European Journal
of Humanities and
Social Sciences

№ 3   2023

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INDEX COPERNICUS INTERNATIONAL   The jurnal has Index Copernicus Value (ICV) 78.10 for 2021.

GIF® GLOBAL IMPACT FACTOR   The journal has the GIF impact factor of 0.432 for 2021.

Typeset in Berling by Ziegler Buchdruckerei, Linz, Austria.
Printed by Premier Publishing, Vienna, Austria on acid-free paper.

Section 1. Musical arts

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ANALYSIS OF MOZART CONCERTO NO. 26 IN D. MAJOR, K. 537, "CORONATION"

Abstract. The piano concerto is a musical genre that Mozart valued highly and was a constant throughout his musical life as he combined dramatic contrast and vocal technique to push the form to a historic pinnacle. K.537 is the penultimate of Mozart's 27 piano concertos. Finished in 1788, it is a late work from the period when his music had begun to fall out of favor with audiences in Vienna, resulting in significantly reduced income. Like most of Mozart's piano concertos, K.537 is in an exhilarating major key, specifically, D major. While the work shows Mozart's consistent creative style, it also includes some changes in his orchestration. Some contemporary and modern commentators have argued that the piece sounds grandiose but empty because its orchestral structure is relatively simple with frequent repetition. However, in terms of the music itself, this lovely and stunning piece merits exploration. Mozart's original intention in composing it has been a subject of discussion. The aim here is to analyze K.537 and provide some background for it.

Keywords: Mozart's creation; Special Piano Concerto "Coronation"; Piano Concerto; Analysis; Orchestra.

Introduction

Wolfgang Amadeus Mozart completed what proved to be a highly controversial work, Concerto No. 26 in D Major, K. 537 "Coronation," on February 24, 1788. This was during his late period in Vienna, when he served as a court chamber music composer for Joseph II, and his concert performances were significantly reduced. As his great popularity seemed to wane, the wealthy were less eager to sponsor him, and he began to encounter financial difficulties.

Mozart had been producing a piano concerto every few months from 1782 to 1785, in which period he transformed and improved his style in the genre. K. 537 is one of only two piano concertos that he wrote during his late period in Vienna. He planned to premiere the concerto during the Lenten season that year, but his declining popularity seems to have left him unable to launch this series of concerts. There is no evidence that K.537 was performed publicly in Vienna in Mozart's lifetime, and it was not performed at all until a year after its completion (Goertzen, 1991, 149) [1].

So, since the public in Vienna had apparently lost interest in Mozart's piano concertos, he had to look for opportunities elsewhere. A letter to his wife implies that the premiere of K. 537 took place at the Court Concert in Dresden on April 14, 1789. Then, in October 1790, the piece was performed at a concert at Leopold II's coronation as Holy Roman Emperor in Frankfurt, earning it the appellation "Coronation

(Keefe, 2001, 659) [2]," which is also fitting because it has marching motifs suggestive of royal splendor. The coronation concert was not, however, well-attended.

Analysis of K.537

K.537 is notable for the simplicity of its orchestral composition compared with Mozart's other piano concertos. In particular, the wind part is negligible. Opinions are mixed on this point. The concerto as a genre was an especially effective advertising medium for Mozart, allowing him to display both his ability as a composer and his skills as a performer and conductor. Further, the key of D, with its martial and festive associations, was a good, uncontroversial choice for pampering royal egos (Goertzen, 1991, 150.) [1]. The energy that Mozart put into creating operas in his late period colors the dialogue, the questions and answers, throughout the piece.

In terms of tempo, K.537 uses the traditional "fast-slow-fast" pattern typical of classical-period orchestral work. The first movement is in a conventional sonata form. At the beginning of the movement, the orchestra plays a solemn and joyful ceremonial melody ranging from light to heavy, creating a festive atmosphere full of brightness, joy, and anticipation. Also, the first theme debuts against the background of continuous bass, marching like a solemn and ornate honor guard drawing closer to the crowd.

After the opening theme, the orchestra section continues to perform brilliantly until the first violin introduces the elegant and playful second theme with a solo in measure 38, which other strings adorn like a well-dressed noblewoman gracefully honoring the beneficiaries of the celebration. The contrast between the two themes is consistent with classical-period sonata form. The pleasure of the first movement of the concerto is then heightened by the alternation of the heroic masculine first theme then alternates with the lively and lovely feminine second theme (Keefe, 2002, 664) [2].

After the first appearance of the second theme, the tutti continues in D major. Mozart restricts the use of wind instruments in measures 104 to 215 while strings and piano dominate. The exposition of the first movement ends at the half cadence in measures 163–164. The key then temporarily changes to A major, and the piano introduces the new A major second theme, with the development starting immediately. In his other later works, Mozart sometimes changed to minor keys in the fast tone group during the piano part, lending the music a richer and fuller range of emotions. The development section ends in measure 292, at which point the key returns to D major.

The recapitulation starts with the movement's first theme, the tutti receiving the melody. The presentation of the piano part in the recapitulation differs slightly from that in the exposition. The piano and orchestra next repeat the second theme several times, deepening the impact of this elegant melody. The occasional piano triplets enrich the music with respect to timing, serving to intensify the climax. The latter half of the recapitulation features many 16th–note runs in waves that likewise contribute to the drama. The interweaving of the orchestra and piano further enhances the musical tension and contrast. Once the piano solo ends, the key changes from A major to D major again, and the orchestra ends the first movement quickly with a concise progression around the D major chord.

The second movement is a larghetto in a straight three-part "A B A" form. The melody of the soothing, elegant theme is first introduced with a piano solo. The orchestra then emphasizes the theme in an echo-like manner that often recurs later in this movement and in the third movement. This style of composition enhances the richness of the harmonic layers as well as the drama. There are no wind instruments in the latter part of the second movement; in measures 44 to 97, only strings accompany the new melodies, and the sensitive piano lead contrasts with the front and rear aspects. Also, the left-hand part of the piano section in this piece is simpler than those of Mozart's other piano concertos (see Example 1). As the score shows, the left hand of the piano part in the first, second, and third movements often appears with short, direct chords.

Example 1. Many of the left-hand parts are simple chords (second movement, measures 23–29) [3]

Example 2. Dialogue of wind and strings (third movement, measures 290–294) [3]

The form of the third movement somewhat resembles a sonata (which would be ABA'' B'A, to be precise). The movement has the theme and sub-theme, but the B section is shorter than that of a sonata and does not build the drama in the development section as is the case with a sonata. The A

section indeed returns soon after the B section, developing into a virtuosic area leading into the final cadenza. This movement, then, is close to but does not exactly conform to the standard sonata form. The wind instruments return in the third movement, being not only squared up in chords but also reused in melodic dialogs (Goertzen, 1991, 157) [1]. In the last few minutes, a conversation develops between the string and wind instruments (Example 2), the strings repeat the first theme softly several times, and the final movement ends with the interweaving of the piano and orchestra.

Mozart consistently juggles contrapuntal patterns and switches the voice and recombination to add a series of changes that enrich his concertos. These exhibitions and landscape spaces present the virtuosity itself as a "topic" that showcases Mozart's skillful composition (Ivanovitch, 2008, 215) [4]. However, in this particular piece, while Mozart used the traditional classical music form, he did not apply his traditional instrumentation to the orchestra. He often skillfully employed woodwinds for harmony and melody, but he was reluctant to do so in K.537. Two reasons seem plausible. On the one hand, Mozart was not entirely sure where the piece would be performed when he composed it once his original plan to premiere it in the Lenten season failed to materialize. At that point, though, he still expected that it would be performed in Vienna. Further, concert pianos were easy enough to buy while a great deal of luck was necessary to engage a high-quality wind ensemble, so he may have been concerned about the quality of the performance. On the other hand, Mozart's sparing use of woodwinds may reflect his waning popularity. Thus, looking for broad audience appeal, he employed gorgeous acoustics and an easy-to-remember melody, rendering the piece more accessible than his other concertos. The piece, of course, failed to prevent Mozart's tragic fate, but the nickname "Coronation" proves that it had a certain propaganda effect.

While acknowledging its excellence in terms of sound and performance, critics generally argue that K.537 suffers from too little interaction between the winds and piano and the lack of independence for the winds (Girdlestone, 1948, 462) [5]. Girdlestone described the piece as "one of the poorest and emptiest," scorning its "irrelevant virtuosity (Girdlestone, 1948, 456) [5]," assigning it to the "second rank," and regretting that "the string accompaniment to the piano is quickly sketched in without the felicities that we have come to expect (Forman, 1971, 237, 243) [6]." Hutchings was only a bit more restrained in his criticism of K.537, which he called "not a member of the progressing series" and impoverished compared with previous works, concluding that "one can only regret that Mozart stooped so low (Hutchings, 1950, 185, 188) [7]."

Nevertheless, there are reasons for rejecting the assessment of K.537 as a step backward for Mozart in composing concertos. The piece certainly differs from his early mature style, but it could represent an effort to evolve in his writing style or to do something new with the concerto form. Thus, Charles Rosen affirmed that "We cannot listen to it [K. 537] with the same expectations that we have for the other works." In Rosen's eyes, the piece is "revolutionary," and, if it seems flawed given the general understanding of the piano concerto at the time, from a perspective beyond this context, it can be regarded as a great classical piano concerto with a touch of romanticism (Rosen, 1971, 259–260) [8]. Indeed, the fact that this concerto has been widely performed since Mozart's time is proof of its quality. Without demeaning its orchestration, the music is superb.

In recent years, well-known pianists and orchestras have continued to perform K.537, including Murray Perahia and the English Chamber Orchestra. Their rendering is outstanding, with Perahia's neat technique and emotional playing highlighting Mozart's brilliant playfulness. Mitsuko Uchida's version with the English Chamber Orchestra is also excellent. Her performance is delicate and steady, full of joy, and lovely. So it is that modern audiences are as fond of the piece as they are of Mozart's other piano concertos, and some even consider it their favorite.

Conclusions

K. 537, then, is a piano concerto with a traditional form and tempo plan. It maintains Mozart's bright and cheerful musical style and operatic dramatic dialogue elements while featuring distinctive piano and orchestral settings. Though the concerto has been controversial and criticized for flaws in the deployment of the winds, it is undeniably a landmark from a musical point of view. The value of an orchestral work cannot be judged based solely on the complexity of its setting; rather, the presentation of the overall music idea is more important. Perhaps Mozart's style would have continued to evolve had he lived longer, with this late concerto serving as the turning point.

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Section 2. Psychology

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COMPREHENSIVE ASSESSMENT OF THE ANXIETY LEVEL OF AMERICAN AND RUSSIAN HIGH SCHOOL STUDENTS

Abstract. The presented empirical study provides data on a comparative assessment of the level of anxiety of American and Russian schoolchildren. On the general sample of American (n = 10, age 15 + 0.3) and Russian (n = 10, 15 + 0.6) secondary school students (boys), personal and situational anxiety and its levels were determined using a questionnaire (assessment of psycho-social and pedagogical adaptation of students) and the C. D. Spielberger test.

It was revealed that a high level of anxiety was recorded in 10% of American and 40% of Russian students; an average level – in 60% of American and 50% of Russian students; a low level – in 30% of American and 10% of Russian students, and situational anxiety in 30% of American and 10% Russian students. There was also a significant excess (p > 0.05) of indicators for situational (37.86 ± 0.12 49.34 ± 0.12) and personal anxiety (42.64 ± 0.13 and 51.07 ± 0.12) in Russian students.

The analysis of the questionnaire data on the study of psycho-social conditions shows the relationship of child anxiety with socio-economic problems. Thus, among Russian schoolchildren, they were associated with such life situational difficulties as "fear of choosing post-secondary education" (99%), "fear of not passing state final exams" (94%), "enmity and conflicts between peers" (73%), "lack of time for personal life (70%), "conflicts with adults (teachers, parents)" (66%). American schoolchildren had such problems: "lack of time for personal life" (84%), "fear of choosing post-secondary education" (77%), "fear of not passing state final exams" (73%), "enmity and conflicts between peers" (60%).

Keywords: American and Russian high school students, psycho-emotional state, anxiety.

One of the problematic trends that worries many representatives of school education is associated with an increase in the number of anxious children, characterized by increased anxiety, insecurity, emotional instability [1; 2]. The anxiety of children has a powerful influence on all aspects of the life of the child's body. It leads to a decrease in motivation for learning, and functional work in the cognitive sphere of the individual, to an increase in psycho-emotional tension, which increases anxiety and increases the neuroticism of the student [2–5].

According to the US National Survey of Children's Health, it shows that deviations in mental health and, first of all, the level of anxiety leads to an increase in mental illnesses (neuroses, depression) in the school population [6–8]. According to statistics, in Russia, due to large socio-economic changes in the country, there is a negative impact on the men-

tal health of the population and mainly on the child population [9].

It should be noted that the conditions of the social environment and society have a huge impact on the level of child anxiety. In this aspect, a comparative study of schoolchildren living in different societies is interesting. In this regard, we set a goal: to study the level of anxiety of schoolchildren studying in the USA and Russia.

Organization and methods of research. The study was conducted on the territory of Russia (Moscow Secondary School 1101) and the American High School (Jericho High School, Jericho, New York). The total study sample was represented by a group of American (n = 10, age 15 + 0.3; 5 girls and 5 boys) and Russian high school students (n = 10, 15 + 0.6; 3 girls and 7 boys) studying in the secondary education system.

The methodological material of the study was a questionnaire that addressed issues related to the problems of psycho-social and pedagogical adaptation of students (for example, fear of choosing post-secondary education, fear of not passing state final exams, hostility and conflicts between peers, lack of time for personal life, conflicts with adults (teachers, parents), congestion of school subjects in the schedule, a small assortment in school canteens, lack of time for sleep, non-reciprocal love, problems in personal life, etc.).

To identify the type of anxiety (personal and situational) of students, the C. D. Spielberger test was used [10].

The results obtained and the discussion. The results of the responses to the questionnaire of the studied sample of schoolchildren showed (Table 1).

Table 1. – Average group indicators of the questionnaire data
of American and Russian students (%; n = 20)

Indicators	Students (%)	
	American	Russian
Fear of choosing post-secondary education	77	99
Fear of not passing the state final exams	73	94
Enmity and conflicts between peers	60	73
Lack of time for personal life	84	70
Conflicts with adults (teachers, parents)	32	66
Congestion of school subjects in the schedule	52	47
A small assortment in school canteens	32	50
Lack of time to sleep	47	50
Non-reciprocal love, problems in personal life	34	44

As can be seen from the table, the main problems of Russian schoolchildren were associated with such life situational difficulties as "fear of choosing post-secondary education" (99%), "fear of not passing state final exams" (94%), "enmity and conflicts between peers" (73%), "lack of time for personal life (70%), "conflicts with adults (teachers, parents)" (66%). American schoolchildren had such problems: "lack of time for personal life" (84%), "fear of choosing post-secondary education" (77%), "fear of not passing state final exams" (73%), "enmity and conflicts between peers" (60%).

Table 2. – Average group anxiety indicators of American and Russian students (M+m; n=20)

Type of anxiety	Students		P
	American	Russian	
Situational (score)	37.86 ± 0.12	49.34 ± 0.12	< 0.05
Personal (score)	42.64 ± 0.13	51.07 ± 0.12	< 0.05

The results of the conducted testing to assess situational and personal anxiety (the C. D. Spielberger test) are presented in Table 2.

A comparative assessment of situational and personal anxiety of American and Russian students showed a significant excess ($p < 0.05$) of situational (37.86 ± 0.12 49.34 ± 0.12) and personal anxiety (42.64 ± 0.13 and 51.07 ± 0.12) in Russian students.

Table 3 shows the results of the anxiety level of American and Russian students.

Table 3. – Levels of anxiety of American and Russian students (n = 20)

Anxiety levels	Students	
	American	Russian
high	1(10%)	4(40%)
medium	6(60%)	5(50%)
low	3(30%)	1(10%)

The study of the results of the assessment of the level of anxiety revealed that a high level was recorded in 10% of American and 40% of Russian students; an average level – in 60% of American and 50% of Russian students; a low level – in 30% of American and 10% of Russian students.

The analysis of the questionnaire data showed that the high level of anxiety among Russian students was associated with an increase in psycho-emotional tension, anxiety, uncertainty, which caused tension in the course of the psycho-social and pedagogical adaptation of students in the learning process. Many aspects of this high level of anxiety among Russian schoolchildren had a connection with the socio-economic and living conditions of schoolchildren. In particular, this group was dominated by fear of choosing post-secondary education (choosing a future profession and direction of study at a higher institution), fear of not passing state final exams at school, conflicts with adults (teachers, parents), enmity and conflicts between peers, lack of time for personal life.

The American student's problem of high anxiety levels was associated with problems of lack of time for personal life, fear of choosing post-secondary education (choosing a future profession and direction of study at a higher institution), fear of not passing state final exams in college and, like Russian schoolchildren, with enmity and conflicts between peers.

The average level of anxiety shows a normal level of life activity of the individual, in which there is motivation to learn, normal functioning of cognitive function, adequate self-esteem and balance. Schoolchildren of this group rarely experience problems in the process of making independent decisions and they practically did not experience acts of unmotivated anxiety, anxiety, and the level of psycho-social and pedagogical adaptation of students was adequate.

With a low level of anxiety, students (American and Russian) were observed to have self-confidence, some relaxation and courage in behavior. The level of psycho-social and pedagogical adaptation of students in this group was at a normal level and did not cause any discomfort in the learning process.

Conclusion. Thus, the assessment of anxiety showed that a high level was recorded in 10% of American and 40% of Russian students; an average level was recorded in 60% of American and 50% of Russian students; a low level was recorded in 30% of American and 10% of Russian students. There was also a significant excess ($p < 0.05$) of indicators for situational (37.86 ± 0.12 49.34 ± 0.12) and personal anxiety (42.64 ± 0.13 and 51.07 ± 0.12) in Russian students.

The analysis of the questionnaire data shows the relationship with socio-economic problems. Thus, among Russian schoolchildren, they were associated with such life situational difficulties as "fear of choosing post-secondary education" (99%), "fear of not passing state final exams" (94%), "enmity and conflicts between peers" (73%), "lack of time for personal life (70%), "conflicts with adults (teachers, parents)" (66%). American schoolchildren had such problems: "lack of time for personal life" (84%), "fear of choosing post-secondary education" (77%), "fear of not passing state final exams" (73%), "enmity and conflicts between peers" (60%).

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Section 3. Sociology

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RELATIONSHIP OF THE CONCEPTS "SACRALIZATION" AND "SECULARIZATION": CHRISTIAN AND ISLAMIC INTERPRETATION

Abstract. In the sociology of religion, the concepts of sacralization and secularization occupy a special place. When analyzing the significance of religion in public life, sociologists actively use these concepts. This article explores the relationship between the sacred and the secular. For this, examples were given from the history of Christianity and Islam. Based on a comparison of these examples, the features of the manifestation of sacralization and secularization in these world religions are revealed.

Keywords: sociology of religion, Abrahamic religions, social institution, sacralization, secularization, custom, belief, clericalism, theological thinking, charisma, philosophy, beads, amulets, Jadidism, Islamic law.

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СООТНОШЕНИЕ ПОНЯТИЙ «САКРАЛИЗАЦИЯ» И «СЕКУЛЯРИЗАЦИЯ»: ХРИСТИАНСКАЯ И ИСЛАМСКАЯ ИНТЕРПРЕТАЦИЯ

Аннотация. В социологии религии понятия сакрализация и секуляризация занимают особое место. При анализе значения религии в общественной жизни социологи активно пользуются этими понятиями. В данной статье исследуется взаимоотношение сакрального и секулярного. Для этого приводились примеры из истории христианства и ислама. На основе сравнения этих примеров выявлены особенности проявления сакрализации и секуляризации в этих мировых религиях.

Ключевые слова: социология религии, авраамические религии, социальный институт, сакрализация, секуляризация, обычае, верование, клерикализм, теологическое мышление, харизма, философия, бусы, амулеты, джадидизм, исламское право.

Введение. Прежде чем анализировать светское значение религии как социального института, необходимо иметь достаточные представления об особенностях явления сакрализации в реальной общественной жизни. Согласно социологической литературе, термин сакрализация происходит от латинского слова «sacer», что означает «святой», «божественный» [5, 753]. Проще говоря, сакрализация – это процесс наполнения религиозным содержанием сознательной деятельности людей, их поведения, функций социальных институтов, взаимодействий между социальными группами.

Основная часть. На начальные этапы формирования человеческого общества и его культуры происходили под влиянием процесса сакрализации. В ранние периоды истории человечества процесс сакрализации осуществлялся внутри определенного типа социального поведения людей, обычаев, символов и верований, связанных с божеством. Позднее процессы бурного развития сакрализации в странах Запада прошли под влияние церкви, считавшейся религиозным институтом и организацией, оказавшей активное влияние на формирование клерикализма (Латинское «clericalis» – принадлежность к церкви).

Клерикализация требует не только согласования личной и общественной жизни членов общества, но и разработки соответствующей ей идеологии. Основной целью клерикализации является познание явлений любой области общества с помощью теологического мышления. Ход процесса в этом направлении беспрецедентным образом усилил влияние католицизма во всех сферах западного общества. Здесь следует упомянуть один случай – процесс сакрализации в личной и общественной жизни людей определяется специфическими особенностями каждой религии.

В частности, феномен сакрализации в исламе принципиально отличается от христианства. Во-первых, с точки зрения истории, поскольку ислам не учредил отдельной организации, подобной церкви в христианстве. Эта религия стремилась смешать в себе религиозность и секуляризм. Во-вторых, ислам развивался в религиозно-политической гармонии. Большинство политических лидеров исламского мира обладали харизматическими (Греческое слово «харизма» означает дар, подарок) качествами, являвшимися элементами сакрализации. Известный немецкий социолог М. По Вебер отмечает, харизма – это необыкновенная способность человека, отличающаяся от других, причем это качество не формируется у него при жизни, а дается ему природой, Богом и судьбой [2, 27]. Поэтому политические лидеры в исламе были одновременно и религиозными лидерами: пророком, халифом, судьей и т.д. [11, 95–96].

Эти события В. Вишневский, Е. Вишневская справедливо отмечали: «Проявление религиозности и светскости во взаимной гармонии уменьшало значение административно-бюрократической иерархии. Ведь чиновники строго обязаны вести свои действия в соответствии с законами шариата. В конце концов, их возможности выбраться из неприятностей будут ограничены» [3, 32].

Конечно, в определенном смысле с вышесказанным мнением можно согласиться. Фактически такая ситуация существовала в ранние периоды становления ислама, а в дальнейшем эта форма правления коренным образом изменилась. В хадисе сказано: «После моей смерти халифат продлится тридцать лет. После него начнется правление эмиров и падишахов» [8, 99].

Возвращаясь к вопросу о сакрализации в христианстве, к Средневековью возвышение всех событий и событий, связанных с католицизмом, до уровня божественности усилило власть римского Папы над обществом и всеми его членами до невообразимого уровня. К этому времени почти не различалась разница между светской и сакральной сторонами жизнедеятельности человека. Поэтому все действия, поведение человека и социальные события оценивались исходя из содержания сакрализации. Один из крупнейших социологов 20 века П. Сорокин констатировал,

что основным принципом и главной ценностью средневековой культуры на Западе выступил Бог, и этому принципу и ценности были подчинены все сферы культуры того времени. Архитектура, скульптура и живопись выразили библейские сюжеты, литература прославила христианскую веру, музыка приобрела чисто религиозный характер, а наука философия стала почти богословской. И, наконец, мораль и право также приобрели религиозный смысл. Кроме того, политическая система, организация семьи и экономики стали контролироваться религией [10, 430].

Однако с конца Средневековья и начала нового периода в Западной Европе нарастали усилия, направленные на то, чтобы покончить с самодержавием лидеров христианской религии. Известный французский мыслитель К. Гельвеций выдвинул по этому поводу следующее мнение:

«Я должен отчитываться в вере только перед самим собой, ни король, ни Папа не могут преследовать меня как преступника за то, что я не мыслю так, как они. По своей природе я имею право мыслить и говорить о том, что думаю» [4, 226].

Однако необходимо обратить внимание на существование сакрализации в современном Узбекистане, не относящейся к исламу, в частности, до сих пор считаются сакральными отдельные предметы – бусы, амулеты, подковы, некоторые растения и даже освящение могил известных святых. Кстати, это имеет сходства с христианством, которое обожествляет крестов, икон и т.п.

Теперь поговорим о секуляризации – противоположной сакральности. Это понятие происходит от латинского «secular» и означает светское [1, 191]. Точнее, это процесс ухода от влияния религии на различные сферы жизни общества, общественного, группового и индивидуального сознания, деятельности людей, поведение, социальные институты и систему общественных отношений и т.п. Этот социальный процесс был непростым. Фактически первый этап секуляризации был связан с ее распространением на власть духовенства

и их имущество. Именно в этом контексте понятие секуляризации впервые было использовано в политических целях, т.е. после 30-летней войны, французским послом Лонгвилем, направленным для заключения Вестфальского мира и обеспечения выплаты компенсации победителям войны в обмен на конфискацию церковного имущества. Позже этот процесс вошел в общественную жизнь других стран Западной Европы. Однако секуляризация не ограничилась раздачей церковного имущества за чужой счет, а позже стала сказываться и на культурной жизни общества.

В настоящее время универсальной модели секуляризации как социального процесса нет и быть не может. Например, процесс секуляризации в условиях западноевропейских стран несовместим не только с социальными условиями исламского мира или тех, кто исповедует буддизм, индуизм, иудаизм и другие религии, но и с социальными условиями некоторых стран, где распространилось христианство, в частности в России, Греции, странах, расположенных на Балканском полуострове.

В то же время секуляризация является одной из основных социологических категорий при анализе места религии в жизни современного общества, поэтому следует воздержаться от постановки вопроса: «нужна ли обществу религия или нет?». Ведь этот процесс выявляет, как реализуются функции религии в современных условиях, анализируя повседневную и общественную жизнь людей.

Из истории известно, что подлинной целью движения джадидизма, широко распространившегося в Туркестане с конца 19 века и начала 20 века, было достижение развития страны, отстававшей от своего времени из-за склонности к отсталым феодальным отношениям. Модернисты были передовыми людьми своего времени и глубоко разбирались как в религиозных, так и в мирских науках. Основоположники этого движения твердо верили, что если члены общества, особенно юноши и девушки, параллельно с религиозными знаниями, с правильным пониманием сути

исламской религии, досконально овладевают мирскими знаниями, то бедный Туркестан, который остается на уровне отсталости, быстро добьётся прогресса. Они самоотверженно и настойчиво шли к этой благородной цели. Но реализовать эти достоинства им было нелегко. В частности, консерваторские силы, выступавшие против социальных новаций, зубами и когтями начали физически уничтожать джадидов, обвиняя их в неверности. В стране вновь началось антагонистические междоусобия движения. Эти процессы стали причиной трагической гибели самых просвещенных людей Туркестана. В частности, муфтий Махмудходжа Бехбуди, предводитель туркестанских джадидов, стал жертвой политики бухарского эмира, служившего интересам жестоких, невежественных и неграмотных фанатиков.

В настоящее время, под влиянием процесса секуляризации, притязания людей на христианство, буддизм или ислам основываются на национальной принадлежности, а не на вере в ту или иную религию, ее уставы и ритуальные требования. Например, сегодня, когда людей русской национальности спрашивают, к какой религии они относятся, они отвечают, что они православные, а узбекистанцы – мусульмане. Однако они могут не иметь даже базового представления о религии, не говоря уже о своевременного соблюдения предписании своей религии. Впрочем, такие люди стремятся брать только те аспекты религии, которые удобны для их личных интересов. В частности, некоторые эгоистичные мужчины используют тот факт, что в исламе разрешен полигамный брак, пользуются ими в своих корыстных целях, то есть для удовлетворение сексуальных потребностей. Использование религии только в целях мирских удовольствий может погасить существующую в людях слабую веру. В результате связь между человеком и Богом разрывается. Конечно, мирская жизнь людей зависит от их желаний, но желательно, чтобы это положение не происходило за счет искажения смысла религиозных ценностей и традиций.

По мнению американского социолога Р. Беллы, в условиях секуляризации религия имеет больше возможностей для своего развития, и это положение положительно влияет на процесс общественного развития. Например, он подчеркивает, что в борьбе с расизмом наряду со светскостью активно действовал религиозный фактор. Говоря о больших возможностях религиозной инициативы, необходимо помнить об одном из важнейших общественных движений следующего периода, которое было вдохновлено религиозными идеями и изменило характеристики американского общества. Движение за гражданские права чернокожих, возглавляемое Мартином Лютером Кингом младшим, призвало американцев коренным образом изменить социальные и экономические институты. Цель состоит в том, чтобы построить справедливое национальное общество, которое должно учитывать различия и взаимозависимость его членов. В этом движении соединялось содержание христианства и секуляризма, к ним добавлялась новая, меняющаяся форма культуры индивидуализма.

Изучение процесса секуляризации в социологических аспектах не останавливается на одном месте. Его последовательно изучают ученые западных и восточных обществ, исходя из их социокультурных особенностей, с критическим подходом к трудам вышеперечисленных мыслителей. Безусловно, большинство социологических теорий в современной трактовке секуляризации были разработаны учеными западных стран на основе исследований значения христианства. При этом почти не анализируются особенности исламской религии. Но сейчас социологи западных и восточных стран публикуют свои работы по вопросам ислама и секуляризации в обществах, населенных мусульманами, и в них можно засвидетельствовать, что явление секуляризации не является новым для жизни обществ, где большинство населения составляют мусульмане.

Давно известно, что в странах с большим количеством верующих в ислам процесс секуляризации

протекает сложнее, чем в обществах, где население преимущественно христианское. Потому что ислам и его ценности глубоко укоренились в личной жизни людей и занимают достойное место в их сердцах. Поэтому к процессу секуляризации они подходят с осторожностью. Конечно, для этого есть объективные причины. Глубоко укореняется среди верующих в ислам мнение о том, что «в распространении в западном обществе таких пороков, как безнравственность, проституция и наркомания, большую роль играют люди, отказывающиеся от своих религиозных обязанностей из-за чрезмерной секуляризации». В этом контексте естественно, возникает вопрос: «Совместима ли секуляризация с исламом или ее следует избегать?». Некоторые выдвигают мнение, что из-за секуляризации влияние исламской морали, являющейся одной из культурных характеристик общества резко пойдет на спад, на подобие к исчезновению христианских ценностей в западном обществе и, как следствие, снижению количества людей, верящих в религию. Это в свою очередь, отрицательно скажется на духовной жизни общества. Однако опыт стран, где большинство населения составляют мусульмане, показал, что такой вывод является необоснованным. Немецкая ученая, профессор Ротрауд Виландт, выдвигает по этому вопросу следующие научные мнения: «При взгляде на современный мир может показаться, будто вопрос о том, возможен ли в рамках ислама отказ от принципа единства религии и государства, на сегодняшний момент уже давно снят с повестки дня самой реальностью. Так, например, Индонезия, где проживает около 185 миллионов мусульман, т.е. больше, чем в любой другой стране мира, не является специфически исламским государством. В основе ее государственности лежат знаменитые пять принципов «Панча шила», в число которых входит вера в Бога, но не мусульманская вера как таковая и не мусульманское право.

Индия, в которой проживает значительное мусульманское меньшинство, насчитывающее около 115 миллионов человек, является светским демократическим государством. В этих странах, где ислам укоренился много столетий назад, он по-прежнему обладает неиссякаемой жизненной силой.

Турецкая Республика, население которой на 98% состоит из мусульман, уже более 75 лет официально следует принципам светского государства, что, однако, не привело к утрате религиозности гражданами этой страны» [9, 64].

Если мы посмотрим на богатую историю нашей страны, то увидим, что с незапамятных времен люди в нашем регионе пытались подходить к восприятию природы и социальных явлений, исходя из принципов религиозности и светскости. Например, в труде «Хидая фи фирул ал-фикх», т.е. «Хидая», который был написан в XII веке известным ученым в области фикха (исламское право) Бурхониддином Маргинани, который до сих пор является ценным учебным и научным ресурсом в области фикха в университетах мусульманских стран, автор рассуждает о религиозности и светскости в исламе. В этой работе он выдвинул свои выводы о некоторых аспектах их взаимосвязи на основе коранических аятов и хадисов. В этом произведении указано, что мужчина-мусульманин может жениться на девушке, исповедующей другую религию. Для этого специально отмечается, что будущая невеста должна быть из людей книг, т.е. относиться к авраамической религии. При этом от девушки не требуется насильственного отказа от своей религии. Однако указано, что мужчина-мусульманин не может жениться на девушках, исповедующих язычество и многобожие.

Примечательным аспектом работы является то, что мусульмане могут вступать в другие светские отношения с теми, кто придерживается такой веры, и эти идеи также подтверждаются кораническими стихами. Кроме того, в этом произведении с религиозной точки зрения мусульманам предписывается не участвовать в жертвоприношении, совершаемом язычниками, а со светской – не поощряется запрет этих обычаев [7, 131].

Здесь можно наблюдать сильную взаимосвязь сакральности и секулярности. Таким образом, эти представления наших предков о религиозности и светскости служили прочной мировоззренческой основой для обеспечения взаимного социального согласия в обществе. В то же время в отдельные периоды истории нашей страны отмечается, что роль светскости была в определенной степени высока, а в определенные периоды религия становилась приоритетной.

Заключение. По результатам исследования можно сделать вывод, что только при условии взаимного дополнения этих двух принципов деятельность всех социальных институтов в обществе поднимется на высокий уровень, а обеспечение социальной стабильности и развития общества в этой сфере будет иметь характер закономерности. «История и жизненный опыт показывают, что, если светские и религиозные ценности не будут дополнять друг друга, найти полный ответ на сложные вопросы современности будет непросто. В этом смысле мы можем достичь наших благородных целей только в том случае, если будем всегда прославлять столпы и ценности нашей святой религии, и в то же время жить с твердой верой в мирской жизни» [6, 96].

Словом, в условиях Узбекистана сакральность и светскость тесно взаимосвязаны, они достойно служат делу укрепления социальной стабильности.

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Section 4. Philology

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INNOVATIONS AND INTEGRATIVENESS OF MODERN FOLKLORE

Abstract. Azerbaijan's culture, formed on the basis of rich historical traditions and values, has a special value as a socio-cultural institution that embodies the moral integrity, national-moral values and uniqueness of our people in the conditions of modern globalization.

In modern conditions, because the quality of determination of the national culture of each nation is directly conditioned by folk culture and folklore in the new accultural situation that has manifested itself, the use of the opportunities of folklore resources in terms of national interests is of particular relevance. This depends, first of all, on the approach to folklore as a system and the examination of its structure at the level of modern theoretical and methodological requirements. The above-mentioned necessitates completely different approaches and defines new tasks in the science of national folklore studies.

Methods: Comparative, theoretical analysis and generalization; qualitative empirical methods: observation, interview).

Keywords: Azerbaijani folklore, culture, universalism, eclecticism, philological studies.

Introduction

Social folklore studies as a social-humanitarian discipline it has a special scientific universality in terms of scientifically understanding all stages of progress, defining the genesis of humanity, modeling its formation, evolution, and even scripting its perspective. Universalism is conditioned, first of all, by the mutual dialectical relationship of the internal structural elements ("folk" and "lore") that make up the phenomenon of folklore within the national cultural system and the functional character of this relationship. Therefore, the investigation of the structure of folklore as a socio-cultural system, especially the functionality that manifests itself in the status of the quality of certainty of this structure, is of special scientific relevance in our modern day.

On the other hand, the multidisciplinary study of the functional structure of folklore is of special importance not only from a scientific-theoretical point of view, but also from a national and general social point of view. Because folklore, which manifests itself as universal knowledge in the ethnic memory of the people – in the oral tradition, as an experience covering the most diverse areas of life, and which includes various parameters of the ethnos' worldview – mythological, religious, psychological, ethical, aesthetic, philosophical views, is approached precisely from the functional structural aspect of its socio-cultural It is scientifically explained what role and function it performs in the context.

Almost two hundred years of theoretical experience of world folklore studies proves that, as in Soviet folklore studies, folklore should become the object

of research not only of philological studies, but also of psychology, culturology, sociology, anthropology, philosophy, ethnography, and it should be treated multidisciplinary in the synthesis of all these disciplines. It is a pity that, unlike the world theoretical practice of folklore studies, the history of the practice of multidisciplinary investigation of the functional structure of folklore within the national cultural system in Azerbaijan coincides with recent years.

Folklore is taken here as an object of research in the synthesis of two closely related aspects – folk culture taken as a theoretical concept in the most general sense, and Azerbaijani folklore, which constantly updates and establishes itself at a more concrete level. Historically, the Azerbaijani people have had a rich folkloric creativity, this creative process continued with different functional rhythms in different epochs of our national history, as a result of which numerous epics, tales, proverbs and parables, poems, folk songs, folk games and performances, etc. examples of folklore have appeared.

Modern scientific studies give great importance to thinking models, require differentiation of knowledge on the one hand, and integration on the other hand, and on the third hand, continuous social demarcations make society more and more dependent on material foundations.

A literary work, a film quotation, a newspaper report do not exclude folklore analysis if they satisfy a greater or lesser number of "folklore" criteria [1, 65]. To what extent such an analysis can be considered necessary and preferable, probably depends not so much on strictly scientific as on extrascientific, that is, on social factors: institutionalization, social prestige of the scientific discipline corresponding to this analysis, ideological engagement, etc.

A good illustration of the folklore effectiveness of television in this case is not only popular television series or, for example, TV quizzes, but also advertising or even television news.

The computer space of the Internet, which already today contains a boundless repository of all kinds of information, also seems to be of interest for folklore analysis, at least in the sense in which it allows one to judge the informational, thematic and proper discursive priorities of its "inhabitants". The fundamental "pluralism" of the Internet "archive" in this sense already has the advantage that it provides grounds for identifying the most stable and typified traditions of information consumption and communicative impact on the audience [2, 89].

Turning to television, the Internet, materials of the "yellow press", comics, popular songs, advertising, it becomes clear what role latent archetypes of social psychology and the mechanisms by which they are supported, for example, rumors and gossip, play in the formation of the folklore discourse of everyday life. To answer the question of how the latter are generated, how they are transmitted and reproduced, today it would probably already (or still) be impossible without the use of folklore methods of analysis, that is, without comparing materials that make it possible to judge the possible range of narratives that are source for these rumors. The concept of "context" can be taken quite literally with this method – it is the discovery of texts that, in total, potentially, allow their own foreign text implementation. Another question is to what extent such potentially source texts are actually "folklore" [3, 178]. For understanding modern folklore, however, this complexity is inevitable and relevant.

"Folklore" is unimaginable without the "rules" of folklore – thematic and genre preferences, theoretical and methodological skills, but just as any rules require exceptions, the folklore of the "rules" turns out to be bordering on the folklore of "exceptions", that is, such cultural phenomena that problematize the very the concept of folklore, make us think about other terminology and other ways of their analytical description [4, 173].

Obviously, the lexical, genre, actional, idiosyncratic features of the folklore "whole" do not exist outside the "non-folklore" particulars. Meanwhile, it is clear that if such an interpretation were "folklore",

it would no longer be an interpretation, but would itself be its subject. "Folklore" elements incorporated into the "non-folklore" space is another side of the same problem. Receptive aesthetics, focusing on the reader's interpretation of literary works, proved (and in fact proceeded from the fact) that the perception of a literary work can be endowed with authorial functions. Reading can be seen as a creative act, and the reader as a creator claiming the right to be considered, if not the author of the work he reads, then, so to speak, the author of his subjective reception. The authorship of the writer and the "authorship" of the reader to a certain extent balance each other, and it is obvious that in the existence of such a social institution as literature, this balance in one way or another forces one to reckon with itself. Is it possible to say that the reception of a folklore character is different, since it is devoid of the indicated balance of "legal" claims and "legal" responsibility [5, 54].

The potential openness of the sphere of folklore a priori presupposes the diversity of analytical and synthetic research methods applied to its study. The question of the expediency of combining such methods within the framework of one scientific discipline – namely, folklore – is posed today as a question of whether, keeping in mind the diffusion of traditional forms of scientific knowledge as homogeneous and self-sufficient scientific disciplines. Let us not forget that the "blurring" of the subject of folklore is accompanied by the blurring of the subject of other social sciences, the "mixing of genres" in intellectual life in general. From this point of view, the question of why, being related to different disciplines, folklore tends to remain a separate discipline, can probably be redirected to other social sciences related to folklore. It seems that the theoretical innovations of folklore in this case represent a process typical for the development of any science. Any science is subject to revision due to individual components of its discourse, particular additions, auxiliary hypotheses, ad hoc hypotheses, etc. The possibility of folkloristic study of culture is determined in

this sense by the sufficient "configurability" of the methodology used, – the priority of some criteria of scientific analysis over others, greater relevance of some aspects of reality and lesser – others. There is only one difficulty here: there are more and more of these aspects, and the desired configurability seems to be more and more intricate [6, 234].

A logical step in the development of folklore theory in this situation is the rehabilitation of methodological eclecticism. This rehabilitation, as I think, is quite justified. The habitually negative attitude towards the term "eclecticism" is explained by psychological and ideological claims to represent the truth within the framework of one institutionalized doctrine. Meanwhile, already from a historical point of view, it is clear that the unity of such doctrines and the methods correlated with them is itself the result of epistemological and institutional eclecticism. Any scientific discipline is eclectic in its origin and to a certain extent "interdisciplinary", being not only free, but also dependent on other scientific disciplines and methods associated with these disciplines. The critical pathos of poststructuralism played a generally useful role here, as it drew the attention of researchers to those aspects of historical and cultural reality that resist their "metanarrative" unification and reveal a heterogeneous set of possible discourses of description. The explication of such outside of methodological eclecticism, in my opinion, is hardly imaginable – examples of neo-holistic approaches to the study of culture in this case are quite illustrative. It is important to emphasize the following: no matter how broadly and often vaguely folklore is understood today, the methodological eclecticism of folklore studies does not prevent the study of "folklore reality" just because this study can never be the study of "all folklore", "folklore in general", but always is the study of some one aspect, one fragment of sociocultural reality, requiring its own analytical explication and its own methodological reservations [7, 34].

The dissemination of folklore materials at the expense of materials from other social sciences sig-

nificantly complicates both the definition of folklore itself and the folklore theory proper. Evidence of this is tautological definitions of the type: folklore is what "encourages folklorists to talk", "everything that folklorists are interested in" [8, 231].

From a historical point of view, the construction of a "folklore" object takes place on the "frontier territories" of history, literature, anthropology, etc. It can be argued whether modern folklore borrows its objects from other humanitarian disciplines, but it cannot be denied that these disputes at least remain relevant. If it is necessary to reckon with the "multi-disciplinary" nature of folklore, the modern folklore researcher today faces a paradoxical situation: he is dealing with an object of study that opposes its exclusively folkloristic interpretation.

A conceptual concept that allows us to keep in mind the variety of possible descriptions of "folklore reality" in this situation seems to me the concept of folklore marginals – that is, texts that could probably become the subject of another analysis – sociological, literary criticism, psychological, etc., but at the same time they also reveal folklore phenomenology. It is worth emphasizing that, calling such texts marginal, there is no need to think that they certainly point to some deviant forms of social reality (which in itself, of course, is also not excluded), but only that the folklore component in explaining such texts cannot be considered the only one. In other words, these are texts that actually exist on the border of different ways of their analytical description. When proposing the concept of folklore marginalia as applied to possible objects of folklore analysis, it is important to keep in mind that we are talking about a methodological understanding of an already existing folklore strategy. The "marginal" nature of the texts studied by folkloristics is a factor that initially determines the formation of folkloristics itself as a scientific discipline. The researchers emphasize that the unity of a folklore object theoretically depends both on the unity of the relevant disciplines among themselves and on their fragmentation within themselves. Both in the past and in the present, the

"marginality" of folklore is revealed in the correlation of various levels of phenomenological fixation of a folklore fact: sociological, ideological, psychological, etc. In other words, speaking of folklore marginalia, I only emphasize the marginal, "boundary" status of the folklore [9, 23].

The circumstance that makes it possible to use this term in relation to the sphere of folklore interests is similar to the circumstance – the inextricable interconnection of already named and not yet named, "nameless" factors that determine the course of social events. In addition to objectified and "reified" images of social description, "there is an infinite number of forms of relations and types of interaction between people, insignificant and sometimes even insignificant, if we keep in mind individual cases, but nevertheless contributing to the constitution of society as we know it, to the extent that in which they penetrate into larger and, so to speak, official forms" [10, 42].

The diversity of scientific approaches and the implications of methodological pluralism in folklore today undoubtedly reflect some more general features in the development of scientific knowledge. Folkloristics here, as some sociologists think, may be only the most indicative as a particular case of this – the awareness of the diversity of realities, sometimes coexisting peacefully, sometimes not, but informing each other about those meanings that have already been constructed and studied. "A similar argument leads some researchers to the idea of the "postmodern" nature of folklore [11, 24].

An example directly related to folklore, in this case, can be the concept of "myth", which forces us to reckon not with one – albeit arbitrarily wide – meaning of the term "myth", "mythology", but with a number of homonymous meanings. Schematizing the dissonance in the modern use of the term "myth", reduces it to five main meanings:

"1) the ancient idea of the world, the result of its development;

2) the plot-shaped and personified dogmatic basis of religion;

3) ancient myths used in art, which are functionally and ideologically rethought, turned, in essence, into artistic images;

4) relatively stable stereotypes of mass everyday consciousness, due to an insufficient level of awareness and a fairly high degree of gullibility;

5) propaganda and ideological clichés purposefully shaping public consciousness.

Originally used to refer to phenomena and events of the archaic past, today the terms "myth" and "mythology" are used in relation to the current everyday life, which thereby acquires attributes not so much of an archaic as of a universal order, as if "overturning" everyday life into the past, but the past " extending" into the present. Widely understood as "a way of conceptualizing the surrounding reality and human essence", myth, on the one hand, seems to modernize tradition, and on the other, it gives modernity a valuable retrospective, the meaning of continuity, stability and predictability.

An important role in the scientific popularity of the term "myth", undoubtedly, was played by its semantic flexibility and, so to speak, meaningful "boring" – metaphorical capacity, the ability to heuristically update and predict. The situation is similar when using other important terms for folkloristics – "ritual" or, for example, "initiation", which are actively used not only in ethnographic and folklore studies, but also in sociological, psychological, and literary studies.

Conclusion. In a number of these concepts, the very term "folklore" today, as you can easily see, means different and difficult to correlate with each other things. On the pages of folklore works, the problems of traditional folklore side by side with the discussion of folklore, for example, television programs, sports, wall graffiti, computer viruses, talk about gasoline and politics, acid rain and Coca-Cola, collective folklore and individual folklore and etc. Does this mean that for some of these themes, describing them with the help of folklore terminology should be eliminated? I would answer this question in this way. The use of folklore terminology (in particular, the terms "myth", "ritual") is determined today not so much by the general theory of "folklore" as by the already established – and emerging before our eyes – practice of social science research. It is clear that the discussion of the relevant practice depends on the unity of scientific communication and does not imply a radical difference in the language of scientists who call themselves folklorists. At the same time, it is important to remember that the practice of scientific communication is always wider than the linguistic rigorism of the theories that declare it. It is obvious that linguistic polysimy proper does not impede communication. There is no single idea of folklore and folklore today. The widespread destruction of traditional forms of folklore makes folklorists take a closer look at those cultural phenomena in which its traditional aspects appear in an innovative form. If the ways of describing such phenomena can be different, then these phenomena themselves – in the context of their possible description – can be considered as marginal. Whether the description of such marginalities will be considered folklore depends directly on the descriptive capabilities of other humanitarian disciplines. The marginal nature of folkloristics itself seems here, at least theoretically constructive.

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DIFFERENT WAYS OF TEACHING GRAMMAR-TRANSLATION TO HIGHER SCHOOL STUDENTS WITH COMMUNICATIVE METHODS

Abstract. One of the most important difficulties encountered during the teaching of a foreign language in universities is to convey grammar in the correct and most competent form. Considering these difficulties, the Grammar-Translation method can be considered the most important example of language teaching methods outside the context of real speech. The main nuance in this method is the grammatical aspects of the language, the mechanical mastering of tenses, the translation of unrelated sentences from the target foreign language to the native language, and at the same time from the native language to the foreign language. The most appropriate way to form and develop habits and skills is studies. That is why, in order to achieve any achievements in various fields of the studied language, special study systems should be created. Also, the development of the appropriate grammatical, lexical, phonetic study system, which is most related to various aspects of the language, will provide sufficient help to those learning a foreign language as a second language.

Keywords: grammar, communicative skills, method, structure.

Introduction

For many years, the main task of a foreign language teacher has been the mastering of grammar material-oriented textbooks by students, and at this time, foreign language teaching has been far from the real context of speech and the real needs of students. The Grammar-Translation method, which has been used for centuries, has been the most important example of language teaching methods outside the context of real speech. In this method, the main focus was on the grammatical aspects of the language, special importance was given to the mechanical mastering of tenses, and the mastery level was the translation of unrelated sentences from the taught foreign language to the native language, and at the same time from the native language to the foreign language. When it comes to speaking skills, the focus is mainly on reading and writing, and important skills such as speaking and listening comprehension are hardly taught. Since foreign language training is mainly carried out in students' native languages, it was not considered necessary for teachers to be able to use foreign language as a means of communica-

tion. The Grammar-Translation method could not form communicative habits in students as a result of translating incoherent sentences, far from the real speech situation, and completely using foreign language as a means of communication. In the history of teaching foreign languages, the direct method, which has been used in secondary and higher schools for many years, was created in order to overcome this deficiency of the grammar-translation method and to implement the goal of developing communication skills in language learners. It should be noted that the direct method in the process of teaching foreign languages prohibited the use of the learners' mother tongue. That is why foreign language teachers were required to know the taught foreign language at a level close to their mother tongue. Since the main goal is to speak a live language, people who learn any language first familiarize themselves with the teaching materials orally, and then perform reading and writing operations on those materials. Grammatical rules were taught by students in a practical way, after familiarization in certain situations, that is, in

a deductive way. The success of the direct method mainly depended on the speaking competence of the language teachers, and most of the teachers did not have the language and speaking skills at the level that would meet the requirements of the direct method. As the weaknesses and contradictions of the direct method in teaching any foreign language became clear, specialists and language teachers began to look for new methods. Then reading problems attracted attention and reading became the main goal in foreign language teaching. Speaking of the reading method, it should be noted that only grammatical materials useful for the reading process were taught here, while vocabulary teaching focused on lexical units that are often found in the reading process and serve to understand the reading text. The crucial importance for the reading process was the translation of individual sentences, and this process was carried out in the same way as in the grammar-translation method. Since the reading method did not set the formation of oral speech as the main goal, foreign language teachers were not required to have a high level of speech preparation. Since the mentioned methods paid attention to the study of the language system, they could not meet the requirements of new theories emerging in linguistics and psychology. A new approach was required in foreign language teaching. Therefore, those innovations were reflected in the audio-lingual theory. That theory gave priority to mastering language structures and meant that students should regularly perform oral exercises to strengthen sentence patterns. The main principles of the audiolingual method were as follows:

1. Language is primarily a means of oral speech, not writing.

2. Language is a collection of habits.

3. Teach the language itself, not about the language.

4. Language is mainly what the speakers of the language say.

5. Languages have different characteristics.

That teaching method "required the presentation of oral speech before written speech, the use of extensive sentence examples, memorization of dialogues and minimal explanations" and thus the language-speech errors of the students were immediately eliminated. Language teachers were mainly required to have high competence in the structures and lexical units that exist in the language, language learners' acquisition activities, as well as teaching materials, were carried out under strict control. Criticizing that method **Sauvignon** (2000) compared the audiolingual methodology with his test concept, and his communicative competence and noted that it understated the different characteristics between language competence. Explaining the difference between communicative competence and language competence, he emphasized that "linguistic competence is defined as the mastery of the sound system of the language and basic sentence structures, and the level of mastery of language elements is determined according to test results based on individual language aspects. In his approach, it is noted that communicative competence can be defined as acting in a real communicative environment. The contradictions of the audiolingual method were revealed by the weak ability of language learners to creatively use standard sentences in real speech situations. That is why a cognitive (cognitive) method based on cognitive theory was proposed in foreign language teaching and began to be used in school practice. language learning, as in the audio-lingual method, was interpreted not as the formation of habitual skills, but as the assimilation of rules. Language errors perceived as a sign of the constructive learning process were considered inevitable. While grammatical materials were taught deductively (rules first, then practice), reading and Necessary skills such as writing, oral speech and listening comprehension required foreign language teachers to have both foreign language competence and the ability to analyze a foreign language. it is understood as the realization of a learner's own capabilities. The function of a foreign language teacher is not as an all-knowing, all-controlling authoritarian personality, as is traditionally the case,

but rather as a helper and consultant. The teacher is required to have excellent competence in both the foreign language and the native language. Communication, which has personal meaning and importance for students, is built around the language materials they bring to the classroom and is especially widely applied. According to the idea that has existed in language teaching for years, the learning of foreign languages and the acquisition of the native language take place on the basis of similar laws. The idea here is that the first important element in language learning is listening and understanding, and it directly affects the effective formation of other speech habits. Therefore,, in the process of learning any language, the student must also listen to various texts.

It should also be noted that preference should be given to authentic materials here, and those materials should be suitable for the age, intellectual, knowledge and interest level of language learners. Experience shows that although language rules allow students to control their speech activities, the speech is characteristic of native speakers of the language. does not allow it to be assimilated in the way it is. Using audio and video materials, foreign language teachers allow to approach the level of native speakers and create conditions for developing appropriate speech habits. In the history of foreign language teaching, various theories have been developed and tested in school practice. Except for the grammar-interpretation method, each emerging method referred to a certain linguistic, philosophical and psychological theory. In this short summary, we reported only some of those methods, and tried to interpret the main features of their role in the history of language teaching. However, it should also be noted that none of the proposed methods could fully satisfy the existing requirements. Thus, the search for the best method continued and finally, starting from the 1970s (Bolitho et al., 1983), communicative language teaching, which is the latest and most reliable innovation of methodological science, was developed. The communicative approach, which is the fruit of British applied linguistics, sees the main

goal of language teaching in the development of communicative competence in the language being taught, and suggested that any aspect of the language should be taught from this point of view. Communicative teaching of the language went through several successive stages until it received its modern name, content and form. Traditionally, the dominant theory in foreign language teaching, where linguistics was concerned only with the study of language structures, was audiolingualism. That theory gives preference to speech-oriented teaching and justified such an idea that speech should be the basis of language teaching. Denying the role of grammar in any language acquisition, proponents of that theory understood language acquisition as the result of active verbal interactions between teachers and students. While the main direction and goal of the training process is the formation of correct speech in the foreign language being studied, grammar materials were explained to students in very few cases.

Later, the term "communicative competence" was used in connection with more general knowledge and competence, indicating that grammatical knowledge and grammatical competence are also important components of communicative competence, and communicative competence was characterized as what the speaker should know in order to create effective communication in culturally important situations. This theory described the seven main functions of language in the following way and sequence:

1. Instrumental function – using language to get things;

2. Regulating function – using language to control the activities of others;

3. Interactive function – using language to interact with others;

4. Individual function – using language to express individual feelings and meaning;

5. Revealing, exploratory function – using language to learn and discover;

6. Imagination (imagination) function – using language to create an imaginary world;

7. Expression function – using language to create communication.

Despite the fact that there is enough literature dedicated to communicative language teaching, the problem of communicative teaching is still relevant. Even today, there is no clarity of opinion among teachers in the answers to such questions as what is the exact meaning of communicative language teaching and how it should be implemented in the process of teaching a foreign language in classrooms. Another negative result of this situation is that some of the foreign language teachers have distrust and confusion towards the theory of communicative learning of the language, they ignore the new theory and work in the traditional way based on their intuition and past experience. The existence of subject teachers who understand not to use traditional teaching techniques and not to actively use a foreign language during teaching when we mean communicative language teaching indicates that questions such as what language is, how it should be mastered, and how it should be taught are still waiting for their scientific and practical solution. The unification and coordination of materials related to various research fields such as language learning, language acquisition, language teaching, and the fact that a unified methodology of activity has not yet been developed make the answers to those questions extremely difficult.

It should be noted that teachers have certain assumptions about language when entering the classroom. Regardless of what those opinions are, the bottom line is that those opinions and opinions significantly determine how teachers teach a foreign language. Any language can be understood as a collection of knowledge about phonetics, syntax, vocabulary and semantics and also considered as a competence and ability to exchange information.

On the one hand, foreign language teachers should take into account the results of sociolinguistics and psycholinguistics, and on the other hand, they should use the knowledge of phonological, syntactic and semantic aspects, which are the tra-ditional components of the language, in their real teaching work.

Unfortunately, it should be noted that even today, foreign language teachers often remain helpless in front of such important questions as how to teach and learn languages.

One of such important problems is the problem of improving students' lexical skills and habits in the studied foreign language, including English.

As it is known, the teaching of foreign language lexis is one of the most complex issues of foreign language teaching methodology. The problem of teaching the lexis of a foreign language is the selection of the lexical minimum, the development of the typology of the lexicon, as well as the development of various methods of teaching the lexicon, the organization of the necessary repetition of the lexical material, etc. includes such issues as. A large number of research works have been devoted to those issues aimed at the lexical organization of speech activity in foreign languages.

Recently, the problem of teaching the lexical formation of speech activity in the taught foreign language has become more important in connection with the goal of mastering the learned foreign language as a means of communication. cannot lead to a solution.

Thus, the task of teaching the lexical aspect of speech is also among the primary tasks. Researchers who have conducted research on the issue consider the formation of the ability to create connections not only between individual words and words, but also between word combinations in the foreign language taught to language learners as a matter of special importance. They state that the fact that the word combinations in the native and learned foreign languages do not always coincide does not act as the reason for the emergence of additional linguistic and methodological difficulties. The authors who studied the lexical structure of the studied foreign language in terms of the use of lexical units in the speech process note the necessity of conducting purposeful, special work on free word combinations in the studied foreign language. However, it is

also important to note that, as a rule, during the solution of the mentioned problem, the researchers were not able to determine the exact boundaries. As a result, it is quite clear that word combinations have unique characteristics compared to free word combinations in the educational process.

At the University of Languages, where foreign language teaching is taught as a specialty, it is quite natural that more attention is paid to the problem of teaching foreign language word combinations and the lexical aspect of the language in general. Students cannot use the language independently without mastering the ability to correctly combine the words of the foreign language being taught. Accordingly, the activity aimed at teaching the lexical aspect of the studied language should be implemented starting from the initial stage of education. It is at this level of education that purposeful work should be done in the direction of developing the ability to understand the lexical units taught to the students of the language faculty in the meaning provided in the context and to use those words effectively later.

Thus, the problem of teaching the lexical aspect of speech in a foreign language is a rather urgent problem, as it has not yet been fully resolved in the methodology of teaching foreign languages. The special problem of teaching the lexicon of a foreign language appears as a complex and important task. The methodology of higher school students focused on the process of reading in a foreign language is included among more general problems. This can be explained by the fact that the ability to use lexical units in the speech process limits the mechanism of combinatorics, which is accepted as one of the components of creative speech ability (a set of relevant knowledge and habits). That is why the interest in the mentioned problem and, first of all, in considering the linguistic basis of solving that problem is completely natural.

Recommended studies for communicatively oriented teaching of grammar in junior courses.

In general, the problem of creating a system of studies for the purpose of developing the teaching of foreign languages is one of the actual and most complex issues of the methodology of teaching foreign languages. How effective the process of teaching a foreign language is, its relevance depends to a large extent on the solution of that problem. The complexity of the issue can be explained here by summing up the main problems of the methodology. Here is the problem of learning different speech activities, the sequence of developing new relevant speech habits and skills; the problem of teaching language materials, forming and improving new habits; the problem of motivation in learning a foreign language in the absence of a language environment; the problem of the need to use the learned foreign language for communication purposes and many other actual problems of the methodology are concentrated.

Separate aspects of this problem are touched upon in the methodical literature. However, despite the interest shown by many methodologists, this issue can be included among the theoretically insufficiently studied and practically unsolved problems. This is proven by the fact that the used foreign textbooks are not advanced.

As it is known, the most appropriate way to form and develop habits and skills is studies. That is why, in order to achieve any kind of achievement in different areas of the language being studied, a special system of studies should be created. a system of lexical and phonetic studies should be developed. Regarding the improvement of students' speech habits and skills, the creation of appropriate study systems is of great importance here. So, in order to achieve this or that specific goal, it is very important to develop systems of studies aimed at developing and improving oral speech, written speech, reading and finally listening comprehension skills, respectively.

As for the development of the study system, enough methodical studies have been devoted to this issue. When addressing the problem, first of all, we must clarify what the concept of "work" is. What is "work"? Do you mean trying every move? Of course not. First of all, every work should have a purpose.

It is very important to determine the main goal of each study.

In addition, the study should ensure that the students' activities are organized in a special way. It should also be noted that studies should always be aimed at improving the training process, including any type of activity. This, in turn, means repeating any activity many times. It should also be taken into account that it is impossible to achieve the desired result if the studies are not used in a coherent manner during language teaching.

Each work has certain qualities. Studies are psychological, pedagogical, etc. can be analyzed in terms of However, it is very important from a methodological point of view to use each study on the spot. So, any work should be aimed at forming or improving this or that habit and skill, and thus should be a means to achieve the corresponding goal. "Adequacy of work" is included among the main concepts of foreign language teaching methodology. But what does "adequacy of effort" mean?

The adequacy of the study means that the study is consistent with the proposed goal. The adequacy of the study shows that the language is mastered first of all in the process of performing speech activity.

If we look at the main linguistic approaches to solving the problem of combining lexical units, we will see that the concept of valence is understood as the ability of lexical units to be realized in a sentence in certain ways and enter into certain combinations with other elements.

On the other hand, the meaning of lexical units can also limit their syntactic possibilities. Many researchers draw attention to the existence of a close interaction between the semantics and the syntactic function of a certain word. That is why, in our opinion, it is more appropriate to approach the problem of valence not only by considering the grammatical characteristics of words, but also by looking at its semantic characteristics. On the basis of the lexical semantics of words, based on the description of the relationships between them, the possibilities of com-

bining individual parts of speech with other words were studied based on the completeness/incompleteness of their lexical completeness and taking into account the concept of sentence members and syntactic relationships. For the first time, the researchers proposed to examine the dominant and dependent sentence members on the basis of their relationship with the dominant sentence members. The grammatical potential of words is in mutual unity with their lexical semantics. Thus, the necessity/non-necessity of combining words depends on their meanings.

According to current ideas, valence and the combination of words can be taken as two aspects of the same phenomenon. At this time, valence is considered as all the possible possibilities of words, and combination possibilities of words are considered as the realization of the potential relations of words in the speech process. In our opinion, distinguishing valence and combination possibilities of words in this way seems completely legitimate. Because this kind of approach allows distinguishing between combination possibilities of words both in language (valency) and in speech (combination possibilities of words).

On the basis of the possibilities of combining words, there is not only valence as the realization of syntactic relations between the words connected with each other, but also other relations that reflect the inter-object logical-object or logical-cognitive relations resulting in new meaning relations between the objects of objective reality.

Thus, free word combination is considered by scientists as a result of the combination of words and is related to the process of combining lexical units. In this regard, there is a need to re-analyze the approaches to the concept of word combination explained in different ways by researchers. The most common approach to the problem of determining the status of word formations requires the study of word formations from two aspects.

It is also appropriate to note that the approach aimed at determining the status of word combinations from a grammatical point of view must be taken

into account by our teachers. However, the approach to the teaching of words should be based on the lexical-semantic aspect.

Conclusion

Learning the grammar of foreign language teaching in higher schools has been the main task of a foreign language teacher for many years, and the Grammar-Translation method has remained the most important example of language teaching methods outside the context of real speech. The new approach required in foreign language teaching is reflected in the audiolingual theory. That theory envisaged the acquisition of language structures and the regular implementation of oral exercises. While the problem of creating a system of exercises is one of the actual issues of foreign language teaching methodology, its relevance depends on the solution of the problem of how efficient the foreign language teaching process is. Accompanying the audio-lingual theory with the Communicative method seemed to be the root solution of the problem.

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