджмента должны в полной мере использоваться в проектной деятельности.

С целью качественного продвижения управления проектов в Казахстане необходимо разработать национальный стандарт проектного менеджмента, который закрепит на законодательном уровне понятия «проект» и «проектный менеджмент», данный национальный стандарт должен стать важным фактором интеграции и развития проектного менеджмента в Казахстане.

В части методологии необходимо выбрать оптимальную модель, которую возможно адаптировать к нашим реалиям. Но на государственном уровне необходим единый подход, методология и структура, которые будут комплексно заниматься внедрением проектного управления в стране.

В настоящее время в Казахстане существует Фонд Первого Президента РК, который отвечает всем современным требованиям. На базе данного фонда можно создать единый центр проектного управления с хорошей IT-инфраструктурой, которая могла бы заниматься цифровизацией бизнес-процессов проектного управления. Этот орган мог бы быть оператором проектного управления в госорганах. В свою очередь население смогло бы оценивать результаты реализации проектов через различные виды коммуникаций. Чтобы такую идею реализовать в полном объеме, сначала необходимо провести подготовительную работу. Если в едином центре будут собраны 10–15 ключевых сотрудников, владеющих различными методологиями, то сильная команда сможет внедрить проектное управление в государственном масштабе [1].

На наш взгляд в Казахстане есть все необходимые ресурсы для развития проектного менеджмента.

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Section 13. Science of law

<https://doi.org/10.29013/EJHSS-20-1-173-179>

*Nizamedinkhodjaev Ulugbek,
Military-Technical Institute of National Guard
E-mail: umida-kamilova@mail.ru*

THE ROLE OF INTERNATIONAL COOPERATION IN THE FIGHT AGAINST CRIME

Abstract. The article is devoted to the discussion of problems of development of international cooperation in the fight against organized crime. Undoubtedly that the criminality, especially its organised forms, long since got beyond national borders, therefore struggle against it seems to be possible only by wide international cooperation. Create global programs for international cooperation to fight organized crime reveals the latest trends in the activities of organized criminal groups and highlights potential dangers, which makes it possible to carry out appropriate preventive measures.

Keywords: organized crime, international cooperation, cooperation of the states, commonwealth of independent states (CIS).

In recent years, a special danger to the international community began to acquire the relationship of organized crime and terrorism, and these events have a tendency of internationalization. Modern crime has acquired qualitatively new forms, its mercenary orientation has increased, the number of crimes that have international connections has significantly increased, and it is found a growing number of international criminal gangs. In this regard, the problem of improving international cooperation in the fight against crime is currently one of the most pressing in the activities of law enforcement agencies in developed countries of the world. In order to create an effective system for struggle against international crime the government is developing different forms and methods of cooperation, constantly improving the legal framework of joint actions. The international community performed an active struggle against international crime, constantly making

adjustments to the strategy and tactics of the struggle against international crime.

In this case there are two main types of cooperation of states in the struggle against international crime: The conclusion of international agreements in the various aspects of this activity and participation of States in international organizations specialized in the struggle against crime.

In international agreements there is regulation of the provision of legal assistance in criminal matters, extradition of offenders, transfer of sentenced persons to serve their sentences in their countries of citizenship, protection of the rights of its citizens in the prosecution of them in another country, the exchange of operational and legal information, as well as conducting of joint preventive activity.

In every country crime is not only varies, but also has a general criminological characteristics. With all the specificity of national objectives in the struggle

against crime, many countries are resolving the same significant problems. This allows considering the problem of crime prevention as international.

In the long-term practice of international cooperation in the struggle against crime cooperation mechanism has developed, including international organizations such as the United Nations organization (UN) and its specialized agencies, non-governmental international organization, the International Criminal Police Organization (INTERPOL).

The UN is the only agency that has a universal mandate and international support needed to provide effective assistance to countries in the prevention and struggling against the crime [1]. For 70 years thanks to the efforts of the UN as a result of the negotiations it have been concluded over 560 multilateral treaties, including treaties concerning human rights, the struggle against terrorism and international crime, refugees, disarmament, trade, commodities, the oceans and many other issues [2].

Article 3 of the UN Charter establishes the need for cooperation of states in solving the social and humanity problems, including the struggle against the international crime. All the principal and subsidiary organs of the organization, as well as a number of UN specialized agencies are actively includes in this work.

The General Assembly is the main deliberative, policymaking and representative organ of the UN, which consists of 193 Member States. The General Assembly at its sessions considers the issues of crime prevention, the relationship of crime and social changes, assumes the international legal conventions, and creates special committees and the authorities to struggle against international crime [3]. The problem of struggle against the crime discussed in the main committees of the General Assembly – committee on social and humanitarian issues (3 committee) and Committee of Legal Matters (6 committee) [4].

Security Council considers the issues of struggle against the crime in connection with the complaint of the States of specific crimes and acts of aggression,

the most serious of them are discussed on its meetings. According to the Charter, the Security Council has the primary responsibility for maintaining international peace and security. Members of organization agree, in accordance with the Charter, to obey the decisions of the Security Council and to carry them out [5]. The Security Council plays a leading role in determining the existence of threats to the peace or act of aggression. It encourages the parties in a dispute to settle it peacefully, and recommends methods of settlement and terms of settlement. In some cases, the Security Council can resort to sanctions or even authorize the use of force in order to maintain and restore international peace and security. In addition, the Security Council makes recommendations to the General Assembly regarding the appointment of a new General Secretary and the admission of new members to the UN. The General Assembly and the Security Council are elected by the judges of the International Court [6].

The UN General Assembly with the help of the International Law Commission prepares and adopts convention to struggle against the certain crimes, recommendations for the coordination of measures to prevent acts of international terrorism, mercenary, drug trafficking, etc. At the UN Security Council meeting these issues are addressed in relation to complaints of countries on acts of aggression, terrorism and others. If necessary, it transmits these issues in its commission of inquiry. UN International Court of Justice considers the specific cases concerning the issues of struggling against the crime. (It was considering the case of the seizure of American hostages in Iran, and made recommendations to States in 1980).

Once every five years, the commission conducts United Nations Congress on the Prevention of Crime and the Treatment of Offenders. They have become global forums on coordinating the efforts of all mankind in the struggle against crime and harmonization of international criminal law [7].

In the era of globalization, there is a new form of transnational crime. Organized criminal groups

emerge and expanding at an alarming rate, which is accompanied by the growth of the scale of physical violence, bullying people and government officials' corruption. To better respond new challenges in the field of crime prevention and criminal justice the combined efforts of the international community requires. The Centre for International Crime Prevention (CICP) promote the strengthening of international cooperation to prevent and deter the crime; supports the development of criminal justice systems; and helps Member States solve the problems and overcome the threats posed by the changing of nature of transnational organized crime. CICP supports efforts of Member States with the ratification of the UN Convention against Transnational Organized Crime and additional protocols and the UN Convention against corruption. To counteract of the criminal activity CICP provides targeted programs. Global Program of struggle against corruption designed mainly for countries with vulnerable developing or transitional economy, contributes to the adoption of anti-corruption measures and helps to improve the transparency of the public sector. One of the problems, the scale of which increases with the highest rates in the world, is the issue of smuggling of migrants and human trafficking. Studies suggest that in this case all the more significant role is played by organized crime groups. Global program against trafficking helps the countries of origin, transit and destination for such people to develop joint strategies and practical actions against trafficking. Criminal groups pose the international networks using the most advanced technologies and a variety of techniques to effectively act as at legitimate and at illicit markets. The global program against transnational organized crime reveals the latest trends in the activities of organized criminal groups and highlights the potential dangers, in order to be able to take appropriate preventive measures.

Thus, the higher level of internationalisation of criminality, the more active and all-round there should be interaction of the states at struggle against

the organised crime. As practice shows, most successfully it occurs within the limits of the international organisations. One example is the cooperation of the countries of the Commonwealth of Independent States (CIS) in the prevention and fight against organized crime [8].

In the beginning of the 90th of the 20th century in the conditions of new geopolitical relations before republics of the former Soviet Republic there was a whole complex of problems including connected with maintenance of public order against sharp activation of different criminal groups, whose activity began to carry not only transboundary character, but also to make serious impact on economy of the independent states and safety of citizens. In April, 1992 at meeting of Ministers of Internal Affairs of the independent states in Alma-Ata, it had been concluded and signed Agreement for interaction of the Ministries of Internal Affairs of the independent states in sphere of struggle against crime. Important stage in the field of struggle against organised crime was conclusion of Convention of about legal aid and legal relations on civil, family and criminal cases between the CIS countries that has allowed more full and more carefully at multilateral level to solve questions of joint struggle against criminality. The convention has been signed in Minsk on January 22, 1993 by heads of member states the CIS.

In the specified Convention the special attention has been paid to the order and conditions of issue by one CIS country to another of the persons who are in territory of each of the states which has signed the Convention, for being criminally liable or for reduction of sentence in execution. Here cases when the extradition is obligatory are considered when it can be refused or when the extradition can be delayed, and also conditions of a capture of the given out person under guards etc. are stipulated. In the Convention, it is also defined the procedure of criminal prosecution. In it, there is noticed that each contracting party according to the legislation undertakes to make criminal prosecution of the citi-

zens suspected of commission of crime in territory of the requesting party. The Convention contains number of the regulations, concerning transfers by contracting parties of the subjects used by criminals, evidentiary and other information on the perfect and investigated crime leading to transfer of the person according to provisions of the Convention.

Approving of the Program of joint efforts about struggle against the organised crime and other dangerous kinds of crimes in the territory of the CIS countries in March, 1993 by the Council of heads of the governments of the CIS countries became following step in the field of struggle against the organised crime.

In this Program especially sharp deterioration of criminogenic conditions in the majority of the state-participants of the CIS, displeasing the population and posing real threat of national safety and to process of the reforms spent in the sovereign states was marked. According to this Program there was an object in view to develop and conclude interstate agreements concerning cooperation in sphere of struggle against the organised crime, the illegal reference of the weapon, explosive and radioactive substances, about an order of interaction of investigatory-operative groups in territory of other states, about order of interaction of law-enforcement bodies, customs services and frontier troops, about cooperation in sphere of struggle against crimes in bank, credit and financial systems, commercial structures and in foreign trade activities sphere, about cooperation in sphere of struggle against a drug trafficking [9].

Acceptance in September, 1993 by Council of heads of the state-participants of CIS countries of the decision about creation of Bureau for coordination of struggle against organised crime and other dangerous crimes (BKBOP) in territory of the CIS became the important event [10]. Acceptance of this decision has been caused by proceeding expansion of zone of activity of the organised crime, growth of number of the crimes made by organised criminal groups in all former republics of the USSR that has forced country leaders of the CIS to raise the problem of creation of

corresponding interstate body which could provide appropriate coordination of efforts of law enforcement bodies in struggle against the organised crime and its displays. Simultaneously with acceptance of the specified decision Position about it Bureau as about constantly operating body on the organisation of struggle against the organised crime and other dangerous crimes in territory of the CIS has been confirmed. Creation of this body was rather timely. The initial stage of activity of Bureau practically has revealed at once its necessity and efficiency. It is organised legal aid rendering on criminal cases within the limits of the Convention on legal aid in Relations to civil, family and to criminal cases with participation operatively-investigatory actions of all Ministries of Internal Affairs of the state-participants of the CIS countries. It is carried out organisation of interaction of law-enforcement bodies of the state-participants of the CIS countries and rendering of assistance in establishment, detention and extradition of the criminals searched at interstate level. To Bureau practice of direction is applied to acceleration of search of lists of the persons who have made especially grave crimes. Single carrying out in territory of the state-participants CIS countries of complex of operatively-preventive actions for various directions of struggle against criminality remains to one of effective directions of joint activity of law-enforcement bodies. BK-BOP develops as agreed with all Ministries of Internal Affairs of the CIS countries plans-schedules of carrying out of the complex operatively-preventive actions provided by interstate programs. Actions according to plans-schedules are spent on a wide spectrum of problems of struggle against criminality. These actions provide a concentration of efforts of all Ministries of Internal Affairs on the decision of pressing questions of struggle against criminality. Complex operations were generally recognised.

In November, 1995 in Moscow Council of heads of the governments of the CIS has supported the offer brought by Byelorussia on formation of working group on working out of the project of the Interstate

program of joint efforts of struggle against the organised crime in territory of the state-participants CIS for the period up to 2000.

In process of cooperation expansion the understanding of necessity of closer integration of work of departments in all directions of law-enforcement activity grew also. As a result of January, 19th, 1996 Council of heads of the CIS countries makes the decision on creation of Ministerial council of internal affairs of the state-participants CIS (CMIA) [11].

Today the Ministerial council is a body of the branch cooperation, called to provide interaction of the Ministry of Internal Affairs of the state-participants CIS not only concerning struggle against criminality, but also in other directions of their teamwork. The basic form of work – sessions which serve as an original forum in which frameworks of the head of departments the coordinated decisions directed on neutralisation of new calls and threats, the CIS countries infringing on interests make. Council acts in a role of the uniform coordination centre allowing on the basis of the deep analysis developing on territory of the countries of Commonwealth of operative conditions to develop effectual measures of reaction on the whole spectrum of questions, the organised crime connected with counteraction, to terrorism, a drug trafficking and other dangerous kinds of crimes. CMIA is the active participant of process of formation of contract-legal base and organizational bases of interstate interaction in struggle against criminality. Within the limits of this work he co-operates with Executive committee of the CIS and Inter-parliamentary, Assembly of the countries of the Commonwealth. The majority of initiatives CMIA directed on formation of uniform strategy of counteraction to criminal activities, at interstate level find the reflection in modelling acts, and also the decisions accepted by Council of heads of the governments and Council of heads of the CIS countries. As toolkit of such decisions interstate target programs in various directions of struggle against criminality which put organizational bases act and define

a vector of efforts of law-enforcement community with the account of realities of today. The applied mechanism of realisation are coordinated preventive, operatively-searching actions and the special operations directed on neutralisation of organised criminal groups, whose activity has trans boundary character [12].

In April, 1996 in Moscow Council of heads of the governments of the CIS has approved already developed a Program which has included measures on strengthening of international legal base of co-operation, perfection and harmonisation of national legislations, carrying out of joint interstate target operatively-preventive operations, information, scientific, personnel, material and financial maintenance. Realisation of the specified Program has allowed to give dynamism and new quality to cooperation of the state-participants CIS in the field of struggle against criminality.

Developed conditions have demanded acceptance of the new Program of the interstate measures directed on perfection of cooperation in struggle against criminality. Therefore with a view of maintenance of efficiency of cooperation in struggle against criminality Council of heads of the CIS countries has decided to confirm on January 25, 2000 the Interstate program of joint efforts of struggle against criminality for the period from 2000 up to 2003 [13].

In this connection the base documents providing target application of available forces and means of law-enforcement structures, the interstate programs accepted on intermediate term are period according to decisions of Council of heads of the CIS countries. The interstate program of joint efforts of struggle against criminality for 2011–2013, has been directed on the further perfection of cooperation of the state-participants CIS, authorised bodies and bodies of branch cooperation of the CIS in struggle with criminal activity [14]. Primary goals of the Program: first development of international legal base of cooperation of the state-participants CIS; secondly perfection and harmonisation of the national legislation

of the state-participants CIS; in the third carrying out of the complex joint and-or coordinated inter-departmental preventive operatively-search actions and special operations; in the fourth information and scientific maintenance of cooperation; cooperation realisation in a professional training, improvement of professional skill of experts.

The interstate program of joint efforts of struggle against criminality during 2014–2018, which has problems: first development of international legal base of cooperation of the state-participants CIS; secondly perfection and harmonisation of the national legislation of the state-participants CIS; in the third carrying out complex joint and-or coordinated interdepartmental preventive, operatively-of searching actions and special operations; information and scientific maintenance of cooperation; in the fourth realisation of cooperation in a professional training, improvement of professional skill of experts; development of cooperation with the international organizations [15]. The received experience of interstate cooperation allows BKBOP to realise in practice necessary administrative impulses in interests of consolidation of efforts of law-enforcement bodies of the countries of the Commonwealth in struggle against criminality against the account of

modern threats. It, first of all, introduction in a life of the Concept of development of cooperation of the Ministries of Internal Affairs of the state-participants of the Commonwealth of Independent States for the period up to 20201, confirmed on gradual expansion of a coordination role of Bureau, circle of problems carried out by it and functions in the general interests of the countries of the Commonwealth. The bureau actually became the multipurpose organisation on assistance on variety of directions of interstate cooperation in struggle against criminality. Thus, consolidation and escalating of efforts on interaction of law enforcement bodies of the Commonwealth will allow to solve more productively one of the main strategic problems of the CIS – the further development of integration processes in the Commonwealth countries.

Undoubtedly that the criminality, especially its organised forms, long since got beyond national borders, therefore struggle against it seems to be possible only by wide international cooperation. Create global programs for international cooperation to fight organized crime reveals the latest trends in the activities of organized criminal groups and highlights potential dangers, which makes it possible to carry out appropriate preventive measures.

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