

European Journal of Humanities and Social Sciences

Nº 1 2017



«East West» Association for Advanced Studies and Higher Education GmbH

**Vienna
2017**

European Journal of Humanities and Social Sciences

Scientific journal

№ 1 2017

ISSN 2414-2344

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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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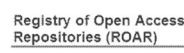
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Typeset in Berling by Ziegler Buchdruckerei, Linz, Austria.

Printed by «East West» Association for Advanced Studies and Higher Education GmbH, Vienna, Austria on acid-free paper.

Section 1. Anthropology

DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-3-5>

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The continuity of the funeral ritual of Oba of Benin from the 17th century to the modern times. An example of funeral of Oba Erediauwa in 2016

Abstract: The aim of this paper is to analyze contemporary burial practices of the ruler of Benin (*oba*) from historical perspective. To that end I will refer to the burial of oba Erediauwa in 2016 as well as to the account of Olfert Dapper (1668). This kind of comparative approach will enable the reflection on continuity and variability of funeral ritual in Benin over several centuries, separated by an 80-year-old colonial period.

Keywords: Benin, oba, Erediauwa, Olfert Dapper, funeral ritual.

Most of the peoples of sub-Saharan Africa assume that death — although it is inevitable and irreversible — is neither eternal nor natural. In the first, happy period of mankind people were supposed to be immortal; death came as a punishment for their misdeeds, curiosity or the violation of taboo [8, 152; 9]. A lot of myths that explain the causes and consequences of death are connected with political ones and describe the beginnings of a political organization, e.g. in the form of stories about acts of an outstanding individual — the founder of the state or the conclusion of the social contract.

Naturally, the funeral practices of the peoples of sub-Saharan Africa have been very diverse. The element that unites them is the mourning and grief of the deceased. Additionally in all pre-colonial African countries the ruler's burial — as well as his enthronement — was the most important type of court ceremony and funeral practices played a key role in the process of the legitimization of authority.

The aim of this paper is to analyze some habits connected with the burial of the ruler of Benin from historical perspective. Benin, located on the territory of contemporary southwestern Nigeria, inhabited by the Edo people and ruled with the use of absolute power by the rulers called *oba*, was one of the most powerful pre-colonial African states. Despite the loss of sovereignty, at the turn of the 19th and 20th century, as a result of the military intervention of the British in 1898, the institution of oba, although it was politically marginalized, has survived the colonial period and has existed till now. Contemporary obas function as the so-called traditional rulers in the context of modern political structures in independent Nigeria. They are highly respected among local residents and they cultivate a number of pre-colonial traditions, including those associated with burial and enthronement.

In the analysis of contemporary burial practices of oba of Benin, I will refer to the burial of oba Erediauwa in 2016 as well as to the account of a Dutch writer Olfert Dapper, published in 1668 [4]. Although Dapper has never been in Benin, he had some very good informants and took advantage of the past stories, including the description of Benin from the 16th century written by João de Barros, the factor and chronicler of the king of Portugal, John II. He also used the account of another Dutchman, Pieter de Marees who published his description of Benin in 1602. As a result, information about Benin, which Dapper provides, are detailed and relatively reliable. Hence his account is thought to be the best source of information about Benin to the mid-17th century [1; 6].

Death as an extension of life on earth

Oba Erediauwa died in April 2016 at the age of 93. He was born in 1923. He took over power in 1979 after the death of his father, oba Akenzua II and he became the 38th oba of Benin. He has ruled for 37 years. After the death of Erediauwa there have been numerous laudatory statements about him. For example, one of the local chiefs, Omon-Osagie Utetene-giabi said: "Oba Erediauwa is the Oba of Peace, the Oba who brought prosperity to his people, the Oba who understands his people. He makes sure that no one was offended, the Oba who could sit in judgment and give judgment against his own son for a commoner. It is rare. Oba Erediauwa is the best that has happened to Benin Kingdom in the last 1,600 years" [7]. The chief added: "Yes, it is traditional. It is customary that when a sitting Oba becomes an ancestor, translates to a greater glory. The Oba of Benin does not die because he is an institution; he mainly translates to a high glory as an ancestor" [7].

It is worth mentioning that the author of the utterance talks about the deceased oba in the present tense. The Edo people have always believed that oba does not die, but he

joins his ancestors. Life after death is for them the extension of present life in the sense of the continuity of social roles. In their opinion, those who were servants during their lives, remain servants even after their death, and those who were served, should expect that they will have servants at their disposal even after their death. The Edo people were not familiar with the concept of equality of people after death.

Accounts of Barros and Dapper indicate that such an approach presented characteristic features of these people in the 16th and 17th century. Both authors describe in detail the burial ritual of the ruler of Benin. The Dutchman says that after the death of oba, a large hole is dug within the area of the palace: "Into this pit the King's corpse is thrown, whereupon all his favourites and servants declare that they desire to accompany the King, in order to be at his service in the life to come, although no-one can obtain this [honour] except those who were held most in affection by him during his lifetime — a matter which causes considerable squabbling" [4]. When they finally manage to choose those who will be subjects and who will accompany the king in the afterlife, the gathered people close the well. They wake at the deceased for the rest of the day and the whole night. "The following day some people are sent to open the pit by removing the stone. They ask those who are in the pit what they are doing and whether anyone has gone to serve the King. The answer is: "No". On the third day they pose the same question, and occasionally they receive the answer that such-and-such a person has been the first to undertake the journey thither and so-and-so was the second. The first is extolled by them all and considered fortunate. Finally, after four or five days, all of these people die. If there is anyone left who answers, this is reported to the prospective King, who at once has a large fire lit above the pit and a large quantity of meat roast upon it, to be distributed to the community. This custom is his homage" [4].

Let us compare the words of Dapper with the following description in the earlier account of Barros: "They worship the sun, and believe that spirits are immortal, and that after death they go to the sun. Among others, there is in the kingdom of Benin an ancient custom, observed to the present day, that when the king dies, the people all assemble in a large field, in the centre of which is a very deep well, wider at the bottom than at the mouth. They cast the body of the dead king into this well, and all his friends and servants gather round, and those who are judged to have been most dear to and favoured by the king (this includes not a few, as all are anxious for the honour) voluntarily go down to keep him company. [...] It is considered highly praiseworthy to be the first [to die in that well, namely to go to serve the ruler], and he is spoken of with the greatest admiration by all the people, and considered happy and blessed" [1, 150–151].

A similar custom was described a little earlier by Ibn Battuta on the example of Mali in the 14th century: „I was told by reliable persons in the land of the Sudan that when the king of the unbelievers among them dies they dig for him an underground chamber and put into it with him some of his intimates and servants and 30 of the sons and daughters of their chief men, having first broken their hands and feet" [5, 281].

Funeral ceremonies and practices

The course of events after the death of oba Erediauwa indicates that nowadays the information about the death is firstly received by his oldest son, called *edaiken* of Benin or *edaiken* of Uselu, who is the natural successor to the throne. Simultaneously the news is given to the close members of the family of the deceased ruler. Then, this information is publicly announced by *iyase* of Benin — the highest dignitary of the court of oba who is treated by the Edo people as a bridge between them and the deceased ruler. The funeral ceremony (*emwinekhua*) is announced by Benin Traditional Council. The funeral preparations are made by *edaiken* who also runs the ceremony according to the tradition. It can start not earlier than 15 days after the death of oba.

Death of oba is associated with a number of taboos, prohibitions and regulations interfering with the daily life of the residents. The funeral practices begin in the palace. This part of the ceremony is not available to ordinary citizens. In the statement after death of oba Erediauwa the court advised residents of Benin City to go about their normal activities as the burial activities last, but warned them to restrain themselves from the places where the rites are not open to the public. The palace also advised foreigners so that they showed respect for the traditions and local customs during the funeral ceremonies. It was also said that in the vicinity of the area, where closed to the public exequies take place, one may hear unfamiliar sounds which aim at warning the incidental people, particularly women, to stay away from these places.

During the funeral ceremonies, followed by the enthronement, which together last approximately three months, there are days of mourning in the country. According to the tradition, after the death of oba each man should shave his head for the time of mourning. This practice was reminded by *iyase* of Benin Kingdom, Chief Sam Igbe, when he announced departure of oba Erediauwa firmly emphasizing that this practice was a legal norm and it applied to all residents as such. In the end, after the death of oba, all the markets should be closed for about seven days and with the announcement of exequies of oba, other funeral ceremonies are prohibited until oba is buried. In 2016 *iyase* of Benin called on the residents of Benin to organize all private funeral ceremonies before the announcement of funeral ceremonies of oba.

Death of oba means also restrictions in life of the people in court. To illustrate it, let us write a few words about cowrie shells, which traditionally have been explicit manifestation of the supreme position of oba in the country. In pre-colonial Benin, although only the ruler, the Queen Mother, and the field marshal were allowed to wear cowrie shells, at times, oba allowed some court officials to wear them as well. Likewise, only the oba was allowed to use copper and ivory objects, however, sometimes individual dignitaries could use them as well with his permission. In this way, being in possession of certain luxury goods and objects reflected social and political hierarchy, and simultaneously emphasised that it was the oba who was at the top of the hierarchy. He was the source

of all material and non-material goods, such as prestige, and the creator of its kinds, as well as the only person authorised to impose cultural regulations and restrictions.

After the death of oba Erediauwa iyase of Benin said: "From today until the expiration of 'Emwinekhua' all Benin Chiefs, all chiefs that have been entitled by the Oba to wear the round bead round their necks, which is two, will now wear one. It is customary because when you see a Chief wears one bead, it shows that we are in a state of mourning" [7]. He added: "All chiefs, enigie, priests, and palace functionaries who are entitled to wear beads as part of their normal wear, will henceforth cease to wear beads from the date of the announcement. Instead, they will wear Omonorhue or white thread (Ikhian) until further notice" [2]. The limitations in using by the high ranking dignitaries historical and very explicit symbols of their power and prestige highlight their subjection to oba.

Conclusions

Dapper points out that Edo people "bury their dead in all their clothes, and kill (especially in the case of people of consequence) a certain number of slaves to serve them in the other world, and they occupy seven days with dancing and music-making with drums and other instruments at the graveside" [4, 16]. The author also describes women funeral rituals. "If she is a woman of consequence, a number of slaves are put to death at the grave and laid out beside the corpse. On one occasion a certain woman ordered on her death-bed that seventy-

eight slaves be slaughtered, and eventually, to make the number up to eighty, a boy and a girl had to be added. Nobody important dies there without it costing people blood" [4, 17]. As the author points out, the burial ritual is not always associated with the human sacrifice, although the scale of bloodshed is an important determinant of the position of the deceased.

In the second decade of the 20th century the city of Benin was named by the local people *Ado* — the city of blood. Stories of bloody funerals must have sunk into the memory, since on the occasion of exequies of oba in 2016 there were some rumors saying there would be human sacrifices in the context of these events. In one of the press interviews Solomon Ebuwa, the Chairman of the Assembly of Benin Aborigines World Wide and a former National Coordinator of the Great Benin Centenary, commented on that: „I also recall that when Oba Erediauwa was performing some rites for his father, when the news broke, people were running away from Benin. They were afraid that they may be used for sacrifice and the Force Headquarters had to come to the palace to make enquiries and the Oba told officers that came that there was nothing like that" [3]. The above passage clearly indicates that the ancient funeral customs in Benin, even if not being cultivated nowadays, are still present in people's memory.

This paper was financed by funds allocated to science in 2012–2016 as an effect of the research project under the "Diamond Grant" programme.

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Section 2. Demography and ethnography

DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-6-7>

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Special aspects of modern Russian youth's reproductive behavior and youth pro-natalist policies

Abstract: In the given article has been analyzed the special aspects of youth's reproductive behavior. One of the main reasons of the demographic crisis is hidden in the reproductive behavior of young people of 20–35 years old. The youth is a main resource for population reproduction — natural, migratory and social one, and bears the main load from the demographic point of view, connected with the reproductive behavior, i. e. an integrated system of measurements, attitudes and psychic personal conditions which are directed to child bearing or baby's refusal of any turn, in marriage and out of it.

Keywords: reproductive behavior, youth, population policy, youth pro-natalist policy, family values, postponement of childbearing.

Young people are a certain indicator of all social transformations, as far as they express critical viewpoints and approaches towards the existing reality and the practice of state governing, new ideas, activity, intellectual and creative potential. The youth enables the implementation of new projects, branches, initiatives, because they are against conservative forms and life manifestations.

At the given moment of the society development the notion of the 'youth' is so much transformed, that closely connected with socio-psychological characteristics as well as biological ones. As a consequence of this phenomenon in some legislative documents in Russia the period of the youth is prolonged up to 35 years (for example, when we mean a notion 'a young family') [3]. In our investigation the notion 'youth' is characterized by the period from 20 to 35 years old. The choice of the bottom line is explained by the fact that at the age of 20 the major part of young people have gained certain matrimonial expectations, values, professional interests and perspective life ambitions are formed.

The youth is a main resource for population reproduction — natural, migratory and social one, and bears the main load from the demographic point of view, connected with the reproductive behavior, i. e. an integrated system of measurements, attitudes and psychic personal conditions which are directed to child bearing or baby's refusal of any turn, in marriage and out of it. In accordance with statistics in today's Russia there are 40,8 million young people from the age of 15 up to 35 years old, that is 27,9% of the country population and 34 million young people aged 20–35 (23%) [4].

One of the main reasons of the demographic crisis is hidden in the reproductive behavior of young people of

20–35 years old. This age is the most appropriate for a child bearing (especially for women). That is why several scientists-demographers explain the sharp increase of childbirth in 1980-ies by the shift of the births towards the earlier ages of mothers [7, C. 1]. At present the situation has considerably changed and the domination of small families is a peculiarity of their reproductive behavior. Children are not a value any more. The delay of the child bearing at a time leads to the fact that such families are limited by having one child or do not bear children at all. There is an increase of one-parent families, among which single mother families dominate, what is explained a large number of divorces among people aged 20–35 (60 divorces per 100 marriages), 'aging' of marriages, especially this tendency refers men [8].

In the majority of cases child births occur with the women at the age of 20 up to 35 years old. At the same time in Russia the share of women, giving birth to children at the mentioned age is decreasing and the share of young women aged 20–35 has been gradually decreasing during recent decades. Hence, in 1959 the share of young women was 26,3%, in 2010–22,8%, in 2014–21,9%, in 2015–21,5% [1, C. 20–21].

Since 1965 the indicators of child bearing among women at the age of 25–35 had been considerably decreasing until the year of 2000, while after, the child bearing has started to increase and in 2014 the share of child birth at the age of 25–29 was 35,5% from the total number of child births, whereas the share of women at the age of 30–35–24,6%. Age-specific birthrates of women at the age of 15–19 had decreased twice in 2000 in comparison with the year of 1990 and is still decreasing and in 2014 the given coefficients are 2,1 times

lower than the level of 1990. So, for the late 15 years the child bearing has been increased in older age groups, among the young women in age groups of 25–35 years old [1, C. 64].

Probably, the delay of child bearing, shifting to older ages, will have a negative impact on the dynamics of the child birth's level. First of all, the current condition of child birth regulation in Russia, where abortions are quite important among the methods of child birth regulation methods, and there is a great possibility not to be able to bear a child in the future. More than that, there is a worsening of health conditions with the aging of women and the reproductive one as well, what can hamper the realization of reproductive intentions. Secondly, at a certain age people have stable visions of a life standard, life-style and if a child was born at an earlier age, their life sample is formed with taking a child into account [5]. The delay of the first child's birth leads to the fact that a child will be considered as a threat for a stability of a life pattern. It even more concerns child bearing of second-third children, without them the reproduction of the population and the solution of the negative demographic situation in the country are impossible.

Besides, a considerable increase of out-of-wedlock children is one of the characteristic features of the recent decades in Russia and in other world countries. It is necessary to mention that the biggest share of out-of-wedlock child births is in the group aged 25–35, which is under research. So, in the age group of 20–24 years 21,7% of all child births are in the mentioned category. However, the main contribution to the out-of-wedlock births (about 40%) is made by the women at the age of 25–35, but not the teenagers [2].

The number of abortions is one of the negative factors influencing the general demographic situation in the country. At the same time experts consider that the number of abortions is not closely connected with the level of child births. The abortions in Russia are made more by married women, who already have children, than by young girls [6].

In 2014 the maximum share of abortions are mainly in the group of 25–29 year old [1, C. 72]. The experts explain it with the increase of educational level among young people, which use modern means of contraception that makes the family planning more effective.

The traditional indicators of the reproductive behavior are reproductive orientations toward the desired and expected number of children. We are going to investigate the young people's opinions about the number of children which they are planning to have and would like to have as an ideal variant, i. e. if all necessary conditions have been created. The survey was made on the example of the empiric research, conducted in November-December 2014 with the help of interview methods among the youth at the age of 20–35 year olds, living in Omsk city and in the areas of Omsk region (N=796).

As it was expected, the majority of the interviewed (41,1%) regard a family with two children as an ideal one. Three-children family is an ideal for 31,7% of the interviewed.

The level of a demand of children is not directly connected with the place of the residence of the respondents. In the youngest group (20–24) the average desired number of children is a bit lower than in the older one (2,4 children, if to take into account even those who plan to refuse a child birth at all). In the middle-aged group (25–29) this indicator is 2,4 in older age group (30–35) — 2,5 on average.

Thus, one of the main reasons of the demographic crisis is concealed in the reproductive behavior of young people at the age from 20 up to 35 years old. The given age is the most appropriate for a child birth (especially for women). In such conditions the youth pro-natalist policies, directed to the increase of a child birth rate, as a strategic meaning for a Russian Government, because the success of such policies influences the further perspectives of the national culture preservation and the identity of the state and its regions, their social-economic and political development.

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Section 3. Journalism

DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-8-10>

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Grundlagen des Sponsorings im Fernsehen

This article was supported by Hankuk University of Foreign Studies Research Fund of 2016

Abstract: The difference between TV commercials and sponsorship information cannot be distinguished clearly by the audience and they equally appear as advertising. The German Broadcasting Commission restricted the practice of TV sponsoring of public service broadcasters. This issue raises the question of the limits of the sponsorship.

Keywords: Sponsoring, Werbung, Finanzierungsform, Fernsehen.

Sponsoring im Bereich der Medien hat als Kommunikationsinstrument für Unternehmen in Deutschland stark an Bedeutung gewonnen und sich in den letzten Jahren äußerst dynamisch entwickelt. Der Ursprung des Sponsoring liegt im Mäzenatentum, das die altruistische Kunstförderung darstellt. Sponsoring ist jedoch nicht mit Mäzenatentum oder Spendenwesen gleichzusetzen. Das wichtigste Element bei der Definition von Sponsoring ist das Prinzip der Leistung und Gegenleistung. Der Sponsor lässt dem Gesponserten Geld, Sachmittel oder Dienstleistungen zukommen mit der Absicht, im Gegenzug die Möglichkeit zu bekommen, das Umfeld des Gesponserten für kommunikative Zwecke zu nutzen. Ziel der Aktivitäten im Sponsoring ist die Verbesserung des Bekanntheitsgrades des eigenen Unternehmens und die Teilhabe an dem „Goodwill“, der vom Publikum mit den Aktivitäten oder der Erscheinung des Geförderten assoziiert wird [1]. Sponsoring ist ein fester Bestandteil, der jedem täglich im deutschen Fernsehen begegnet. Das erste TV-Sponsoring stammt aus dem amerikanischen Fernsehen. Der Markenartikelhersteller Procter & Gamble produzierte in den 50er Jahren ganze Serien, die dann den Fernsehanstalten kostenfrei zur Ausstrahlung zur Verfügung gestellt wurden. Da die Sponsoren für diese Serien vorwiegend Hersteller von Waschmitteln waren, entstand der Begriff „Soap Opera“ für dieses Genre [2].

Im Rahmen der Marketingstrategie eines Wirtschaftsunternehmens wird das Sponsoring mit Werbung, Public Relations und anderen verkaufsfördernden Maßnahmen gemeinsam eingesetzt und miteinander verbunden. Es ist daher festzustellen, dass das Unternehmen bei seinem Engagement für einen bestimmten Sponsoringbereich sowohl nach außen als auch unternehmensintern einer Linie vom Unternehmensimage bzw. Corporate Identity folgt [3]. Eine Voraussetzung für erfolgreiches Sponsoring ist, dass die Marke bzw. das Produkt bereits in gewissem Maße dem Publikum bekannt ist.

Die Anwendungsbereiche des Sponsoring sind vielfältig. Üblicherweise klassifiziert man in Deutschland die Aktivitäten der Sponsoren in vier Bereiche, nämlich in Sport, in Kultur, in den sozialen und den Umweltbereich. Sponsoring für die Programme im Rundfunkbereich wurde bisher aufgrund seiner jüngsten Entwicklung in der betriebswirtschaftlichen Fachliteratur als ein eigenständiger Anwendungsbereich des Sponsoring wenig beachtet. Sponsoring im Fernsehen ist seit Anfang der 90er Jahre als ein neuer Bereich im Sponsoringmarkt aufgetreten. Im Hinblick auf die Sättigung des Fernsehwerbemarkts wird eine rasante Entwicklung des Sponsoring im Medienbereich erwartet. Dabei sind jedoch die Bemerkungen von den Fachleuten zu beobachten, dass die mediengesetzlichen Vorschriften und Wettbewerbsbedingungen auf dem Medienmarkt für die Entwicklung des Sponsoring eine wichtige Rolle spielen werden. Vor der eindeutigen Begriffsdefinition des Sponsoring im Rundfunkstaatsvertrag von 1991 wurde Sponsoring von Fernsehprogrammen mit verschiedenen Bezeichnungen wie Sendungs-, Rundfunk-, Mediensponsoring oder audiovisuelles Sponsoring belegt.

Der Rundfunkbeitrag ist seit dem Beginn des Rundfunks in Deutschland die vorrangige Finanzquelle des Rundfunkbetriebes und bleibt die Haupteinnahmequelle für die öffentlich-rechtlichen Rundfunkanstalten [4]. Die zweite Finanzierungssäule sind die Einnahmen aus der Vermittlung und Verbreitung von Sendungen der Wirtschaftswerbung und Sponsoring. Die Erträge aus dem Sponsoring gehören zu dieser Kategorie. Die Fernsehwerbung des öffentlich-rechtlichen Rundfunks unterliegt der zeitlichen Beschränkung. Im Jahresdurchschnitt dürfen sie jeweils höchstens 20 Minuten werktäglich werben. Nicht vollständig genutzte Werbezeit darf bis zu 5 Minuten werktäglich nachgeholt werden. Nach 20 Uhr sowie an Sonn- und Feiertagen dürfen keine Werbesendungen ausgestrahlt werden. Neben den Haupteinnahmequellen

Rundfunkbeiträge und Werbeeinnahmen und Sponsoring erzielen die öffentlich-rechtlichen Rundfunkanstalten auch sonstige Erträge. Auch fallen hierunter die Erträge aus der rundfunkbezogenen Tätigkeit, wie Einnahmen aus der Programmverwertung, und Kapitalerträge, wie z. B. Zinserträge und Erträge aus Vermietungen.

Die Vielfalt der Einnahmequellen ermöglicht, dass die Rundfunkbeiträge relativ niedrig gehalten werden können und die Fernsehsender in ihrem Grundbestand sowie in ihrer Unabhängigkeit von Staat und Wirtschaft weitgehend gesichert sind. Der dem öffentlich-rechtlichen Fernsehen durch die Staatsverträge zugewiesene Grundversorgungsauftrag im dualen Fernsehsystem macht eine gesicherte Finanzierung der öffentlich-rechtlichen Sender unabdingbar [4]. Seit der Etablierung des dualen Rundfunksystems musste der öffentlich-rechtliche Rundfunk in einem starken Wettbewerb mit den privaten Sendern im Kampf um den Werbemarkt treten [5]. Die Schere zwischen sinkenden Einnahmen und steigenden Ausgaben hat dazu geführt, zusätzliche Einnahmequellen besser zu erschließen und ihre Strukturen wettbewerbsorientiert auszurichten.

Die aktuellen Regelungen des Sponsorings im Rundfunkstaatsvertrag beziehen sich ausschließlich auf das Sponsoring von Fernsehsendungen. Das Ereignissponsoring wurde dabei nicht erfasst. Unter Ereignissponsoring versteht man die finanzielle Förderung eines bestimmten medienwirksamen kulturellen oder sportlichen Ereignisses. Es ist vordergründig unabhängig von den Medien, erfolgt jedoch im Hinblick auf die Medienberichterstattung. Rundfunkanstalten selbst sind dabei keine Vertragspartner der Sponsoren und erhalten daher kein Geld. Rundfunkanstalten fungieren hier vielmehr als unfreiwillige Gehilfen. Das Sponsoring von Fernsehsendungen wird direkt als eine Finanzierungsform der Rundfunkanstalten eingeordnet, im Gegensatz dazu kommt dem Ereignissponsoring keine finanzielle Funktion für die Rundfunkanstalten zu. Die zentrale Problematik des Ereignissponsorings ist die integrierte Werbung bei der Übertragung, wie z. B. Trikot, Banden- und Streckenwerbung etc.

Aus der Perspektive der Unternehmen gehört zwar Sponsoring wie auch Werbung zu den Marketinginstrumenten, aber das Sponsoring erweist sich als eingeschränktes Medium für die Werbetreibenden, da es kein „Basismedium“ darstellt. Auch wenn Sponsoring für den Sponsor werbliche Wirkungen erzielt, ist es mit der Werbung nicht gleichzusetzen. Es fehlt dem Sponsoring insbesondere die Informationsvermittlung des Umworbenen und die zwangsfreie Präsentationsform für die Produkte bzw. Dienstleistungen, die eine Leistungsdifferenzierung der Produkte ermöglicht. Da beim Sponsorenhinweis die Darstellung der Produkte und die Wiedergabe von Werbeslogans des Sponsors unzulässig sind, bietet sich Werbung so nach wie vor für die Werbeplanung an und Programmsponsoring wird meistens als Zusatzmedium neben den Werbespots eingesetzt. Sponsoring kann sich mit Werbung überschneiden, wenn es um die Erhöhung des Bekanntheitsgrades und die Imageausprägung des Sponsors

geht. Wenn jedoch die Marke bzw. das Produkt bereits ohne weitere Informationen bekannt ist, so kann das Sponsoring werbliche Ziele erreichen, da die Werbebotschaft schon eindeutig in dieser Kurzinformation enthalten ist.

Sponsoring von Fernsehsendungen steht im Hinblick auf die Werbewirkung im Interesse von Werbetreibenden. Bei der klassischen Spotwerbung gibt es Sättigungserscheinungen, bei denen Werbung bei den Zuschauern das Gegenteil bewirkt, von dem was sie eigentlich beabsichtigt. Beim Sponsoring betreibt man keine Produktwerbung, verzichtet auf die Werbeslogans und demonstriert keine Produktvorteile. Trotzdem genießt Sponsoring bei den Werbetreibenden zurzeit hohe Popularität und es baut sich eine weitere Marktentwicklung auf. Programmsponsoring bietet die Möglichkeit, den unternehmerischen Zugang zu einem gewünschten Programmmfeld entscheidend zu erleichtern und die Beliebtheit der Sendung für die Kommunikationsziele des Sponsors zu nutzen, sowie das Image des betreffenden Unternehmens zu pflegen. Schließlich sollen die Markenbekanntheit und die Imageübertragung als Förderer und Geldgeber des Programmes zur Intensivierung der Kaufentscheidung der Verbraucher beitragen.

Die hohe Attraktivität des Sponsorings von Fernsehprogrammen ergibt sich auch durch den Imagetransfer zwischen der Sendung und dem Sponsor. Die Verbindung zwischen Sponsor und Programm ruft leicht die Identifikation des Images der Sendung mit dem Sponsor hervor. Darüber hinaus ist der Wiedererkennungswert des Sponsors hoch, weil der Hinweis in Verbindung mit der bestimmten Sendung regelmäßig am gleichen Sendeplatz ausgestrahlt wird. Ein positiver Imagetransfer findet jedoch nur dann statt, wenn der Sponsor eine produktkonforme Sendung sponsert und das Image des ausgewählten Programmes mit dem Image der Marke in einem sinnvollen Zusammenhang steht. Andernfalls könnte es zu einem Verlust an Glaubwürdigkeit sowohl für die Sendung als auch für den Sponsor kommen. Der besondere Vorteil des Sponsorings liegt vor allem in der Alleinstellung der Marke oder des Logos, denn die Botschaft verschwindet nicht im Werbeblock, sondern der Sponsor präsentiert allein die Sendung. Diese exklusive Nähe-Platzierung zum Programmmfeld zieht mehr Aufmerksamkeit auf sich, und hohe Erinnerungswerte und die Erhöhung der Markenbekanntheit sind die Folge. Die unmittelbare Anbindung an eine Sendung ermöglicht dem Sponsor die Steuerung der Zielgruppe sowohl über die Auswahl des Senders als auch über die Programmformate. Je nach dem Sender, der Sendezeit und der Sendungsformate sind die soziodemographischen Merkmale der Zuschauer klar definierbar, wodurch es für den Sponsor möglich ist, seine selektive Zielgruppe direkt anzusprechen. Die Fernsehsender bieten der werbetreibenden Wirtschaft in der Praxis verschiedene Arten von Erscheinungsformen im Rahmen des Sponsorings an.

Billboards: Diese Präsentationsform stellt im Allgemeinen die Standardmöglichkeit dar, auf die finanzielle Unterstützung der Sendung durch den Sponsor hinzuweisen. Der Sponsor wird unmittelbar zu Beginn und am Ende der gesponserten

Sendung genannt. Das Billboard enthält nach den rechtlichen Bestimmungen eine Darstellung vom Standbild oder einem bewegten Bild mit Marken- bzw. Firmennamen und Logo, gesprochenem Text und Musik.

Reminder: Der Reminder erscheint unmittelbar bei der Unterbrechung und der Wiederaufnahme einer gesponserten Sendung als Wiederholung des Billboards, z. B. vor und nach der Pause während eines Fußballspiels oder vor und nach der Werbeunterbrechung bei Spielfilmen. Die Zulässigkeit dieser Form ist im deutschen Fernsehen umstritten, sie erscheint jedoch in der Praxis längst als normal.

Break-Bumper: Die Break-Bumper sind eine Sonderform des Reminders und werden in der Unterbrechung der Sportübertragung eingesetzt. Mittels einer Schrifttafel stellt der Sender den Zuschauern eine sendungsspezifische Frage (inkl. Einblendung des Sponsor-Logos) vor der Unterbrechung einer Sportübertragung. Bei der Wiederaufnahme des regulären Programms wird die Lösung der Frage präsentiert. Mit dieser Form versuchen die Sender, die Zuschauer vor den Werbespots an die Sendung zu binden.

Promo-Trailer: Der Promo-Trailer weist auf eine zu einem späteren Zeitpunkt ausgestrahlte Sendung hin und wird unabhängig vom Sendetermin zwei bis drei Tage vor der Sendung im Verlauf des Tages ausgestrahlt. Diese Programmvorankündigung der gesponserten Sendung enthält am Schluss einen ca. 4 Sekunden langen Sponsorenhinweis. Der Promo-Trailer ist im deutschen Fernsehen allerdings untersagt.

Insert/Grafik-Unterstützung: Als Insert wird die Einblendung des Sponsorenlogos im Programm eingesetzt. Diese Form zeigt sich in erster Linie bei der Sportübertragung, indem das Ergebnis des Spiels mit einer Standbildtafel oder die wichtigste Szene des Spiels mit Hilfe der Grafik (Computer-Simulation) wiederholt dargestellt wird, wobei das Sponsorenlogo in der Ecke des Bildschirms eingeblendet wird.

Interview-Wand: Bei Sportveranstaltungen moderiert der Moderator oder er interviewt Sportler vor einer bestimmten Standwand, auf der TV-Sponsor-Logos deutlich zu sehen sind. Diese Erscheinungsform wird vor allem bei den privaten Sport-Fernsehsendungen häufig eingesetzt.

Merchandising: Die Sender nutzen das Sponsoring auch für die Erweiterung ihres Leistungsangebots. In Zusammenarbeit mit Lizenznehmern stellt der Sender Artikel her, die in Bezug zur Sendung stehen. Auf diesen Merchandising-Ar-

tikeln kann der Sponsorenname oder das Logo in Verbindung mit der gesponserten Sendung integriert werden.

Des Weiteren bieten die Sender den Sponsoren die Möglichkeit zur Preisstiftung für Gewinnspiele und Kooperationen für die Trailerherstellung des Sponsorenhinweises an. Außerdem bieten die Fernsehsender den Sponsoren die Werbezeit für die klassischen Werbespots im direkten Umfeld der gesponserten Serien, Filme und Sportübertragungen an, damit sie auf diese Weise mit dem Programmsponsoring vernetzt werden können.

Sponsoring von Sportsendungen ist aus der Sicht der werbetreibenden Wirtschaft besonders mit der Bekanntheit oder dem Imagegewinn verknüpft. Darüber hinaus kann man die Dynamik, die Leistung und den Star-Appeal der Sportart als Gründe nennen. Sponsoren wollen durch unterhaltsamen Spitzensport ein Image gewinnen. Das positive Image der Sendung wird mit dem Sponsor vor allem durch die Nähe des Programmumfelds verknüpft. Dazu wird bei der Live-Übertragung meist eine hohe Einschaltquote unabhängig von dem Ausgang der Spiele garantiert. Interessanterweise gibt es beim Sponsoring für Sportsendungen einen sogenannten „Bier-Krieg“, da mehrere Brauereien jede beliebige Sportsendung sponsern wollen. Bei den Übertragungen der bisherigen Fußball-Weltmeisterschaft-Spielen waren verschiedene Sponsoringformen zu finden [6]. Der Zuwachs des Sponsorings resultiert neben dem Einsatz bei Sportsendungen durch seine Ausweitung in die anderen Genreprogramme. Dabei findet man interessante Verbindungen zwischen Sponsoren und Sendungen. Durch die Anbindung an eine bestimmte Sendung versucht das Unternehmen auf dem gesättigten Konsummarkt eine imagemäßige Abgrenzung und Profilierung seiner Marke. Die Nachfrage der Unternehmen nach passenden Sendungen ist groß. Die Wirtschaftsunternehmen, die zur Vermarktung ihres Kommunikationsziels ständig nach einer effektiven Werbeform suchen, freuen sich über die Möglichkeit des Sponsorings von Fernsehprogrammen, da diese Form durch die Nähe ihrer Platzierung zum Programm insbesondere das Abneigungsverhalten der Zuschauer gegenüber klassischen Werbespots vermeiden und eine hohe Aufmerksamkeit erwecken kann. Die wirtschaftliche Bedeutung und das Volumen des Sponsorings im deutschen Fernsehen hat in den letzten Jahren erheblich zugenommen und es erscheint mittlerweile als ein fester Bestandteil des Fernsehalltags.

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Section 4. Study of art

DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-11-13>

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Theoretische Begründung der praktischen Erfahrung von Wasyl Kuflyuk: zur Erlernbarkeit des absoluten Gehörs

Abstrakt: Berichte über gewisse Erfolge bei den Versuchen, das absolute Gehör zu erlernen, wurden nicht überprüft und nicht bestätigt. Mit seiner Methode, das absolute Gehör auszubilden, gelang es Wasyl Kuflyuk, das erfolgreiche langfristige Resultat zu erreichen: die jetzigen Fachmusiker und ehemaligen Schüler von W. Kuflyuk behielten das absolute Gehör, das sie in 1970er — 80er Jahren erlernt haben. Die theoretische Begründung der Methode, die solche Ergebnisse ermöglicht hat, gibt neue Einblicke in das Erklärungsmodell des absoluten Gehörs.

Schlüsselwörter: Wasyl Kuflyuk, absolutes Gehör, solfeggio.

Die Existenz des absoluten Gehörs wird in der überwiegenden Mehrheit der Abhandlungen als besondere Erscheinungsform des musikalischen Hörens bei manchen besonders begabten Musikern festgestellt. Es wird zwischen zwei Arten des absoluten Gehörs unterschieden: dem passiven Gehör (die Höhe gehörter Töne kann exakt angegeben werden) und dem aktiven absoluten Gehör (gewünschte Töne können aus dem Stegreif angesungen werden).

Es gibt einige musikpsychologische Theorien über die Natur der Entstehung des absoluten Gehörs, in denen man mehr oder weniger dem vererbten, angeborenen Talent einerseits, und den Einflussfaktoren der Umgebung und des Lernens andererseits Präferenzen gibt.

Da die Fähigkeit zur Identifikation und Wiedergabe der absoluten Tonhöhen ihrem Inhaber wesentliche Vorteile in der musikalischen Praxis bringt, sind vor allem Musiker an der Frage interessiert, ob das absolute Gehör trainiert werden kann. Im Laufe des 20. Jahrhunderts wurden mehrere Versuche durch Musikpsychologen und Musikpädagogen durchgeführt, um festzustellen, ob eine Verbesserung der Ergebnisse der Identifikation der absoluten Tonhöhe möglich sei. Insgesamt muss darauf hingewiesen werden, dass nur wenige Forscher über diesbezügliche Resultate berichtet haben (z. B. L. Cuddi [1, 265–269], M. A. Heller und C. Auerbach [2, 222–224], L. Hurni-Schlegel [3]). In den meisten Fällen wurde es festgestellt, dass sich nur die einzelnen Erscheinungen des passiven Gehörs verbessert haben, nicht aber das aktive absolute Gehör. Allerdings wurde im Laufe der Zeit die erreichte Verbesserung der Fähigkeit zur Tonidentifikation zumeist verloren. Es gab auch einige Berichte über Methoden von Musikpädagogen, denen es angeblich gelang, das absolute Gehör zu entwickeln (z. B. S. Grebelnyk [4, 90–98],

N & R. Taneda [5], V. Brainin) [1, 135–142]. Diesbezügliche Ergebnisse wurden bisher weder überprüft noch bestätigt.

Sehr interessant erscheint in dieser Hinsicht die vieljährige praktische Erfahrung von Wasyl Oleksijowych Kuflyuk zu sein, einem Musiklehrer an der Grundschule in Wydyniw (Gebiet Ivano-Frankiwsk) in der Ukraine.

Aufgrund seiner eigenen Beobachtungen versuchte er die Fähigkeit seiner Schüler zur Identifikation der absoluten Tonhöhe zu entwickeln durch das Singen und Merken der Melodien (hauptsächlich Volkslieder), die mit dem Ton der einen oder anderen Stufe des C-Dur anfangen. Im Laufe der Jahre hatte er die Methode vervollkommen. Als besondere Hilfestellung wählte er solche Lieder (und schrieb sie manchmal auch extra dafür), deren erste Silben des Textes dem Namen des Tons entsprachen, mit dem das Lied anfang.

Die Ergebnisse der Übungen zeugten von Erfolg. Die Schüler erkannten die Töne zuerst sukzessiv (im Vergleich mit einem entsprechenden Lied), und nach dem 1,5–2,5 monatlichen Unterricht sogleich, ohne Vergleich. Der ganze Unterricht blieb nur in derselben Tonart — C-Dur. Die Schüler merkten zuerst die Tonhöhen der weißen Tasten, und die 5 schwarzen Tasten erkannten sie „dazwischen“. Die Töne in hohen und tiefen Oktaven lernten sie nach und nach. W. Kuflyuk gelang es, durch spezielle Übungen sowohl das passive, als auch das aktive absolute Gehör zu entwickeln.

Im Laufe des Musikunterrichts, zu dem außer dem Singen von Liedern und dem Merken und Erkennen von Tonhöhen in C-Dur, auch zahlreiches Schreiben von Musik nach Diktat gehörte (mit 2 Takten anfangend, und mit 10 bis 20 Diktaten pro Stunde), gelang es den Schülern auch ein sehr gutes Musikgedächtnis zu entwickeln. Die anderen Tonarten lernten sie durch das Transponieren von gelernten Liedern.

So entdeckten diese Kinder Enharmonik von Tönen und das ganze vielstufige relative Musizieren.

Da die Erfahrung von W. Kufljuk bisher nicht zusammengefasst und nicht analysiert wurde, setzte sich die Autorin zum Ziel, seine Methode theoretisch zu begründen.

Im Folgenden wird die Methode, die durch W. Kufljuk mit Erfolg in der Praxis angewendet wurde, mit Ergebnissen der wissenschaftlichen Untersuchungen über das absolute Gehör verglichen, als Beitrag zur theoretischen Begründung des praktischen Ergebnisses von W. Kufljuks Arbeiten.

Wir versuchen folgende Postulate zu erhärten:

1) die vielfach genannte Gehörsschärfe bei Blinden; die Einschätzung von Natürlichkeit des absoluten Gehörs und vom Vorhandensein der begrenzten Fähigkeit zur Identifikation oder Wiedergabe der absoluten Höhe von Tönen durch Heyde (1987); die von W. Kufljuk beobachtete Einprägung von absoluten Tonhöhen der Lieder bei Mitwirkenden von Volkskapellen, und die damit übereinstimmende Schlussfolgerung von Schlemmer K. B. [7, 123–140] über «überzufällige Tonarterinnerung» bei musikalischen Laien an nur in einer Tonart gelernten Melodien, bestätigen, dass die latente Fähigkeit für die Entwicklung des absoluten Gehörs bei breiten Massen der Menschen und nicht nur bei einzelnen Personen vorhanden ist, also **das absolute Gehör eine allgemein vorhandene kognitive Fähigkeit ist.**

2) entgegen der bekannten Meinung über den eingeborenen Charakter des absoluten Gehörs, gibt es mehrere Berichte berühmter Absoluthörer über ihre ersten, oft zufälligen Übungen, bei denen man ihnen die Namen der Noten beibrachte. Dadurch wurden in ihrem Gedächtnis die Notennamen und die entsprechenden absoluten Tonhöhen festgehalten (Heyde, 1987), was die Autorin als ein absolutes Gehör der sensiblen Phase der frühen Kindheit bezeichnet. Auch gibt es Berichte praktizierender Pädagogen (K. Stork über Jaques-Dalcroze (1912), B. Tritschkow (1923), B. Lubomyrski (1924), B. Utkin (1985)) über das Entstehen des absoluten Gehörs als Nebenwirkung eines Unterrichts, der lange Zeit in einer Tonart geführt wurde. Das spricht für **Erlernbarkeit des absoluten Gehörs.**

3) schon B. Teplov (1947) stellte die Frage, was das Besondere sei, woran die Menschen mit absolutem Gehör die einzelnen Töne erkennen, während Relativhörer in ihrer Fähigkeit eingeschränkt sind, die Tonhöhen ohne Vergleich zu erkennen. 53 Jahre später hat P. Bereschanski [8], den Zusammenhang zwischen der Bildung des Tonartsystems und dem absoluten Gehör erklärt: das relative Gehör entwickelt sich während des Unterrichts aufgrund des Lernens in verschiedenen Tonarten. Bevor das relative Modus- oder Tonartgehör sich gebildet hat, **kann sich jedoch in der Kindheit das absolute Gehör durch längeren Unterricht in einer Tonart entwickeln.**

4) **für die Erlernbarkeit des absoluten Gehörs in der frühen Kindheit** kann auch die von Deutsch (2013) geäußerte, folgende Annahme sprechen: ähnlich wie bei den tonalen Sprachen im Gedächtnis des Kleinkindes die absoluten Tonkategorien geformt werden, die den bestimmten Erscheinungen oder Begriffen entsprechen, können auch absolute

Tonhöhen geprägt werden. Damit stimmt auch die Schlussfolgerung aus unseren Fragebögen überein, dass sich das absolute Gehör nicht bei den Schülern oder Studenten schneller entwickelte, die schon eine gewisse Musikausbildung hatten, sondern bei den Kindern im Alter von 4 bis 6 Jahren, die noch keine musikalische Erfahrung gemacht hatten.

5) Musiktheoretiker und Musikpsychologen erforschten Zusammenhänge zwischen dem Funktionieren der Stimmbänder beim Singen und der Bildung der Tonvorstellungen im Gedächtnis ohne auf die Besonderheiten der Entwicklung des absoluten Gehörs einzugehen (z. B. Teplov, 1947). Für den Erfolg der Versuche von W. Kufljuk, das absolute Gehör zu entwickeln, ist das Singen bei seinem Unterricht entscheidend (die oben genannte Lehrexperimenten wurden ohne Singen durchgeführt). Die Arbeit von W. Kufljuk erlaubt die Schlussfolgerung, dass für die Entwicklung der Fähigkeit zur Identifikation der absoluten Tonhöhe unbedingt nach der Tonvorgabe **die Tonwiederholung mit der Stimme durch den Schüler erforderlich ist.**

6) die Beobachtung von K. Andres [9], E. M. Heyde [10] und vielen anderen Wissenschaftlern über die viel größere Eindruckskraft einer Melodie (besonders ihrer vollkommenen Form, dem Volkslied) als einzelner Tonklänge (wie sie bei den oben genannten Lehrexperimenten angewendet wurden), spricht dafür, dass **ein Lied gesungen werden soll, um eine klare emotionsgefärbte Tonassoziation in dem Langzeitgedächtnis zu schaffen.**

7) die Tatsache, **dass es ausreicht, die Liederassoziationen zu den Tönen einer Oktave festzuhalten** (die der Stimme zugänglich ist), bestätigt die Fähigkeit des menschlichen Gehörs (im Unterschied zum Gehör der Tiere), die ganze musikalische Skala in Analogie zu den Tönen einer Oktave zu bewerten (J. Tjulin [11]).

8) die Bildung von neuen Tonkategorien im Gedächtnis durch den Vergleich „bekannt-unbekannt“ (E. M. Heyde) spricht dafür, dass für die Bildung von Gesangsassoziationen Töne der weißen Tasten ausreichen; **die schwarzen Tasten werden «zwischen den Tönen der weißen Tasten» identifiziert.**

Damit stimmt die Methode von W. Kufljuk mit den neuesten musikalisch-psychologischen Forschungsergebnissen im Bereich der Entwicklung der Hörvorstellungen und des absoluten Gehörs überein.

Es ist offensichtlich, dass das musikalische Gehör (auch das absolute) nicht allein ausreichend für die Heranbildung eines kreativen Fachmusikers ist. Eine ausgeprägte Musikerpersönlichkeit besitzt außer dem professionellen Wissen eine scharfe Wahrnehmung, reiche Einbildungskraft, emotionelle Empfindlichkeit, Phantasie usw.

Bei Kindern, die bereits im frühen Alter ihre kreativen Gaben zeigen und an Musik Interesse haben, soll man auf jeden Fall das absolute Hören entwickeln.

Die Methode von W. Kufljuk bringt neue Erkenntnisse in das Erklärungsmodell des absoluten Gehörs und erschließt die Möglichkeit, eine wichtige Fähigkeit bei der Musikerziehung von Schülern zu entwickeln.

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After independence, in the Khorezm region of the material and spiritual health: food and tourist routes

Abstract: This article describes the daily life of the population lived Khorezm oasis of consumer information on the properties of food and dishes described on the basis of a systematic and open source.

Keywords: xaoma, drvana, Yonboshqal'a, meat, Tozabagyab culture, meals, pumpkin, fish, beef, milk, melon, Mazda, Oqchadarya.

The inhabitants of this sacred land-Khorezm made regal, modest, destitute, wholesome, unique and daily meals, drinks, sweets, ointments by effective usage of local plants, sprouts animals and poultry. Khorezm meals go back to the remote past. Whereas, as written in the Avesto: "Every creature in this material world is alive because of nutrition, with out it all of them are dead".

Furthermore, the level of human nutritions, their quality and neatness were paid particularly attention and some of them were even exalted. The Zoroastrians vowed for the sake of meat, milk, fire and salt.

The donated meals for the Deities were meat, xaoma (milk) and drvana (bread). Moreover, they supplicated their herds of sheepcattle and livestock so as to keep famine and thirst, senile feedleness and decease away from kins created by Mazda.

There are no facts preserved about the Khorezm meals in the primitive ages. However, as a result of archaeological excavations a number of food — remnants have been found and

relying on these findings we can imagine our ancestors edibles. For instance, animal — bones, remnants of ceramics, plant and wheat grape and wine descriptions on the patterns of imitative arts shows how the ancient people nourished.

The hunters of the last stone age (40–12 millenium BC) in Ustyurt plato established the huts in a shape of half- basement on the hills, stretched to the coasts of several water-basins around Yonboshqal'a hill. One of them is the site of Yonbosh-4. The hut was 8–10 metres high in a shape of cone with wood pillars. As a result of an archaeological excavations, It was found tortoise shells and eggs, the pods of birds' eggs, olive seeds and fish bones. This is remarkable that 88% of bones was fish bones [1, P. 51–52].

The first ancestors of Khoresmians engaged with hunting and livestock. It means that our ancestors consumed meat products in their daily life. In addition the plant fruits were considered reasonably important. Olive was one of these

plants, played an important role as a main food. Nowadays it is also used as a natural medicine. However the hunting and livestock kept their importance in the IV–III millennium BC.

According to historical data, the instruments taken from the cultural layers of tribes in this historical process were mostly cow and sheep bones. And this is confirmed that meat products were the main food in our predecessors' daily menu. In the middle of II millennium BC some radical changes happened in both ethnogenesis and ethnogenetic processes.

These processes played a significant role in socio-economic and cultural spheres of life. According to historical data, above-mentioned changes were related with the migration of some tribes to the center of Central Asia and their combination with an indigenous population, such tribes as Andranovians, lived along the Yenisei and Ural rivers and the other tribes, dwelled in the territories along the Volga and Don rivers [2, P. 54–55].

The above-mentioned migration process covered the Khoresm oasis. Half settled farming tribes in the term of Andranova settled to the southern part of the pond Oqchadaryo in the right bank of the Amu-darya and created "the Tozabagyab culture" mixing with the local population.

The indigenous people of the Oqchadarya pond entertained with cattle-breeding and partly farming. Domestic animals' bones were major findings in the cultural layers of the population dwellings at the Bronze Age. The bones of bull, sheep and horse were found in the cultural dwelling of Qavat-3. The cattle-breeding played an important role in the economic life of the population at the Bronze Age.

It means that, in the second half of the second millennium BC, the meat, milk and dough products were the main food of our ancestors' daily menu.

According to the results of archaeological research of M.A. Itina in the Yakkaporson-2, built by the population of Oqchadarya water-basin, it was found the remains of bronze-made hammer and grain mashing equipment [3, P. 1963].

In the IX–VIII millennium BC, the flour products were involved to the list of menu of the tribes in agricultural areas in Khoresm oasis. It is known from the above-mentioned information, that the members of the tribe, who lived in the dwelling of Yakkaporson –2 brought an irrigated farming to the agricultural areas.

As a result of occupying with cattle-breeding and farming of the population of Yakkaporson, their daily menu included meat and flour products, as well as, the population of Sariqamish water-basin consumed mostly meat and flour products. According to historical data, the population of Quysisay reared large and small-horned creatures. The bones of domestic animals amounted 55% and the cattle-breeding played significant role [4, P. 24].

In the 2nd half of VI century BC, they built residential areas on the hills of Kuzaliqir, which situated in the north-eastern part of the Dovdon tributary.

It is evident from the results of archaeological research, the bones of domestic animals were 42%. In the V century, new

areas were assimilated as a result of erecting of Kaltaminor irrigation structure and less supplying with water of Oqchadarya water-basin and taking the water by Dovdon tributary. The residential area Ding'ilja was built near the bank of the canal.

According to the results of archaeological research by M. G. Vorobeyev in Ding'ilja, the local population created the farming field by the help of large irrigation canals. It was found large jugs, iron-made hammers and other things from the living places. It should be pointed out that the people paid careful attention to preservation of grain products in large amounts of jugs.

According to the research of V.I. Salkin in the 2nd half of VI century BC that the large and small-horned creatures played an important role in the daily life of the people in Khoresm. However, in the V–IV century BC the number of large-horned livestock dropped and small-horned animals had a rather large number. And now the meaning and content of the above mentioned historical data will give the chance to come into:

Having come in V–IV centuries wild animals, birds, tortoise and fish meats were the daily food of migrants of Okchadaryo areas. At the beginning of IV–III millennium BC, the meat products of wild and domestic animals took place as a main food of our ancestors, who lived in the territories of Oqchadarya, Sariqmishbuyi and Uzboy.

In the II millennium BC some changes occurred in the ingredient of food products of the tribes, lived near the water-basins and river banks in the oasis. In particular, the population of oasis occupied not only with cattle-breeding, but also primitive farming and the flour products took advantage over them. In turn it allowed to cook various dishes. But, the cattle-breeding kept its advantage in the agriculture.

During the end of the 2nd half of the VI century and until the IV century CE the cattle-breeding kept its advantage in the agriculture of the tribes. The population of Khoresm oasis adopted fertile lands and built large irrigation structures and canals, ditches.

As it was stated above, due to the fact that there are no manuscripts, it is much more inaccurate how and what the people of the Antique period consumed. But, the medieval authors wrote a bit more about it. Their healer knowledge required to make acquaintance with the typical features of the local meals, verdure and animals. No matter how many existence might be, they used all of them for healthcare and abundance of humanity.

The appearance of the meals could be changed, but their ingredients were always water, verdure and meat. People have kept on improving them relying on their cooking experience. We can catch a glimpse of some references about the medieval Khorezm meals in "Saydana" (Beruniy), "Konunatib" (Avicenna), "Manafi-al-inson" (Abulgozi Bakhodirhon). Also in "Relics from ancestors" (Beruniy) there are some information about ceremonial and holiday meals preserved. We give information about there meals later.

Russian soldiers also left a great deal of information about the Khorezm meals in their diaries. Russian ambassadors

noted that wheat grew very well in the land of Khiva, and the local people sold their excess harvest to their neighboring.

Turkmen and other nomadic tribes. In addition to that, they let us know, the people of Khorezm cultivated rice plant every year, regardless of insufficient amount of water and the way they could get oil from cotton, sesame and other kinds of plants. There is a saying among our people about the main food stuffs of the Khorezm culinary: “Three months on pumpkin, three months on fish, three months on beef and milk, and three months on melon.” The ancient people of Khorezm made more than ten types of meals with each kind of pumpkin and fish; even a melon was regarded as a course of meal.

We could have classified the Khorezm meals as — solid, liquid, containing plants, meaty meals or daily, holiday and ceremonial meals, also as seasonal meals. But, we did not do so. Because a great number of these meals have been abolished and some of them can be cooked at any time according to the guest's wish.

We only mentioned when it is acceptable to eat a particular meal relying on medical regulations. We want to affirm that, according to the preparation and ingredients of a particular meal we can make out how far it is ancient. Since onion, tomato, potato, cabbage and such vegetables came into our country in XVII–XIX centuries as a result of the commercial ties, between Russian and Central Asia. Now we give information about particular meals.

Ancient cooldrinks and tasteries of Khorezm. The Khorezmians have their own style and tactics of preparing cool drinks and tasteries. They knew well how to make sugar from fruits and vegetables and to make tasteries, drying them and made drinks from dried fruits and vegetables during winter months. It was noted in the sources of the khanate of Khiva that there existed the names of more than ten drinks and tasteries. Now we are going to highlight some of them as follows on the basis of such true facts. The most important is that they are still in use and on high demand nowadays.

Khay-khay — it was discovered as a medicine by doctors. For making this meal, year-passed butter is heated on a slow fire. After slicing some onions, mill and put it in oil, then close the pot with a lid. Onions are cooked until they melt. It is cooked on a low fire for 20–25 minutes, adding some honey. The meal is cooled and kept in natural temperature. It is eaten in the dawn every day. You may make this meal from ordinary butter or clarified butter. For this, the butter is melted, added honey, and mixed until it comes typical height.

Navvat. For preparing this sweet, water and sugar are put in the kazan (it is a dish like a pan or a big cup). It is boiled until it becomes kiyam (mixture of boiled sugar and water), 3–4 row threat is pulled in parallel in order to bring syrup in crystal condition. Prepared syrup is run through a 1,5–1,5 mm holed sieve. For making crystal — shaped loaves, it is put in the pot and it is crystal-lized for 72 hours. After ending the process, juice left over are taken. It is left in the pot to harden crystals. Then the threads of navvat are cut and taken from the pot carefully, stuck crystals are taken by breaking into pieces. A thick syrup and crystal leftovers are used twice for making juice.

Nisholda — for making nisholda's syrup, at first 3–3,5/water is put into every 10 kg sugar, which is intended for cooking syrup in the pot. Then take sugar and mix it melts. Then add lemon, it is cooked on a high temperature. Ready syrup is run through a sieve and cooled down.

Making foamed mixture and taking nisholda — cooled down egg's white is put into the mixer and it is mixed 240–300 more in a minute. It is foamed for 25–30 minutes. 55–60 C cooled down syrup is put into the foamed egg. This process is kept on for 10 minutes.

Shinni — is a grape or mulberry juice. This cookie is made from well-ripe grapes or mulberry fruit. Picked grape or mulberry is boiled in the pot the whole day. Nothing is added. Boiled mulberry or grape becomes black — coloured thick concentrated delicious sweet. It will be curative for some illness.

The bread of Khorezm. Bread is well — appreciated among Khorezm people as one of the main food in human's life. In ancient Khorezm wheat and bread divinized by the people of Khorezm and honoured with tradition of Avesto. It was main weapon of Akhuramazda and used in the fight against ogres. It is written in the chapter of Avesto: “when seeds are found in the fields, the ogres will wake up. When wheat becomes green the ogres will shake from trouble. When the wheat becomes flour, the ogres will roar. When the wheat is gathered in the threshing floor, the ogres can't come close to this place. If wheat grows in the house, the ogres will disappear from this house. If there is a store of wheat in a house, hot iron will wrap up the ogre's neck” [12, P. 115].

Our country is being admired by its great culture and science and ancient monuments. Due to the independence, our country is turning to a great touristic center. It should be pointed out that there are more than 4 000 ancient monuments and art memorials, which belong to different periods and civilizations in our area, 140 of them are included to the list of UNESCO protection. Especially our rich material-cultural heritage and unique monuments in our ancient cities give an evidence to a high level in international touristic market of Uzbekistan [9, P. 6–7].

From the early years of independence, measures were applied rapidly to develop tourism in our republic. National company “Uzbektourism” was founded according to the decree of the first president of the Republic of Uzbekistan on July 27, 1992. The law of “Tourism”, which adopted in 1999 is a main project, adjusting the works in the field of tourism. It should be pointed out that tourism is one of profitable branch of world economy. It is known that, the importance of companies, which are specialized on submitting touristic service and products in high quality and attracting foreign tourists. At the meantime, 506 touristic companies are operating in our country.

Transportational infrastructure plays an important role to enlarge the quality of touristic service. Up-to-date airplanes “Boeing” and “Airbus” of national aviacompany “Uzbekistan Airways” are serving tourists. State joint-stock company “Uzbekistan Railways” is making its great contribution to the

development of tourism. It is worth to see all conveniences for tourists on transportation. According to the decree of I. Karimov "intensification of development the construction of infrastructure, transport and communication" on December 23, 2010, the construction of 9 complex objects of touristic road infrastructure, eating places, cafes, initial important products, souvenir shops, sanitarium departments, communication center and parking areas play important role in these objects. This document provided the reconstruction and construction of tourism facilities, development of tourism infrastructure transport, tourist routes, new routes, the development of products and services. So part of the program the total amount of 86.76 million US dollars in the region of 118 projects planned to be carried out. These funds based on tourism, exports, envisaged to increase the number of tourists and the location of hotels.

A lot of hotels were built in our country during the independence, which requires to international standards, the present ones were reconstructed. These hotels are able to contest with foreign hotels on service quality, existing conveniences and conditions.

Business Fund projects in Khorezm bread, dishes and other food outlets covering the history of museums and traditional food and quality improvement. After all, the uniqueness of the region's ethnography. In Khorezm cuisine and regional consumer culture is quite different from other regions of the republic [11, P. 119].

Visiting the oasis of foreign tourists and guests will visit various regions of the local oasis ate and resolve the issue. After all, the representative of the people of any nation other than the consumption of local food can cause considerable inconvenience. Of course, Khorezm is improving the quality of the food to increase their range of traditional and modern designs through the development of tourism facilities [11, P. 119].

Considerable operations are being performed on attracting foreign tourists and providing them by service. In the ini-

tiative of our president, from the early years of our independence, construction of ancient ensembles were performed. Our ancient cities such as Bukhara, Samarkand, Tashkent, Termiz, Shakhrisabz and Khiva were more beautiful than before [10], (P. <http://turkistonpress.uz>).

Constructive measures on promoting actively of tourism in an international scale, enlarging the touristic current and reducing the intermediate of touristic seasons. For example, introductive actions "Mega-info-tour" are being formed for the representatives of mass media and foreign touristic organizations. International tourism fair of Tashkent "tourism on Silkway" is being held since 1995. This fair was entered to the leading international conferences in tourism by experts and took place from the permanent list of international exhibitions of world touristic organization.

National company "Uzbektourism" is operating actively on displaying the touristic capacity through providing the participation of the national tourism operators in international touristic fairs and exhibitions.

It should be pointed out that Uzbekistan's national is being successfully represented in the international touristic fairs such as Istanbul (Turkey), Madrid (Spain), Riga (Latvia), Berlin (FRG), Moscow (Russia), Paris (France), Rome (Italy), Tokio (Japan) and London (Great Britain).

The interest to ecotourism is being risen currently because of rich ecotourism of our country. In particular, many sections are issued on mountaineering by our national tour operators and one can enjoy from climbing and riding on the western Tian-Shan mountains, which are located 100–120 km distance from our capital city and (boating along the river). As well as, a daily tour will be offered along Kizilqum and Kara-qum deserts on camels.

In conclusion, our country, which attracted everybody with its highly developed culture and science, and ancient monuments is being turned to a large touristic center. It will certainly serve to develop our country.

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Section 5. History and archaeology

DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-17-19>

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Das neue Toponym (Ortsname) der Schasch-Oase auf der arabischen Quelle des 11. Jahrhunderts

Abstrakt: Diese Arbeit widmet sich einer anonymen Arbeit, ihren Teilen und Kapiteln, die in der Bodleian Bibliothek der Oxford University mit dem Namen „*Kitab Ghara'ib al-funun wa-mulah al-uyun*“ („Das Buch der Kuriositäten und Wunder der Wissenschaft“) gehalten wird. Diese Arbeit ist eine sehr wichtige Quelle für das Studium der Astronomie (bedeckt die Karten von verschiedenen Teilen der Erde), Kartographie, Geographie und historische Wissenschaften.

Stichworte: Das Buch der Kuriositäten, mara' al-Schasch (d. h. Weiden des Schasch), Oase des Schasch, MS. Arab C. 90, al-Muḥit, Aral-See, Amu-Darya, Sir-Darya.

Der Autor von „*Kitab Ghara'ib al-funun wa-mulah al-uyun*“ (كتاب غرائب الفنون و ملح العيون) („Das Buch der Kuriositäten und Wunder der Wissenschaft“) ist in keiner existierenden Kopie benannt und nicht identifiziert worden. Die Abhandlung gibt jedoch eine Reihe von Hinweisen, wo und wann der Autor lebte und arbeitete.

Der Fund of Oriental Manuskripte der Bodleian Bibliothek an der Oxford University in Großbritannien hält ein einzigartiges Manuskript des Werkes „*Kitab Ghara'ib al-funun wa-mulah al-uyun*“ („Das Buch der Kuriositäten und Wunder der Wissenschaft“) von einem Unbekannten Wissenschaftler-Geograph leben in Ägypten im 11. Jahrhundert. Dieses Manuskript wurde 2002 von einem englischen Wissenschaftler-Orientalisten gefunden und in der Faksimile-Ausgabe im Jahr 2013 veröffentlicht. Das arabische Manuskript, bestehend aus 48 Blättern (96 Seiten), enthält eine Reihe von historischen Karten und astronomischen Karten, von denen die meisten nicht gefunden werden In griechischen, lateinischen und arabischen Quellen [8, 47].

Der Autor des Buches der Kuriositäten ist nicht benannt und wurde nicht identifiziert, obwohl er sich auf eine andere Komposition seines betitelten *al-Muḥit* (المحيط) („Das Umfassende“) bezieht. Auf der Grundlage interner Beweise können wir vorschlagen, dass die Abhandlung in der ersten Hälfte des 11. Jahrhunderts, wahrscheinlich in Ägypten, zusammengesetzt war [9, 291–310].

Unser Autor erkannte die legitime Autorität der Fatimiden, die im Jahre 909 in Ifriqiyah an die Macht kamen und von 973 an in Kairo herrschten, bis ihre Dynastie 1171 von Ṣalāḥ al-Dīn (Saladin) beendet wurde. Die Fatimiden herrschten in ganz Syrien, Ägypten und Nordafrika. Während die abbasidischen Kalifen von Bagdad als die rechtmäßigen Führer der muslimischen Gemeinschaft durch die sunnitische

Mehrheit anerkannt wurden, wurden die Fatimiden-Imame, die behaupteten, die biologischen Nachkommen des Propheten Muḥammad (Friede sei mit ihm) durch seine Tochter Faṭimah zu sein, von einer treuen Minderheit als legitim anerkannt Isma'ili-Muslime [7, 155–171].

Der geographische Schwerpunkt des Buches der Kuriositäten sind muslimische Handelszentren des östlichen Mittelmeers des 9. bis 11. Jahrhunderts wie Sizilien, die Textilproduktion von Tinnis im Nildelta und Mahdiah im modernen Tunesien. Der Autor ist gleichermaßen mit byzantinisch kontrollierten Gebieten des Mittelmeers, wie Zypern, die Ägäis und die südlichen Küsten von Anatolien bekannt. Die gelegentliche Verwendung der koptischen Begriffe und der koptischen Monate des Autors, zusammen mit der Treue zu den Kalifen der Fatimiden in Kairo, schlagen Ägypten als einen wahrscheinlichen Ort der Produktion vor.

Das erste Buch der Arbeit über Raum und Himmelskörper besteht aus 10 Kapiteln. Es gibt Urteile über den Raum und seinen Einfluss auf unseren Planeten. Es gibt einzigartige Bilder von Himmelskörpern (verschiedene Sterne, Mond, Komet, etc.) sowie Abbildungen und Tabellen, die Regenfälle durch Beobachtung von Sternengruppen vorhersagen. So kann man feststellen, dass der Autor eher zur Astrologie neigt, als zur mathematischen Astronomie. Die meisten Kapitel des ersten Buches enthalten Daten über Himmelskörper, Sterne und die Hauptaufmerksamkeit wird auf die damit verbundenen überraschenden Phänomene, ihren Einfluss auf die Erde, Menschen, Ereignisse, Definition von günstigen und gefährlichen Daten in Bezug auf die Position der Sterne, Auswirkungen der bezahlte Raumkörper und ihre Konsequenzen. Trotzdem enthält dieser Teil des Manuskripts die wichtigen Daten über die Astronomie dieser Zeit und die wissenschaftlichen

Errungenschaften und Ergebnisse der Entwicklung der Sphäre jener Zeit.

Das zweite Buch besteht aus 25 Kapiteln, die sich aus Teilen der Ptolemäer ‚Geographie‘ zusammensetzen. Es gibt zwei Arten der Weltkarte, eine — in Form eines regelmäßigen Vierecks, und die zweite — in Form eines Kreises. Außerdem gibt es Karten, die zu jener Zeit Meere, den Indischen Ozean, das Mittelmeer und die Kaspischen Meere bekannt sind. Besonders Augenmerk gilt den Bildern der Küsten des Mittelmeeres, Siziliens und Zyperns, Karten von Ostafrika, Tunesien und Ägypten sowie zahlreichen großen Flüssen (Nil, Euphrat, Tigris), Dschajkhun und Ganges. Für uns sind Daten über das Kaspische Meer, Issyk-kul See, Dzheykhun Fluss und Transoxiana besonders wertvoll [8, 490].

Kapitel 11 des zweiten Buches liefert die Daten über das Kaspische Meer und enthält seine Karte. Das Meer wird in Form eines Kreises mit zwei Kreisen in bedeutenden Inseln dargestellt. Eine der Inseln auf der Karte heißt „*Siyakh Kukh*“ („Black Mountain“). Wahrscheinlich ist es Mangyshlak Halbinsel im östlichen Teil des Kaspischen Meeres. Die zweite Insel heißt „*Bab al-Abvab*“ (Tor der Tore). Es ist der arabische Name der Stadt Derbent im Kaukasus. Im Mittelalter wurde Derbent als einer der wichtigsten Seehäfen am Kaspischen Meer angesehen [6, Fol. 31b].

Das Kapitel 17 des zweiten Buches gibt Auskunft über Seen. In der Kreiskarte sind Seen in grünen und blauen Farben dargestellt. Es zeigt Salzgehalt oder Frische von Wasser in diesen Seen. Die in diesem Kapitel vorgestellten Informationen über den Issyk Kul See verdienen Aufmerksamkeit. Der See ist in Form eines grünen Kreises dargestellt, der von einer roten Linie umrahmt wird. Das Diagramm zeigt, dass einige Flüsse in den See fließen, aber ihre Namen sind nicht spezifiziert [6, Fol. 41b]. Auf jeder Seite des Bildes von Issyk Kul gibt es folgende Informationen: „Dieser See befindet sich auf den Ländern der nomadischen türkischen Stämme „*Chigil*“ in der Nähe eines alten Dorfes unter dem Namen „*Akhakhzhi*“. Der See heißt „*al-Sikulakh*“; Sein Umfang entspricht 10-tägiger Reise. Wasser von mehr als 70 Flüssen fließen in den See, aber sein Wasser ist salzig. Lands um den See werden von den türkischen Leuten beherrscht — *Pechenegs*. Jedes Jahr haben sie einen Urlaub, bei dem die Menschen um den See herumlaufen“. Diese Daten sind von besonderem Wert, da sie nicht in anderen Quellen gefunden werden [3, 41–43].

Im 19. Kapitel, die Flüsse gewidmet ist, gibt es eine Karte von *Nakhr Dzhaykhun* (نهر جيحون) — Amu Darya. Diese Karte spezifiziert den Fluss selbst, seine Nebenflüsse, Seen, Städte, Provinzen und Territorien entlang. In der oberen rechten Ecke der Karte Pamir Berge sind in Form einer Kuppel dargestellt, aus der Dzhaykhun entspringt. Die Quelle im oberen Teil entspricht dem modernen

Fluss Vakhon. Auf der rechten Seite wird es durch einen anderen Wasserstrom entsprechend dem gegenwärtigen Fluss Pamir gegossen. Diese beiden Wasserströme aus dem Fluss Pamir. Diese beiden Wasserströme bilden den Fluss Pyandzh [1, 286–290]. Auf der Karte heißt der Fluss Pyandzh „*Nakhr al-Zhayrab*“. Auf der rechten Seite treffen sich zwei Flüsse. Diese sind vorhandene Ströme Shakhdar und Gunt. Die Städte sind auf der Karte in Form von kleinen roten Kreisen auf der linken und rechten Seite bezeichnet Städte, aber ihre Namen sind nicht angegeben. Die folgenden Namen der in Dzhaykhun Flussgebiet befindet Städte sind angegeben: Bukhara, Termes, Kazvin (Farab), Kat, Khorezm, Kurkandzh, Mizdakhan, Omul, Zamm, Balkh, Kalif, Madr, Kikh [11, 353].

Die Karte zeigt, fließt in die Aral Sea Saykhun River — präsentieren Sir-Darya. Entlang der nördlichen und südlichen Küste des Saykhun sind bestimmte Gebiete markiert. Dies sind *Huvara* (Dzhand), *al-Kariya al-Hadisa* [4, 330–331] (القرية الحديثة) (Yangikent — die Hauptstadt der Turkvölker), *al-Schasch*, *Mara' al-Schasch* (مراعي الشاش) (dh Weiden von Schasch), *Bilad al-Gharib al-Atrak* (بلاد الغريب الاتراك) (dh „Land von fremden Turkvölker“). Der wissenschaftliche Wert dieser handgeschriebenen Karte ist grenzenlos, weil eine spezielle Karte von Amu Darya nicht in irgendeiner uns geographischen Arbeit gefunden wird. Die in der Karte präsentierten Daten entsprechenden Daten, die in früheren schriftlichen Quellen vorgestellt wurden, und dienen in einigen Aspekten auch als kraftvolle Ergänzung.

Nach chinesischen Quellen, im 6. Jahrhundert der Staat *Chzheshe* oder *Shi* (Schasch) wurde als ein Zustand der *Kangki-ja* (Kantszyuy) betrachtet, in *Chzheshe* umbenannt wurde die etwa am Ende der 4. — Anfang des 5. Jahrhunderts [12, 31]. Im 6.-8. Jahrhundert die Stadt *Da-lo-sy* oder *Ta-lo-se* (Talas), wo seine Besatzung war besorgt, um den Staat *Shi* (Schasch) platziert worden. Auf dem Gebiet abhängig von *Shi* Zustand gab es solche Flüsse wie *Chzhi-er* (Naryn oder Arys), *Suy-e* (Chu), *Chzhenchzhu-khe* (Naryn oder Talas) und im Westen *Je-khe* (unteren und mittleren Strom Des Syr-Rarye-Flusses).

Diese Daten sind für die Definition der Größe der vorislamischen Schasch-Domäne wichtig und bezeugt, dass diese Herrschaft fast alle Territorien des Kangjuj-Staates nahm. Im Norden ging die Grenze durch Täler von Arys- und Talas-Flüssen, und im Westen erreicht der untere Strom des Syr-Darya-Flusses. An den nordwestlichen Gränzen war eine Festung, die in der antiken Siedlung von Kultoba vorhanden war, ein fortgeschrittener Posten des Schasch'schen Gebietes und im Nordosten Talas.

Diese Arbeit gilt als eine wichtige Quelle für das Studium der Geschichte, der historischen Geographie und der Kartographie des mittelalterlichen Ostens, insbesondere — Zentralasiens.

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DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-19-22>

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Georgia's commercial and economic relations with Russia and the Middle East in the XVI–XVIII centuries

Abstract: The paper presents the period when the Georgian cities, located relatively close to the eastern network of trade routes, the so-called "Silk Road," were actively involved in the international trade with the Middle East. At that time a great importance gained the Volga-Astrakhan shipping route through which Russian cities established connections with the South Caucasus region (especially Georgia) and Iran.

Keywords: Caucasus, Georgia, trade, Kakheti, Kartli, Russia, Iran, the Ottoman Empire, the Middle East.

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Торгово-экономические взаимоотношения Грузии с Россией и странами Ближнего Востока в XVI — XVIII веках

Аннотация: в данном труде представленного период в международной торговле Ближнего Востока активное участие принимали те города Грузии, которые были расположены недалеко от большого торгово-транзитного магистрала Восточного Закавказья, именуемой «Шёлковым путём». Именно тогда большое значение приобрёл

судоходный путь от Волги до Астрахани, при помощи которого города России поддерживали связь с Закавказьем (а в особенности с Грузией) и Ираном.

Ключевые слова: Закавказье, Грузия, торговля, Кахетия, Картли, Россия, Иран, Османская Империя, Ближний Восток.

XVI века среди царств и княжеств Грузии, с экономической и политической точек зрения самым прогрессивным и развитым было княжество Кахетии. Оно жило мирной жизнью. На экономический прогресс Кахетии особенно повлияла близость к торговым дорогам Закавказья. Гилан-Шемаха-Астраханский, т. н. «Шёлковый путь» с самого начала был очень выгодным фактором для кахетинского феодального хозяйства. [1–3] С этого периода в международной торговле Ближнего Востока принимали активное участие те города (Греми, Загеми, Тбилиси, Гори), которые сравнительно близко находились к большой торгово-транспортной магистрали Восточного Закавказья, т. е. к указанному выше «Шёлковому пути».

Тогда судоходный путь от Волги до Астрахани имел большое значение, в этом немаловажную роль сыграло завоевание Иваном IV-ым Казань (1552 г.) и Астраханского (1556 г.) ханств. Река Волга полностью оказалась в пределах Московского государства. Города России связывались с Закавказьем и Ираном именно при помощи Волги реки, а Иран таким способом установил тесную связь со странами Европы, а в частности, с Англией [2–104]. В вопросах овладения и использования судоходного маршрута от Волги до Астрахани интерес России совпадал политическими и экономическими интересами Сепианского государства. Заинтересованность иранских Шахов (в особенности Шах Аббаса I-ого) в освоении северного торгового пути объясняется и тем обстоятельством, что в результате использования Волга-Астраханской магистрали Османская Империя, являющаяся главным политическим соперником Ирана, потеряла бы значительные доходы, которые заключались в пошлинах на персидский, ширванский и грузинские шелка. Основная часть этого шёлка шла в Алепо и Дамаск именно транзитом через Османскую территорию [3–81]. Задействие Волга-Астраханского судоходного пути было на руку экономическим интересам таких европейских государств как Англия, Германия, Австрия, Польша и Швеция, так как из-за господства итальянских и венецианских купцов в городах Сирии и Османии, а в Персидском заливе — португальских купцов, они были лишены центров, торгующих персидским, ширванским и грузинскими шелками. По указанным выше причинам, они были вынуждены покупать этот дорогостоящий товар от посредников [3–82]. Поэтому Османское государство делало всё возможное, чтобы перекрыть этот путь и таким образом в торговых взаимоотношениях с Востоком сохранить преимущество, но в 1569 году военная экспедиция, начатая османами против Астрахани, закончилась крахом. Волга-Астраханский путь давал России возможность установить экономические и дипломатические взаимоотношения с царствами и княжествами,

входящими в состав Грузии, изначально с Кахетией, а в последствии и с Картлийским царством, что было против экономических и политических интересов Османской империи и Ирана.

В 1639 году между Ираном и Османской державой был заключён мирный договор, который не нарушался в течении 90 лет, это стало положительным фактором для экономического развития городов Грузии, а также и для развития внешней торговли. Среди городов Картли своим развитием опередил всех Тбилиси. Проходящая через него торгово-транзитная дорога (Шемаха-Ганджа-Тбилиси-Ахалкалаки-Ахалцихе-Эрзрум-Стамбул), способствовала развитию в Тбилиси ремесленничества и торговли. При помощи данной магистрали города Закавказья и Ближнего Востока, через Алепо связывались со странами Европы.

Внутреннюю и внешнюю политику Тбилиси определяли пять торгово-караванных магистралей в сторону Грузии, которые собирались в Тбилиси и соединяли между собой районы Картли, а благодаря этому Картли имела связь с внешним миром [2–114]. Согласно справкам Вахушти (грузинский царевич, историк и географ) у Тбилиси было шесть ворот. Два с западной стороны — Коджорский и Дигомский, с севера — Меиданский и Квемо, с юга — Ганджийский и Абанойский. На базар в Тбилиси ввозили на подводах: шёлк, мёд, сыр, масло, рис, соль, рыбу, табак, подсолнечное масло, муку, каштан, пшено, маслины, вино, овощи и т. д. [4–148–151] При помощи перечисленных выше торгово-караванных магистралей у Тбилиси были торговые отношения как с восточным Закавказьем и городами Ирана, так и через Эрзрум с Константинополем, а через Алепо — и со странами Европы. Кроме всего прочего выгодное географическое положение города присваивало ему большое торгово-транзитное значение. По справкам Серафино Меликокanelя «В Тбилиси постоянно встречаются купцы со всех сторон: из Персии, Алепо, Константинополя и всей Грузии. Несмотря на то, что здесь всего в избытке, множество купцов, ежедневно приходят навьюченные караваны, по сравнению с другими городами Грузии — всё дорого» [5–120].

В 20–30-тых годах XVII века в Грузии увеличилось количество иностранных купцов и католических миссионеров. Поиском новых торговых путей были заинтересованы и города Италии. Правитель Мегрелии Леван II Дадияни вместе с Николоз Ирубакидзе-Чолокашвили и итальянскими миссионерами разработали проект торговли со странами Европы, по которому торговый путь должен был пройти через Одиши [5–108]. Нужно отметить, что к тому периоду внешняя торговля восточной Грузии полностью зависела от Османской державы. Оттуда ввозили: соль, сахар, сукно, шерсть, сёдла и т. д. Согласно проекту купцы

должны были привозить товар из Ирана до Одиши, что обходилось бы в двое дешевле, нежели перевозка того же товара из Ирана до Алепо. Таможня правителя Мегрелии приобретённое дешево товар, так же выгодно продала бы европейским купцам. А они Чёрным морем через Стамбул или Украину вывезли бы товар в Европу. Главной причиной интереса европейских купцов должны были стать короткий путь и дешевизна товара. В указанный период грузинский шёлк в большом количестве вывозился грузинскими купцами в порты Средиземного моря, где их скупали купцы из Европы [3–98].

Что же касается восточной Грузии, а в частности Кахетии, нужно сказать, что торговому развитию кахетинских городов особенно способствовало оживление коммерческой деятельности в Закавказье, когда т. н. «шёлковый путь» именно здесь нашёл свой выход, а Ареш и Шемаха стали первыми посредниками в сбыте (продаже) грузинского шёлка. Об этом мы узнаём из следующего документа, в 1605 году Георгий Александрович Батонишвили русским послам говорит что: «имения, которые вы видите, очень плодородны — шёлк вывозится во многие страны». А позднее в 1639 году о торговле того же шёлка Теймураз I русским послам сообщал: «Раньше из Грими до базара к нам привозили до 1000 единиц вьючного шёлка. Ежегодно жертвовали Иерусалиму и Святой горе 20–30 вьючных единиц» [7–256].

Нужно отметить, что со второй половины XVII века, картлийские цари великим французским купцам и дипломатам, как самым удобным местом в торговле между западом и востоком, а также для размещения транзитного товара, предлагали воспользоваться грузинскими дорогами и городом Тбилиси. Схожий проект Сулхан-Саба Орбелиани предложил Версальскому царскому двору, куда он приехал с соответствующими планами и картой Грузии [8–371].

I четверть XVIII века был периодом расцвета экономики и социально-культурного развития Картли. Этому весьма способствовала мирная обстановка и умная политика Вахтанга VI-ого. Торговый капитал в Картли данного периода по-прежнему помогал товарообмену и осуществлял связь между мелкими товаропроизводителями и потребителем. Центральное правительство своей таможенной политикой активно участвовало в торговой прибыли. В то же самое время оно некоторым образом покровительствовало местным товаропроизводителям и охраняло их от конкуренции иностранного товара. Напр.: по Дагурсламу (памятник грузинского государственного права) налог на иностранный шёлк почти в четыре раза превышал плату на местный шёлк [6–392].

В I четверти XVIII века экспортными товарами Картли и Кахетии являлись: шёлк, вино, ткани и пушнина, всё это скупалось купцами в Тбилиси и намного дороже продавалось в странах юго-востока. Грузинское вино пользовалось большим спросом, оно вывозилось в Армению, Персию и даже в Испанию [9–127]. Серьёзную торговую деятель-

ность вели Джулабашвили — купцы из Гори, имеющие торговое товарищество в Милане и Астрахани [6–392].

К I-ой половине XVIII века основными торговыми пунктами западной Грузии были приморские города — Поти, Кобулет, Сухуми, Шекветили, Григоleti, и города внутри страны — Багдади, Сачхере, Хони, Кутаиси, и Озургети. Как торговый центр особенно выделялся Кутаиси, но занятие османами портов и важнейших стратегических пунктов Грузии, сильно ограничивало внешнюю торговлю. В то же время развитию торговли мешало феодальное разделение западной Грузии и существование большого количества таможен в княжествах. Что касается территории юго-восточной Грузии, то через них проходили очень важные дороги, которые связывали Турцию и Иран с другими странами Закавказья, а Иран — с Европой через Чёрное море. В южной Грузии масштабом торговых операций и количеством купцов выделялся город Ахалцихе.

В 60-тых годах XVIII века ещё более возросла внешняя торговля в Тбилиси. Вторым важным городом восточной Грузии был Гори. Османы и кызылбаши нанесли большой урон городу Гори. Царь Ираклий II обновил горскую крепость и укрепил границы города. Кроме Тбилиси и Гори в экономической жизни страны важную роль выполняли такие города как: Сурами, Цхинвали, Али, Ахалдаба и др. Находящиеся в северной части Картли торговые посёлки — Ананури и Душети, со II-ой половины XVIII века с открытием нового торгового пути на север и укреплением экономических взаимоотношений с Россией, превращаются в города. В Кахетии в это время выделялись Телави и Сигнахи. Почти 2/3 всего населения города Телави занималась ремесленничеством и торговлей [6–544].

Во II-й половине XVIII века торговая связь восточной Грузии со странами зарубежья значительно расширилась. Для экономической жизни важным явлением являлось открытие Дарьяльской «осетинской» дороги (1750 г.) Из России по этой дороге направились торговые караваны в Астрахань, Моздок, Нижний Новгород, Москву и другие города России. Интересным является тот факт, что со стороны России ввозили не только русский товар, но и товары из Франции, Испании и других стран [10–81]. У восточной Грузии были серьёзные торговые взаимоотношения с Ираном. Картли-Кахетия связывалась с Ираном через соседские мусульманские ханства (Ганджа, Ереван), где одним из основных предметов торговли были ткани. С 70-тых годов XVIII века в Грузии распространились русские монеты. Вместе с ними в обороте были и грузинские монеты (монеты картли-кахетинского царства). Этому способствовал тот фактор, что по одному из пунктов Георгиевского трактата (1783 г.) царь Ираклий II обязался всячески помогать русским купцам на территории своей страны.

Несмотря на сказанное выше, на протяжении всей II половины XVIII века всё купечество Грузии было важной силой в торговле с Ираном и выполняло активную роль в торговле с Россией. Всё это не могло положительно не повлиять на внешнюю торговлю самой Грузии.

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DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-22-23>

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Increasing of famine at council of ministers and it's outcomes in Fergana region

Abstract: The following article is about the influence and results of famine the sociopolitical situations in Fergana region in Soviet Unions. Uncontroversial problems are given in this article according to historical sources and documents of Uzbekistan CSA.

Keywords: RSFSR, Turkistan, Fergana, monopoly, directory, congress, front, Bolshevik, food, famine.

On November, 20 of 1918 in Turkistan ASSR was drawn up a fight against to famine which was increased in Turkistan country under the command the Central Commission Turar Riskulov. Especially, in winter 1917 in Fergana region by Bolsheviks.

As Region revolutionary committee said about famine in XIII decision of Council in Fergana region, "in 1917–1918 the famine years had an influence to collapse of households of Fergana region... in 1917–1923 half million people were died by famine in Kokand and Margilan" [1, P. 78]. As archive documents testify that 1 million people were died by famine in 1917–1923 in Fergana valley [2, P. 201].

It intensified to carry food from Turkistan to the Centre which felt compassion from terrible famine and economic decline. As archive documents testify that the amount of brought products such as, bread and other foods were raised to 4, 5 times in 1920. For example, as in Central Asia Tashkent railway administration's official documents given that from Turkistan to Russia was brought 18.038 ton food and 4.219 ton cereal crops in 1920 [3, P. 508–509].

The amount of food and goods were raised month by month which was sent to the Centre. As other documents were written, from Turkistan to Russia was sent 4mln food cereal crops in 1921–1922 [4, P. 18]. It was considered that this amount of crops was very high for that time to Turkistan agri-

culture. After occupying Turkistan region by Russian empire, at wheat's expense the field of cottons were expanded, cereal crops was carried from Central Russia province to Turkistan. It is known that when Turkistan came to the head of government cereal crops was stopped because of civil war in Russia.

Some foodstuffs of Turkistan was used in front for military services by Bolsheviks when people were disappeared by starving. For example, 198 cisterna plant oil was used as fuel in 1919 mid time of first year 53 cisterna was fired in Turkistan railway engine. At that time 118 cisterna was fired in some plants [5, P. 8] 63 cisterna oil plants were shared for necessity of people of that period [6, P. 68].

As given following information about used oil plant in front the magazine of "Turkistan agriculture" on edition Turkistan Agriculture Central Conference said, "Almost all produced oil plants and oil in stock are being used as fuel for railway. Up to present (till September 1919 emphasis ours M.R.) 500.000 food oil plant was fired which was the same cost 2.000.000.000 rouble in market. The usage of oil is increasing but producing is still the same (for a night 3800 food). If it is not found another way, it can devoid to people of oil products [7, P. 13].

The problem of cereal crops monopoly was diminished by Bolsheviks when they came at the beginning of 1920 to Turkistan ASSR. The monopoly of foodstuffs were decided

to send only the places where Russian Christians were brought but the places where Muslims lived the natural tax was imposed. Such discrimination for food preparing was not preserved long time. In August 1920 all the territory of the Republic of Turkistan was confirmed about food division (prospecting) under control V.V. Kuybishev and F.I. Goloshchekin the commission members of Turkistan affairs in RSFSR Council of Ministers and all Russian Central Executive Committee. Food scout heaped up the people publicly and reinforced economic tension [8, P. 226]. "At the end of 1920, 42 picked foods detachments were made up from workers, there were 3000 people in detachments [9, P. 130].

Picked food detachments from Turkistan ASSR bereaved 9.708.703 pood cereal crops, 6.358.144 pood hay and other products were taken from local people only an economic year in 1920–1921 [10, P. 201].

Turkistan ASSR food commission Malyutin had a report in meeting which was on July 18. 1921 and said, "250000 pood food must be detached to the Centre in a decade, as V.I. Lenin said in his battle order [11, P. 221].

In a result cereal crops monopoly and food scout took from local people in Turkistan:

a) In 1918–1919 an economy year by violence and metabolism 4.500.000 (M. R. emphasized factually nothing was given to the peasants);

b) In 1919–1920 an economy year by goods monopoly and scout 5.250.000 pood;

c) In 1920–1921 an economy year was indicated 22.500.000 pood insists of 9.700.000 by food scout;

d) 1921–1922 an economy year from food tax 4.000.000 pood cereal crops insists of 12.500.000 pood was taken back [11, P. 221].

Even Bolsheviks troubled about picked food detachments' disobedience. The detachment that under observation of ASSR Worker-peasant inspections were checking in September 1920-in August 1921, that they were admitted to serious blunder.

Center's representatives were standing by idly for famine in Turkistan. Especially, this time 'European' replete functionaries were distinguished with twiddled of local people that were vanishing from sight. For example, on this problem Ahmad Zaki Validiy gave his opinion on his book "Khotiralar": Members of Russian people commission Jewries decide to distribute foods only among Russian people to give or not give for local people. As Bolshevik Pershin said in commission meeting that death sentence must be given to the local people, foods which were brought from Russia cannot save them."

In Muslim communist first congress of (in July 1919) Fergana region was criticized that too few several crops was divided for local people by province foods department. In conference was decided to divide foods equally to Muslim and Russian people. But a leader of Turkistan Communist Party I. O. Tabolin said that local people who were given death sentence revolution "Don't spend money on starving, it would be better, If you spend them on supporting fronts" [12, 49–50].

All in all, famine in 1917–1923 has brought terrible results for Fergana region. Almost half of the population that is to say more than 1mln. people were disappeared by famine at that time.

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Military district system introduction on the territory of Belarus in the 60s of the XIX century

Abstract: In the article the history of creation of military in the Russian Empire in the context of military reform in the second half of the 19-th century. On the example of the Vilna military district to review the organizational structure of management of military districts.

Keywords: Vilno military district, military reform, military administration.

To the mid-nineteenth century military command and control unit in the Russian Empire had a number of disadvantages associated with centralization which limits the initiative of subordinate military courts, constraining their excessive care and making self-management decision-making impossible in relation to subordinate entities and institutions. Thus, it turned the local military command and control system into purely transfer structures.

Peacetime and wartime troops remained united in the division, corps and the army. And according to this relevant staffs including those from the divisional to the chief staff of the army, inclusively, were constantly kept. Even though such centralization assumed that in case of transfer to a military situation, the army had already had formed headquarters and troops acted under the authority of both knowing them and well-known to them chiefs, commanding them all the time and during peacetime, however, these advantages were not fully implemented in practice: it happened very rarely that not only the armies, but even the corps were involved in military operations in full strength. More often, for a variety of strategic reasons, during the war, they formed detachments of different corps troops, for which detachment staffs were established. For instance, none of the corps acted in full strength during the war of 1853-1856. All this pushed to the conclusion that the material costs incurred by the state for the maintenance of corps headquarters in peacetime do not bring substantial benefit. In economic terms, it was expedient to abolish them, so that the fall of the level of troops combat readiness would not have been caused [1, 6].

The Emperor Alexander II who paid attention to the shortcomings of the system of military command of the Empire, pointed to the need for its reform by striving for decentralization. The real way to implement these requirements, according to representatives of the Military Ministry headed by D.A. Milyutin was the transition to the district military command and control system. With the establishment of districts the duties of the Military Ministry could be facilitated through greater division of powers between the military chiefs of the district, and the direct result of the proposed measures would strengthen the nearest actual control over the actions of local institutions, a better distribution of power [2, 435].

Thus, the Military Department was to: a) reform the staff of the central command; b) organize military-district offices; c) convert the drill management by coordinating their activities with military-district offices; d) organize the activity of the local military commands on new principles.

Such a radical reorganization of the entire military command required serious and careful development and could not be done in a short time. However, the events developed in such a way that before the end of the development and adoption of the Regulations on military-district offices there was the necessity to proceed with the first unit of military districts. Mass armed uprisings against the Russian authorities that engulfed the Kingdom of Poland, the territory of Western Belarus, Western Ukraine and Lithuania «contributed» to the creation of these districts.

Successful and ineffective struggle against dispersed centres of insurgency was largely explained by corps organization of the First Army and the concentration of all the commands in one centre - Warsaw. The inner political situation forced the government to immediate transformation of military commands. So, on July 6, 1862 according to the decree of Alexander II the establishment of Warsaw, Vilna and Kiev military districts and the abolition of the First Army was proclaimed [1, 30].

It should be noted that while determining the territorial boundaries of the districts, the authorities were guided by the desire to create a self-sufficient military and administrative centre, giving local chiefs the opportunity to have effective control over all branches of the military command. Thus, Vilna military district was established on Belarusian territory (Vilna, Kovno, Grodno, Vitebsk, Mogilev and Minsk provinces), its boundaries remained almost unchanged until the beginning of the First World War. The inclusion of Belarusian provinces in the border of one military district confirmed the specificity and presence of this area distinctive features.

Since July 6, 1862 field and other irregular troops, which were part of the submission of the First Army, located in Belarusian provinces and were passed under the command of the Vilna governor-general who was awarded the title of «Vilna district troops Commander». The headquarters of the 1st Army Corps was renamed the command of Vilna Military

District troops. Moreover, the temporary provision district command was established [2, 497].

The position of the Commander-in-Chief of the troops of Vilna Military District in the 60s of the nineteenth century was occupied by: from July 6, 1862 up to May 1, 1863 General of Infantry, V. N. Nazimov; from May 1863 up to April 1865 General of Infantry M. N. Muraviev; from April 1865 up to October 1866 Adjutant General K. P. Kaufman; from October 1866 up to March 1868 Adjutant General E. T. Baranov (at that time and they were also Vilna governor-generals). It should be pointed out that according to the Regulations of 6th July, 1862 only the standing troops located on the territory of the districts were submitted to the commander of the troops general-governor of Vilna Military District. Parts of the reserve infantry and artillery, the inner guard, the gendarmerie, demining and engineering troops of the Consolidated Cavalry Corps temporarily remained at the disposal of their former leaders [3, 78].

However, at the beginning of May, 1863 in the conditions of growing revolt on Belarusian lands, the district commander M. N. Muraviev appealed to the Military Minister with a request for extension of his powers and passing all troops deployed on the territory of Vilna Military District in his submission. On 7th May, 1863 in accordance with the order of D. A. Milutin all the troops located in the district were submitted to the commander of the district. In addition, M. N. Muraviev after the consent of the Military Minister introduced a temporary field court at the headquarters of the district commander [3, 86].

On 20th May, 1863 the Regulations on the reforming artillery departments were affirmed. According to the Regulations, the position of the Artillery District Chief was established in Vilna Military District, all units located in the area of the field, the fortress and siege artillery were in his submission [2, 500].

On 11th September, 1863 the Regulations on the reforming engineering districts were affirmed: Livonian, Kiev and south into the engineering control of military districts (Kiev, Vilna and Odessa). Located in each of the districts, buildings and constructions belonging to the engineering department were subordinated to the jurisdiction of the chief of the engineering district as well as engineering teams, engineering distances, siege and engineering parks and mechanic brigades [2, 501]. In addition, in September, 1862 the Regulations on the district commissariat were affirmed [1, 42].

It should be noted that Vilna Military District Command was created gradually and was mostly experimental. It was gradually expanding and improving, and soon received a complete shape. The Military District command consisted of the following units and departments: 1) the Military District Council; 2) the District Staff; 3) the District Engineering command; 4) the District Engineering command; 5) the District Engineer's Office; 6) the District Military Medical command; 7) the District inspector of hospitals.

Simultaneously with the publication of the Regulations on military-district command offices the Regulations on the

regulation local troops by military districts was affirmed by the order of the Military Minister № 241 from 1864. According to the Regulations, the command of local troops and all local military command has been organized in three instances: the district military commander, provincial military commander and the commander of the local district troops [2, 517].

By the beginning of 1862 field and reserve troops in the Vilna Military District were arranged into 2 infantry divisions, 2/3 Cavalry Division, 21 reserve battalions [5, 75]. It should be noted that this arrangement of troops was soon corrected: the Polish question took the European character, which made the further troops redeployment from the interior provinces to the western borders necessary. So, in 1863 there were 50 battalions, 36 squadrons, 12 hundred in Vilna Military District [3, 125]. Total in 1863 in the Belarusian lands there were about 117 thousand soldiers [4, 84].

In peacetime, when inner and outer political circumstances did not require extraordinary measures and strengthening of military presence on the western borders of the Empire, it was suggested to keep the troops in Vilna Military District as a part of 7 infantry divisions, 1 cavalry brigade, 1 demining brigade and 4 reserve battalions [1, 81]. However, the existing arrangement of field troops in the district often did not coincide with the proposed one. The number of infantry divisions in Vilna district was two times higher than it was proposed. In 1870, according to the number of troops Vilna Military District took first place after Warsaw Military District in the Empire (78 180 soldiers and officers) [4, 4]. Only by 1871, the number of infantry divisions in the districts corresponded to the one proposed in 1864 [1, 84].

Thus, the military reform has been instrumental in the reorganization of the military command on Belarusian territory. In the 60s of XIX century the establishment of Vilna Military District enabled the time to reorganize the military command and the control system in Belarusian provinces as soon as possible making it much more effective and closer to the models of advanced European armies. Military district system established a solid foundation of combat capability of the army and strengthened national defense. As a result, the power over all troops in the territories under their jurisdiction was concentrated in the hands of Vilna district commander. Moreover, the effectiveness of the new system has been tested and proven in the course of putting down the rebellion in Belarus.

In general, the creation of military-district system on Belarusian territory was dictated by the demands of that time. However, the establishment of Vilna Military District was insufficiently prepared because the development of the Regulations project was not fully completed. This district only in general terms replied concept and at the same time, because of the circumstances, was adapted to carry out military and police functions due to the rebellion of 1863-1864. Nevertheless, Vilna military district showed its effectiveness and viability.

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Section 6. Cultural studies

DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-27-31>

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Production of Macedonian contemporary music composers: stimulative measures for new musical works

Abstract: The purpose of this paper is to present the impact of cultural policies on the production of contemporary Macedonian music works. This situation is aspected through stimulative measures undertaken by the Ministry of Culture of the Republic of Macedonia through four Competitions in the past two years 2014/2015.

Keywords: Macedonian contemporary composers, musical art works, stimulative measures.

Introduction

Since the independence of the Republic Macedonia to date, the impact of cultural policy and production of contemporary musical creation is a topic that is constantly stirring up the issue of the degree of their dependence and interrelation. Simultaneously, this relation penetrates deeply in complex nature of the appearance of new works that is commonly approached from the following perspectives: psychological, sociological, economic, aesthetic and musicologist (in the narrow sense). Economic factors that in the appearance of new works were reviewed as part of the sociological approach to the problem have proved crucial for the production of this type of work, in particular on the quantity of newly created musical works, choosing the music form, type, instruments, seen through the prism of economic viability and sustainability of music services, ideas — the laws of supply and demand began to equally apply [1, 6-8]. This is due to the new concept of culture everywhere, so the composers of art music, not only here but also in economically developed countries, are faced with their inability to earn from their compositions [2, 27-30]. On the other hand, valuation of musical work in the market not necessarily meets all aesthetic standards for the quality of the work.

The creative activity of Macedonian composers in this period takes place amid the changed structure of Macedonian economy — from the period of transition to a market economy when for all music products, services, and ideas the laws of supply and demand are equally applied. The fact that art music is typically categorized into nonprofit activities indicates that it must constantly provide subsidies, sponsorships, funds from the state budget, various funds and so on. In fact,

the reflection of these parameters on the production of the work conceives the image of cultural policy for this segment of musical art, which inevitably depends on financial support of the cultural policy of the Ministry of Culture (MC).

From 1998, the Ministry publishes Annual Competitions, through which the Annual program is adopted for financing programs and projects of national interest in culture. After submitting the projects and programs for the competition, a proposal for allocating the budget for culture is given by the commissions for the appropriate activity on the basis of their valorization [3, 20-25]. From 2012, stimulating the creation of the Macedonian composers is initiated as a one of the priorities in the application of MC to support projects of national interest, i.e., as an advantage in supporting concerts that on their program have domestic work.

In 2014, the Ministry of Culture, in accordance with the National Strategy for Cultural Development for the period of 2013-2017 [4] for implementation of the national interest in culture, Budget funds are provided for stimulating domestic music, which will be awarded to domestic authors, through competition for the purchase of musical compositions. The purpose of these competitions is enriching the fund of works of serious music by local composers given the fact that the purchased works will have to be performed.

In this paper, the works of Macedonian composers will be presented in the period before and after the implementation of these stimulating measures through the competitions for purchase in 2014 and 2015.

1. The Composers Association of Macedonia (SOKOM)

The activity of the Macedonian composers is organized mainly through the activities of the Composers' Association

of Macedonia (SOKOM). Changing the status of SOKOM was effected gradually, but substantially funding was reduced by which the country has in the past stimulated creativity, concerts, and publication of works of Macedonian composers [5, 19–26].

MC stimulates and supports the creation of Macedonian composers, funding the orders of new works through SOKOM which is the most important association of composers, in terms of performances, orders, printing score sheets, and international presentation, in which changing the social structure transformed its status (until 31 December 2000 the Association was budget beneficiary that was treated as a national institution, having its own service, and since 2001, in line with the government policy of shortening the number of employees in public administration, it started to work in accordance with the Law on civic associations and foundations that are funded only for projects). In fact, the funds that SOKOM receives for orders of new works by MC are mainly related to the festival Days of Macedonian Music (DMM), and because of the need for new works for this festival, orders are directed more towards soloist — chamber works.

1.1. The work of Macedonian composers from 1991–2011

In SOKOM 22 composers are registered who have created in R. Macedonia from 1991 till 2001, presented in alphabetical order: Avramovski R. (1943–2007), J. Andreevska. (1967), Brangjolica Lj. (1932) Buzarovski D. (1952), G. Glisic (1954) Golabovski S. (1937–2014), T. Zografski (1933–2000), B. Ivanovski (1921–1994), Kavaja S. (1967) Kolarovski D. (1959–

2006), Kodzabashija J. (1942) Lekovski A. (1933–2013) Manchev T. (1950) Nikoleski D. (1943–1998) Nikolovski C. (1968), V. Nikolovski (1925–2001), Nikolovski M. (1934–1994), Ortakov D. (1928–2007), Jordan T. (1909–2004), S. Stojkov (1941), S. Toshevski (1944–2008), Canev B. (1937) Suplevski D. (1933–2000) [6, 47–55].

Specific for the next decade, from 2002 to 2011, is the change in line-up of the composers of contemporary music caused by: 1) the death of a few doyens of the Macedonian artistic music, the Academics Skalovski T., Nikolovski Vl., Avramovski R.; 2) increased number of composers who leave from home and work abroad (8), especially from the middle-aged generation, which causes certain vacuum in the age structure of SOKOM. Thus, a situation arises in which the challenges stemming from the professional composer falls upon a new generation of young composers that acquired their diploma after 2001 (13), and who need time for their stylistic and creative maturation. So, from the period of 2002 to 2011, the number of composers who actively act as members of SOKOM is 26, including: Andovska D. (1979), Velkoska-Trajanovska C. (1976), D. Gavrilovski (1978), E. Ilievska (1982), Ljumni F. (1983), D. Natchevski (1978), Petrovski S. (1977), B. Svetiev (1980), S. Simunovska (1986), Stojkovski D. (1979), Tairi C. (1982), D. Temkov (1981) Shterjev M. (1985).

During this period, a total of 470 new works were produced whose distribution according to the year of creation is presented in Table 1.

Table 1. – Distribution of new works by year of creation

Year of creation	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001
Total works	25	23	26	17	11	11	19	14	21	15	21
Year of creation	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	
Total works	19	24	32	20	32	24	25	26	35	30	

As for duration, the works are classified into eight subgroups producing the following data:

Table 2. – Distribution of new works by duration

Duration	New works	%
Up to 10 minutes	253	54
Up to 20 minutes	125	26,6
Up to 30 minutes	34	7,2
Up to 40 minutes	12	2,5
Up to 50 minutes	2	0,4
Up to 60 minutes	4	0,8
Over 60 minutes	5	1
No data	35	7,4

The majority of works (253 or 54%) belong to the first group (up to 10 min), in the second group are 125 (26,6%), which indicates that 80,6% of the new works are in the category up to 20 minutes. There is a noticeable lack of works with longer playing time, i. e., duration up to and over 40 minutes that are only 23 (4,8%) of the total number of works (470) included in the base.

The results for performing ensemble of works are relating to the following subgroups (Table 3).

Table 3. – Distribution of new works by instrumental composition

Instrumental composition	New works	%
Solo/duo	112	23,8
Chorus	48	10,2
Trio/octet	94	20
Chamber Orchestra	88	18,7
Symphony Orchestra	84	17,9
Vocal and instrumental ensemble	20	4,3
Mandolin Orchestra	2	0,4
String Orchestra (with soloist)	22	4,7

The largest percentage of work according to instrumental composition are works that belong in the category from solo to octet (43,8%). The data indicate a drastic reduction in the number of choral works in the two decades, from 15% in the first to 7%, in the second, and similar is the situation in the works for chamber ensemble (28,5> 11%) and for Symphony Orchestra (20> 16%).

The analyzed data show that there are the following types of orders: SOKOM — as the largest institution that stimulates authors to create new works (through orders associated with the festival DMM), orders from other Macedonian institutions, foreign institutions or individuals (Table 4).

Table 4. – Distribution according to orders

Ordered by	New works	%
SOKOM	128	27,2
Others Macedonian institutions	44	9,4
From abroad	31	6,6
No data	68	14,5
Without an order	199	42,3

The above table shows that the largest percentage of orders are from SOKOM (27,2%), which once again confirms its important role in the promotion and nurturing of contemporary Macedonian musical creativity, which could not be said for other musical and cultural institutions. However, the number of compositions that are related to any order is large (43,2%), which confirms that in R. Macedonia, in those two decades, orders are still the main source of remuneration to the author for his work [7, 38-58]. As we already mentioned, orders of SOKOM are directly connected to the central activity of the Association, and it is the festival Days of Macedonian Music that is held for decades in our country and is the most significant driver of contemporary musical creation [8, 54-60]. The remaining 56,7% are works with unknown data (14,5%) and works created without an order (42,3%), which complements the fact that the production of contemporary works in the period from 1991 to 2011 is financially poorly stimulated and it is not associated with all composers solely with financial stimulation.

The performance of new musical works is the biggest motive for composers. The analysis according to the place of performance showed the following subgroups: First performance at the festival DMM; First performance at the festival, concert; Work has not been performed and there are no data (Table 5).

Table 5. – Distribution according to the first performance

First performance	New works	%
Festival «DMM»	185	39,4
Other events, concerts, etc.	44	32,7
Not performed	92	19,6
No data	39	8,3

Distribution according to the first performance shows that 36% of the works are performed at the festival DMM, confirming that it is a central event that motivates Macedonian composers through the premiere of their works.

2. Stimulating Measures

Stimulating measures of Ministry of Culture are achieved through four Competitions in the past two years by allocating an annual budget of around EUR 100,000 (in 2015 about EUR 85,000, and in 2014 about EUR 86,000). At the com-

petition composers with a diploma in composition from the higher education institution or composers whose works were performed at one of the festivals of classical music in the Republic of Macedonia (Ohrid Summer Festival, May Opera Evenings, Days of Macedonian Music, Interfest — Bitola, Autumn Music Festivities, Golden Lyre) in the last 5 years may participate. Each composer may compete with one composition in one category, and with a maximum of two compositions in a competitive period, or four compositions a year. The categorization of the compositions in the competition is made according to the type of apparatus performing the works, duration, and genre works. For the composers who have submitted applications to the competition is presupposed that they agree to cede the rights to the first performance, two performing reruns, recording the performance, broadcasting and publishing in the National Institution (NI) Macedonian Opera and Ballet, NI Macedonian Philharmonic, NI Ensemble of Folk dances and songs “Tanec”, SOKOM and the Faculty of music — Skopje, depending on the category of the compositions without additional fee. In the current year, certain categories are purposive with a specific program and relate to the jubilee events and occasions.

The competition deadline for submission of the compositions is from February to November in the current year. MC reserves the right not to purchase compositions if they estimate that the submitted compositions do not meet competition requirements or that are of unsatisfactory quality. Ministry concludes contracts with participants at the competition from which compositions will be purchased that will regulate mutual rights and obligations under the applicable regulations of RM, and particularly the issues of regulation of copyright, method of handover of the compositions and transferring the funds for the purchase.

Works that are submitted for the Competitions are subject to evaluation by an expert committee consisting of renowned musicians from the country and abroad (composers, performers, musicologists). The selected works are ranked within three prizes that differ in terms of the amount (first, second and third prize) they receive such as: 650–850 euro for chamber duo — Category VI; 1000–1500 euro for 6–9 chamber ensemble — Category XV; 2500–6500 euro for orchestra with soloist — Category XVII and XVIII; 8000–14000 euro for vocal and instrumental ensembles, chamber opera — Category XIX and XX.

There are also specific requirements for participation in the competitions depending on the category of musical composition that is determined by the type of work. There are twenty categories in total, such as compositions for amateur ensemble, melodic and harmonic instrument, from duet to a chamber ensemble, cycle of solo songs, a choir, a fixed medium, big band, symphony orchestra, opera, and ballet. The rights are transferred to SOKOM, Macedonian Philharmonic Orchestra, Macedonian Opera and Ballet and other institutions that in the current competition the performance of works intended for special occasions takes over. Depending

on the category, there are two periods for the annual competition — June and November.

Below, through the Table 6 and 7 is presented the distribution of these works according to the instrumental ensemble and duration.

Table 6. – Distribution of purchased works according to instrumental composition from the competition

Instrumental composition	Purchased works	%
Solo/duo	13	14,3
Trio/and more instruments	22	24,2
Brass Orchestra	1	1
Melodic instrument	2	2,2
Harmonic instrument	3	3,3
Mandolin Orchestra	2	2,2
Choir	13	14,3
Acousmatic compositions	3	3,3
Big Band	2	2,2
Fixed medium	3	3,3
Multimedia compositions	3	3,3
Orchestra (with soloist)	9	9,9
Chamber opera	1	1
Vocal and instrumental ensemble	9	9,9

Table 7 – Distribution of purchased works by duration

Duration	Purchased works	%
Up to 5 minutes	5	5,5
From 5 to 10 minutes	53	58,2
From 10 to 15 minutes	12	13,2
Over 15 minutes	6	6,6
Over 20 minutes	11	12,1
Over 70 minutes	4	4,4

The results of Competitions in 2014 and 2015 show that are purchased total of 91 works, i. e., 42 in 2014 and 49 in 2015.

Discussion and Conclusion

As generic reasons for composing production orders and the ability to perform at domestic scene, which refers directly to the repertoire and the program policy, i. e., economic justification versus creative pursuits is indicated.

Comparatively speaking, in the period from 1991 to 2011 470 new works of contemporary art music are created. During this period, the low monetary compensation for the author's work, employability, and desire for further education, forced many Macedonian composers to find their place out of Macedonia, and therefore the work of these composers was not covered in the survey. The majority of works in these decades are with duration up to 10 minutes. (54%) and 20 min. (26,5%), and according to instrumental composition most works are written for chamber formations (43,8%) with cyclic forms. The number of these works is indicative of the style and genre preferences of the composers owed among other things to: the ability to express their creative ideas through various

chamber ensembles, orders of SOKOM for DMM (especially for foreign ensembles), then simpler communication with the performers, greater availability of international promotion, and better cost-effectiveness. Also, that wide range of chamber formations is due to the ad hoc collaboration of performers often motivated by their presence in concert halls, as well as the ability to compete for projects of national interest.

In the period 1991–2011, the decline in the number of major works for large performing ensemble was apparent from 27,8% with a duration of 40 minutes (8,1%) to 17,5% with a duration over 40 minutes (2,4%). Particularly striking is the reduced number of works for soloists, choir, and orchestra from 7,8% to 1,5% or only four works. We can also add that in the second decade of the research period, the increased number of symphonic works is a result of the increased number of young composers and the compulsory diploma music work for symphony orchestra, with or without soloist, but with duration up to 20 minutes. The works for vocal and instrumental ensemble, and by their form operas and oratorios, are the least represented in the works of composers with 4,2% and rarely performed.

According to data presented, in this period, the orders for creation of new works by the side of SOKOM are still the main driving force for the production of these works, i. e., the chamber works, with 27%. Further hindering of the situation in which composers create are the opportunities to generate income from copyrights that are extremely unfavorable. Reduced funding from the copyright is resulting from the changes manifested in the regulations of the Musical Copyrights Society of Macedonia — ZAMP. Scoring, through which is performed the distribution of royalties varies only according to the running time of the works regardless of genre, performing apparatus etc.

Of course, we see the causes for these indicators through some other parameters that deeply penetrate in the complex nature of the phenomenon surveyed. Composing large forms for large performing ensemble primarily depends on the choice of composers, but it also implies a high level of musical education, creative affinity, knowledge of music literature, understanding and resolution of large performing ensembles, as well as the ability to perform.

That reliable opportunity for performance of works is a decisive motive for composers which is actually one of the priorities of the new stimulating measures applied for the first time since 2014. Data from the competitions for purchase of new works in 2014 and 2015 show that this program for encouraging domestic artistic creativity has a stimulating effect both on the quantity of production and the creation of diverse and especially large forms like opera, symphonies, oratorios, ballet.

Most of the purchased works (91) according to the instrumental structure are for chamber ensembles of trio, string quartet, quintet and more instruments (24,2%), with a duration of up to 10 minutes (58,2%) and 15 min. (13,2%). The depiction of this distribution indicates that with stimulating measures, style and genre preferences of the composers

remain in the same domain, due to the possibility of more frequent performance of works. The same applies to the works of category solo/duo (two pianos or four handed) represented with 14,3%, ranked at second place in the distribution according to instrumental composition.

Competitions for purchase of new works of MC have also proved stimulating for choir compositions with 14,3% (children and mixed choir) compared to past decades (10,2%) and indicate an upward interest among other things due to the revival of the choir ensembles.

The works for vocal and instrumental ensemble as operas and oratorios, as well as musical stage works, ballet with duration over 70 minutes (4,4%), indicating again the benefits of the stimulus measures.

The number of works for mandolin orchestra confirms the continuing low interest of the Macedonian composers,

probably due to the reduction in the number of mandolin ensembles in the school music activities. Striking is the emergence of new musical forms like acousmatic and multimedia compositions, works for a fixed medium with a total of 10%, indicating the tendency to encourage contemporary expressions and other musical genres.

Presented results show that the production of contemporary music of Macedonian composers, especially large forms, depends on cultural policy which due to the national and artistic significance of these works must have a strategy for systematic and continuous stimulation through coordination. This was confirmed by the stimulative measures by the Ministry of Culture effected with competitions in which contemporary music works and the auditorium, i. e., the overall Macedonian music culture in a period of just two years were enriched with nearly hundred musical works.

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Section 7. Linguistics

DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-32-34>

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Artistic and aesthetic concept of new traditionalist Turkish generation

Abstract: In Turkey under the influence Western Europe particularly French literature the first examples of modernist prose emerged second half of nineteenth century. But it is not mean that there were no literary types and genres in Turkish word art in medieval. Turkish literary is based on the tradition of classical poets or popular legends and stories, fairy tales, legends, epic, jokes and stories. qisse and storiteller were riched with examples of prose fiction and documentary. Although interest in heritage in Turkey for a long time, since last time 80s of the last century was changed the traditional narrative approach. A tribute to the creativity of writers called traditionalists especially in the east of narrative, its underlying philosophy of mysticism and western modernism and post-modernism esthetic character of synthesis.

Keywords: narration, tradition, modernism, new.

Research of the dynamics of the historical development of this stage, reading and scientific — theoretical analyses of the stories and novels of this period show that it is already possible to speak about completely a new literary generation, a cultural — aesthetic trend, as well as contextual and qualitative changes in a Turkish prose.

It is known that a new stage in a literary process means, first of all, appearance of new signatures, the topics and problems related with the requirements of the period and topical ideas and types appropriate to them turning into a subject of a research, i.e. searches for a new style and a manner. New traditional conservative prose undergoing formation, self-recognition and self-expression period in the 80s years of the previous century lived its self-confidence period in the 90s years and since the 2000s has stepped into a stage of dynamic development and strong prosperity period. The main difference between the traditional Turkish writers (Mustafa Kutlu, Rasim Ozdanoren, Huseyn Su, Ramazan Dikmen, Nazan Bekiroglu, Iskandar Pala, Alif Shafag, Jihan Aktash, Jemal Shakar, Nalan Barbarosoglu, Fatma Karabiyik, Sadik Yalsizuchanlar, Sibel Eraslan, Munire Danish, etc) — the “innovation searchers” who were distinguished with their special sense and expression manners from other writers belonging to other literary tendencies is their conservative Islamic modernist art concept.

Each of the masters belonging to this literary direction tried to create organic synthesis of a modern story and novel with a traditional story art by using Eastern poetry sources in various forms and carrying traditional prose forms to modern literature, leaning to Western aesthetics they, as well as, renewed and enriched modernist Turkish prose much. Just

here we should note that although at first sight the artistic and aesthetic manners that new traditionalists use can seem similar or alike with those that postmodernist writers use (for example, the writers belonging to these two different literary tendencies in their works use the same creative manner — with frames and borders or “a story within a story”, i.e. they use tale and narration techniques with a main story in the center and other stories around it forming a circular ring), the goal put forward differs them from each other.

If postmodernists, using the samples of the traditional heritage as a material (e.g. as a sample we can compare post-modernist Orkhan Pamuk’s “Black book”¹ and new traditionalist-modernist Alif Shafak’s “Love”² novels where the same historical personalities- Jalalladin Rumi and Shams Tabrizi participate) tried to form a postmodernist text, new traditionalists trying to protect historical past and national heritage and carrying traditions to a present day, reviving the narration of classic texts and their role in spiritual and moral education not to let them to be forgotten intended to grow up a new generation loyal to Turkish identity and Islamic values on the plane of synthesis of East and West cultures.

Common concept of art of new traditionalists and one of the missions they imposed to the literature is protection and maintenance of inheritance between modern folk life and moral and aesthetic values of the past. According to the writers, the people try to find ways out of the complicated situations caused by different social tensions of a modern real life they begin to search for new moral and ethical pursuits.

Here, the time-tested national and spiritual values, as well as, national custom and traditions able to renew themselves in

an immanent form and to gain topicality come to their help. At the same time, in most of new traditional prose samples it is presented as a symbol of national self-comprehension, ethical and national peculiarities, protection of past and memory, returning to roots.

These writers besides accepting the literature as a classic philosophical and aesthetic concept of reflecting the life with artistic characters, at the same time, they see the artistic word as a literary means, as a form of human mind and cognition for educating and enlightening the individuals from spiritual and moral point of view.

In their creative activity, they mainly address to classic narration and rich Eastern poetry and try to realize the synthesis of traditional and modern Western aesthetics. They mainly carry out artistic presentation of majority of historical themes and personalities, try to find out philosophical –aesthetic nature of events within historical-chronological framework in the unity of modern humanitarian thinking light.

In their works they prefer to create artistic images and characters in the plane of national –spiritual values.

All these peculiarities, of course, come from Islamic — conservative art conception of new traditionalists. Interpretation of medieval narration tradition according to the requirements of the present time, referring to religious philosophy and mystical wisdoms, realization of the synthesis of the most advanced concepts of modern world prose with national traditional and religious –ideological philosophy also serve for implementation of conservative art concept. One of the greatest art concept and art sources of the new traditionalist writers is a determination to immortalize historical national memory by bringing national classic heritage into the circulation, to enrich it with universal values, to impose glorious Turkic and Ottoman legacy to the current generation. Return to the past and tradition is not lagging, it is ahead-directed cultural activity of a literary generation knowing its roots. Their addressing to literary and cultural tradition is a reference to ancient national memory. It is known that everything in human history is being immortalized by passing it from a memory to a memory. This new literary –aesthetic view in new traditionalist –conservative prose estranges a man from the material world surrounding him, directs him to a spiritual world, a metaphysic world which is sometimes hard to comprehend.

Now he searches for the replies to the questions worrying him not only in the reality, but also in the light of a Divine justice. The essence of art mission of new traditionalists comes into vision namely at this point. The matter is that this attitude to a self and society, to material (world) and spiritual (metaphysic), to reality and unreality, divine moment philosophy meaning comprehension of a man as “a part of a whole”, a system of religious and irfani views have been widely spread in classic East, including Ottoman Turkish literature throughout centuries. It is a religious philosophy magnificently used in the poetry, particularly in masnavis of the genius masters of the XIII–XIX centuries. Among the missions of the new traditionalist literary generation there is also carrying a new

review angle to the present day as the unity of human and divine love, as the wisdom of tolerance “to love the created for the sake of the creator” (Yunus Emre), and implementation of interpretation of what is traditional to modernity. Ancient and rich Eastern narration culture, Islamic religious wisdoms and irfani values, various folklore motifs acquire totally new ideological and aesthetic function in new traditionalist conservative prose.

Establishment of modern thinking and its formation and covering different art fields, naturally, are conditioned with the social –political and social –cultural renaissances. In other words, any great literature and culture stage is born from the social –political events of its period. Emergence of traditionalist Islamic conservative literature namely in the 80s, maturing of new literary generation having a new rich intellectual mind, formation of a Turkish generation taking two different-polar culture and world outlook in a unity are not also exclusions.

Since the 80s years it is possible to see acquisition of conservative art concept by the writers called “new researchers” (“innovation searchers”) or “new traditionalists” in the literature history, their reference to Eastern poetry, to Islamic religious philosophy standing on the basis of this culture, and addressing to classic narration aesthetics and traditional prose narration (tales, legends, sagas, folk stories, etc.) again.

New prose samples enriched with new characters and new narration manner fed from its national roots, leaning against the traditional narration, with the use of historical events and personalities, however with utilization of modern narration technique and manners, with the transitions connecting the yesterday and today (frames and borders) began to be formed in the creative activity of these writers.

Modern Turkish prose the brief chronology of which we have mentioned above and the sources of which goes mostly to the Western aesthetics gradually returns to its course, i. e. to the traditions of rich Eastern poetry. But at this time the prose experience between the II part of the XIX century and the 80s years of the XX century is not rejected. On the contrary, the newly obtained are synthesized with the traditional ones and at the result completely new exclusive artistic-aesthetic manner comes into being. In other words, new traditionalist prose is noted to be continuation of a traditional story art, the idea of its uniting in itself modern artistic-aesthetic values and principles of the West and wise, instructive and simple-styled narrative methods of the East is put forward.

Majority of new traditionalist conservative writers try to create a perfect style uniting in itself the peculiarities of the Eastern classics and advanced contemporary Western authors. They avoid expressing social –political problems within standard thinking way, considering aesthetic aspects of the literature as important as its ideological and contextual sides. Their works are mainly art pieces concentrated on the world of individuals, on the relations among the individuals trying to describe the world from the objective of their internal world and, of course, they think and make think about new narration forms as style-form- structure.

The main goal of the traditionalist writers in addressing to past and classic narration was to clear up the present day through the events and personalities of that period and to educate the youth of today. At the same time this artistic manner and narration techniques was a new effort to revive

traditional Eastern poetry gradually. Therefore, the research of creative activity of new traditionalists, besides theoretical –aesthetic criteria and categories of modern literature, is more expedient to carry out with clarification of the essence of this mission.

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DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-34-38>

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System modelling in the specialized translation synergetics: practical aspects

Abstract: The paper is devoted to the peculiarities of system modelling in the specialized translation modelling. The synergetic modelling stages of the specialized translation system as a part of synergetic methodology in the specialized translation theory are presented. The original synergetic method of translation comparative text analysis is proposed.

Keywords: synergetic modelling, specialized translation, synergetic methodology, synergetic specialized translation system model, synergetic informative method of the translation text analysis.

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Структура переводческого анализа в синергетике перевода

Аннотация: В статье представлена синергетическая методика выполнения сравнительно-переводческого анализа на основе типов информации оригинала, составляющих доминанту перевода. На материале фрагмента немецкого научно-технического текста, его множественных переводов и авторизованного перевода на украинский язык описаны отдельные этапы анализа и доказана его эффективность.

Ключові слова: синергетическая информационная модель, сравнительно-переводческий анализ текста, синергетическая методика переводческого анализа, семантическая информация, дискурсивно-специальная информация, фоновая информация, информационный дефицит.

Существенными отличительными признаками перевода как синергетической системы являются когерентное взаимодействие элементов, самоорганизация, а также динамическая иерархия переводческих решений.

В рамках синергетики перевода система специального перевода представляет собой сверхсложный объект внутреннего и внешнего уровней самоорганизации. Взаимодействие упомянутых уровней определяется принципом двойного включения, общим для синергетических систем

языка и перевода [Степ, Дор]. Система специального перевода характеризуется наличием двух фаз развития: фазы Бытия и фазы Становления. Фаза Бытия соответствует результату переводческой деятельности. В свою очередь, фаза Становления маркирует процесс перевода.

Ключевой элемент синергетической методологии исследования специального перевода составляет авторская модель системы специального перевода (ССП). В основе синергетической информационной модели находится

критерий доминанты перевода как информации, предназначенной для передачи [М.Б]. Сама система устроена по принципу двойного включения, функционируя на двух незамкнутых уровнях самоорганизации: внутреннем и внешнем. Модель представляет систему специального перевода на четырех уровнях ее Бытия и Становления: микроуровень 1, микроуровень 2, макроуровень и мегауровень.

Центр системы образует системный конфигуратор в виде доминанты перевода. На *микроуровне 1* находится содержание исходного текста, вербализованное с помощью системы лексических и грамматических значений языка оригинала. *Микроуровень 2* охватывает факторы коммуникативной ситуации оригинала, эксплицитно выраженные в тексте.

Оба микроуровня формируют *внутренний уровень самоорганизации ССП*. Микроуровню 1 соответствует семантическая информация, отображенная в оригинале, микроуровень 2 реализует эксплицитную коммуникативно-прагматическую информацию.

Макроуровень ССП маркирует тип специального дискурса, частью которого является текст оригинала. Макроуровню соответствуют два типа имплицитной информации: 1) дискурсивно-коммуникативная информация, которая обозначает категории дискурса; 2) дискурсивно-специальная информация, то есть специальные знания, имплицитированные в оригинале.

Мегауровень ССП составляет ноосфера, которая образуется совокупностью коллективных социальных фреймов и тремя типами научной рациональности [2, 287–289; 3, 51–56]. Мегауровень содержит фоновую информацию, имплицитно представленную в исходном тексте.

Глобальной целью создания модели стало повышение качества специального перевода путем обнаружения синергетических механизмов переводческой деятельности. Локальной целью построения модели является ее использование в качестве основы синергетической методики сравнительно-переводческого анализа (СПА) специальных текстов.

Авторская синергетическая информационная методика СПА включает девять этапов: 1) анализ целевого текста (ЦТ); 2) рассмотрение исходного текста (ИТ) по критериям аттрактора, функции и доминанты перевода; 3) сравнение ИТ и ЦТ по обнаруженным точкам бифуркации; 4) представление данных ИТ и ЦТ в таблицах по графам иерархии переводческих решений и отношениям переводческого равновесия; 5) классификация расхождений между ИТ и ЦТ по типам информации, составляющим доминанту перевода; 6) устранение информационного дефицита субъектом СПА; 7) исправление ошибочных переводческих решений; 8) обоснование решений переводчика и субъекта СПА; 9) мониторинг и оценка результатов перевода.

Рассмотри практическое применение отдельных этапов анализа. В качестве примера для демонстрации алгоритма действия СПА были выбраны: (а) фрагмент научно-технического текста, приведенного в немецком учебнике по аграрной экономике [15, 14–15], (б) вариант его перевода на украинский язык, выполненный студентом-магистром.

Института филологии Киевского национального университета имени Тараса Шевченко; (в) множественные переводы студентов как образцы партнерских переводов одного экспертного статуса; (г) виконаний студентом Інституту філології Київського національного університету імені Тараса Шевченка.

На етапі аналізу (1) проаналізуємо перший варіант перекладу (див. 1.1):

1.1. Атом

Будова: Атом (від гр. atomos= неподільний) — найменша частинка хімічного елементу; однак вчені вже давно довели, що і його можна поділити на ще менші частинки. Атом складається з ядра (що у свою чергу складається з матеріальних частинок)* та з оболонки. Матеріальні частинки* складають за своєю кількістю у більше ніж 99%* всю атомну масу. Деякі з них протони* — позитивно заряджені, інші — нейтрони — негативно*.*

Протони та нейтрони утворюють нуклони. Вони визначають масове число в атомній масі. Кількість протонів в атомному ядрі показує атомний номер, що і є визначальним фактором для відмінності* окремих елементів.*

В наведеному варіанті жирним шрифтом виділені місця потенційного порушення міжкультурної фахової комунікації. З погляду адресата перекладу відмічені рішення характеризуються нечіткістю термінології, тобто невідповідністю цільовому дискурсу, невдалими стилістичними формулюваннями, а у деяких випадках — семантичною двозначністю.

Так, до невідповідності цільовому дискурсу, яке, очевидно, пов'язано з викривленням дискурсивно-фахової інформації, відносно хибне уживання термінів *матеріальні частинки**, *атомна маса**. Невдалі формулювання, що не відповідають стилістичним нормам цільової мови, знаходимо у таких реченнях і частинах пропозицій: (а) *Матеріальні частинки* складають за своєю кількістю у більше ніж 99%* всю атомну масу.* (б) *Деякі з них протони* — позитивно заряджені, інші — нейтрони — негативно*.* (в) *<...> що і є визначальним фактором для відмінності* окремих елементів.*

Зрештою, семантична двозначність прослідковується у першому реченні: *Атом (від гр. atomos= неподільний) — найменша частинка хімічного елементу; однак вчені вже давно довели, що і його* можна поділити на ще менші частинки.* В даному випадку незрозуміло, до якого члена головного речення відноситься корелят *і його*: до атома чи до хімічного елемента. Безумовно, зміст речення знімає дану двозначність, однак у науковому тексті слід було б формулювати висловлення більш чітко.

На другому етапі ППА (2) розглянемо фрагмент оригіналу (див. прикл. 1) [15, 14] з метою встановлення аттрактора системи вихідного тексту, функції оригіналу і домінанти його перекладу.

1. Атом

Aufbau — Ein Atom (von griech. Atomos=unteilbar) ist zwar das kleinste Teilchen eines chemischen Grundstoffes oder

Elements; es kann aber — wie die Wissenschaft längst bewiesen hat — sehr wohl geteilt werden.

Es besteht aus einem Atomkern mit Massenteilchen und aus einer Hülle. Die Massenteilchen bestimmen mit einem Anteil von mehr als 99% das Atomgewicht. Einige davon, die Protonen sind elektrisch positiv (+) geladen, andere sind elektrisch neutral (Neutronen).

Protonen und Neutronen bilden zusammen die Nukleonen. Sie bestimmen die Massenzahl im Atomkern. Die Anzahl der Protonen im Atomkern ergibt die Kernladungszahl oder Ordnungszahl. Sie ist für die Unterschiedlichkeit der einzelnen Grundstoffe maßgeblich.

Для визначення атрактора ВТ, тобто мети створення і застосування оригіналу, спочатку розглянемо мікрорівень останнього. Відповідно до синергетично-інформаційної моделі ССП, мікрорівень містить мовні дані, тобто зміст тексту, актуалізований у семантичній інформації. Крім того, до мікрорівня ССП належать комунікативно-прагматичні дані про фактори комунікативної ситуації, до якої входить текст оригіналу: адресанта, адресата і предмет повідомлення.

Розгляд семантичної інформації дозволяє зробити висновок, що текст оригіналу належить до наукового стилю. На рівні мови про це свідчать лексичні, текстуальні та стилістичні маркери тексту, зокрема, терміни, іншомовні слова, експліцитні займенникові або іменникові когезійні зв'язки між реченнями, конструкції процесуального пасиву (*Vorgangspassiv*) і результативного пасиву (*Stativ*). Показником наукового стилю слугує також аргументативне та класифікаційно-розділове представлення пропозиційної інформації у конструкціях деяких речень: *einige davon... sind — andere sind <... >; die Atomkerne besitzen zwar ... haben aber <... >, so dass... <... >*.

Крім того, на рівні цілого фрагмента спостерігається логіка тематичної прогресії тексту, тобто послідовна зміна тема-рематичної інформації у комунікативній перспективі ВТ. Тематична прогресія реалізується через граматичну когезію. Так, терміни-іменники «вводять» рему попереднього речення, а повтори іменників і займенників-кореляти, у свою чергу, маркують тему у кожному наступному реченні ВТ.

На смисловому рівні оригіналу показниками атрактора стають заголовок *Atom* і маркер першого абзацу *Aufbau*, а також когерентні зв'язки тексту, тобто ключові слова, що маркують домінуючий зміст тексту. Когерентні зв'язки формують семантичну мережу ВТ: *Atom — das kleinste Teilchen — der chemische Grundstoff — der Atomkern — die Massenteilchen — die Hülle — die Protonen — die Neutronen — die Nukleonen — die Massenzahl — die Kernladungszahl — das Element — die Masse — Isotope*.

Вже на рівні значень лексем із семантичної мережі можна встановити, що ВТ належить до природознавчих текстів на перетині галузей хімії та фізики. Втім, для остаточного формулювання атрактора, визначення функції та домінуючої перекладу слід звернутись до другого мікрорівня ВТ, який містить комунікативно-прагматичні дані. Як бачимо, зміст

ВТ не надає повної інформації про фактори комунікативної ситуації, до якої належить текст оригіналу. В межах ВТ ми не знаходимо прямих вказівок щодо адресанта і адресата оригіналу. Експлікується лише предмет повідомлення ВТ: *інформація про структуру атома*.

У такому випадку можна звернутись до метаданих, якщо такі дані доступні для суб'єкта ППА. Відповідно до знайдених метаданих ВТ було встановлено, що першоджерелом фрагмента оригіналу, призначеного для перекладу, слугує розділ *Naturwissenschaftliche Grundlagen (Основы природознания)* із першого тому підручника з аграрної економіки для професійно-освітніх закладів [15, 14–15].

За жанром ВТ належить до навчальних посібників з фахової підготовки й підвищення кваліфікації спеціалістів та менеджерів у галузі сільського господарства (див. передмову до підручника) [15, 5].

Отже, за отриманою комунікативно-прагматичною інформацією можна визначити мету створення і застосування ВТ: надання знань про структуру й будову атома для майбутніх спеціалістів у галузі аграрної економіки. Ця мета і слугує атрактором тексту оригіналу. Функція ВТ походить від мети і безпосередньо пов'язується як з типом тексту, так і з комунікативною ситуацією. Отже, за типом тексту оригінал належить до інформативних текстів, тобто має основну інформативну функцію, а додаткові функції становлять загальноосвітня і дидактична.

Що стосується інформаційної структури ВТ, можна стверджувати, що домінуючі типи інформації ВТ складають семантична і дискурсивно-фахова інформація, представлені в експліцитному вигляді. Названі типи інформації утворюють домінуючу перекладу фрагмента (1).

На третьому етапі ППА (3) порівнюємо фрагмент оригіналу (1) і варіант перекладу (1.1) за точками біфуркації, тобто розходженнями у представленні домінуючих видів інформації ВТ і ЦТ.

На підставі порівняння фрагмента ВТ (1) і варіанта його перекладу (1.1) можна побачити, що всі потенційні порушення міжкультурної фахової комунікації, зафіксовані на першому етапі аналізу ЦТ (див. вище), виявились місцями розходження між оригіналом і перекладом.

За браком місця ми обмежимося лише розглядом 6, 7 і 9 процедурних етапів ППА. Усунення інформаційного дефіциту може відбуватись шляхом звернення до паралельних перекладів: 1) перекладу-еталона; 2) перекладів партнерів одного експертного статусу; 3) власного перекладу суб'єкта ППА.

В контексті нашої роботи стратегія проходження етапів ППА (6), (7) для варіанта 1.1 полягатиме у зверненні до перекладу-еталона. Отже, розглянемо авторизований переклад фрагмента [14, 14–15] (1.0):

1.0 *Атом*

Будова. Атом (від грецької atomos — неподільний), хоча і є найменшою частинкою хімічного елемента, проте, як уже давно довели науковці, дуже добре може ділитися. Він складається з атомного ядра, маса якого складається із мас

мікрочастинок: позитивно заряджених протонів (+), **електронейтральних** нейтронів та **електронної** оболонки. Число нуклонів (спільна назва протонів і нейтронів) **в ядрі атома** визначає його масове число. За кількістю протонів визначається атомний номер **або порядковий номер елемента в періодичній системі**.

Як бачимо, навіть на рівні обсягу тексту варіант 1.1. та переклад-еталон 1.0 значно відрізняються один від одного. Спостерігаються також значні відхилення від еталона в місцях інформаційних дефіцитів перекладу 1.1.

Прокоментуємо усунення інформаційних дефіцитів за допомогою перекладу-еталона і власної когнітивної реконструкції рішень перекладача. У першому випадку нестійкої рівноваги варіанта 1.1: *Атом складається з ядра (що у свою чергу складається з матеріальних частинок*)* термін *Massenteilchen* було відтворено як **матеріальні частинки**. Наведене хибне рішення пов'язано з дефіцитом дискурсивно-фахової інформації на макрорівні ССП. Очевидно, перекладач класифікує лексему *Massenteilchen* як термін фізики. Наше припущення підтверджують дані багатомовного онлайн-словника *Multitran*, де для німецько-російського напряму перекладу знаходимо відповідник лексичної одиниці з позначкою «фізичний термін»: *матеріальна частина* [11].

Втім, як суб'єкт ППА ми не погоджуємось з відповідником, обраним перекладачем. Скористаємось даними українсько-англійсько-німецько-російського словника фізичної лексики обсягом біля 30 тисяч лексем з усіх розділів сучасної фізики та дотичних галузей знань [9]. Так, термін *Massenteilchen* відсутній у німецькій частині словника. Названу лексему не представлено також у офіційному виданні Універсального тлумачного словника німецької мови DUDEN [12] та в онлайн-форматі словника [13]. Еквівалент терміносполучення «матеріальна частинка», за даними словника фізичної лексики, становить одиниця *das Materieteilchen* [9, 477]. Для гіпонімічних понять «елементарна частинка» і «ядрова частинка» у одному й тому самому джерелі спостерігаємо еквіваленти *das Elementarteilchen* і *das Kernteilchen* відповідно [9, 478].

З цього випливає, що аналізована лексична одиниця має нетермінологічний характер і становить композит описового характеру: *Massenteilchen* = *Teilchen als Teile einer Masse von etw.* (частинки як складові частини маси чогось). В контексті фрагмента ідеться про ядро атома, тому мають ся на увазі складові ядра — протони і нейтрони.

Відтворення лексеми *Massenteilchen* у перекладі-еталоні підтверджує наші міркування: Він <атом> складається з атомного ядра, маса якого складається із мас **мікрочастинок*** [14]. Як бачимо, у авторизованому перекладі для відтворення лексеми обрано прийом нейтралізації, оскільки перекладач відчуває нетермінологічність одиниці оригіналу. Таким чином, слід погодитись із варіантом передачі колокації у перекладі-еталоні. Якщо звернутись до перекладів партнерів одного експертного статусу (студентів), можна побачити варіанти відтворення, схожі з еталоном, див. 1.2:

Він <атом> складається з ядра і його **складових частинок*** та з електронної оболонки. В **складових частинках*** ядра зосереджується основна частина маси атома (більш ніж 99%)*.

Що стосується відтворення лексеми у варіанті 1.1., вважаємо його невмотивованою генералізацією, оскільки **матеріальні частинки** становлять гіперонім для складових частин всіх матеріальних систем, у тому числі атомів, молекул, макроскопічних тіл різного розміру, живих організмів.

Зважаючи на зміст тексту оригіналу, можна побачити, що у ВТ ідеться про сучасний атомарний підхід до пояснення структури атома, який ґрунтується на здобутках квантової механіки середини ХХ століття. В цьому зв'язку слід зауважити, що в контексті ВТ для передачі лексеми *Massenteilchen* можна застосувати термінологічне словосполучення **елементарні частинки**, оскільки у сучасному фаховому дискурсі фізики та хімії протони і нейтрони належать саме до категорії елементарних частинок [10, 896]. Це підтверджують паралельні переклади партнерів, зокрема варіант 1.3: *Атом складається з атомного ядра, що містить елементарні частинки, та оболонки. Елементарні частинки складають більш від 99% атомної маси.* У такому випадку можна говорити про прийом експлікації дискурсивно-фахової інформації у перекладі.

Розглянемо інший випадок нестійкої рівноваги у варіанті 1.1: Деякі з них <складових частинок ядра> протони — позитивно заряджені, інші — нейтрони — **негативно***. Даний приклад хибного рішення перекладача зумовлено дефіцитом семантичної інформації. У складі речення оригіналу наведена лексема відтворюється так: *Einige davon, die Protonen sind elektrisch positiv (+) geladen, andere sind elektrisch neutral (Neutronen)* [15, 14]. Отже, на рівні експліцитної СІ слід було б перекласти колокацію дослівно, що і було зроблено у перекладі-еталоні: <...> маса <ядра> складається із мас мікрочастинок: позитивно заряджених протонів (+), **електронейтральних*** нейтронів та електронної оболонки [14]. Очевидно, виконавець перекладу 1.1. припускається асоціативної помилки на підставі хибної асоціації понять «позитивний-негативний», не звертаючи увагу на експліцитну СІ оригіналу.

У паралельних перекладах партнерів спостерігаємо відсутність дефіциту СІ для даного випадку, зокрема у варіанті 1.2: До них <мікрочастинок> належать: протони (частинки з позитивним зарядом) та нейтрони (**електрично нейтральні частинки**). Схожа ситуація має місце у варіанті 1.3: Деякі з них <елементарних частинок> мають позитивний електричний заряд і називаються протони, інші є **електрично нейтральними** і мають назву нейтрони. Отже, у перекладі-еталоні, а також у паралельних перекладах партнерів 1.2, 1.3 не відбувається порушення фахової комунікації, пов'язаного з дефіцитом семантичної інформації.

Наступний випадок інформаційного дефіциту має характер, подібний до прикладу, представленого вище. Виконавець варіанта 1.1. невмотивовано відтворює лексему оригіналу *der Atomkern* через колокацію *атомна маса*: *Sie bestimmen die Massenzahl im Atomkern* — Вони

визначають масове число **в атомній масі***. Можна припустити, що рішення перекладача ґрунтується на феномені негативного зворотного зв'язку.

Очевидно, виконавець робить помилку на текстуальному рівні, повертаючись під час перекладу до ключової одиниці у семантичній мережі цілого фрагмента, що знаходиться у попередньому абзаці. Такою одиницею, імовірно, виступає лексема *das Atomgewicht* у складі речення: *Die Massenteilchen bestimmen mit einem Anteil von mehr als 99% das Atomgewicht* [15, 14]. Отже, перекладач, спираючись на дану точку мережі, встановлює хибну семантичну когерентність у тексті перекладу: *Матеріальні частинки складають за своєю кількістю у більше ніж 99% всю атомну масу* <... > Протони та нейтрони утворюють нуклони. Вони визначають масове число в атомній масі**.

У перекладі-еталоні спостерігаємо відсутність негативного зворотного зв'язку: (1.0) Число нуклонів (спільна назва протонів і нейтронів) **в ядрі атома** визначає його масове число [14].

Паралельні переклади партнерів також не демонструють відхилень від первинної пропозиції: (1.2) Вони <нуклони> визначають масове число **в ядрі атома**; (1.3) Разом протони та нейтрони називають нуклонами. Їх кількість визначає масове число **ядра атома**. Отже, можна зробити висновок, що в даному випадку слід дотримувати

тись домінанти ВТ, яка в першу чергу полягає у незмінній передачі експліцитної СІ оригіналу в перекладі.

Підсумовуючи викладене вище, перейдемо до останнього етапу моніторингу і оцінки результатів перекладу (9). Результати аналізу підтверджують ефективність запропонованої синергетично-інформаційної методики ППА. По-перше, розгляд ЦТ на початковому етапі аналізу дозволяє виявити потенційні місця порушення міжкультурної фахової комунікації у тексті перекладу. По-друге, дані мікрорівня моделі надають змогу визначити атрактор, функцію та домінанту перекладу вихідного тексту, вирішальні для адекватного перекладу.

По-третє, порівняльний аналіз ВТ і ЦТ за критерієм розходження у відтворенні домінантних видів інформації стає підготовчим етапом для обґрунтування перекладацьких рішень та відновлення ССП, а також стає базою для виявлення додаткових порушень фахової комунікації у перекладі.

Зрештою, звернення до перекладу-еталона і до паралельних перекладів партнерів одного експертного статусу дозволяють об'єктивно оцінити якість перекладацького продукту і визначити шляхи виправлення хибних перекладацьких рішень. Зрештою, когнітивна реконструкція хибних рішень перекладача надає змогу виявити синергетичні механізми здійснення перекладацького процесу і встановити закономірності фази Становлення системи спеціального перекладу.

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Semantic peculiarities of stable comparative units in English

Abstract: The article investigates stable comparative units in English, the semantic peculiarities of comparative idioms are analyzed. Special attention is given to the classification of stable similes in subject groups.

Keywords: stable comparative units, similes, semantic peculiarities.

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Семантические особенности устойчивых компаративных единиц в английском языке

Аннотация: В статье рассматриваются устойчивые сравнительные единицы английского языка, проводится анализ семантических особенностей компаративных идиом. Особое внимание обращено вопросу классификации устойчивых сравнений в тематические группы.

Ключевые слова: устойчивые компаративные единицы, сравнения, особенности семантики.

Устойчивые компаративные единицы представляют собой отдельный класс фразеологизмов, которые распространены во всех сферах человеческой жизни, то есть являются многофункциональными сравнительными структурами, однако наиболее яркое выражение они находят в живой речи.

Цель статьи — раскрыть и проанализировать семантические особенности устойчивых сравнительных единиц английского языка.

Проблема классификации устойчивых компаративных единиц в тематические группы остается открытой в современной лингвистике. Изучением семантики, структуры и сферы употребления компаративных единиц занимались Кочерган Н. П., Маслова В. А., Манакин В. Н., Виноградов В. В., Балли Ш., Смит Дж. Однако вопрос систематизации устойчивых сравнительных единиц по семантическому принципу остается дискуссионным и требует более глубокого и детального анализа.

Материалом нашего исследования служат лексикографические источники, поэтому мы считаем целесообразным прежде всего обратить внимание на структурно-логическую модель сравнительного оборота, что и будет служить основой классификации компаративов по семантическому принципу. Полная структурно-логическая модель устойчивой компаративной единицы включает в себя 4 компонента: 1) субъект (то, что сравнивают), 2) основание (признак, благодаря которому и происходит процесс сравнения двух предметов), 3) сравнительный союз, 4) объект (то, с чем сравнивают) [3, 9]. Таким образом, будем рассматривать сравнительный оборот как структуру

$A — C — \text{как} — B$, где A — субъект сравнения, B — объект сравнения, как — модус, C — основа сравнения. Визуально данную конструкцию можно разделить на левую ($A-C$) и правую (B) части. Основываясь на такое условное деление, Огольцев В. М. и Лебедева Л. А. классифицировали словари сравнительных единиц русского языка на семасиологические, где центром сравнения есть правая часть, и ономасиологические, которые принимают во внимание соответственно левую сторону компаративной единицы [4, 208; 7, 118]. В нашей работе мы ориентируемся на обе части структуры, так как субъект и основание сравнительного оборота, то есть левая сторона, дает возможность группировать устойчивые сравнительные единицы непосредственно по семантическому признаку, в то время как правая часть, то есть объект сравнения, позволяет проследить степень межъязыковой семантической корреляции в других языках.

Детальный анализ устойчивых сравнительных единиц английского языка позволили нам объединить компаративные обороты в следующие тематические группы: 1) внешность человека; 2) внутренний мир и характер; 3) умения и навыки; 4) поведение, общение, выражение эмоций, настроение; 5) социальное положение; 6) отношение к окружающему миру; 7) цветовое восприятие; 8) вкусовое восприятие; 9) природные условия; 10) предметы окружающей среды. Глубокое исследование данной классификации приведет к расщеплению упомянутых групп на более мелкие подгруппы, что и будет продемонстрировано ниже в нашей статье на примере нескольких тематических категорий.

Внешность человека. Устойчивые компаративные единицы, обозначающие внешность человека, относятся к ряду наиболее распространенных с точки зрения ежедневного употребления. Образ внешности, как совокупность исторически сложившихся представлений и ассоциаций, играет важную роль в процессе общения и познания человека. Данную категорию мы разделяем на несколько следующих групп: рост, телосложение, черты лица, одежда, общий внешний образ человека. Для определения степени межъязыкового семантического соотношения нами было проанализировано 90 английских и 40 украинских наиболее распространенных устойчивых сравнительных единиц. Результаты исследования свидетельствуют, что доминантными в количественном отношении есть устойчивые компаративы с комонентом-зоонимом и фитонимом. В качестве образа-эталона также часто употребляются предметы повседневного быта. Примерами могут служить следующие сравнительные обороты: *fat as a pig* — товстий як свиня, *graceful as a swan* — граціозний як лебідь, *bald as a coot* — лисий як бубон, *pale as a sheet* — блідий як полотно, *ugly as a toad* — потворний як жаба. Данные компаративные идиомы также представляют собой яркие образцы абсолютной эквивалентности, то есть являются единицами, которые полностью совпадают по всем признакам, между ними устанавливается отношения тождественности не только по значению, но и по структурно-грамматическому строению, образной основе, экспрессивно-эмоциональной коннотации. Однако следует отметить, что по количественному признаку полные эквиваленты уступают первенство аналогам, то есть структурным единицам, характеризующиеся наличием соответствий в других языках, которые выражают одинаковое значение, но отличаются внутренней формой, что не влияет на общее сигнификативно-денотативное содержание и оценочную коннотацию [6, 133]. Этот феномен представлен в следующих примерах: *fresh as a bean* — свіжий як сиріжка, *eyes like saucers* — очі як цибуля, *thin as a rail* — худий як скіна, *strong as a lion* — здоровий як слон. Вышеуказанные сравнительные обороты отличаются образностью, то есть имеют разные эталоны сравнения. Однако это не нарушает яркую эмоционально-экспрессивную коннотацию компаративом, которые имеют одинаковую внутреннюю форму и структуру, что и дает нам право отнести их к ряду близких аналогов. Существует еще одна группа сравнительных единиц, которые отсутствуют в других языках и не имеют ни эквивалентов, ни аналогов. Речь идет о безэквивалентных сравнительных единицах, которые представляют невероятную ценность при воссоздании национального колорита. Образы-эталоны как элемент их структуры это предметы быта, исторические памятки, литературные герои и персонажи, которые отображают особенности менталитета и помогают понять культуру того или иного народа. В данной тематической группе безэквивалентными есть следующие сравнительные обороты: непрезентабельность, ненадлежащий образ представляет следующая

компаративема *look like a December moon* (дословно <выглядеть как луна в декабре>), пронзительный взгляд англичане сравнивают с инструментом для сверления буровом *eyes like gimlets* (дословно <глаза как буровчики>. О человеке, который неприятно пахнет и потеет, в этой стране принято высказываться следующим образом *sweat like a pig* (дословно <потеть как свинья>).

Поведение, общение, выражение эмоций, настроение. Семантическая группа устойчивых сравнительных единиц, которые употребляются для описания закономерностей поведения и общения человека, представляет для нас особый интерес, так как разнообразные образы, являющиеся эмоциональным и в тоже время смысловым центром структуры, позволяют составить психологический портрет собеседника, распознать его внутренне Я. Эту категорию логично разделить на две подкатегории: сравнительные обороты, употребляющиеся для достижения позитивных целей общения, и сравнительные единицы, которые придают ситуации негативную окраску. Так, о радостном человеке англичане говорят: *merry/cheerful as a cricket*, *pleased as Punch*, *merry as a the day is long*, *merry as a grig*, *merry as a marriage-bell*, *merry as a larry*. Эмоциональное состояние человека, которое характеризуется полной удовлетворенностью окружающим миром, передают следующие устойчивые сравнительные обороты: *happy as a clam*, *happy as a clam at high tide*, *happy as a king*, *happy as a lark*, *happy as a larry*, *happy as a sandboy*, *happy as the day is long*. Среди подобных сравнительных единиц с отрицательным значением находим следующие: *black as a thunder cloud*, *black as a thunderstorm*, *sulky/glum/surly as a bear*, *dismal as a hearse*. Невероятно болтливого человека, который утомляет слушающего, характеризуют с помощью таких компаративом: *chatter like a magpie*, *chatter like a mob of sparrows*, *chatter like a flock of daws*, *chatter like sick flies*. Данные примеры демонстрируют довольно распространенное среди устойчивых сравнений явление, а именно структурную и семантическую синонимию. Вышеуказанные компаративы имеют не только одинаковую эмоциональную окраску, но и идентичное строение, варьирование наблюдается только относительно образа сравнения. Это дает нам право утверждать, что сравнительные единицы являются взаимозаменяемыми в рамках того или иного контекста, то есть синонимичными. Разнообразие источников наполнения тематических групп сравнительных оборотов объясняет синонимию в фонде устойчивых компаративом английского языка.

Классификация сравнительных структур раскрыла еще одну особенность, характерную данному пласту семантически целостных единиц, а именно полисемантическую, что и будет продемонстрировано ниже на примере тематической группы “Цветовое восприятие”.

Цветовое восприятие. Манакин В. Н. отмечает, что символика цвета в разных культурах передает информацию и эмоциональное отношение человека к явлениям, названным словом. Коннотация цвета содержит в себе не только

прямое значение, но и данные о наиболее устойчивых цветовых предпочтениях того или иного народа [5, 161–164]. По мнению Амосовой Н. Н., «цвета играют большую роль в формировании языковых картин мира, поскольку с каждым цветом у разных лингвокультурных общностей связаны определенные ассоциации, те или иные цветовые предпочтения» [1, 13].

Исследование устойчивых сравнительных единиц с компонентом-цветом в английской, французской, украинской и русской культурах дало нам возможность прийти к следующему заключению: значение компаративем с данным компонентом идет от конкретного к абстрактному. И прямое, и переносное значения не всегда совпадают в разных культурах, что объясняется расхождением и несоответствием в мировосприятии данных этнокультур. Мы проанализируем два классических противоположных цвета *черный* — *белый*, и на примерах сравнительных оборотов с данными компонентами продемонстрируем полисемичность устойчивых единиц.

И так, черный цвет у многих народов ассоциируется с чем-то страшным, пустым, угрюмым, что легко объясняется первоочередным зрительным восприятием предметов данной окраски. Отсюда и синонимичный ряд компаративных единиц, которые используются в английском языке при описании предметов необычайно черного цвета: *black as a crow/raven*, *black as a crow's wing/raven's wing*, *black as a sloe*, *black as ebony*, *black as ink*, *black as jet*, *black as soot*, *black as coal*, *black as night*, *black as midnight*, *black as hell*, *black as pitch*. Все вышеуказанные обороты имеют одинаковый субъект сравнения (*black*), но отличаются объектами сравнения. Однако следует обратить внимание, что образы сравнения — предметы окружающего нас мира, что придает сравнительным оборотам ясности и прозрачности. Особого внимания заслуживает словосочетание *black as ink*, так как является полисемантичным, то есть имеет несколько значений: 1) очень черный, темный, лишенный света (*The basement gives me the creeps, it's as black as ink down there!*), 2) хмурый, безрадостный, унылый (*She narrowed her eyes, and I could tell her thoughts had turned as black as ink*).

Полной противоположностью, то есть антонимом, черному цвету есть белый — символ чистоты, нежности, спокойствия, умиротворения, святости. Компонентный анализ устойчивых единиц с этим колоронимом дал нам возможность разделить сравнительные структуры на две условные группы, одна из которых включает в себя обороты с буквальным значением «белоснежный» (*white as a lily*, *white as chalk*, *white as driven snow*, *white as ivory*, *white as milk*, *white as snow*, *white as wool*), а вторая — с фигуральным «бледный» (*white as a ghost*, *white as a sheet*, *white as ashes*, *white as death*, *white as marble*). Сравнительные обороты первой группы несут в себе положительный модус окраски, в то время как примеры второй группы — отрицательный, что обусловлено сравнительными лексемами, которые входят в состав правой части структуры. Сравнительные обороты с данным цветообозначением — моносемантичны.

Выводы. Проведенный анализ показал нам, что устойчивые сравнительные единицы следует рассматривать как отдельный класс фразеологизмов, которые занимают особое место в современной лингвистике. Основой и критерием предложенной нами классификации компаративных единиц в тематические группы служила левая сторона сравнительного оборота, то есть субъект и основание сравнения. Правая же часть, объект сравнения, позволила нам разделить устойчивые сравнительные обороты на следующие три группы по степени семантической корреляции компаративем в английском и украинском языках: эквиваленты, аналоги и безэквивалентные сравнительные единицы. В ходе исследования было выявлено, что устойчивые сравнительные единицы английского языка употребляются не только в буквальном, но и в их фигуральном значении, тем самым помогают выразить эмоционально-оценочное отношение говорящего к тому или иному предмету. Таким образом, компаративемы — эффективный способ коммуникации, распространенный во всех сферах жизни человека. Анализ путей формирования устойчивых сравнительных единиц и типов семантической корреляции в других языках — задачи, которые требуют разрешения и представляют перспективу нашего дальнейшего исследования.

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Typology of verbal form Plusquamperfectum in Latin and Old Armenian languages

Abstract: In Latin and in Old Armenian language Plusquamperfectum typologically is characterized with its active-like and passive-like conjugations, different verb building basic forms, with its synthetic and analytic constructions, with not ordinary endings indicating person and with the functions of modal verbs.

Keywords: plusquamperfectum, active-like conjugation, passive-like conjugation, typological characteristics, analytical type, synthetic type.

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Типология глагольного форма Plusquamperfectum в латинском и древнеармянском языках

Аннотация: В латинском и древнеармянском языках Plusquamperfectum типологически характеризуется особенностями действительного и страдательного залогов, типами глаголообразующих основ, синтетическими и аналитическими структурными типами, функциональной ролью вспомогательного глагола и личными особыми окончаниями.

Ключевые слова: плюсквамперфект, действительное наклонение, страдательное наклонение, типологическая характеристика, аналитический структурный тип, синтетический структурный тип.

Plusquamperfectum — сложная временная форма, которая использовалась в некоторых древних языках (латинском, древнеармянском и др.), сохранилась в настоящем немецком, французском, а в некоторых таких современных языках, как русский и армянский, вышла из глагольной системы [5, 441].

В специальной литературе эта временная форма называется также предпрошедшим или давнопрошедшим временем, что в грамматическом смысле соответствует формам давнопрошедшего и прошедшего результативного времен современного армянского языка.

Plusquamperfectum выражает такое действие, которое было совершено до выполнения другого действия или предшествовало ему. Образование этой временной формы, типы спряжения, количество и порядок компонентов в разных языках имеют различные проявления, что обусловлено как грамматическим строем этих языков, так и средствами выражения грамматического значения.

В соответствии с этим, предметом нашего изучения в данной статье является типология Plusquamperfectum в латинском и древнеармянском языках, исходя из того, что в исследуемых языках данная временная форма ха-

рактеризуется особенностями действительного и страдательного залогов, типами глаголообразующих основ, синтетическими и аналитическими структурными типами, функциональной ролью вспомогательного глагола, личными особыми окончаниями.

В латинском языке глагольная форма Plusquamperfectum распределяется между двумя наклонениями — изъявительным и сослагательным. В рамках изъявительного наклонения Plusquamperfectum выражает временной отрезок прошедшего и давнопрошедшего значения.

Структурные типы временной формы Plusquamperfectum обусловлены типами спряжения: спряжение активного залога имеет синтетическое, а пассивного — составное аналитическое построение [глагольная форма (participium perfecti passivi) + вспомогательный глагол].

Plusquamperfectum активного залога образуется от основы совершенного вида и формы спряжения вспомогательного глагола esse в прошедшем времени: ēram, ērās, ērat, ērāmūs, ērātis, ērant [4, 104–105].

Все четыре спряжения активного залога Plusquamperfectum имеют следующую (синтетическую) структуру построения, так:

1. amāvĕram	amāvĕrāmūs	3. scripsĕram	scripsĕrāmūs
amāvĕrās	amāvĕrātis	scripsĕrās	scripsĕrātis
amāvĕrat	amāvĕrant	scripsĕrat	scripsĕrant
<i>amāvĕram</i> – սիրելի եմ-էի, սիրած եմ-էի		<i>scripsĕram</i> – գրել եմ-էի, գրած եմ-էի	
2. docuĕram	docuĕrāmūs	4. finiĕram	finiĕrāmūs
docuĕrās	docuĕrātis	finiĕrās	finiĕrātis
docuĕrat	docuĕrant	finiĕrat	finiĕrant
<i>docuĕram</i> – ուսանել եմ-էի, ուսանած եմ-էի		<i>finiĕram</i> – ավարտել եմ-էի, ավարտած եմ-էի	

Plusquamperfectum пассивного залога образуется страдательным причастием прошедшего времени и формами прошедшего времени вспомогательного глагола *esse*: amātus ĕram — սիրվել էի — սիրված էի. В этом случае Plusquamperfectum имеет синтетически-аналитический

структурный тип, причастие и вспомогательный глагол согласуются в числе и роде (мужском, женском и среднем): amātus (amāta, amātum) ĕram.

Покажем проявления четырех спряжений пассивного залога Plusquamperfectum:

1. amātus (–a, –um) ĕram	amāti (–ae, –a) ĕrāmūs
amātus (–a, –um) ĕras	amāti (–ae, –a) ĕrātis
amātus (–a, –um) ĕrat	amāti (–ae, –a) ĕrant
<i>amātus (–a, –um) ĕram</i> – սիրվել եմ-էի, սիրված եմ-էի	
2. doctus (–a, –um) ĕram	docti (–ae, –a) ĕrāmūs
doctus (–a, –um) ĕras	docti (–ae, –a) ĕrātis
doctus (–a, –um) ĕrat	docti (–ae, –a) ĕrant
<i>doctus (–a, –um) ĕram</i> – կրթվել եմ-էի, կրթված եմ-էի	
3. stātus (–a, –um) ĕram	stāti (–ae, –a) ĕrāmūs
stātus (–a, –um) ĕras	stāti (–ae, –a) ĕrātis
stātus (–a, –um) ĕrat	stāti (–ae, –a) ĕrant
<i>stātus (–a, –um) ĕrat</i> – վերականգնվել է-էր, վերականգնված է-էր	
4. finitus (–a, –um) ĕram	finiti (–ae, –a) ĕrāmūs
finitus (–a, –um) ĕras	finiti (–ae, –a) ĕrātis
finitus (–a, –um) ĕrat	finiti (–ae, –a) ĕrant
<i>finitus (–a, –um) ĕrat</i> – ավարտվել է-էր, ավարտված է-էր	

В рамках сослагательного наклонения Plusquamperfectum выражает желательное и вынужденное действия с временным оттенком прошедшего и давнопрошедшего значения.

Plusquamperfectum активного залога сослагательного наклонения образуется от основы аориста и личными

окончаниями: – ĭssem, – ĭssēs, – ĭsset, – ĭssēmūs, – ĭssētis, – ĭssent. Спряжение активного залога имеет синтетический характер. Основа глагола переводится на армянский язык результативным причастием.

1. amāvīssēm	amāvīssēmūs	3. scripsīssēm	scripsīssēmūs
amāvīssēs	amāvīssētis	scripsīssēs	scripsīssētis
amāvīssēt	amāvīssent	scripsīssēt	scripsīssent
<i>amāvīssēm</i> – սիրած լինելի, կրթելի, պիտի լինելի		<i>scripsīssēm</i> – գրած լինելի, կրթելի, պիտի լինելի	
2. docuīssēm	docuīssēmūs	4. finīvissem	finīvissemūs
docuīssēs	docuīssētis	finīvisēs	finīvisētis
docuīssēt	docuīssent	finīvisēt	finīvisent
<i>docuīssēm</i> – ուսանած լինելի, կրթելի, պիտի լինելի		<i>finīvissem</i> – ավարտած լինելի, կրթելի, պիտի լինելի	

Plusquamperfectum пассивного залога сослагательного наклонения образуется страдательным причастием прошедшего времени и формами прошедшего времени вспомогательного глагола сослагательного наклонения: – ĕssem, – ĕssēs, – ĕsset, – ĕssēmūs, – ĕssētis, – ĕssent [3. 106].

В этом случае Plusquamperfectum, как в изъявительном наклонении, имеет синтетически-аналитический структурный характер, причастие и вспомогательный глагол согласуются в числе и роде (мужском, женском и среднем): amātus (amāta, amātum) ĕssem.

1. amātus (–a, –um) ĕssem	amāti (–ae, –a) ĕssēmūs
amātus (–a, –um) ĕssēs	amāti (–ae, –a) ĕssētis
amātus (–a, –um) ĕsset	amāti (–ae, –a) ĕssent
<i>amātus (–a, –um) ĕssem</i> – սիրված լինելի, կրթելի, պիտի լինելի	

2. doctus (-a, -um) ēssem	docti (-ae, -a) ēssēmūs
doctus (-a, -um) -ēssēs	docti (-ae, -a) ēssētis
doctus (-a, -um) ēsset,	docti (-ae, -a) ēssent
<i>doctus (-a, -um) ēssem – կրթված լինեի՝ կլինեի՝ պիտի լինեի</i>	
3. scriptus (-a, -um) ēssem	scripti (-ae, -a) ēssēmūs
scriptus (-a, -um) -ēssēs	scripti (-ae, -a) ēssētis
scriptus (-a, -um) ēsset,	scripti (-ae, -a) ēssent
<i>scriptus (-a, -um) ēsset – գրված լինեի՝ կլինեի՝ պիտի լինեի</i>	
4. finitus (-a, -um) ēssem	finiti (-ae, -a) ēssēmūs
finitus (-a, -um) -ēssēs	finiti (-ae, -a) ēssētis
finitus (-a, -um) ēsset	finiti (-ae, -a) ēssent
<i>finitus (-a, -um) ēsset – ավարտված լինեի՝ կլինեի՝ պիտի լինեի</i>	

В древнеармянском языке эта временная форма имеет аналитическую структуру, в построении которой участвуют вспомогательный глагол и глагольная форма прошедшего времени.

В древнеармянском в образовании Plusquamperfectum принимают участие глагольные формы причастий прошедшего времени и формы прошедшего времени вспомо-

гательного глагола [2, 380]. В этом случае структурный фактор основы причастия, корневой или составной с элементом *ւո* (Յ), не играет существенной роли в формировании аналитического глагола, например, կոչեալ էի — էաք и կոչեցեալ էի — էաք.

Глаголы активного залога таким же образом могут выражать значения активного и пассивного залогов:

կոչեալ էի	կոչեալ էաք
կոչեալ էիր	կոչեալ էիրք
կոչեալ էր	կոչեալ էին
Կոչեալ էր — կանչել էր, կանչվել էր, կանչած էր, կանչված էր.	

Глаголы среднего залога выражают только значение среднего залога [6, 227–228].

հասեալ էի	հասեալ էաք
հասեալ էիր	հասեալ էիրք
հասեալ էր	հասեալ էին
Հասեալ էր — հասել էր, հասած էր.	

В древнеармянском значение этой временной формы может быть выражено также другими аналитическими структурными типами: причастием прошедшего времени,

вспомогательным глаголом и родительным падежом личного местоимения, к примеру:

գրեալ էր իմ	- ես գրել էի	գրեալ էր մեր	- մենք գրել էինք
գրեալ էր քո	- դու գրել էիր	գրեալ էր ձեր	- դուք գրել էիրք
գրեալ էր նորա	- նա գրել էր	գրեալ էր նոցա	- նրանք գրել էին [1, 215].

Несмотря на то, что эти формы Plusquamperfectum дословно выражают значение прошедшего результативного, тем не менее переводятся только причастием прошедшего времени, например, գրեալ էր իմ — (իմ գրածը կար) — ես գրել էի.

Как уже было нами отмечено, в древнеармянском, при определении типологии Plusquamperfectum, тип глагольной основы не играет существенной роли: кроме основ корневой или составной с элементом *ւո* (Յ) могут рассматриваться также такие основы, которые имеют грамматические, причинные и другие глагольные аффиксы. Сравним:

մերձենալ — մերձեցեալ էի, ուսանել — ուսեալ էի, դառնալ — դարձեալ էի, թոչիմ — թոռուցեալ էի, երկնիսիմ — երկուցեալ էի, մածնուլ — մածուցեալ էի, կորնչիմ — կորուսեալ էի, հեղձնուլ — հեղձուցեալ էի и другие.

Как можно заметить, временная форма Plusquamperfectum в рассматриваемых языках проявляет разные формообразующие планы выражения, чем обусловлена его типологическая характеристика.

Исходя из этого, можно показать какими же типологическими особенностями характеризуется временная форма Plusquamperfectum в латинском и древнеармянском языках.

1. Структурными типами глагольных форм:

а) в латинском Plusquamperfectum имеет синтетический структурный тип, который обусловлен действительным залогом глагола: *amāvērā, amāvīssēm*.

б) в древнеармянском Plusquamperfectum имеет аналитический структурный тип независимо от рода глагола: *սիրեալ էի*,

в) в латинском Plusquamperfectum пассивного залога имеет аналитический структурный тип: *amātus eram*, *amātus essem*.

2. Функциональной ролью вспомогательного глагола:

а) в латинском вспомогательный глагол имеет двойную функцию: при действительном залоге выступает в качестве окончания спряжения: *amāv-eram*, *amāv-eras*, *amāv-isset*. *amāv-isses*, при страдательном залоге — в качестве вспомогательного глагола: *aamātus eram*, *amātus eras*, *amātus essem*, *amātus esses*,

б) в древнеармянском вспомогательный глагол выступает в качестве составной части аналитической временной формы: գրեալ էի — էար.

3. Проявлениями причастий:

а) в латинском составной частью причастия аналитического Plusquamperfectum становится страдательное причастие прошедшего времени (*participium perfecti passivi*);

б) в древнеармянском временная форма Plusquamperfectum образуется причастием прошедшего времени, который может проявляться формообразующими вариантами основы (սիրեալ — սիրեցեալ), а также грамматическими и причинными аффиксами состава: սիրածեցեալ, գոհացեալ, թողցեալ, մարտնչեալ, մատնեցեալ, կորնուեալ и др.

4. Способы выражения глагольного залога:

а) в латинском значение активного залога выражают синтетические глагольные формы (*amāveram*, *amāvīsem*), значение пассивного залога — аналитические глагольные формы: *amātus eram*, *amātus essem*;

б) в древнеармянском Plusquamperfectum не проявляет дифференциации по глагольному залогу; глаголы активного залога аналогичным образом могут выражать так-

же и значение пассивного залога: սիրեալ էի — սիրել, սիրվել եմ, սիրած, սիրված եմ.

5. Морфологической типологией:

а) Глагольные формы изъявительного и сослагательного наклонения образуется от основы аориста; *scrips — eram*, *scrips — issem*;

б) в латинском Plusquamperfectum выражается как посредством аффиксации, так и с помощью служебных слов;

г) в древнеармянском грамматическое значение Plusquamperfectum выражается посредством служебных слов.

6. Синтаксической типологией:

а) Plusquamperfectum латыни — в одном случае принадлежит к структурному типу *основа глагола + вспомогательный глагол*, в другом — к структурному типу *основа глагола + показатель грамматического рода + вспомогательный глагол*;

б) Plusquamperfectum древнеармянского языка принадлежит к структурному типу *причастие + вспомогательный глагол*;

в) в латинском при спряжении Plusquamperfectum в пассивном залоге между подлежащим и предпрошедшим временем действует согласование по роду.

Изучение типологии Plusquamperfectum на уровне латинского, немецкого и древнеармянского языков раскрывает не только отличия планов выражения этой временной формы в разных языках, но и сходства. Исследование такого рода в то же время выявляет особенности разных национальных языковых мышлений, которыми обусловлены взаимоотношения планов выражения и содержания временной формы Plusquamperfectum в этих языках.

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DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-45-49>

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The causes of discord in the translation

Abstract: This article discusses the problem of the origin of cognitive dissonance in Translation. Dissonance comparatively analyzed in the works and translations of French and Uzbek writers.

Keywords: dissonans, color, mentality, contextual interpretation, form and meaning.

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Причины возникновения диссонанса при переводе

Аннотация: В данной статье рассматриваются проблемы возникновения когнитивного диссонанса в переводе. Диссонанс сравнительно анализируется в произведениях и переводах французских и узбекских писателей.

Ключевые слова: диссонанс, колорит, адекватность, менталитет, контекстуальный перевод, форма и смысл.

При переводе для достижения адекватности нужно преодолеть несколько языковых барьеров. Одним из таких барьеров является проблема когнитивного диссонанса. Прежде чем уменьшить или устранить когнитивный диссонанс при переводе нужно определить причины их возникновения. В рамках исследования мы выделили 5 групп случаев диссонанса при художественном переводе и в данном параграфе остановимся на каждом из них.

I. Диссонансы, возникающие в результате присоединения дополнительного слова

Случаи когнитивного диссонанса, возникающие в процессе перевода в результате присоединения переводчиком к тексту ненужного и неуместного слова или выражения. Обоснуем это на примере перевода на французский язык романа известного узбекского писателя Чулпана «Кеча ва кундуз» («Ночь и день»). Этот роман был непосредственно переведён с узбекского языка на французский язык французским переводчиком, учёным-востоковедом Стефаном Дюдюагноном в 2009 году и издан во Франции. Не будет преувеличением, если скажем, что этот роман, вобравший в себя очень много страноведческой информации об истории, культуре, ценностях, обычаях, национальных обрядах и праздниках узбекского народа, раскрыл французскому читателю историческую культуру узбеков. Преподнесение переводчиком в конце книги толкований более 100 узбекских национально-культурных реалий послужило быстрому и лёгкому усвоению французскими читателями культурной информации в произведении. Однако, не смотря на это в произведении встречаются и когнитивные элементы. Например, в оригинале:

“Шаҳардан ташқарига юриши кам. Фақат Эшон бобо билан бирга (фақат ўша киши билан!) тўйларга, катта зиёфатларга, *қовун ва мева сайиллари*га боради.” [1, С. 13] « (Он редко выходит за город. Только с дедом Эшоном (и только с этим человеком!) он ходит на свадьбы, большие торжества, *загородные поездки с целью поесть дыни и фрукты*) ».

В переводе Стефана Дюдюагнона:

“La ville, il l’a quittait peu, seulement en compagnie du Père Ichan, pour un banquet, quelque riche fête ou bien *les grands récoltes de melons de la fin du printemps*” [2, P. 20].

Выражение *қовун ва мева сайиллари*га в оригинале почему-то в переводе дано как “*les grands récoltes de melons*

de la fin du printemps”, то есть если перевести дословно, то получается «*самый большой сбор дынь в конце весеннего месяца*» (перевод наш — Ш.Р.). Перевод этого текста показывает, что переводчик не имеет представления о ковун сайилях узбеков, то есть о загородных поездках с целью поесть дыни и фрукты. Известно, что в Узбекистане сезон сбора фруктов и овощей, то есть период полного их созревания, приходится на самую летнюю жару. Переводчик, переведя это выражение как «*самый большой сбор дынь в конце весеннего месяца*», отдалился от действительности и неточно донёс до читателя эту информацию. Последним месяцем весны является май, но это время в Узбекистане не считается периодом сбора дынь и арбузов. Национальные сезонные и местные праздники, такие, как *хосил байрами* (праздник урожая), *мева сайли* (загородная поездка с целью поесть фрукты), *лола сайли* (загородная поездка с целью сбора тюльпанов), считаются атрибутами, имеющими национальный колорит. Переводчик, прежде чем передать на переводящем языке такие атрибуты, должен сам владеть точной и полной информацией о них. Неверно данная информация приводит к затруднению усвоения читателем переведённого произведения и приводит к возникновению у него явлений диссонанса.

Следующий пример из рассказа Эркина Аъзама «Пакананинг ошиқ кўнгли» («Влюблённое сердце Паканы»). Этот рассказ был переведён непосредственно с узбекского языка на французский Ш. Миноваровым и О. Набиевой. В оригинале:

“– Қаёққа кетяпсан? (Куда ты идёшь?)

– *Ётоқхонага*. (В общежитие.)

– *Қанақа ётоқхонага?* Нима қиласан у ерда? (Какое общежитие? Что ты там будешь делать?)

– Бир танишимнинг хонасида турибман. Вақтинча.” [3, С. 18] (Живу в комнате одного знакомого. Временно.)

В переводе:

“Où vas- tu maintenant?

– *A l’hotel*.

– *A l’hotel?* Que fait-tu là bas?”

– Je partage la chambre d’une amie pendant quelques temps” [4, P. 218].

В следующем примере можно встретить предложения такого же содержания. В оригинале:

“Қарасам бу юришда, бир бошинг билан ҳеч ким сенга уй бермайди. Тем более театринг. Берса **ётоқ-потоқ** берар” [4, С. 13] (Смотрю я, в таком случае никто не даст тебе жилище. Тем более твой театр. В крайнем случае дадут тебе общежитие.)

В переводе:

“Sans cette solution, tu n’auras jamais un endroit où habiter et je ne pense pas que ton théâtre aura les moyens de t’acheter un appartement. En attendant, tu pourrais peut-être obtenir d’eux **une chambre d’hôtel**, mais cela ne te suffira pas” [4, Р. 218].

В данных контекстах переводчики слово «**ётоқхона**» (общежитие) перевели как “**l’hôtel**” (гостиница). Здесь Арофат сообщает Пакане, что она временно живёт в общежитии в комнате своей подруги. У прочитавшего данное произведение французского читателя возникает мнение, что Арофат живёт в гостинице. Известно, что между гостиницей и общежитием имеется большая разница и в обоих языках эти два слова не являются синонимами. Данным терминам в «Толковом словаре узбекского языка» и в энциклопедиях Larousse, Robert даны следующие толкования.

В узбекском языке: “**Ётоқ** — ётадиган жой, ўрин, хона. Ташиқлот, муассаса, ёки ўқув юртининг ўз ходимлари, ўқувчи ва талабалари учун қўрган ва яшайдиган жой” [5]. (Общежитие — место, комната для ночлежки. Место, построенное организацией, учреждением или учебным заведением для проживания своих сотрудников, учащихся и студентов.) “**Меҳмонхона**. [меҳмон+хона] 1. Меҳмон кутиладиган уй. 2. Мусофирларнинг вақтинча туриши учун жиҳозланган хоналардан иборат бино” [5]. (Гостиница. 1. Место для встречи гостей. 2. Здание, оборудованное комнатами для временного проживания приезжих.)

Во французском языке: “Hôtel. XI^e ostel demeure, logie bas latin hospitale chambre pour les hôtes” [6, Р. 1012] (Место для проживания гостей. В XI веке слово **ostel** в латинском языке означало проживание).

Было бы целесообразно, если бы переводчики в данном случае использовали варианты во французском языке “foyer” или “la Residence Universitaire”, потому что для французского читателя более понятны варианты Foyer pour étudiants — Résidence Universitaire и Foyer d’hébergement.

Следующий пример из сказки Шарля Перро “Les contes de Perrault” (“Сказки матушки гусыни”). Узбекский переводчик Мухиддин Омон в 2013 году опубликовал сборник «Самые известные сказки». В нём наряду со сказками многих известных сказочников нашли место и несколько сказок Шарля Перро. В процессе исследования мы проследили явления диссонанса, возникающие при неуместном включении слова или выражения в перевод сказки. В оригинале:

“Un jour sa mère fait des galettes et dit à sa fille: Va voir comment se porte ta grand-mère qui malade et porte-lui **une galette** et ce **pot de beurre**” [7, Р.6].

В переводе Мухиддина Омона:

“Саватчага мен бувижонинг учун **ширин кулча**, турли доривор гиёҳлар, озроқ асал ҳамда бир шиша бўза солиб қўйганман. Сен уларни зудлик билан олиб боргин” [8, Р.24] (В корзинку я положила для бабушки небольших сладких лепёшек, различных лекарственных растений, немного мёда и бутылку бузы. Ты немедленно отнеси их ей).

Прежде чем анализировать перевод текста, мы сочли нужным обратить внимание на перевод этой сказки в языке-посреднике, то есть в русском языке, с которого она косвенно была переведена на узбекский язык.

Перевод на языке-посреднике:

“Как-то раз испекла мама пирожок и сказала дочке:

– Сходи-ка ты, Красная Шапочка, к бабушке, снеси ей этот **пирожок** и **горшочек масла**, да узнай, здорова ли она” [9, С.18].

В оригинале указывается, что Красная Шапочка должна отнести бабушке **пирожок** и **горшочек масла**. Однако в переводе переводчик заменил «**горшочек масла**» «**бутылкой бузы**». Однако **буза** — это алкогольный напиток, изготовленный из проса, мелкого риса и т. д. [5] Переводчик не только заменил «**горшочек масла**» «**бутылкой бузы**», добавил ещё и выражения «**различных лекарственных растений, немного мёда**», которых нет в оригинале. Одной из норм определения качества адекватного перевода считается соразмерность формы и содержания. Один из первых теоретиков перевода Цицерон (110–43 гг. до н. э.) говорил, что в процессе перевода основное внимание нужно обращать не на форму, а на смысл текста, слова нужно не считать, а измерять.

Следующий пример из сказки «Кот в сапогах». В оригинале:

„Il a mis **son** et des laitons dans son **sac**, et faisant semblant qu’il était mort il a attend que quelque jeune lapin viendrait se fourrer dans son sac pour manger le contenu” [7, Р. 43]. (Положив отрубей и капусту в мешок, он притворился мёртвым, чтобы понаблюдать, как несколько кроликов будут копать в мешке. Перевод — Р. Ш.).

Перевод в языке-посреднике:

В **мешок** свой он наложил отрубей и заячьей **капустки** и, растянувшись на земле, будто мёртвый, стал ждать, чтобы какой-нибудь **юный кролик**, еще не искушенный в хитростях света, залез в мешок-полакомиться тем, что было туда положено [9, С. 35].

В переводе Мухиддина Омона:

“Кичик ўғил бир **қанорчага** уч-тўрт бўлак **жавдар нон**, томорқасининг ҳосили бўлган **картошкалардан бир неча дона ва яна озроқ олма шарбатидан солибди**” [8, С. 4]. (Младший сын положил в свой мешочек несколько кусков ржаного хлеба, несколько штук картошки со своего огорода и немного яблочного сока).

В приведённом примере смысл и содержание оригинала совсем по-другому переданы в переводящем языке. В оригинале не упоминаются «**несколько штук картошки со своего огорода и немного яблочного сока**», а слова о **капусте** и **копании кроликов в мешке** вообще опущены.

Добавление переводчиком слов “қанорча” (мешочек) ва “жавдар нон” (ржаной хлеб) привели к искажению содержания произведения и придаче национального характера тексту. У французов *хлеб* выражается словами “galette”, “la boule de pain”, “baguette”, “pain”, но ни одно из них не означает *ржаной хлеб*. Слово “son” означает «отруби», но это не является основанием для его перевода как *ржаной хлеб*.

Анализ вариантов прямого перевода показал, что при переводе наблюдаются случаи потери или сокращения в какой-то степени содержания оригинала и хорошее произведение превращается в посредственное. Пока в процессе перевода не будет устранён диссонанс, вопрос достижения адекватности перевода останется открытым. В процессе перевода всегда нужно помнить и придерживаться мнения о том, что «перевод — это искусство воссоздания, интерпретации оригинала» [10, С. 9].

В приведённых выше примерах переводчик ввёл в перевод не существующие в оригинале и языке-посреднике слова, что привело к искажению формы и содержания текста. Во-вторых, введение в перевод свойственных восточной культуре слов (реалий) привело к отдалению его от содержания оригинала.

II. Диссонансы, возникающие в результате смешивания реалий

При замене реалий в оригинале имеющимися в переводящем языке реалиями также происходит явление когнитивного диссонанса в сознании читателя.

Следующий пример взят из сказки Шарля Перро «Сказки матушки гусыни». В оригинале:

“On a fait **un beau baptême**: on a donné pour **marraine** à la petite princesse sept fées qu’on a trouvées dans le pays, afin que chaque fée donnât un don à l’enfant” [11, Р. 16].

В переводе Ш. Миноварова:

“Қирол каттакон **бешик тўйи** қилибди, бешик тўйига мамлакатдаги барча сеҳргар париларни таклиф қилибдилар” [9]. (Король устроил большое бешик тойи (празднество по случаю того, что младенца впервые укладывают в колыбель), туда он созвал всех волшебниц страны).

В переводе М. Холбекова:

“Подшо севинганидан эл-юртни йиғиб **тўй** қилиб берибди. Қизалоққа исм қуйиш маросимига иштирок қилсин деб, етти иқлимдан етти сеҳргарни таклиф этибди” [9]. (Царь от радости устроил пир на весь мир. На церемонию крещения девочки он пригласил семь волшебников из семи стран).

В вышеприведённых вариантах перевода Ш. Миноваров, заменив выражение в оригинале “**un beau baptême**” выражением «**бешик тўйи**», постарался придать тексту национальный характер, а М. Холбеков, заменив это выражение словом “**тўй**”, выбрал правильный путь и добился нейтрализации этого выражения. Выражению “**un beau baptême**” в толковом словаре французского языка дан следующий комментарий: *Baptême n.f. gr.baptезien, immerger. Sacrement de la religion chretien, qui constitue le signe*

juridique et sacral de l’insertion dans l’Eglise; cette cérémonie Nom de baptême: Prénom qu’on reçoit au moment du baptême [12, Р. 124] (От греческого *baptезien*. У христиан — церемония религиозного крещения, церемония крещения малыша в церкви, церемония дачи имени). Комментарий показывает, что это церемония крещения малыша в церкви, церемония дачи ему имени.

Бешик — это сделанное из брёвен ивы или тутовника специальное приспособление (колыбель), предназначенная для привязывания к нему малыша и качания. На Востоке *бешик тойи* — это национальная церемония по случаю укладывания младенца впервые в колыбель и это празднество, богатое национальными обрядами и традициями. Каждому читателю известно, что французы крестят малышей в церкви, здесь им дают имя и растят их в люльке. Обычно разница между языками проявляется в отсутствии имеющихся в жизни одного народа определённых понятий, обрядов, традиций в образе жизни другого народа, тем самым, естественно, в отсутствии их названий в языке другого народа. Слова, обозначающие понятия жизни народов, несомненно, выражают национальную окраску и своеобразие художественных памятников. Приведение в вышеприведённом переводе церемонии *бешик тойи* французского малыша может стать причиной состояния неудовлетворённости узбекского книголюбца переводом. Раз так, использование в тексте национальной церемонии *бешик тойи* стало причиной появления явления диссонанса у читателя.

На занятиях по курсам «Теория и практика перевода» и «Лингвокультурные основы перевода» мы проверили, как каждый реципиент воспринимает и усваивает различные примеры. И стали свидетелями того, как в большинстве случаев неуместно использованные реалии в переводе вызвали у них явление диссонанса, то есть чувство неудовлетворённости текстом. При анализе сказки “Chat botté” мы также встретили тексты, вызывающие явление диссонанса. Сказку Шарля Перро “Chat botté” на узбекский язык перевели Ш. Минаваров и М. Холбеков. У Ш. Минаварова эта сказка вышла под названием «Мастер своего дела или кот в сапогах», а у М. Холбекова — «Кот в сапогах». Обратимся к примерам. В оригинале:

“Les partages ont été bientôt faits. L’aîné a eu le moulin, le second a eu l’an, et le plus jeune n’a eu que le Chat” [7, Р. 43].

Перевод Миноварова:

“Уч меросни **на қозикалон**, на **эликбоши**ни чақириб ўтиришмай, тезда тақсимлаб олишибди” [9, С. 34]. (Втроём они быстро разделили наследство, не позвав ни қозикалона (судью), ни эликбоши (чиновника)).

Перевод Холбекова:

“Ака-укалар ўртасида отадан қолган мерос тезда тақсимланибди: каттаси тегирмонни, ўртанчаси эшакни олибди, кенжасига бўлса мушук тегибди, холос” [13, С. 42]. (Оставшееся от отца наследство было быстро разделено между братьями: старшему досталась мельница, среднему — ишак, а младшему — только кот).

Несмотря на то, что оба перевода были сделаны непосредственно с французского языка, в первом варианте мы видим отдаление от оригинала и попытку придания национального характера тексту. Если в переводе Миноварова наблюдается попытка придания тексту национального характера, то в переводе Холбекова ярко бросается в глаза соразмерность смысла и содержания, соблюдение принципов адекватности перевода. Здесь мы ещё раз убедились в том, что если переводчики в своей деятельности будут придерживаться и практической, и теоретической сторон перевода, то достижение ими адекватности будет велико.

В сознании прочитавшего вышеназванные тексты французского книголюба предстанет национальная картина мира узбеков, а точнее, всего Востока. Потому что такие лексемы, как *қозикалон, эликбоши, мингбоши, қози, имом, эшон*, свойственны только менталитету Востока и очень далеки от образа жизни Запада. Ибо «переводчик со своей работой проходит через экзамен тысяч книголюбов. Это требует от него высочайшей ответственности. Перевод, выполненный небрежно, не осознав хорошо произведение, не может пройти через этот справедливый экзамен» [14, С. 210].

Перевод создаёт возможность не владеющим языком читателям ознакомиться с желаемыми ими произведениями. Посредством переведённых произведений они знакомятся с историей и культурой другого народа. Раз так,

то каждый переводчик должен создать перевод, максимально близкий к оригиналу.

Из вышеприведённых примеров можно сделать вывод, что в результате замены реалий языка оригинала реалиями переводящего языка или при их смешивании при переводе художественного произведения неизбежно возникает явление диссонанса.

Действительно, понимание мысли автора, прочувствование мотива произведения и оживление произведения на другом языке требует от переводчиков большого творческого потенциала. Переводчик, взявший на себя такую ответственность, так должен выполнить эту задачу, чтобы у читателя не возникло неправильного представления об авторе и произведении.

Наличие в переводе таких недостатков, как несоответствие пословиц, неправильное использование фразеологизмов, смешивание реалий свидетельствуют о наличии в нём явления диссонанса. Кроме этого, в данном параграфе на основе анализа приведённых примеров было определено, что и косвенный перевод приводит к появлению когнитивных элементов. Каждый переводчик не должен упускать из виду, что диссонанс является элементом, препятствующим адекватности перевода, и что в процессе перевода нужно по мере возможности сокращать и устранять их. Предложенные выше способы в определённой степени дадут положительный эффект в устранении некоторых недостатков в этой области.

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Section 8. Pedagogy

DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-50-52>

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General questions of the character description work at the lessons of literary reading in primary school

Abstract:

Objective: to study the peculiarities of the character description work at the lessons of literary reading.

Methods: comparison, generalization, observation, theoretical learning.

Results: basing on the analysis of scientific, pedagogical and psychological literature had been described the stages of the characters description work at the lessons of literary reading; regarded that at the school lesson it is impossible to analyze in detail images of all the characters, even of the small length literary works, therefore, the modern teacher has to learn how to distinguish the central characters of literary work, to teach this primary school pupils, and, of course, learn to identify the level of analysis detalization of each of them, guided by the lesson objectives and pupils capabilities.

Scientific novelty: the abstract proposes a system of questions that will help teachers with the image-character description at the lessons of literary reading in primary school.

Practical significance: the main points and conclusions of the abstract can be used in research and pedagogical activity while considering the work on literature in primary school.

Keywords: character; literature; primary school; analysis of literary work; primary school pupils; reading lessons; method; image.

Introduction

Reading literary works in primary school has a great disciplinary and educational value. Younger pupils, by learning to read, master certain knowledges, get acquainted with a number of literary works and its authors; children are enquiring a love to read the books, planting the reader's interest, developing elementary work skills on the text. By reading literary works, pupils start to analyze and realize literary images.

Results of the research

The question how to hold a productive literary reading lesson affects many primary school teachers. The complexity of holding such lessons is attributable to the preferential tasks, in particular, the need to combine the development of reading skills with cognitive and educational work with the text. Equally hard is that you have to take into account the specifications of literary work read, because in primary school, children are introduced to range literary works: stories, poems, essays, fairy tales and fables.

In accordance with the methodological requirements at each lesson of literary reading, the teacher prepares pupils for the perception of new literary work, organizes the work with text in such way that all of the children could imagine,

experience and perceive described events, understand the meaning and the idea of literary work. This causes a presence of required elements at the lesson: pupils' preparation for reading, work on the perception and understanding of the literary work, generalization and consolidation.

During questions and tasks preparation to work with the text it is important to consider the peculiarities of children's perception of literary works. First question, as a rule, should be guided to the identification of general ideas of the text read; then are offered tasks that help pupils to detalize the content, to understand the composition and artistic devices; the final task turns the attention to the general idea, to understanding of the whole literary work and definition of personal attitude towards described events, and characters.

Due to the fact that literary work is the basis which deals with educational disciplinary tasks, for the teacher it is important to use adequate methodical techniques. It is impossible to understand a literary work and the life depicted in it, without correct perception and deep understanding of images derived in it [1]. Typically the subject imaged in the literature, especially for children, is the image of human, his/her life and public activities, thoughts and aspirations, inner world. The

literature discusses concepts close in meaning: «fictitious hero», «image», «character», «literary character», however, for the primary school, the most pressing is the concept of «image-character».

Considering that emotional perception of the literary image ensures the influence of the text read by young readers, and the role of the analysis of image — character increases, that is a kind of «partner» for the reader in communication with the author. Methodical approach for the perception of the content and functions of the character in literary work specifies the analysis of its components: the portrait of the hero, language, actions, characters, motives and consequences, inner world, and relations with other characters. Such analysis allows to identify the role of the image in the comprehension of author's position, ideas of literary work and to form your personal attitude to it.

Work on the realization of image-character is not spontaneous it is subordinated to the strict logic. M. P. Voiushyna highlighted several stages of such work:

1. Emotional, partly motivated perception — identification of readers' impressions and evaluations caused by the image of the character.

2. Analytical perception of the image (highlighting the main personal characteristics through the text analysis, identifying author's attitude to the character; selection of typical and individual features in character image).

3. Perceptual unity of the image (first impression correction and evaluation, identifying the role of the character in the structure of literary work) [2].

Methods of work on the character description, starts from the language of literary work, children's education of tender, attentive attitude to the word. At the primary school first are formed skills to hear the word, to understand its meaning in a particular context, to know why it was used.

After M. I. Omorokova, language analysis of literary work «cannot be conducted in isolation from the semantic side of the text. Understanding why the word is used in literary work, how does it describe the subject, the character, helps children to understand the idea deeper, to understand and feel the beauty of the artistic image better» [3, P. 28]. Therefore, to teach pupils to notice figurative language in literary work, to figure out what image is created using these words, to set together with pupils how does this word or phrase describe the character, object or phenomenon, what new does it add to the characteristic, description of the subject, these are the main tasks that primary school teacher is facing with at the reading lessons.

Considering that the children rarely notice the author's words and expressions, the teacher should attract their attention with help of relevant questions, because, as V. O. Sukhomlynskyi writes, «the ability to read means to be tender to the value and beauty of the word, its finest shades» [4, P. 216].

We offer you a number of questions that will help younger pupils to analyze the images of literary works:

- Why does the author write «...»?

- What does the expression means «...»?
- What words help us to imagine clearly ...?
- How do you understand the phrase «...»?
- What thoughts and feelings do you have about these expressions?

- Which words help the author to show his attitude to ...?
- What characters are your favorite and why? Which one you don't like and why?

- What is your attitude to some actions of the hero? Why he did it?

- What is ... attitude to the hero? Why do you think so?
- Does the hero changes from the beginning of the story to the end? How, why?

Each of these questions will help the younger pupils to image and understand image-character of children's literature better and brighter. Unfortunately, modern school does not pay necessary attention while working with characters description, it stops on general questions.

Methodological arsenal of the teacher contains a lot of activities that realize the method of characters images analysis:

- identifying the character's actions (plan); motives, circumstances, consequences of character's actions;
- analysis of the heroes portrait; comparison of thoughts and emotions of the hero with his/her actions with the aim of full reconstruction of his/her image;
- oral word painting: heroes portraits at different moments of his/her actions and states; description of the scenes where the character was involved in;
- identifying the attitude of the hero to other characters and identifying of author's attitude to the hero;
- planning the story about the hero, expressive reading in roles.

Considering that literary work has not only the characters images, claims T. V. Ryzhkova, but also the images of surrounding world, we need to teach children to percept these components of literary text, also. But, of course, at primary school the most important are characters images [5]. During analysis of literary work, it is important to characterize not a single image and not only images of people. Alongside with characters overview we should pay the attention to ideological and artistic features and functions of images, things, tools, nature paintings and other additional images connected with the coverage of the characters lives, and the circumstances they acts in. They cannot be separated from the general system of images of literary work [1].

It is important to note that at the school lesson it is impossible to analyze in detail images of all the characters, even of the small length literary works, therefore, the modern teacher has to learn how to distinguish the central characters of literary work, to teach this younger pupils, and, of course, learn to identify the level of analysis detalization of each of them, guided by the lesson objectives and pupils capabilities.

Conclusions

Reading of literary works is the basis for the organization of pupils' cognitive activity at the lesson. Through these literary

works the child masters surrounding world, life and himself/herself. Literary work is the basis which deals with educational disciplinary tasks of the lesson. It determines the pattern of the lesson, the use of methodical techniques and selection of visual AIDS. Almost every lesson experienced teacher are teaching

younger pupils a new technique of work with the text and work out some elements of the correct, conscious, expressive and quick read, and the exercises are organized so that pupils could use previously acquired skills as a way of perception of literary work that is studied for the solution of tasks set by the teacher.

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DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-52-54>

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Kazakh folklore as the instrument of tolerance education mong preschool children

Abstract: The article deals with the problem of educating the younger generation in a modern society. The author analyzes the basic norms of morality and spirituality through the tolerance towards others, the ability to respectfully perceive another person, people and culture. The article reflected that the most important period for tolerance education is a pre-school age, as this period lays in foundation for further development of a child. Also in article the definition of tolerance is revealed from points of view of scientists. The author tries to explain the essence of tolerance through storytelling, using folklore, which are very close to the children's perception.

Keywords: pre-school education, morality, tolerance, folklore, personal development, people, culture, respect.

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Казахский фольклор как средство воспитания толерантности у детей дошкольного возраста

Аннотация: В статье рассматривается проблемы воспитания подрастающего поколения в современном обществе. Автор анализирует основные нормы нравственности и духовности через толерантное отношение к другим, умение уважительно воспринимать другую личность, народ и его культуру. В статье отражено что наиболее важным периодом для воспитания толерантности является дошкольный возраст, так как именно в этом возрасте закладывается фундамент для дальнейшего развития личности ребенка. А так же в статье даны определение толерантности с точки зрения ученых. Автор пытается разъяснить суть толерантности через устное творчество, с помощью фольклора которые очень близки детскому восприятию.

Ключевые слова: дошкольное воспитание, нравственность, толерантность, фольклор, развитие личности, народ, культура, уважение.

В Республике Казахстан одной из приоритетных государственных задач является воспитание высоконравственной, патриотичной, толерантной личности. Для многонациональной страны актуальность вопросов нравственного воспитания у детей дошкольного возраста определяется тем, что значительно увеличиваются требования по соблюдению обязательных для всех правил поведения в обществе. От малого до взрослого человека все должны знать что такое хорошо, а что плохо, что такое добро, а что такое зло. Поэтому в системе непрерывного образования Республики Казахстан воспитание толерантности, уважение к другому человеку, а самое главное уважение самого себя и всех окружающих считается основной нормой нравственности и духовности.

Нравственность в широком смысле — это нравы, правила, определяющие поведение каждого человека. Она не возникла сегодня, проблема нравственности несет многовековую историю. Казахский народ всегда уделял особое внимание воспитанию подрастающего поколения и использовал фольклор как средство воспитания нравственности.

В педагогических наследиях Чокана Валиханова, Ибрая Алтынсарина, Абая Кунанбаева, Магжана Жумабаева, Ахмета Байтурсынулы и многих других просветителей и ученых страны есть материалы, посвященные вопросам нравственности как любовь к труду, борьбу за интересы народа, честность, справедливость, ответственность, упорство и другие ценности [1].

В настоящее время одной из главных нравственных черт гражданина современного многонационального Казахстана стала толерантность. В научных изданиях толерантность трактуют, прежде всего, как уважение и признание равенства, отказ от доминирования и насилия, многообразия человеческой культуры, норм и верований.

Казахстан — страна многонациональная, с колоритным жизненным бытием и многогранной ментальностью. В стране проживают 140 этносов, у каждого есть собственный язык, который четко определяет их положение в социальной и культурной жизни общества. Каждый гражданин своей страны должен уважать, ценить и любить свой родной язык, государственный язык и языки других народностей которые живут в этой же стране. И тут нужно толерантное отношение к человеку, к языку в каком он говорит.

Итак, что такое толерантность? *Толерантность* — это доброжелательное отношение к другим людям и принятие их такими, какие они есть, умение уважительно воспринимать другую личность, народ его культуру. Существует множество видов толеранности. Например, этническая толерантность — способность человека проявлять уважение к малознакомому образу жизни представителей других народностей (их поведению, национальным традициям, обычаям, чувствам, мнениям, идеям, верованиям и т. д.), а уважительное отношение к представителям других ре-

лигий и вероисповеданий, то есть конфессиональная толерантность особо нужна гражданам нашей многонациональной республики [2].

В исследованиях последних десятилетий проблемам толерантности уделяется повышенное внимание. Сформировалось представление о толерантности в СНГ (А. Г. Асмолов, Б. С. Братусь, М. Поташник, Г. У. Солдатова и др) и отечественных (Р. Е. Кадыржанов, И. С. Югай, Е. Л. Тугжанов, Ж. У. Байбосынов) ученых. *Tolerantia* («толерантности») в переводе с латинского означает терпение. В английском языке толерантность определяется как «готовность и способность без протеста воспринимать личность или вещь».

В англо-русском психологическом словаре перевод английского слово «*Tolerance*» означает «приобретенная устойчивость, предел устойчивости (выносливости) человека, устойчивость к стрессу; устойчивость к конфликту; устойчивость к поведенческим отклонениям». По сути, это самостоятельный подход, трактующий толерантность как устойчивость. Во французском — «уважение свободы другого, его образа мысли, поведения, политических и религиозных взглядов». В китайском — «проявлять великодушие в отношении других, позволять, допускать». В арабском языке — «прощение, снисхождение, мягкость, снисходительность, сострадание, благосклонность, терпение, терпимость, выносливость, готовность к примирению».

В русском языке существуют два слова со сходным значением — толерантность и терпимость. В словаре В. И. Даля слово «терпимость» трактуется как свойство или качество, способность что-либо или кого-либо терпеть «только по милосердию, снисхождению» [3]. В «Краткой философской энциклопедии» — «Толерантность (от лат. *Tolerantia* — терпение) терпимость взглядам, правам, привычкам» [4]. Толерантность является признаком уверенности в себе и осознания надежности своих собственных позиций, открытой позиции, которая не боится сравнения с другими точками зрения, но при этом и не избегает духовной конкуренции. Обобщение понятия «толерантность» в разных языках свидетельствует об общем смысле — терпении к чужим мнениям, верованиям, поведению. Таким образом, толерантность заключается в понимании как уважения прав человека, его свободы, человеческого достоинства, заботе о людях, принятии другого человека таким, какой он и есть. Толерантность надо воспитать в полном смысле этого слова уже с раннего возраста.

Поэтому, наиболее важным периодом для воспитания этого чувства является дошкольный возраст, именно в этом возрасте закладывается фундамент для дальнейшего развития личности ребенка. В настоящее время в детских садах вместе воспитываются дети разных национальностей. Поэтому воспитателям необходимо сделать детский сад действительно добрым, светлым, теплым для всех.

Для толерантности, для бережного отношения друг другу в детских организациях надо организовывать разнообразные виды игр. Необходимо организовывать сюжетно-ролевые игры дошкольников, основной целью которых является освоение и практическое применение детьми способов толерантного взаимодействия; народные подвижные игры, дидактические, обязательными элементами которых являются познавательное содержание, словесные и умственные задачи и др.

В процессе организованной учебной деятельности необходимо использовать материалы различных сказок, сказок с ярко выраженным этническим содержанием, с целью решения проблем межличностного взаимодействия в сказочных ситуациях. Огромное значение в формировании толерантных качеств дошкольников играет непосредственно художественная литература, которая оказывает сильное влияние на сознание и чувства ребёнка. Дети стараются подражать понравившимся героям. Формирование устойчивого толерантного поведения, а так же самостоятельное оценивание собственных действий и поступков необходимо оценивать с детьми с точки зрения сказочных героев.

А так же огромную роль в формировании толерантности у детей дошкольного возраста оказывают пословицы и поговорки, загадки, былины казахского народа и разных народов которые проживают в нашей стране. Поэтому необходимо постоянно обращаться к фольклору, который делает речь детей богаче, образнее. Через знакомство с фольклором дети видят разнообразие существующего мира, принимают его многогранность и не боятся быть отличающимися от других.

Воспитательный потенциал фольклора заключен в глубинных процессах пробуждения позитивного отношения к миру, зафиксированного в лаконичной форме пословиц, поговорок, сказок. Устное народное творчество раскрывает целесообразную гармонию и красоту окружающего мира, те правила поведения, которые способствуют его сохранению.

Толерантное отношение возникает как результат понимания и принятия многообразия взаимосвязей, ценности, которые ярко и образно представлены в произведениях казахского фольклора. В нем отражены актуальные связи человека с целостным мирозданием, благодаря чему возникает общая ценностно-смысловая направленность отношения. Фольклор как «ценность народной мудрости» в силу своей глубокой эмоциональной насыщенности может оказать комплексное воздействие на картину мира ребенка, определяя толерантность или интолерантность его мироотношения, а следовательно, и стиль поведения.

Знакомство детей с фольклором народов Казахстана способствует развитию их нравственных чувств, обеспечивая этим комфортность внутри культурного пространства,

укоренение в родной национальной культуре. Фольклор избран средством воспитания толерантного мироотношения в связи с тем, что является доступным детскому пониманию.

Многолетний жизненный опыт и наука доказали, что толерантными не рождаются, это качество воспитывается. Очевидно, то, каким станет человек, миновав детство, зависит от его индивидуальных возможностей, задатков, семьи и того опыта, который ребенок получит в семье, от знаний и опыта, полученных в образовательных учреждениях, от его друзей и среды, т. е. в целом общества. Своё отношение к иному человеку начинает формироваться у ребёнка примерно с четырех лет, основываясь на элементарных проявлениях общечеловеческих чувств. Проявления отношений: осмеяние, передразнивание, опасения и т. д., в основе которых лежат такие факторы, как детская непосредственность, ограниченный жизненный опыт.

Таким образом, проблему толерантности можно отнести к воспитательной и начинать работу в этом направлении необходимо с дошкольного возраста, поскольку именно тогда закладываются ценностные основы мировоззрения. Творческие формы работы с детьми позволяют активизировать интерес дошкольника вначале к самому себе, потом к своему окружению, семье, обществу, способствует воспитанию толерантности, уважения прав людей других национальностей и рас, а также обеспечивает базу развития их нравственной и правовой культуры при дальнейшем обучении в школе.

Ребенок учится глубоко мыслить в коммуникации с окружающими сверстниками, родителями, педагогами. Он учится «представлять» ситуацию другого, понимать другого образно, эмоционально, проявляя милосердие и сострадание, умение сотрудничать, чувствовать дух партнерства, терпимость к чужим мнениям, поведению. Наконец, принимать другого таким, какой он есть, прощать.

Таким образом, в заключении можно сказать, что результативность организованной работы по воспитанию толерантности у детей дошкольного возраста основывается в том, что дети узнают через фольклор историю всего народа; имеют представление о природе, климате, животном мире своей страны; знают о том, что Казахстан — большая многонациональная страна, все люди которой хотят жить в мире и согласии; знают на примере произведений устного народного творчества, музыкального и декоративно-прикладного искусства, что каждый народ имеет свою культуру и традиции.

Дети дошкольного возраста с помощью фольклора, народных творческих на примере сказочных героев осознают собственную ценность и ценность других людей, проявляют эмпатию и толерантность, выражают свои чувства и понимают чувства другого.

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Continuity of education as the system consistency in pre-school organizations

Abstract: The article analyzes the problems of continuity in lifelong learning, particularly in pre-school institutions. The author draws attention to the fact that education and training in preschool organizations in Kazakhstan is conducted in accordance with the general standard, keeping the continuity of education in general.

Substantial components of the continuity that affect the activity-social and mental development of the child are revealed in the article.

Keywords: pre-school education, continuity, continuity of education, training, development, personality, education system.

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Непрерывность и преемственность образования как системность в дошкольных организациях

Аннотация: В статье анализируются проблемы преемственности в непрерывном образовании, в частности в организациях дошкольного обучения. Автор обращает внимание на то, что воспитание и обучение в дошкольных организациях в Казахстане проводится в соответствии с общим стандартом, соблюдая преемственность обучения в целом.

А так же в статье рассматриваются содержательные компоненты преемственности, которые влияют на деятельностное, социальное и психическое развитие ребенка.

Ключевые слова: дошкольное образование, непрерывность, воспитание преемственность, обучение, развитие, личность, система образования.

На современном этапе основной стратегической установки в совершенствовании казахстанской системы образования является обеспечение качества образования, соответствующего потребностям личности и общества, что определяется основным средством обеспечения непрерывности и преемственности между ступенями образования.

Непрерывная система образования в Республике Казахстан представляет собой совокупность взаимодействующих, преемственных образовательных программ и государственных образовательных стандартов различного уровня и направленности. Воспитание и обучение в дошкольных организациях Казахстана независимо от вида их собственности, проводится в соответствии с общим

стандартом, соблюдая преемственность обучения. Общеобразовательные учебные программы дошкольного воспитания и обучения направлены на полноценное физическое развитие, охрану жизни и укрепление здоровья ребенка, развитие речи и родного языка, культуры общения, выявление у ребенка творческих способностей в изобразительной, художественно-речевой, музыкальной деятельности. В рамках каждой программы всесторонне развитие ребенка идет в пяти основных направлениях: «Здоровье», «Коммуникация», «Познание», «Творчество», «Социум» [1].

Дошкольная ступень сохраняет самоценность дошкольного детства, формирует фундаментальные личностные качества ребёнка, сохраняя «радость детства». Для

работы дошкольных учреждений преемственность — это развитие эмоционально-волевой и познавательной сферы; психических функций; коммуникативных навыков; умений действовать по правилам, т. е. готовность к новым формам деятельности; развитие способностей детей, позволяющих ребенку осваивать различные виды деятельности; готовность к сотрудничеству со взрослыми и детьми; умение общаться со взрослыми и со сверстниками. Как системность преемственность влияет на привитие детям привычки внимательного и бережного отношения к другим детям, умение детей с пониманием относиться к индивидуальным особенностям других; обеспечение психического и физического развития детей на том уровне, который необходим для включения их в учебную деятельность.

Поэтому на проблему преемственности надо смотреть со стороны самого ребенка, его личностного, индивидуального, всестороннего развития.

Преемственность с точки зрения дошкольного образовательного учреждения — это ориентация на требования школы, формирование тех знаний, умений и навыков, которые необходимы для дальнейшего обучения в школе. Постановка проблемы преемственности в обучении между различными ступенями дошкольного и начального общего образования, подходы к ее решению характеризуются со стороны динамики развития детей. Исходя из этого, под преемственностью понимается установление взаимосвязей между этапами развития личности и предъявление требований к реализации медико — гигиенических и психолого — педагогических условий, обеспечивающих оптимальный уровень развития, овладение системой знаний, умений, норм и правил поведения.

Преемственность в развитии рассматривается с позиции готовности детей к обучению в школе и адаптации его к новым условиям. Готовность к школе рассматривается как условие для прогнозирования дальнейшего развития ребенка.

Разработанная МО НРК модель преемственности образования в Госстандарте включает следующие содержательные компоненты преемственности:

Первый компонент — деятельностное развитие: овладение ведущим видом деятельности соответственно возрасту: игровая — для дошкольника, учебная — для младшего школьника; обеспечение преемственности игровой и учебной деятельности в образовательном процессе ДОУ и начальной школы; обеспечение творческого характера деятельности ребенка в ДОУ, школе и семье.

Второй компонент — социальное развитие: знание и использование своих прав, обязанностей, самореализующее взаимодействие с окружающим миром; обеспечение в воспитательном процессе развития социального интеллекта и социальных эмоций.

Третий компонент — психическое развитие: воспитание и самовоспитание произвольности внимания, воображения, сенсорной культуры, познавательной активности, рефлексии действий.

Четвертый компонент — готовность к зоне ближайшего индивидуального развития и образования: культура речи, художественно-эстетическое и знаково-математическое развитие [2].

В философской литературе преемственность чаще всего трактуется как проявление одной из сторон диалектического закона отрицания, отрицания и понимается как «связь между различными этапами или ступенями развития, сущность которой состоит в сохранении тех или иных элементов целого или отдельных сторон его организации при изменении целого как системы». Анализ сущности преемственности на основе диалектической концепции развития был проведен Г. Гегелем, который, разрабатывая закон отрицания отрицания, обосновал необходимость преемственности в процессе развития, но отрицал преемственность как атрибут развития материального мира [3]. Фундаментальное значение преемственности заключается в том, что она обеспечивает связь между прошлым, настоящим и будущим, когда «новое, сменяя старое, сохраняет в себе некоторые его элементы» [4].

В педагогической науке преемственность рассматривается на горизонтальном уровне — в условиях одного и того же учебного учреждения (преемственность между компонентами общей системы учебно-воспитательного процесса) и вертикальном уровне в условиях различных учреждений (преемственность в работе дошкольного учреждения и школы; преемственность средней и высшей школы и т. д.). Результат горизонтальной преемственности является последовательность в изучении материала, сформированность целостного знания, единство образовательных технологий, схожесть методик обучения. Результат вертикальной преемственности — подготовка к обучению на последующей ступени образования.

Таким образом в непрерывном образовании особое место занимает преемственность обучения, так как он предполагает учет и оптимальное использование возрастных и психологических возможностей детей. При определении общей стратегии развития детей дошкольного возраста и подготовки их к школе необходимо иметь в виду ту особую роль, которую играет дошкольное детство в процессе формирования человеческого мышления и человеческой личности в целом. Для решения проблемы преемственности дошкольного и начального общего образования важными являются положения С. А. Рубинштейна, Л. С. Выготского, А. Н. Леонтьева, Л. И. Божович о том, что для понимания структуры стремлений личности надо исходить из конкретной ситуации развития, характерной для каждого возрастного этапа.

Выделив отдельные возрастные этапы для раскрытия целостности, непрерывности жизненного пути личности крупнейший отечественный психолог С. А. Рубинштейн научно обосновал роль каждого этапа в развитии личности, показал, как каждый этап подготавливает и влияет на следующий этап. По мнению Рубинштейна, жизненный путь — это не только движение человека впе-

ред, но и движение вверх, к высшим, более совершенным формам, к лучшим проявлениям человеческой сущности, к человеческому совершенству — этическому, социальному, психологическому, достижению личностного совершенства. «Каждый период в развитии подрастающего человека — это и ступень, и переход от одной ступени к другой. Поэтому возрастные характеристики заключаются для нас не в статических срезах, а в стержневых узловых изменениях, характерных для данного периода», «в изменении, поскольку оно является развитием данной личности, сохраняется и определенная преемственность» [5].

Ученые по разному трактуют понятие «преемственности». В трудах Я. А. Коменского оно сводится к обучению как единому пути познания.

И. Г. Песталоцци указывает на соответствие обучения развитию человека, а А. Дистервег соотносит его к характеристике развивающего обучения.

В соответствии с разными подходами, преемственность определяется как принцип обучения (Я. А. Коменский), условие преподавания (К. Д. Ушинский), связь ступеней обучения (И. А. Каиров, Б. П. Есипов, А. А. Люблинская). Преемственность часто рассматривается педагогами наряду с такими принципами обучения, как последовательность и систематичность (Ю. К. Бабанский, М. А. Данилов) и логичность изложения материала.

В педагогическом словаре преемственность определяется как «Преемственность в обучении — последовательность и системность в расположении учебного материала, связь и согласованность ступеней и этапов учебно-воспитательной работы. Она характеризуется осмысливанием пройденного материала на новом, более высоком уровне, подкреплением имеющихся знаний новыми, раскрытием новых связей, благодаря чему качество знаний, умений и навыков повышается. Они делаются более сознательными, дифференцированными и обобщенными, а круг их применения расширяется» [6].

Итак, одними из факторов, обеспечивающих эффективность образования являются непрерывность и преемственность в обучении. При этом под *непрерывностью* мы будем понимать наличие последовательной цепи учебных задач на всем протяжении образовательного процесса,

обеспечивающих постоянное продвижение детей вперед на каждом из последовательных временных отрезков. Под *преемственностью* понимается непрерывность на границах различных этапов образования (детский сад — начальная школа и т. д.), т. е. в конечном счете — единая организация этих этапов в рамках целостной системы образования. Если посмотреть с точки зрения педагогики, то преемственность это и есть переход количественных изменений в качественные. Ведущие ученые А. Е. Абылкасымова, С. Я. Барышев, В. Ф. Башарин и др. рассматривают преемственность как педагогический принцип и отмечают многоаспектность процесса преемственности в обучении.

В настоящее время еще нет единого подхода к определению понятия преемственности и его статуса. Различные авторы по-разному трактуют преемственность. Одни его трактуют как закон, закономерность, принцип. Другие — как условие, требование, фактор, способ, средство и т. д. Мы под преемственностью будем понимать общепедагогический принцип, требующий постоянного обеспечения неразрывной связи между отдельными сторонами, частями, этапами и ступенями обучения и внутри них; расширения и углубления знаний, приобретенных на предыдущих этапах обучения; поступающее — восходящее развертывание всего учебного процесса в соответствии с содержанием, формами и методами работы. Проблема установления преемственных связей была и остается актуальной и требует постоянного осмысления для обучения в новых условиях.

Таким образом, в заключении можно выделить, что проблема преемственности относится к разряду междисциплинарных и многоуровневых и ее решение требует координации и интеграции усилий специалистов различных наук, практиков и ведомств.

Исходя из этого мы закрепляем вышесказанное тем, что понимание будущими педагогами важности преемственности позволит реально осуществить непрерывность в развитии и обучении, а именно: координировать цели, задачи, содержание, методы, средства и формы организации образовательных процессов; обеспечивать условия, направленные на сохранение здоровья, эмоционального благополучия и на развитие индивидуальности каждого субъекта образовательного процесса.

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The model of formation of professional competence of future teachers of technologies in the process of studying of special disciplines («Design and modeling of clothes»)

Abstract: in the article the concept «model of professional competence». We considered a model of formation of professional competence of future teachers of technologies in the process of studying of special disciplines («Design and modeling of clothes»).

Keywords: model, competence, student, higher education.

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Модель формирования профессиональной компетентности будущих учителей технологий в процессе изучения специальных дисциплин («Конструирование и моделирование одежды»)

Аннотация: в статье раскрыто понятие «модель профессиональной компетенции». Рассмотрена модель формирования профессиональной компетентности будущих учителей технологий в процессе изучения специальных дисциплин («Конструирование и моделирование одежды»).

Ключевые слова: модель, компетенция, студент, высшее образование.

Реформирования всех звеньев образовательной системы Украины согласно Болонской декларации, предполагает изменение целей, содержания и технологий реализации высшего образования, что должно привести к становлению нового типа специалиста с качественно новым уровнем профессиональной подготовки и мышления.

В этом контексте фундаментальная общетехническая, технологическая и прикладная подготовка будущих учителей технологий в процессе обучения технических дисциплин рассматривается нами как одна из подсистем общей профессиональной подготовки, необходимость которой обусловлена повышенными требованиями к педагогу СОШ.

Каждый из рассмотренных видов обучения имеет право на существование и используется в той или иной степени во время овладения студентами определенных учебных дисциплин.

В отношении дисциплины «Конструирование и моделирование одежды», то здесь, по нашему мнению наиболее употребляемыми видами индивидуального обучения должны стать самостоятельная учебно-познавательная деятельность (как типичная, так и индивидуализированная) и индивидуализированное обучение с преподавателем.

Чтобы в рамках технологий обучения разработать и реализовать на практике наиболее экономные и эффектив-

ные, максимально индивидуализированные дидактические процессы, которые кратчайшим путем вели к достижению поставленной учебной цели, нужно иметь четкую модель специалиста [1, 20].

Согласно общепринятому определению, под моделью в целом, понимают материальную или теоретическую систему, которая воспроизводит в другом масштабе, структуру (элементы и связи между ними) другой системы, которую предлагается изучить [2, 10–16].

С учетом указанного, наше исследование нацелено на поиск путей повышения развивающего и воспитательного эффекта обучения, его личностную ориентацию. На этой основе нами предложена модель педагогической системы подготовки специалиста, как основа для построения модели обучения будущих учителей технологий по дисциплине «Конструирование и моделирование одежды» (рис. 1).

Использованный нами проект педагогической системы предполагает возможность вариативности в построении моделей общего и единичного уровней, поскольку влияние внешних воздействий изменяет поведение элементов системы. Вариативные модели элементов педагогической системы реализуют малую функцию каждого элемента педагогической системы и тем самым обеспечивают получение предполагаемого результата.



Рисунок 1. Модель педагогической системы подготовки будущих учителей технологии

Разработанная нами структурная модель конструкторско-технологической подготовки учителя технологий является динамичной, гибкой структурой, способной в ходе ее реализации к изменениям, перестройке, усложнению или упрощению.

Концептуальная основа методики обучения будущих учителей технологии по дисциплине «Конструирование и моделирование одежды» основывается на технологии личностно ориентированного обучения и базируется на теоретических положениях о структуре личности К. К. Платонова и структуру интеллекта Дж. Гилфорда, о гармоничном развитии личности Л. В. Занкова, Б. М. Неменского, о развитии творческих способностей Д. Б. Богоявленской, И. С. Якиманской, В. Д. Шадрикова, В. Н. Дружинина, о путях формирования творческой личности И. П. Волкова, А. И. Карнаухова, Д. Я. Патрашку, об индивидуальных особенностях мозговой организации высших психических функций человека Г. Сперри и их учета во время учебы, и др.

Все компоненты методики взаимосвязаны между собой и функционируют таким образом: преподаватели, которые четко знают цели, задачи и содержание дисциплины «Конструирование и моделирование одежды», используя соответствующую материально-техническую базу, определяют содержание, формы, средства и методы обучения в зависимости от уровня подготовленности студентов. В течение определенного времени изучаются достигнутые результаты субъектами обучения. Путем сравнения полученных результатов с общими целями и задачами дисциплин «Конструирование и моделирование одежды» вносятся коррективы в учебный процесс, и осуществляется новый этап взаимодействия элементов.

Структурная модель конструкторско-технологической подготовки учителя технологий позволила нам подойти к обоснованию и разработки более сложной модели, что

имеет прямое отношение к предмету нашего исследования, модели методики индивидуализированного обучения студентов конструированию и моделированию одежды.

Украинские исследователи А. Зязюн и А. М. Сагач определили следующие требования к моделированию дидактических моделей:

- объективность (отражать сущее);
- субъективность (отображать объект с учетом тезауруса реципиента);
- нормативность (отображать желаемое);
- интерактивность (предусматривать диалог);
- адаптивность (приспосабливаться к индивидуальным особенностям человека, прежде всего до уровня разнovidностей ее опыта);
- открытость (предусматривать проективно-технологическую нормотворчество деятельности реципиента) [3, 67–69].

Сущность системного подхода к построению модели методики индивидуализированного обучения будущих учителей технологии конструированию и моделированию одежды заключается в том, что относительно самостоятельные компоненты рассматриваются не изолированно, а в их взаимосвязи, в развитии и движении. Он позволил выявить интегративные системные свойства и качественные характеристики всех компонентов. Предметный, функциональный и исторический аспекты системного подхода позволил реализовать в единстве такие принципы исследования, как историзм, конкретность, учет всесторонних связей и развития во время рассмотрения предмета диссертационного исследования. Применение данного подхода в нашем исследовании позволило исследовать определенную педагогическую систему со всеми ее характеристиками: целостность, связь, структура и организация, уровни системы и их иерархия, управление, цель

и целесообразное поведение системы, ее самоорганизация, ее функционирование и развитие.

Субъектно-деятельностный подход позволяет направить учебный процесс на личность студента как будущего учителя технологий, формирование способностей к активной деятельности, к труду во всех его формах, создать особо благоприятные условия для развития и раскрытию его способностей при конструировании и моделированию одежды, с учетом психофизиологических особенностей.

Он реализовался нами путем последовательной индивидуализации всех компонентов методики (цели, содержания, методов, форм, средств обучения студентов, методов контроля их успеваемости), учет индивидуальных особенностей личности студентов.

Современное высшее образование видит главной своей задачей «вооружение» будущих специалистов методологией творческого преобразования мира. Процесс творчества охватывает, прежде всего, открытие нового: новых объектов, знаний, проблем и методов решения этих проблем. В связи с этим проблемное обучение как творческий процесс является необходимым процессом для решения нестандартных учебных задач нестандартными методами, и является полезным для нашей методики.

Проблемным можно назвать обучение решению нестандартных задач, в ходе которого студенты усваивают новые знания, приобретают новые умения и навыки.

Нами учтено, что особенностью проблемного обучения является то, что оно изменяет мотивацию познавательной деятельности: ведущими становятся познавательные-побудительные (интеллектуальные) мотивы.

Поэтому интерес к обучению конструированию швейных изделий у студентов возникает в связи с проблемой и разворачивается в процессе труда, связанного с поисками и нахождением решения проблемной задачи или совокупности задач. На этой основе возникает внутренняя заинтересованность, превращается в фактор активизации учебного процесса и эффективности обучения. Именно здесь познавательная мотивация побуждает будущего учителя технологии развивать свои склонности и возможности.

Нами также было учтено, что проблемное задание, которое ставится перед студентами, должна соответствовать их интеллектуальным возможностям: быть достаточно сложным, но одновременно возможным до решения благодаря тем навыкам мышления, которые сформированы у студентов, владению ими способами действий по конструированию швейных изделий и достаточным уровнем знаний.

Кроме того, мы использовали преимущества модульного и программированного обучения в аспекте построения и структурирования содержания материала дисциплины.

Итак, построена модель методики индивидуализированного обучения студентов конструированию швейных изделий, которая включает следующие блоки: теоретический блок (целевой, функциональный и методологический компоненты), содержательный блок (содержание дисциплины «Конструирование швейных изделий»), процессуальный блок (организационный и технологический компоненты), блок индивидуальных траекторий обучения (преподаватели, студенты, схемы и алгоритмы индивидуальных траекторий обучения) и результативный блок (критерии оценки качества индивидуализированного обучения конструированию швейных изделий и уровне ЗНУ).

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DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-60-63>

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The characteristics of task-based language testing of ESP students

Abstract: The characteristics of task-based language testing of ESP (English for Specific Purposes) students have been analyzed and introduced in the current article. The detailed description of the steps of a task-based test will help the LSP (Languages for Specific Purposes) teachers to devise and administer effective task-based language tests for the development and assessment of their students' professional communicative linguistic skills.

Keywords: ESP, TBLT, case study, receptive and productive skills.

With the integration of project work, case studies, global simulations and web-quest activities, a task-based approach to language teaching has become more and more widespread. Too often, however, end-of-course and proficiency exams still measure student achievement with discrete-item tests which do not correspond to what has been done in class.

Our aim in the current article is to develop a structure for a task-based approach to testing languages for specific purposes, particularly Business and Tourism English. The idea is to bring language teaching and testing closer together, adapt to the specific needs of ESP learners and stimulate a task based approach at both stages. The reason for this is to make language tests more relevant for test takers and to test to what extent they are able to communicate appropriately in a specific situation in the field of studies of future workplace.

By using a task-based approach to an LSP test in a specific realistic situation based on facts and authentic documents, the

test takers can show to what extent they are able to communicate in a foreign language, which makes the result useful and relevant for them. This type of test is also more transparent for the test takers, they themselves can judge more easily how well they are managed, linguistically, a realistic communication situation.

In “task-based” or “action-based” testing, sometimes also called “performance- (based) testing, the examiner gives a task for completion to the test taker who is stimulated by this task to act. A task is an activity which requires learners to use language, with emphasis on meaning, to attain an objective [4, 3–4]. So, tasks are activities which have meaning as their primary focus. And the success in tasks is evaluated in terms of achievement of an outcome. So task-based instruction takes a fairly strong view of communicative language teaching. The relationship between the two terms “task-based” and “action-based” may therefore be illustrated as follows:

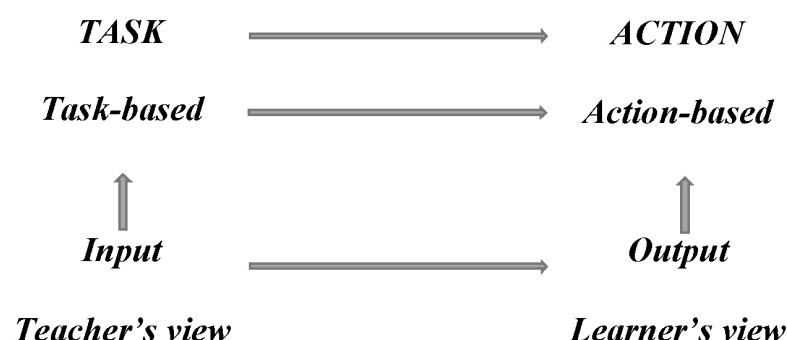


Figure 1.

In this approach, the task is used as the input, stimulating the test taker to interact with his or her partner/or the examiner, while the output is the test takers production and is assessed at various levels taking into account the linguistic competence, the pragmatic competence and also the content [1, 17]. Since a subject-specific content is essential in this context, language tests that are not linked to teaching and learning program, instead, they have to limit and adapt aspects of content in order to guarantee equal opportunities to every candidate.

It must be noted that a language test will never be really authentic unless the test takers are tested in real life in a target-language context (direct testing). Nonetheless, a task-based test should attempt to stimulate as closely as possible an authentic situation acknowledging that the scenario will be somewhere on a continuum between fictitious and authentic. The more authentic the setting, the better.

A task-based approach in language teaching may use case studies, project work and global simulations. Whereas global simulations and project work are often more open-ended and creative, and put the focus on the productive skills, case studies are problem based and start with an important receptive phase that is essential for the outcome of the activity; without a detailed analysis of the problem, the learner or test taker will not be able to develop a situation. In a task-based approach, all skills and other language aspects (grammar, vocabulary, LSP, style, register, etc.) are merged through an integrative

and holistic approach. For reasons and transparency, that is in order to get a clear picture of the strengths and weaknesses of a learner in each skill, usually the receptive and productive skills are tested separately and individually. These tests cover up to six different areas: reading, listening, spoken production (monologue), spoken interaction (dialogue), writing and relevant language use; that is syntax and LSP terminology. Learners are given multiple tasks focusing on each language skill. These tasks are, however, all integrated into one overall task that looks at a specific situation, as authentic as possible, in a given context.

In order to make a test or exam as authentic as possible, ideally only the productive skills are assessed. As the problem of texts, both spoken and written, is obviously based on the analysis of written and aural texts, namely on reception, receptive skills are needed, too. If the candidates do not understand the texts, they cannot present a proper solution to the problem. In fact, in real-life situations in the workplace there are no listening and reading tests, apart from occasional summaries of the problem in the question. Therefore, in the most authentic testing situation receptive skills would not be tested separately, but integrated into the parts focusing on the productive skills. Thus, in an ideal task-based LSP exam the four skills are tested individually, but in an interrelated situation, which acts as a compromise between an authentic linguistic situation in real-life and existing test traditions.

A higher degree of authenticity can be achieved by asking the learners to use the language in a real-life situation in the country, where the target language is spoken. This is however, normally not possible in a university language exam setting.

The structure of a task-based test involves:

- Introduction to the topic and the (overall) task;
- Listening comprehension and reading comprehension;
- Case study work/case analysis (in pairs or small groups);
- Writing;
- Speaking [3, 28].

It is, however, important to note that different thematic fields may require different exam structures and different task types. A problem-based approach can easily be adopted in a business context, where business people develop solutions to existing problems. This might not always be the case, however, in science and engineering, where the focus may be on running projects or developing new machines or products.

Step1: Introduction to the topic

It is important to describe the overall situation and overall task to the learners as this will enable them to focus their attention on relevant information. Consequently, the introduction to the problem/project is crucial to student understanding.

Step2: Receptive Skills

Listening and reading have a new function. Test takers are no longer asked to “understand for the sake of understanding”, in other words the overall task is no longer: “Please answer the questions!”, but the test takers have to understand the text with a clear aim in mind, namely, they have to manage the (overall) task and will need to use the information provided by the texts in the part of the exam that tests productive skills. It is important that the listening and reading texts cover different aspects but they need to be related to the overall topic in order to prevent the test takers from using the information from the listening text to answer the questions in the reading part and vice versa.

Step3: Case Study Work/Case Analysis

One of the elements of this stage is the independent analysis of the extensive dossier by the candidates. The aim of this is to prepare the learners and test takers for realistic situations in their future professional life, by improving and testing their ability in using resources — a task they will have to fulfil later on in their career. So, the students are put into pairs (or small groups) that will develop a solution or a proposal together and, in the speaking part of the exam, present it together. Depending on the local circumstances the candidates may be given complete freedom and can use all resources available, for example the library, self-access facilities or the Internet.

Step 4a: Productive Skills: Writing

In the writing and speaking part of the exam, the test takers have to present a specific product in a concrete context, that is, the overall task is embedded in a specific authentic situation and framework that correspond to real-life activities. For this purpose, they also have to use and process information made available in the other parts of the exam, including

the listening and reading part. For the writing part of the exam, the learners have to work individually as the aim is to assess each test taker's individual competence in writing. They are, however, allowed to use the dossier and their notes from the case analysis phase.

The writing parts of the exam papers are photocopied after completion, as they will be needed again for the speaking test.

Step 4b: Productive Skills: Speaking

The speaking test should not take place immediately after the other parts of the exams as the learners' might already be rather tired and as this would be a disadvantage to those starting first. It is therefore better to carry out a speaking exam a couple of days later. Pairs or small groups of students are formed again. The exam consists of:

- Preparation — prior to the exam itself, the candidates are given a copy of their writing exam and are asked to prepare a joint presentation of their solution, that is a pair (group) presentation;
- Exam — first part: presentation;
- Exam — second part: discussion, namely clarifying aspects and answering questions.

Such a situation corresponds to a real-life situation: a team is asked to launch a project or to solve a problem, to analyze the situation and prepare a written report. It makes the exam situation much more authentic and the test takers put more energy into their proposal as they feel a need to show their competences in the language and in the thematic domain and try to convince the audience [3, 30].

Task-based approaches stimulate language competence in all four skills but they also help develop the skills necessary for success in working life, not just in studying languages. These skills include:

- group-work skills;
- problem solving skills;
- presentation skills;
- discussion skills;
- negotiation skills;
- making compromises;
- intercultural competence in an international setting;
- study skills;
- learner motivation.

Ideally, in a university context every testing situation should also be a learning situation, and past experiences tell us that in task-based testing every testing situation becomes a learning situation, both for the candidate and for the examiner.

Timing of a single task-based university language testing depends on the length of the texts and the number and complexity of questions or tasks:

- listening comprehension and reading comprehension: 90 minutes for completing the listening and reading tasks after hearing the recordings twice;
- case study work/case analysis (in pairs or small groups): 90 minutes, including a (possible) 30-minute break;
- writing 90 minutes;

• speaking: 30 minutes per candidate (60 minutes per pair) [3, 31].

This timing structure has been developed by the Scientific Committee of UNICert at a meeting in Döttingen, Germany, and has since been referred to as the “Döttinger Model”. The timing arrangements introduced above, however, can be changed according to the institution’s needs and resources.

There are a number of practical concerns and challenges related to the implementation of a task-based testing and assessment, which university teachers basically face; for example, they are justifiably concerned about the increased workload that task-based testing demands. It is quite clear that, for teachers, task-base testing means:

- initially more work in test development, and also;
- initially more correction work.

Among other concerns that were raised at the GULT (Guidelines for Task-Based University Language Teaching) project meeting by testing experts were the following:

1. Quality control: How can the quality of task-based tests be controlled?
2. Applicability of assessment grids and criteria: Which assessment grids and criteria can be used in task-based testing?
3. The link between task-based assessment and the CEFR: How can task-based tests be related to the CEFR?

4. Absence of self-assessment/reflection? How can the students be involved in the assessment of task-based tests; should there be an extra “reflection subtask”?

5. Student autonomy in the receptive phase of the researching materials. Students should be more involved in finding resource materials for their task-based tests. In the GULT model the testers provide the resource material packages but, depending on the local context, tradition and facilities, access to various resources may also be given [3, 38].

So many aspects of task-based language testing have been touched upon in the current paper; still the challenges mentioned above still remain as a concern for a separate scientific research.

As it is known, LSP users can be clearly defined according to their occupations, professions or academic orientations. Thus, LSP instruction involves not only subject specific language material with its own lexical, syntactic and stylistic characteristics, but also specific language functions that the students have to master in order to be able to act in various contexts of their occupation.

It should be noted in conclusion, that the characteristics of task-based language testing of ESP learners analyzed in the current paper may surely help LSP teachers in higher education to develop and administer task-based language tests in order to develop and assess their students’ professional communicative linguistic skills.

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DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-63-65>

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The Turkish educational institutions in Albania

Abstract: Turkey has had great contributes regarding Albania’s educational system, mainly schools, universities and cultural associations. Furthermore, the Turkish International Cooperation and Development Agency (TIKA) plays a major role regarding the implementation of different projects which aim the reconstruction of cultural heritage from an Islamic origin such as Mosque’s. This is done under the philosophy that it is not aimed to bring Islam, instead it is tried to protect the already existing aspects of it in Albania. TIKA has also fully reconstructed the building of the “Albanian Muslim Community”.

Objective: to determine the impact of the Turkish educational institutions in Albania, Albanian culture and religious beliefs as well.

Methods: generalization, analytic observation and historical method.

Results: As a result of close interaction and cooperation between the two countries, Albanian people have a great interest in Turkey and Turkish language. Yunus Emre Turkish Cultural Centers both in Tirana and in Shkodra have been offering Turkish language courses and organizing various cultural activities. Turkish series on Albanian television screens attracted even more curiosity and interest in Turkish culture and language. We observe an increase for the number of applicants to Yunus Emre Cultural Centers for Turkish language classes. Government scholarships are given to Albanian students for graduate and post-graduate programmes at various areas of studies, from science, medicine, engineering to social sciences and tourism. Training programs and protocols are offered ranging from technical issues to health, telecommunication, forestry, law enforcement, fire extinguishing etc.

Scientific novelty: There has been an increase in schools spread throughout the territory of Albania which have been giving a great contribution to the education of a large part of the Albanian youth. The performance of these schools has been extremely good and they have become an example to follow, in order to take the education system in Albania into higher and higher levels. This article tries to bring a survey on these educational institutions and their impact to the Albanian society and culture.

Practical significance: the data and the conclusions brought by the article can be used by Albanian scholars to see if there has been an improvement or not to the Albanian educational system, in relation to the Turkish schools and universities opened in Albania after the 90's.

Keywords: Turkish education and foreign policy, Albanian national economy and culture. History of Turkish educational institutions in Albania.

Introduction

The Turkish government has helped in reconstructing several schools in our country, especially the school "Atatürk" in Zallbistar-Tiranë and the high school "Atatürk" in Vlorë; as part of the collaboration of MASH with TİKA (Turkish International Cooperation and Development Agency), there are now these active projects: Equipment with school materials of the school "Hajdar Zogu", in Tapizë of Krujë; Equipment of the computer laboratory in the school "Sheh Shamia" in Shkodër; Equipment with furniture and an audio system of the conference room in the Ministry of Education; there are professors for the training in Turkey from the Polytechnic Faculty of Tirana. It is currently being evaluated a request made by the Faculty of Medicine in Tirana for the establishment of a laboratory and a research center near this faculty. TİKA has also supported projects for the training of teachers and professors of the Turkish language [2; 43].

Research findings

There are more than three thousand common words in Albanian and Turkish languages due to the historical relations. Tiran Yunus Emre Turkish Cultural Center, which was opened by the Turkish President Abdullah Gül in December 2009, has been providing Turkish language courses and hosting various cultural activities. Shkodër Yunus Emre Turkish Cultural Center was opened in October 2012. Mr. Murat Yiğit, the director of Yunus Emre Turkish Culture Center in Tirana states that the center develops the cultural relations among the countries in the region. The director also states that Albanian people show great interest in learning the Turkish language. The Yunus Emre Turkish Cultural Center started giving another activity namely handcrafts courses, which started on 22 April 2013. During this opening ceremony, the director of the centre Murat Yiğit held a presentation about Cultural Centre's activities and the projects planned to be carried out [5; 7].

On 28 November 2012 some Turkish officials, Vice PM and member of Board of Directors of Yunus Emre Foundation Bekir Bozdağ, the head of Turkey-Albania Friendship Group in the Turkish Parliament and MP of Justice and Development Party Mr. Rifat Sait, the Turkish Ambassador to Albania Mr. Hasan Sevilir Aşan, were invited by the Albanian Prime minister Sali Berisha for the celebrations of 100-th anniversary of Albania. During that visit they visited the Yunus Emre Turkish Cultural Centre in Tirana. Mr. Bozdağ expressed his happiness as a member of the Board of Directors of Yunus Emre Foundation which carries on its work as an institution that aims to spread the Turkish language and culture all over the world, he emphasized that "Albania and Turkey are inseparable by the values they bear from the past, pointing out that Albanian and Turkish cultures share many common names like the Turkish national poet Mehmet Akif and Şemsettin Sami who holds a very important place in Turkish literature" [6; 23–42].

TİKA projects and the activities of Yunus Emre Turkish Cultural Centers in Albania with Turkish soap operas contribute to the prestige of Turkey in Albania as well as the region. Turkish schools were the first private education institutions to open in postcommunist Albania. On 16 February 1993, the president of Turkey Turgut Özal opened the Turkish Mehmet Akif College in Tirana. Limaj states that the most important investment is the Turkish schools in Albania. The Turkish schools have also increased Turkey's activities and Turkey's image in Albania. The Turkish schools have a great potential now. There are thousands of students that graduated from the Turkish schools, the students have finished their higher education abroad and they come back to Albania. Today there are Turkish schools from kindergarten till university. These are big investments in Albania [3; 98].

During the school's opening, former Turkish president Turgut Özal expressed his hope that the school would serve as a bridge between the people of Turkey and Albania. He stated

that "Opening this school, which is named after Mehmet Akif Ersoy, will improve relations between Turkey and Albania. Have no doubt that education is the most important investment. Of course, resources and other things are important as well, but the most important thing is people, good and qualified people. Turgut Özal stated that the young girls and boys that are educated at the Turkish schools will play a significant role in the creation of a better Albania. I also hope that they will serve as a bridge between the Turkish and Albanian people". After two months, the school was opened the president Turgut Özal died.

So the first school, private Mehmet Akif Ersoy College, became very successful within a short period, and it is highly appreciated by the Albanian people. In respect of the increasing number of potential students and demands by Albanian people, the company started opening other schools in other cities. The schools are so popular in Albania and many government workers in Albania send their children to Turkish schools. In Albania, it is a privilege to be able to attend a Turkish school. When the Turgut Özal complex was opened, the former Education Minister Hüseyin Çelik and the Prime Minister Recep Tayyip Erdoğan participated in the opening ceremony. After the ceremony, the Prime Minister Erdoğan wrote the following in the school's guestbook: "Turkish educational institutions in Albania are good examples of fraternity" [2; 28].

The same company Turgut Özal Education Foundation opened a private university namely Epoka University in 2007 in Tirana, Albania. The Turkish President Abdullah Gül and the Albanian Interior Minister Lulzim Basha (former minister) and Albanian Education Minister, Myqerem Tafaj also attended the groundbreaking ceremony of the campus of Epoka University. During the ceremony, Gül stated, "This sight is reassuring for the future of Turkish-Albanian relations, these schools are the best gift Turkish businessmen have given to Albania". The President Gül stated in his speech that their mutual trust would continue and he stated that he was proud to see the peoples of the two countries contributing to the solidarity of both [6; 38].

Conclusions

The Turkish schools are very popular in Albania regarding its valuable education and discipline. The schools have the

most up to date means and technology to support the best teaching and learning process, fully equipped laboratories, teachers assisting students in Olympiads preparation and project competition in Albania and abroad. Due to the best of technology and experienced teaching, Turkish colleges soon became the first choice for the Albanian parents. Every year nearly 2000 students take the entrance exam. Starting with a relatively small number of students, Turgut Özal and other Turkish colleges now offer the best education for nearly four thousand students. As a result the students have big opportunities to have education in English spoken countries and also universities where the education is taught in English. After graduating from these Turkish schools all students get acceptance from the well-known universities in the world. At these Turkish schools, the students are educated how to use the principles of understanding and dialogue in every aspect of their life to help enhance humane values in Albania and throughout the world. By getting proper education, the students are guided vision and consideration towards any nationality, race, belief and religion.

The schools also give the students to become citizens who respect democracy and law, love their country and represent it with dignity wherever they are. The schools supply the students with a rich education program and numerous activities related to literature, art, culture, tourism, science and sport. The schools provide the students with quality linguistic education that will enable the students to convey their opinion fluently in English, Turkish and German. The schools provide the students with contemporary technology, which the students will use in their future careers. The schools supply the students with the equipment necessary for experimental study in science to comply with the principle of "learning through practice".

The schools boost the students' self-esteem in their intellectual and physical capabilities. To nurture the sense of communal responsibility towards duty, society and nation. The schools raise the awareness of the new generations towards values such as goodwill, helpfulness, respect and understanding.

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Multiculturalism: higher education approach and Azerbaijani case

Abstract: This paper is mainly focusing on multicultural aspects of higher education and general understanding of multiculturalism as one of the important components of modern society. It is an attempt to systemize different views on the definition and characteristics of multiculturalism as well as to analyze some lessons and modern trends in multicultural education. The paper is based on argument that the phenomenon of multiculturalism is becoming more and more popular for both a global society and overall relations between different civilizations. In addition, a proper overlapping between myriad of cultures fosters diversity and mutual understanding to create a more tolerant society. Multiculturalism is also considered to be one of the main determinants of internationalization in higher education.

Keywords: multiculturalism, higher education, Penn State, Azerbaijan.

1. Introduction

The paper's main idea comes from Penn State's strong international focus and ongoing efforts to be a Global University on one hand, and the importance of multiculturalism for Azerbaijan on the other hand. Precisely, Penn State has been implementing several complex and continued activities those considered to be typical examples for modern trends in multicultural education. At the same time, intending to become an integral part of global village, Azerbaijan also tries to actively contribute to the development of multicultural values. Indeed, 2016 has been recently officially declared as a "Year of Multiculturalism" in Azerbaijan by President's special decree dated 11 January 2016.

As the main findings, the paper introduces a clear definition of multiculturalism, its foremost role in terms of globalized higher education, comparative analysis of some specific cases, those may be applied by countries and institutions who want to achieve multicultural education. In this point, the paper serves as a scientific effort to increase an awareness on multiculturalism in general, and particularly in Azerbaijan, as well to assist making Azerbaijani higher education multicultural.

2. Background

It is obvious that a complex system of overall relationships in today's society is reflected by cultural, racial, ethnic and linguistic diversity. In this regard, multiculturalism is an effort to provide a common space and equal conditions for people representing different nations, religions, cultures and social groups. In general, multiculturalism serves to create a platform for a dialogue between different civilizations, and to introduce a society based on values like intercultural respect, understanding and tolerance.

There are different approaches trying to explain the general meaning of multiculturalism as a category. From historical point of view, a term of multiculturalism entered public discourse in the late 1960s and early 1970s, when some countries began to support diversified societies. Mainly, the immigration policy changes in Canada and Australia played

a significant role to make multiculturalism a part of social, political and scientific terminology. The foremost initial idea was to assist immigrants to retain elements of their "home culture" while integrating into the new community Rattansi, [9, P. 7–8]. It allows us to argue that immigrants and minorities were primary and basic factors of multiculturalism that directly encouraged an equal opportunities and non-discriminatory conditions for all social groups.

Currently, multiculturalism covers such diverse groups as the indigenous peoples, ethno-cultural nations, national minorities, old and new immigrants, feminists and others who represent views, practices, and life-styles that completely different from the dominant culture of the wider society. In other words, our societies witnessed the mentioned movements those go under the "umbrella" of multiculturalism. However, we might agree with Parekh (2006) [7] who believes that "multiculturalism is not about difference and identity *per se* but about those that are embedded in and sustained by culture; that is, a body of beliefs and practices in terms of which a group of people understand themselves and the world, and organize their individual and collective lives" [7, P. 2–3].

Multiculturalism introduces a policy that underlines the unique characteristics of different cultures and it helps to clarify so called red lines between those cultures. Simply saying, multiculturalism is a response to cultural diversity, with specific institutional mechanisms. Multiculturalism is a theory about the foundations of a culture rather than a practice which subsumes cultural ideas (Harrison, 1984).

Sometimes, multiculturalism is understood as a group of tools to address religious diversity. Of course, religion is one of the main distinctive factors between societies, and it is playing a significant role in intercultural dialogue. No doubts that the societies that too sensitive to religious matters have less chances to address main ideas of multiculturalism in terms of equity and non-discrimination.

According to (Rodrigues 2014. P. 45,) multiculturalism is before anything else a theory about culture and its value. It

means, multiculturalism is able to conceptualize social, economic, and moral aspects of any particular culture, to identify its core principles, and to offer tools to compare it with other cultures. In other words, multiculturalism encourages and equips a society to re-design its frame, to get a unique space, and to accommodate unlike groups with different values and interests.

Race issue is another very significant component of the talks on multiculturalism. Rattansi [9] argues that “to a large degree, multiculturalism has its origins in responding to populations that had previously resided in Europe’s colonies and which had by and large been regarded as innately inferior races” [9, P. 9]. This issue is one of mostly debated hot topics in the United States where the African-Americans are still fighting against racial discrimination in the society. Again, Rattansi believes that multiculturalism entered the public vocabulary only in the 1990s as a result of protests by non-white ethnic groups who demanded for cultural recognition in school and university curricula Rattansi [9, P. 11].

To be specific, multiculturalism attempts to address the inequalities between majorities and minorities within the separate society, country, group, or institution by supporting cultural diversity. It mainly refers to policies by government. This point allows us to distinct multiculturalism and multiethnicity those completely different categories. We do think that government’s well-designed multicultural policy intends establishing multi-ethnic societies. In other words, multiethnicity serves as one of the main results of overall efforts covered by multiculturalism.

All these points make specific contribution to get a multicultural society that generally include categories like different ways of life, responses to diversity, forms of pluralism, nature of human beings, understanding between distinct cultures, role of state, political structure, equality of difference, and religion. Multicultural society offers a dialogue between different cultures that is mutually beneficial since each culture is inherently limited. And this dialogue provides so called multicultural perspective as a tool to find ways of reconciling the legitimate demands of unity and diversity, achieving political unity without cultural uniformity, and cultivating a common sense of belonging while respecting cultural differences Parekh [7, P. 337, 343]. In its term, multicultural perspective is directly influenced by religions, morals, races, minorities, languages, beliefs, lifestyles, practices, physical disabilities, dignity, liberty, equality, and other values.

Thus, being a policy trying to eliminate all kinds of discrimination and to introduce equal conditions for each individual, multiculturalism in fact covers all spheres of society and all fields of human activities. In this regard, education sector is one of the more significant areas where multiculturalism more broadly exists, and multicultural approaches play an exceptional role. Of course, higher education is able to address more multicultural concerns and to accommodate more multicultural values due to its current global perspective, deeply internationalized character, and fully diversified university environment.

3. Multicultural education

The definition of multiculturalism allows us to define multicultural education as a concept based on ideas like freedom, justice, equality, equity, and human dignity. According to Banks [2] (James A. Banks — is recognized as a leading scholar in the field of multicultural education and sometimes called the “father of multicultural education”), multicultural education might be generally explained as an idea, an educational reform movement, and a process [2, P. 3]. For Gibson [5], multicultural education is “a normal human experience” [5, P. 111].

Gay [4] believes that multicultural education means “learning about, preparing for, and celebrating cultural diversity, or learning to be bicultural” [5, P. 3]. Introducing more systematic and conceptualized approach, Banks [2] argues that “multicultural education incorporates the idea that all students — regardless of their gender, social class, and ethnic racial, or cultural characteristics — should have an equal opportunity to learn in school” [2, P. 3]. This definition more clearly explains the global trends in higher education in terms of diversity and intercultural difference.

Portera [1] describes multicultural education as a synonym for multiculturalism by stating that “educational intervention, defined as multiculturalism, multicultural education or multicultural pedagogy, works from the de facto situation of the presence of two or more cultures, and aims at the recognition of commonalities and differences” [1, P. 8].

Sometimes, there is misunderstanding in comparison the terms of multicultural education and intercultural education, and even they are considered to have the same meaning or to be synonyms. In fact, the mentioned two terms are completely different. This argument is also supported by their definition by UNESCO [11]: “Multicultural education uses learning about other cultures in order to produce acceptance, or at least tolerance, of these cultures. Intercultural education aims to go beyond passive coexistence, to achieve a developing and sustainable way of living together in multicultural societies through the creation of understanding of, respect for and dialogue between the different cultural groups” [11, P. 18].

In order to understand the privileges of multicultural education we may talk about obvious limitations of monocultural education. First of all, this system does not develop the capacity of imagination that is very important to conceive alternatives, and it encourages the illusion that the limits of one’s world are the limits of the world itself. In other words, monocultural education isn’t able to offer the awareness of alternatives, and students in this system look at the world from the narrow perspectives. That students may treat other cultures and societies by own standards only due to the lack of critical faculty. Of course, monocultural education breeds arrogance, insensitivity and racism on the one hand. On the other hand, students taught in monocultural education system cannot accept the diversity of values, beliefs, and ways of life and views of the world Parekh, [7, P. 224–226].

Logically, multicultural education has the capacity to address all the above mentioned challenges faced in terms of

monocultural education. To be precise, multicultural education develops worthwhile human capacities as intellectual curiosity, self-criticism, independent judgment, sensitivity to different ways of life, and respect to others. It allows to multicultural education system to treat students as members of their ethnic and cultural groups, citizens of their political community, and human beings.

It is reasonable to formulate multicultural education as an approach to transform education system that critiques and responds to discriminatory policies and practices (Paul Gorski, 2010). "It's an equal opportunity for both male and female students to experience educational success and mobility" (Klein, 1985). Summarizing the mentioned opinions and explanations, according to Gollnick (1980), the main goals of multicultural education might be classified as follows: strength and value of cultural diversity; human rights and respect for cultural diversity; alternative life choices for people; social justice and equal opportunity for all people; help the students to develop the knowledge, attitudes and skills needed to function within different cultures, and within global community; equity distribution of power among members of all ethnic groups; opportunities to gain cultural competency (Gollnick 1980, P. 124).

It is clear that all the mentioned goals are directly connected to main ideas of multiculturalism. In other words, those goals describe the education system that multiculturalism suggests to develop and make able to serve multicultural society. However, it is bit ambitious to think about an ideal education system that may address all those goals within a particular society. At the same time, ensuring a truly multicultural environment in elementary, middle and high schools levels require different efforts and approaches. This argument is stronger in case of undergraduate and graduate levels of higher education.

Banks [2] defined the following five dimensions of multicultural education those are recognized by almost all authors writing about multicultural and diversity aspects of education: (1) content integration, (2) the knowledge construction process, (3) prejudice reduction, (4) an equity pedagogy, and (5) an empowering school culture and social structure [2, P. 18]. These dimensions are considered to function as a guide for administrators who is in charge of school reforms, and for teachers who teach wide range of disciplines. Thus, these dimensions play significant role both in understanding and implementation of multicultural education.

Content integration focuses on "needs the infusion of ethnic and cultural content into the subject area instruction" [1, P. 19]. It helps teachers to explain key concepts and generalizations in their subject area. Of course, the level of opportunities sourced from content integration is not the same in different disciplines. "The knowledge construction process relates to the extent to which teachers help students to understand, investigate, and determine how the implicit cultural assumptions, frames of reference, perspectives, and biases within a discipline influence the ways in which knowledge is constructed within it" [2, P. 20]. Accordingly, prejudice reduc-

tion considers that education should "integrate a curriculum that assists students in understanding how prejudice is learned and taught in many ways" [6, P. 146]. Students have to learn to fight racism, gender bias, homophobia, and other kinds of oppression.

Equity pedagogy suggests implementing a variety of teaching styles and approaches to address specific needs of students representing different ethnic, religious and cultural groups. It includes modification of instruction methods to make those students to succeed. Finally, empowering school culture considers that all members of the school should contribute to make academic environment able to promote equality for students from diverse groups [1, P. 19–20].

In a long-term perspective, multicultural education focuses on adjusting curricula in order to develop students' multicultural competence that allows them to work in a dynamically changing diverse environment after graduation. Pope, Reynolds, and Mueller [8] classify multicultural competencies in a three groups like awareness, knowledge, and the skills [8, P. 271]. In general, it is supposed that "culturally competent student" should have a knowledge of self as it relates to one's cultural identity, a knowledge of other cultures and how they are similar or different from one's own cultural group, a knowledge about issues of oppression and the effect it has on different cultural groups, a knowledge about interactions between multiple oppressions such as race, gender, class, lifestyle, and religion, and a knowledge about elements involved in social change. That student has skills like self-reflection, the ability to identify similarities and differences across cultures, the ability to see things from multiple perspectives, understand difference in multiple contexts Cuyjet, Howard-Hamilton, & Cooper [3, P. 14].

Summarizing, multicultural education includes curricular and instructional modifications, applying different teaching styles, achieving common goals, providing equal opportunities, and committing to mutual respect at higher educational institutions. It considers a difference among students in terms of race, ethnic and religious groups, social status, poverty, unemployment, and languages spoken. All these allow multicultural education to increase overall productivity in the education system.

4. Attempts to offer multicultural higher education: case of Penn State

Diversity became one of the main priorities for Penn State since 1960s. Penn State was among the first universities to approach diversity goals via a strategic planning process and has been nationally recognized for its considerable strides toward building a truly diverse, inclusive, and equitable institution and for establishing an infrastructure to facilitate effective diversity planning, implementation, and reporting processes.

Fostering diversity is considered to be one of the core values of the academic mission, and one of the priorities of Penn State. Being Penn State's one of six values, respect considers that this institution respects and honors the dignity of each person, embraces civil discourse, and fosters a diverse and inclusive community.

Penn State's strategy on educational equity intends to get a truly multicultural education environment in all campuses. Previously, Penn State had Individual Diversity Plan that covered all related issues and activities. Currently, all equity-related issues included in University's Strategic Plan. Inclusive excellence and efforts against discrimination are main strategic directions. As a result of these activities, in 2015 Penn State was awarded of Diversity Champion.

Penn State has some central units dealing on multicultural issues and serving to entire university in addition to multicultural offices or programs at each College.

The Paul Robeson Cultural Center (PRCC), functioning under the Student Affairs, seeks to contribute Penn State's main mission in terms of multicultural priorities. Center serves students in the development of character, conscience, and social responsibility through fostering diversity, multiculturalism, social justice, and inclusion. PRCC tries to make students a part of society, assist them in all kinds of out-class issues, and help them to find formal and in-formal ways to solve their problems. Centre mainly serves to African-American, Asian, Latino, and Muslim students who face difficulties during their study period at Penn State.

Programs on Social Justice Education, Racial Identity Development, and Cultural Enrichment form the main content of the PRCC's statement of purpose. Social Justice Education programs comprise Center's Social Justice Initiative, which aims to build participants' working knowledge and awareness of social justice and inspire them agents of change. Racial Identity Development programs focus on engaging participants in the process of developing a better sense of who they are, as well as exploring how and where they fit in society based on their self-defined racial identity. Cultural Enrichment programs provide opportunities for all students, faculty, staff and the community to experience the celebration and demonstration of culture through a variety of performances, presentations, showcases, and social events.

Additionally, PRCC's Blueprint Peer Mentoring program focuses on offering cultural, social, and academic support to students of color, specifically first-year and change-of-campus students, through one-on-one peer mentoring. As a part of this program, mentors and mentees have the opportunity to attend workshops, discussions, social gatherings, and community service projects. It creates a sense of family within Penn State's large campus community.

The Multicultural Resource Center (MRC), operating under the Office of the Vice Provost for Educational Equity, is Penn State's another unit that intends to make campus life truly multicultural. Despite of PRCC, this Center is an academic support unit. MRC provides assistance to undergraduate multicultural students at University Park in meeting the challenges associated with education and attaining a degree. It offers services and advice to enhance and complement educational planning, counseling support, and financial planning. In general, MRC provides counseling and advising students on a variety of academic and individual concerns.

MRC counselors cover any issue like assistance with connecting to key staff, faculty, and resources to enhance student opportunities, obtaining free tutorial assistance, study skills, time management, and test-taking practices. They help students in understanding university policies, procedures, and regulations, interpersonal relationships with peers and family, conflict resolution, and other personal matters. Students may get assistance with questions on careers, internships, graduate and professional school, education abroad, job opportunities, financial aid, scholarships, and educational programming, including study groups and seminars.

Targeting to underrepresented domestic students (African-American, American-Indian, Asian, and Latino) MRC mainly focused on first-year students, change-of-campus students, and students with GPA under 2.3. Having eleven staff members, MRC primarily focus on undergraduate students. It offers Comprehensive Studies Program that allows first-year students, which have low performance, to get together for special courses mainly in math and academic writing to succeed in credit classes.

In general, I think there is a need to continue research to systemize Penn State's overall policy in terms of getting true multicultural education.

5. Multiculturalism as one of the core values for Azerbaijan

Locating at the crossroads of East and West and different civilizations, Azerbaijan formulated the historical traditions of multiculturalism and tolerance. Historically, different nations, languages and cultural traditions met and interacted in Azerbaijan. Peace, friendship, tranquility, mutual understanding, and respect to other cultures have always been core values in the Azerbaijani society. All minorities have retained their cultural and ethnographic peculiarities, customs and traditions.

Azerbaijan played an important role in development of different religions in the region including ancient Zoroastrian civilization, Christianity, Islam and others. Plus, its geo-strategic location made Azerbaijan a bridge between Europe and Asia in terms of interaction of different religious groups.

Azerbaijan served as the central corridor for historical Silk Roads that connected places, nations and cultures from China to Europe. Besides different kinds of trading goods, this route facilitated the exchange of different values, information and knowledge between the East and the West. In this regard, the Silk Roads has a big contribution to the development of multicultural environment and cultural diversity in Azerbaijan.

So, being one of the oldest places of human civilization and human settlement Azerbaijan made multiculturalism and tolerance as an integral part of its traditions and customs. Azerbaijan established the first secular democracy in the Muslim world in 1918 and offered women the voting rights in 1919. All these traditions are kept so far, and today's Azerbaijan attempts promote those values to the entire world.

Currently, Azerbaijan fully committed to the principles of humanism and tolerance. It believes that multiculturalism is the best way for the development of mankind in the age of

globalization. For that purpose, Azerbaijan tries to benefit from and to contribute to the model of multiculturalism by actively building tolerance and intercultural dialogue in the country, and internationally as well.

Azerbaijan's success in contributing to the traditions of tolerance, intercultural and inter-civilization dialogue relies on the full-scale embrace of this openness and tolerance by both government and the society.

In 2008, Azerbaijan launched the so-called "Baku process," a dialogue between culture ministers, individuals and groups with different cultural and religious backgrounds. The Baku International Multiculturalism Centre has been established in 2014 that authorized to promote awareness on multiculturalism, and to promote multicultural values. More recently, country officially declared 2016 the Year of Multiculturalism. This decision is supported by Azerbaijan's long-terms efforts to maintain and develop the traditions of multiculturalism in Azerbaijan.

Additionally, Azerbaijan has hosted the 7th Global Forum of the United Nations Alliance of Civilizations on 25–27 April 2016. In general, it was another opportunity to call all nations to respect the tolerance, intercultural and inter-civilization dialogues. "Living Together in Inclusive Societies: A Challenge and A Goal" was the theme of the Forum. The Forum was the harness the multiple perspectives of various sectors to meet the challenges of inclusive living today's increasingly diverse societies. The quote from the concept note of the Forum clearly mentions the reason why Azerbaijan hosts the Forum.

"Azerbaijan, as the host country for this Forum, serves as a model of a country where people have been living inclusively together for centuries. The historical tolerance of Azerbaijan's people, the political leadership of President Ilham Aliyev, and Azerbaijan's location between Eastern Europe and Western Asia have combined to foster an environment where people of various religions and ethnicities have lived together in mutual respect and harmony for national development. Azerbaijan's experience, despite challenges, is an example of a country moving forward to substantive progress through inclusion" United Nations Alliance of Civilizations, [13].

The Forum's above-mentioned theme reflected the 2030 Agenda for Sustainable Development, which incorporates the promotion of inclusive societies as pivotal component for sustainable development, and the creation of justice, peace, and security. Additionally, the Forum has provided a platform to discuss the intersection between social inclusion and the prevention of violent extremism, echoing the respective Plan of Action that UN Secretary-General released in January 2016. United Nations Alliance of Civilizations, [13].

The Forum stressed the importance of respect and un-

derstanding for cultural and religious diversity, of moderation as a value within societies. It was an effort to encourage the tolerance, respect, dialogue and cooperation among different cultures, civilizations and peoples to expand their activities promoting a culture of peace, and to ensure that peace and non-violence are fostered at the national, subregional, regional and international levels.

The mentioned efforts make several international organizations and universities around the world to become more interested in studying Azerbaijani multiculturalism.

6. Azerbaijani higher education on a way to become multicultural

Gradually, a multiculturalism becomes one of the core values for Azerbaijan's education system as well. In this point, Azerbaijani higher education is considered to be more sensitive in terms of multiculturalism. Almost all local higher educational institutions have already added a "Course of Multiculturalism" to their curricula. Currently, a textbook of "Azerbaijani Multiculturalism" is under preparation by the Baku International Multiculturalism Centre. Plus, all universities try to harmonize their administration mechanisms, educational methods, and curricula to meet requirements based on existence and growing number of international students and staff.

I plan to continue my research intended to preparation of substantiated recommendations for both the Ministry of Education and HEIs to make Azerbaijan's higher education more multicultural.

7. Conclusion

Our research showed that multiculturalism is directly influencing in all spheres of society including higher education system. This fact played an important role in getting more and more points in modern universities' development strategies described by phrases like cross-cultural education, diversity on a campus, and intercultural concerns of academic curricula. All these categories are forming and accelerating so called multicultural education efforts of universities those compete for getting better positions in global higher education arena.

I tried to analyze a multicultural education as an important trend in current international higher education, its main principles and components, as well as its vital role in preparing so called global citizens able to function in all the corners of the world. I learned Penn State's best practices on getting more diversified campus environment, and on offering higher education addressing the needs of all students with different backgrounds. Plus, I investigated Azerbaijan's efforts to strengthen the local, regional and international societies' awareness on multiculturalism, and to contribute its national higher education by adding proved multicultural components and tools learned from American universities' experience.

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Section 9. Political science

DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-72-76>

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Multiculturalism enables economic and political equality of Canadian immigrants

Abstract: Multiculturalism is globally criticised, stating it ignores economic and political inequality causing isolation. It is important to note that in every country multiculturalism has developed differently and it should not be generalised. In Canada, current research ascertains that multiculturalism fosters an economic imbalance because immigrants do not obtain equal employment opportunities due to a lack of educational equality but, it fosters immigrants' prevalence in certain employment sectors. Politically, multiculturalism fosters continuous immigrant participation and media integration. The research indicates that multiculturalism changes Canada continuously towards more positive results.

Keywords: Canadian Multiculturalism, Political Multiculturalism, Economic Multiculturalism, Immigrant Education, Immigrant Employment, Ethnic Media

Canada has developed as a state of cultural heterogeneity since the 1960s when the increase of immigration resulted in the development of Canada's first multicultural policy known as the 1971 Multiculturalism Policy of Canada. [1] As a result of the policy, multiculturalism encourages ethnic harmony and cross-cultural understanding. [1] Will Kymlicka in "The Rise and Fall of Multiculturalism" describes multiculturalism as a celebration of ethno-cultural diversity, encouraging citizens to acknowledge and embrace the array of customs, traditions, music and cuisine [2]. According to the 2011 Canadian census, there are over 200 ethnic origins of Canadians and 21% of Canadians were born outside the country [3, 402]. Canada encourages immigrants to integrate into society and take an active part in social, cultural, economic and political affairs [1]. However, many critics [6, 50, 241, 104] state multiculturalism ignores economic and political inequality causing isolation [2, 403]. Current research in Canada ascertains that multiculturalism fosters an economic imbalance because immigrants do not obtain equal employment opportunities due to a lack of educational equality but, it fosters immigrants' prevalence in certain employment sectors. Politically, multiculturalism fosters continuous immigrant participation and media integration. The paper introduces attitudes towards multiculturalism and how immigrants have adapted in Canada through psychological and behavioural acculturation, followed by, a discussion on economic impacts of immigrant's settlement patterns and how multiculturalism politically fosters the inclusion of immigrants.

Attitudes towards multiculturalism set the stage for the successfulness of immigrants. Countries may embrace multiculturalism but individuals living in and immigrating to the country must approve of multiculturalism. Peter Grant and Daniel Robertson found that members of cultural minorities usually hold more positive attitudes towards multiculturalism than members of the majority group who more often, strongly support assimilation [5, 209]. Maykel Verkuyten states that in the Netherlands studies show that Turkish or Moroccan minorities who identify with their ethnic group endorse multiculturalism, whereas the reverse was obtained from the ethnic Dutch majority group [5, 211]. Therefore, minority cultural groups are more likely to favor a multicultural society rather than a majority ethnically homogenous majority group. Canada does not have one significant ethnic majority group [6]. According to sociologist Jeffrey Reitz, most Canadians are in favour of immigration [7]. Canada is composed from multiple minority groups mostly due to immigration and therefore, as per Verkuyten's research, because Canada is made up from multiple ethnic minority groups and they support immigration, they should be in favour of multiculturalism.

Newcomers to a country cannot continue living by identical norms as in their native country. Immigrants are subject to assimilation to the cultural traits of the larger group in the state to adapt to the daily functionality in the state. Grant and Robertson suggest that immigrants go through psychological and behavioural acculturation. Behavioural acculturation refers to immigrants gradually learning culture specific behaviours

and skills that allow them to behave in culturally appropriate ways in their daily lives. Psychologically, they adapt to their new home and adapt the host's culture as their own and as a result, create a new national identity [5, 212]. Grant and Robertson mention that since 85% of Canada's immigrants become citizens, meaning they want to belong to Canada, it is assumed that they become acculturated into Canadian society [5, 212]. In Canada, behavioural acculturation is evident through actions like obeying traffic laws (i. e. driving on the right side of the road, obeying speed limits, and obtaining and maintaining driver's licences). Psychological acculturation is evident through immigrants feeling a sense of belonging to Canada. According to data from the 2003 General Social Survey, 84% of recent immigrants, and an even higher proportion of non-recent immigrants, reported a strong sense of belonging to Canada [8, 8]. A recent study from Statistics Canada identifies that in 2013, about 69% of immigrants who landed in Canada between 1980 and 2012 had a strong sense of belonging to both Canada and their source country, while 24% of immigrants had a strong sense of belonging to Canada and a weak sense of belonging to their source country [9, 6, 16]. Therefore, immigrants feel that they belong to Canada. Through psychological and behavioural acculturation immigrants adapt to Canadian society and over time identify that they have a strong sense of belonging.

Settlement patterns of immigrants may hinder immigrant's equality in economic opportunities. Canadian immigrants disproportionately live with their own cultural groups in Canada [10, 1–2]. Critics of federal immigration policy argue that immigrant concentration in Canadian cities will lead to social tensions or public outbreaks in violence, although these predictions have yet to materialise in Canada [10, 4]. The specific settlement patterns of immigrants to Canadian cities are related to the historical geographies of earlier immigration [10, 3]. In 2002, British Columbia attracted 15% of all immigration to Canada. The statistics show that 87% chose to reside in Greater Vancouver, 2.2% in Victoria and 9.8% in other areas in the province [10, 3–4]. This pattern reflects similar immigrant settlement preferences over the past decade [10, 4]. Between the years of 1800 and 1940, the Chinese lived in impoverished Chinese towns because they were excluded from living anywhere else [11, 146]. They engaged in a limited range of jobs (i. e. laundry services, restaurants) because they were the only jobs available to their ethnic group. In contrast, now, they are being pushed out of the city to suburbs located near others of the same ethnicity [11, 146]. Immigrants were forced to live in separate societies because of the economic opportunities and that trend has continued over time. Now, as these groups are being pushed out of the city centres they still remain clustered, lacking multiculturalism [12; 11, 146]. Residing in the cities allowed immigrants the opportunity to live closer to business centres and thus, contributing to successful employment. Major cities like Toronto, Montreal and Vancouver, in comparison to the suburbs, are Canada's economic centres. All job growth continues to

occur disproportionately in these urban centres [10,4]. Therefore, as the immigrant population moves it is more difficult to find employment. In recent years, immigrants have low levels of employment which results in poverty. Alan Simmons indicates that in the suburban area immigrants spend 50% of their income on house payments or rent. However, he suggests that although immigrants face difficult times their children will have better outcomes as individuals who are native born [11,149]. Settlement patterns show a habit. Theorists of habit like feminist cultural critic Rita Felski and Jon Beasley Murray state that the role of habit as a sameness routine is often ignored and politics are not transparent, meaning that governments do not take into consideration the impact of immigrant's habits [13, 180]. As the research shows, immigrants like the Chinese have a habit of living in areas where their ethnic ancestors have been successful. The clustering habit continues as immigrants move to suburban areas. Since, suburban areas are a new trend with no historical sustainability it is more difficult for immigrants to be sustainable and break from the clustering habit if there is no government intervention.

On the other hand, the habit of immigrants clustering together has brought some economic benefits. Ethnic groups clustering usually expand the demand for ethnic food consumption. As a result of immigrants eating their ethnic foods, the grocery industry expanded in Canada. It is estimated that over the next decade, \$12 billion in additional grocery store sales will be attributed to immigrants [14]. The supermarkets provide new employment opportunities nationally and greater trade opportunities for Canada globally. Perry Caicco of CIBC World Markets estimates their sales are between \$4 billion and \$5 billion per year [14]. Big retailers are acquiring ethnic grocery stores. For example, Loblaw's acquired T&T (Asian producer) supermarkets [15]. The Canadian grocery market expansion augments Canada's economic sector. Multiculturalism thrives by permitting and expanding the consumption of ethnic foods.

Often, the economy is impacted by employment retention. Employment is an area that critics criticize when looking into immigrant success rates. Immigrants face barriers in accessing jobs in their fields due to a factor like foreign credentials [16, 3]. An online survey conducted identified the profile and experiences of foreign-trained engineers looking for and finding work in Canada. The total sample size was 457 engineers, 261 of whom were trained outside Canada, and 196 who were trained in Canada [16, 7]. The results show that the locally trained individuals were more successful in securing employment in the engineering field (61.2%) compared to foreign-trained (33.3%) individuals. Also, results show that locally-trained individuals had over five times the odds of getting an engineering job compared to foreign-trained when controlling the employment-related variable (i. e. engineering specialization, education, age and gender) [16, 10]. The survey suggests that multiculturalism has hindered in immigrants ability in obtaining jobs because employees prefer locally trained individuals.

In regards to foreign credentials, there is a lack of uniformity in educational systems standards. Immigrants arrive with degrees but they are not considered equivalent to Canadian standards. Canada has developed mechanisms to provide assessments and offer ways to update credentials, but they are rarely used by immigrants due to lack of knowledge of the services, financial issues, and lack of access to the documents [16, 3]. Thus, although immigrants are educated the standards are different and immigrants struggle obtain equivalent education. However, Canada promotes multiculturalism inclusiveness by encouraging immigrants to take educational assessments.

The sustainability of immigrants in a multicultural society is important even if they do not obtain their desired occupation. Research shows that immigrants initially had lower earnings than native-born workers with similar training, but over-time the earnings gap between the two narrowed fairly quickly [11, 141]. This changed for immigrants arriving in the 1980's, 1990's to 2005. Labour market research show that in 2006 and 2007 immigrants who arrived in the previous 5 years were less likely to be actively engaged in the labour force and a higher population was unemployed [11, 142]. The research suggests that multiculturalism in the early stages was beneficial for the immigrants, but in recent years it is difficult for them to sustain themselves. In addition, it is important to note that due to the recession employment levels of recent immigrants in the good-producing sector were hit especially hard [17]. Therefore, perhaps the decline is a result of the recession due to job loss, rather than the hindrance of multiculturalism and immigrants failing to integrate into the job market.

On the other hand, immigrants have been successful in dominating certain employment sectors. Studies indicate that the IT sector had an increase of jobs filled by new immigrants [11, 151]. Ontario is over represented as a destination for live in care givers [18]. Over 50% of all accommodation and food services employees are born outside of Canada [19, 1]. Filipino workers, Jamaican born women and Sri Lankan born men are disproportionately concentrated in the accommodation industry, doubling the occupational average [19, 8]. In the food service industry Chinese and Sri Lankan born men are both overrepresented, there are more than twice as many Chinese born men and Sri Lankan men [19, 8]. On average, foreign born employees earn more annually in comparison to native-born individuals in accommodations and food services [19, 17]. Immigrants who have been in Canada for more than 10 years have higher rates of private incorporated business ownership than native-born individuals [20, 11–16]. Of all immigrant-owned private incorporated businesses, 45% are located in four industries: professional, scientific and technical services; retail trade; accommodation and food services; and transportation and warehousing. One-third of private incorporated businesses owned by native-born individuals are in these four industries [20, 19–22]. The research suggests that immigrants are able to transition into the Canadian society and be employed in certain sectors. Multiculturalism thrives when multi-ethnic groups are successful in retaining employment.

Political participation is a way to recognize if citizens are involved in a country. Immigrants should want to contribute to the decisions in the country because it affects their lives. In the 1960s and 1970s new citizens voted less than native born individuals. Since then, there has been a significant increase in voting. Studies show that immigrants who arrived before the year 1991 are more likely to vote [21, 13]. From 2011 to 2015, the voting rate among immigrants increased by a margin similar to that of the overall population and the voting rate of recent immigrants rose by 14 percent, from 56% to 70%. The increase was smaller among established immigrants, from 71% in 2011 to 76% in 2015 [22, 5–7]. Immigrants who held Canadian citizenship accounted for 20% of all voters in the 2015 federal election [22, 8]. The research shows that voting decreased slightly in the 1990's but in the past five years it has increased. Therefore, immigrants are becoming more involved politically by voting.

Aside from voting, political participation in the form of being active in government is another way immigrants are active in politics. Recently, statistics show that in 2011, 42 of the 307 MPs elected were born outside of Canada [21, 14]. Aside from that statistic, there is no data available for how many immigrants obtain parliamentary positions. However, there is data for visible minorities, which can be assumed they are the children of the past immigrants. For example, Paul Yuzyk a Saskatchewanian of Ukrainian origin was a senator in 1963 [23]. In 2011, 9.4% elected were the visible minority [21, 14]. Research tracking visible minorities in Parliament has revealed an increase in their numbers since 1993. In 1997 there were 19 visible minorities, 17 in 2000, 22 in 2004, 24 in 2006 [24, 27]. Black and Hicks show that the percentage of visible minorities among candidates for the federal election has grown from 1993 to 2004. Moreover, they show that parties nominated their visible minority candidates with a commitment to have them elected, running them in competitive ridings in proportioned equal to non-minority candidates [24, 27]. Once nominated by a party there is no evidence that voters discriminate against visible minority candidates [24, 31]. The statistics show that there is a gradual increase of visible minority immigrants participating in the government meaning that multiculturalism is flourishing. Different ethnic groups express their concerns in government thus, everyone has some representation. Media spreads messages to people for them to engage in society. Canadian French and English media is beneficial for native-born individuals. However, in order to be inclusive media has had to offer news in different languages so that all immigrants are informed of news. In Canada, there are many ethnic newspapers. Leading up to the 2015 Federal Election there were 13 ethnic papers existing in 5 federal ridings in Surrey British Columbia and 10 ethnic papers in 5 ridings in Brampton, Ontario [25, 29]. The number of ethnic radio and television services has expanded thereby, strengthening immigrant's sense of belonging with the community [25, 29]. Ethnic papers allow for bonding and bridging. The process

fosters cultural maintenance and ethnic cohesion while assisting community members to integrate into Canada [25, 30]. The development of ethnic media suggests immigrants are interested in Canadian news. The government has recognized that ethnic newspapers allow for inclusion and greater participation in Canada. Prime Minister Stephen Harper appointed multicultural news media as “the new mainstream media” and provided special briefings to journalists from multicultural media outlets [25, 30]. The integration of ethnic media to main-stream suggests equality. Since government has encouraged interviews it suggests that there is a growth of inclusion and equality because non-English speakers will be more active in reading and gaining knowledge in Canadian news.

In conclusion, the initial outlook of immigrants and native-born individuals on multiculturalism is positive. The re-

search shows that both support multiculturalism which helps it thrive in Canada. The choice of where immigrants live is a form of habit; it hinders employment opportunities, but it enables an industry of ethnic grocery stores which benefit the Canadian economy. In regards to employment, even though Canadians approve of immigrants, employers prefer local credentials and training which hinders multiculturalism. However, Canada offers avenues credential equalization, but even without these resources, immigrants have dominated the food service industry and found employment. Politically, immigrants continuously participate politically and ethnic media integration creates inclusiveness for immigrants in Canada. Overall, multiculturalism thrives and enables Canada’s economic and political growth. Yet, as is illustrated, this is not without challenges in maintaining a balanced and inclusive society.

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DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-76-78>

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Turkish foreign policy towards Balkans

Abstract: This article aims to look forward to finding an answer whether Turkish foreign policy is based on pursuit of national interests, national identity, state identity, economy, stability, peace or not. This article finds out the factors behind the foreign policy such as: international, domestic, cultural, and social changes. This study also analyzes the misunderstood Turkish foreign policy towards the Balkan countries, which is claimed that Turkey tries to create a “pact-Ottoman or a neo-Ottoman” foreign policy in the Balkan countries.

Objective: to analyze the Turkish early foreign policy and its emergence towards the Balkan countries.

Methods: historical method, analytic observation, and generalization.

Results: Foreign policy is very vital in our time than in the past. Every obstacle can be overcome by proper foreign policy conduction. It has been claimed that as a result globalization threat, foreign policy began facing challenges of constantly redefining its spaces of accountability. Since Turkey is one of the Balkan countries, it gives great attention to its bilateral relations with the Balkan countries and preserves good relations with all the Balkan countries and Turkey has the belief that it only can get its own security and stability through the security and stability of the Balkan regions. It is claimed that the Balkan states is not easy for the Turkish foreign policy and there are challenges obstacles, which should be carefully dealt. The obstacles are claimed long-lasting problems among and within the Balkan countries, and they are major challenges towards the Turkish foreign policy in the Balkan regions.

Scientific novelty: The Turkish foreign policy towards the Balkan countries is not new. It has a long history. The Turkey’s new activism in its neighborhood and elsewhere as a product of Turkey’s own determination of its role as a regional power, one derived from its own perceptions, history, and political struggles. Firstly, Turkey is redefining its identity and place, in its own neighborhood, and since Turkey is acting as a regional power, it is gaining self-confidence. This article studies the expansive aims of the Turkish foreign policy towards the Balkans and its perspectives and achieved goals until now.

Practical significance: The results and the conclusions of this article can be used further by those who study Turkish modern history, international relations and political science, with a special interest in the so called Turkish strategy of a new approach and expected impact toward the Balkan countries.

Keywords: Turkish foreign policy, Pact-Ottoman and Neo-Ottoman strategy. History of Turkish modern state, international relations and Balkans.

Introduction

It is also claimed that, Turkey's new activism in the Balkan countries is as a product of Turkey's own determination of its role as a regional power, which emerges from its history, and political struggles. It is argued that apart from its economic perspective, Turkey follows a dynamic and visionary foreign policy with a view to steering the developments in a positive direction, to expand the sphere of peace and prosperity and to generate stability and security in its region. Turkey's proper foreign policy can play important role in the Balkan region [1; 36].

After the socialist system ended in the region, there were many conflicts and problems among the Balkan countries. During the conflicts, Turkey played important roles especially in Bulgaria, Greece, Albania, Macedonia and Kosovo. Turkey started its political and diplomatic relations with the Balkan countries. Turkey developed its economic cooperation in the economic sector, which has shown the major factors that constantly develop the relations between Turkey and the Balkans countries.

Research findings

It is claimed that the features of the Turkish foreign policy was established during the period of Atatürk. "Peace at Home, Peace in the World" was Atatürk's principle in Turkish foreign policy [3; 5]. Turkish foreign policy's aim was to create and assist peace within Turkey and its neighboring countries. It is also claimed that the external threats influenced the Turkish foreign policy's strategies, From the beginning of the cold war in 1946 until 1963. The Turkish foreign policy was improved towards its neighbours during the Prime Minister and then President Turgut Özal and new markets opened by the close relations with the Balkan countries [4; 57].

It is argued that the Turkish foreign policy pays great attention to the improvement of bilateral relations, strengthening the mechanisms of political and economic cooperation, and creating a regional sense of ownership and problem solving in the Balkans. Turkey follows an ambitious policy to find solution to the chronic problems, plays a mediator role between conflicting parties, stabilize the region, and pave the way for a regional order in the Balkans. Whenever there is a conflict in the Balkan countries, Turkey involves in the issues and tries to find solutions. As part of this dynamic, some Turkish actions, such as its recognition of Kosovo, will be compatible with the desires of the Western powers, the United States and the EU [5; 34].

Turkey pursues a dynamic and visionary foreign policy with a view to steering the developments in a positive direction, to expand the sphere of peace and prosperity and to generate stability and security in its region and beyond. With this perspective, attaching particular importance to its „transatlantic“ ties Turkey is strengthening its relations with the countries in the Balkans, a priority for Turkey not only from the political, economic and geographical perspectives, but also due to its historical, cultural and human ties with the region. The Turkey's foreign policy is very important towards Bal-

kans [2; 68]. When the socialist system was over after 1990, there were many conflicts and problems in the Balkans including Romania and Bulgaria. Firstly, those years, the Turkey's foreign policy influenced especially Bulgaria, Greece, Albania, Macedonia and Kosovo. Turkey played an important role in solving conflicts in those countries. In those years there were ethnic problems in Bulgaria, there were problems between multi parties in Albania, conflicts and problems were too big in Kosovo, Yugoslavia was breaking up. Turkey was very active in those countries regarding to its foreign policy. The USA was not much affective in Balkan countries those years. Turkey was always with Balkan countries. Turkey had a great image and the image increased more in Balkan countries. Turkey also started its political and diplomatic relations with Slovenia and Croatia. It is also known by the Balkan countries that how much Turkey pursued peaceful politics during Bosnian conflicts.

It is claimed that, unusual point in Turkey's Balkan policy was the imbalance between political and economic relations. Despite the fact that socio-cultural and relations has increased in the last two decades, economical relations were very low. Despite the last decades, particularly last five years the trade between Turkey and the Balkan countries has dramatically increased [6; 547].

We have seen that the economic cooperation is so important for Turkey. Turkey has so much developed its economy because of this economic cooperation with the Balkan countries. Therefore foreign policy is very significant on behalf of a country's economy. The Balkan countries were so important even during Atatürk period, external and internal negative results of nationalism did no permit Turkey to establish good relations with the Balkan area [6; 533].

Conclusions

Being itself a Balkan country, Turkey attaches great importance to its bilateral relations with the Balkan countries, maintains good relations with all of them, and has the belief that its own security and stability can only be achieved through the security and stability of the region. Turkey pursues a dynamic and visionary foreign policy with a view to steering the developments in a positive direction, in a region where the impact of global changes is greatest. In this context, Turkey's multi-dimensional, constructive, proactive, realistic and responsible foreign policy is one of the most important assets in realizing its national and international goals.

The era in which we live is an age of rapid changes. Accordingly, foreign policy issues have also gained a more complex and complicated character. Today, taking the necessary steps in keeping with the speed of these changes and developments is the most significant assignment laid before decision makers. In such an environment, developments show that international legitimacy, economic interdependence, respect for human rights, pursuing a sustainable environmental policy and harmony between people belonging to different religious and ethnic origins stand as the most important tools to build lasting peace, stability and prosperity. The realities of our time

also force us to analyze international dynamics with a global perspective of peace. Located in one of the important inter-

sections of different foreign policy dynamics, this extraordinary process also shapes Turkey's basic foreign policy issues.

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Section 10. Sociology

DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-79-81>

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Children risks during internet surfing and coping strategies (case of Shkoder)

Abstract:

Objective: to take information about strategies of coping against internet risks used by children age 12–15 in the District of Shkoder.

Methods: This study is a sequential explanatory design; mixed methodology (questionnaires and focus group with children). In the first stage of a study, we conduct the collection and analysis of quantitative data, followed by the collection and analysis of qualitative data. Priority is usually given to the quantitative part and the two methods are integrated during the interpretation phase of study. The typical purpose is to use the qualitative results to assist in explaining and interpreting the findings of the quantitative part. We have use a simple cluster. The number of participants in this survey is 503 children 12–15 year age old and in focus group participate 6 children of the same age. The importance of working directly with children, when children are the focus of the research, cannot be stressed too highly. Hence there is a widespread call to give children a 'voice' in social research Buckingham [2]; Mahon, Glendinning et al. [10]; Morrow and Richards, [13]; Greig and Taylor [5].

Results: In this study we take information about the strategy that use children to protect themselves against internet risk. Parents supervising is acceptable from children and they discuss with their parent what they do during internet time and also accept suggestion from them. Parents' overt supervision is more applicable, this also cause of Albanian culture, because after the 90' the family was one of the most important social actors in our reality.

Scientific novelty: the article try to monitor the situation of children internet risks in a moment when our state don't do this in practice. It have a few studies in this domain.

Practical significance: The article can be important in the field of local social services or regional projects.

Keywords: children, internet risks, coping strategies.

Introduction

Now days, children have adequate access to information, through books, television and mobile phones. The average age when Albanian children start to use the internet is four years higher than the European average. A 2013 survey shows that 85 per cent of the young people (13–17 years old) have a computer at home with 62 per cent of devices located in their own rooms. Internet cafes are also widely accessible in both rural and urban areas [20, P.7].

Other fact show that 63 per cent of children spent one or more hours each day online (5% higher for urban than rural children). Bullying, password thefts, and pornographic material viewing often occur unintentionally when online: 45 per cent of children said they experience these issues daily. It is the responsibility of various agencies, including the government, mobile and internet service providers, parents and schools, to counteract risks of online activity by children. Monitor-

ing is needed to ensure that the legislation about this is implemented (see 7.2 Legislation). H. Shanaj, E. Hallkaj, Ch., Cuninghame, Unicef [16, P. 43].

Risks for children on-line (literature review)

Most significantly, as regards the Internet, there is no easy line that can be drawn between activities leading to benefits and those leading to risks Lobe B. [9].

Looking across the research literature, one can see that a very wide range of potentially negative effects of media have been identified and discussed. These would include effects relating to:

- violent content — including imitation (in the form of aggression or antisocial behaviour), desensitisation and fear;
- sexual content — including imitation (in the form of promiscuous or unsafe practices), arousal, and shock or disgust;
- advertising — in relation to misleading claims, as well as consumerist or materialistic attitudes more broadly;

- inappropriate or unwanted contact with others — for example in the form of ‘stranger danger’ or bullying;
- health — for example to do with smoking, alcohol and drug-taking eating behaviour — in relation to both obesity and eating disorders;
- general personality disorders, such as low self-esteem, ‘identity confusion’ or alienation;
- physical effects of excessive use — for example RSI-type conditions and eyesight problems relating to computers;
- the undermining of children’s imagination and free play;
- the physical development of the brain, and disorders such as attention deficit and hyperactivity;
- sleeping problems and other behavioral difficulties;
- reduced time for family interaction, or relationships with peers;
- reduced levels of educational achievement, or reading more specifically;
- mistaken values, attitudes or beliefs — for example in relation to gender or ethnic stereotyping D. Buckingham, N. Whiteman, R. Willett, A. Burn, [3, P 12].

Monitoring children during internet usage as a coping strategy against children on in risks.

In different literatures, both academic and popular, discussing the risks that children face on-line is extensive. The advice to monitor comes from a desire to protect children from possible harm while at the same time allowing them to go on-line. (see e.g., [11]; Lenhart [6]; Livingstone [7]; Steyer [14]). So, monitoring of children during internet surfing is one of the coping strategies to avoid risks on line.

When it comes to the Internet “monitoring has become associated with good parenting...” (Shmueli and Blecher-Prigat 2011, P. 760).

Referring to the United States legal system finds no privacy violation when parents surreptitiously monitor their minor children’s communications. Parents legally may read their child’s private diary, bug their child’s phone, open mail addressed to their child, access and control the release of their child’s educational records, and have access to the records of their child’s psychological counseling Shmueli and Blecher-Prigat [17]; see also Dinger [4]; Behnke and Warner [1]. As Benjamin Shmueli and Ayelet Blecher-Prigat conclude in their extensive discussion of minor’s rights to privacy under US law, “children have no constitutionally protected right to conceal information from their parents” [1, P. 780].

In Europe the situation is a bit quite different. In Great Britain are a bit lower, with 50% of parents reporting that they monitor their children’s Internet history or otherwise monitor their use (e.g., monitor on-line profiles or text messages) Livingstone et al. [8, 111]. Parents may also check their child’s on-line profile, whom their child adds as a friend to social networking sites, or the content of email or text messages Livingstone et al. [8, 110–111]. It is not clear how many parents engage in covert monitoring from the US study. In the British study, Livingstone et al. estimate that 15% of the British parents they surveyed were monitoring covertly Livingstone et al. [8, 111].

In Albania, referring to the Law no. 10347, date 4.11.2010 “*On the Protection of Children Rights*”; defines “child pornography” at article 3/j. The definition may be interpreted as including the offence of “Internet child pornography”. This is evident in the terms “...display, transmission of pictures, movies or any other visual material that the Childs doing...” This law, however, does not include any protection from other forms that may facilitate the violation of children rights generally and their protection from the use of Internet more specifically.

Also referring to the low Law no. 9918, date 19.05.2008 “*On electronic communication in the Republic of Albania*” amended with Law no.102/2012; it does not address the issues of “illegal” and “harmful” content. There is nothing explicit about child Internet protection. The role of EPCA (Electronic and Postal Communication Agency) is very neutral in checking ISPs (Internet Service Providers) service, which may contain illegal content. EPCA can only intervene after receiving a court order. This means that EPCA plays a very passive role in preventing cybercrime related issues. Also, EPCA has limited powers to regulate and supervise one of the main hubs of Internet pornography, Internet cafés, and it has no control on the sale of used computers.

Research findings

Referring to our study realized in Shkoder District (North Albania District) with a sample of 503 children (age 12–15) we evidence some interesting result related to the coping strategies against internet risks.

The reason way we choose to do our study in this district is because we have choose sample cluster and Shkoder District is one of the 5 District part of Albanian North Region INSTAT [15, P. 15].

Some findings of our study (from the survey) made on evidence that most of children (78%) declare that collaborate most with relatives to cope against internet risk; others are: 6% internet and TV, 5% social worker, 2% net center. So, the role of parents, peers (relatives) are the most important coping strategies against internet risks. Normally because in our country the law (state) haven’t a basic role in children protection against internet risks.

Parents monitoring is one of the strategies that children agree; 76% thought that parents supervision, help them and make their internet experience better, while 24% of children are not agree.

The parents overt monitoring is accepted from the children of our study. More than 60% are agree. Also 55% declare that their parents know a lot what they do in internet, 35% of children declare that their parents know quite a bit and 10% thought that they parents know just a little.

Another interesting fact is that 40% of children declare that don’t need to have parents’ permission to have account in social networks, other 40% declare that they can have an account in social networks only with their parents’ permission and 20% declare that their parents don’t left them the permission to have an account in social networks. This result made on evidence the dilemma of parents about the use or not of social network from their children.

Also 60% of children declare that they ignore what they parents suggest them to do during internet surfing. This is an expecting result, because in this age (12–15 years old) children try to break rules.

Also referring to the *focus group* with children about parent supervision children think...

Children 3: "My parents always ask me what I do in internet and supervised me during the use of internet"-boy.

Children 4: "My parents have face book account and we are friends".-girl.

Children 5: "No, my parents do not supervised my indirectly, during the use of social media"- boy.

Children 2: "My parents know my Facebook and Instagram account, but I have more than two".

When children face difficulties/problem during the use of internet or social network they always talk with their friends or parents.

Children 1: "If I have a problem I discuss with my parents."- Girl.

Children 6: "If I need help, I talk with my friends, because sometime parents do not understand me".-boy.

Conclusions

To conclude after the result of survey and focus group we can arrive in a conclusion that children of Shkoder District differ not so much from other children of EU regard of parental monitoring or supervision. They try to overpass the parents monitoring as all adolescents do. Some of children in our study declare having more than one account in social network and parents are informed only about one or two of its. But in the situation when children affront problems they ask parents help. This situation of overt parents' monitoring is unavoidable and at the same time acceptable by children because they haven't any other source of support from internet risks. The state in Albania have a passive role in the field of children protection against internet risks, mine while family is one of the most important institution in Albania when children find support.

Acknowledgments (if necessary)

More institution need to be active in the field of children protection against internet risks as: school, internet center, social services, NGO.

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Section 11. Philology and linguistics

DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-82-84>

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Environmental awareness of contemporary literature

Abstract: The aim of the article is to study the folklore and mythological foundations of works of V. Rasputin, V. Astafiev, Chingiz Aitmatov, Rollan Seisenbayev, Mukhtar Shahanov, revealing their role in the creation of the environmental awareness. The basis of the research method is a holistic approach combined with elements of comparative-typological and mythopoetic analysis. Research subjects are tales, legends, myths and parables used by writers. The transformation of its meanings in the context of modernity was considered. As a result of which the conclusion is that the address to the myth and folklore in the writers' works is a way to confront the destructive influence of modern civilization in the spiritual and ethical context.

Environmental issues these writers consider inextricably with the problems of destruction of the human personality, skillfully using the art of allegory.

Keywords: environmental awareness, folklore, mythology, proverb, spirituality, modernity, allegory.

The problem of man's relationship with nature, especially its lighting, in the environmental consciousness of literature exists for a long time. In the 2nd half of the twentieth century the most famous was Leonid Leonov's novel "Russian forest" (1957), dedicated to the history of Russia and its future, which is represented through the fate of the main natural wealth of the country is forest. Is not accidental the main character of the novel, awarded the state prize, is the son of a peasant, Ivan M. Vikhrov, who became a scholar, Professor, specialist on forestry. All his life he has dedicated the fight to save the forests in Russia have been subjected to mindless, predatory destruction thanks to the efforts of statesmen who are concerned only about personal career.

After almost twenty years (1976) was published the tale of the outstanding Russian writer Valentin Rasputin "Farewell to Matyora", which describes the life of a little Siberian village of Matora on the Bank of Angara. On the river according to the approved plan must be built hydroelectric power plant, which means that all the nearby Islands and towns with villages will go under water. The inhabitants of Matora, mostly elderly

women, are trying to prevent it, because for them it means the end of the world, personal Apocalypse. The writer is a native of these places, and therefore shaped the structure of the works acquires a special symbolic character associated with the personal pain of the author, understanding of the fragility of harmony between man and nature. In the same 1976 book of another writer of Siberia, Viktor Astafiev, entitled "Tsar-fish" on the problem of poaching that violates well-established for centuries in the world order. Noteworthy that Viktor Astafiev did not consider the ecological orientation of literature in itself. In the extermination of the age-old nature he saw a terrible thing — the extermination of the human soul.

Fight with nature, embodied in the image of a giant fish, made the hero works of Astafiev, Ignatievich, to think about your own life, its true values and sins committed by them against friends and strangers for his people. In the twentieth century, in the late twentieth — early twenty-first century environmental problem of interaction between man and nature, impact of human society on the environment has become even more acute and took a huge scale. The biggest problem

for modern society was the nuclear weapon, the implications of which felt the residents of Hiroshima, Nagasaki, Nevada, USA, Semey in Kazakhstan.

In 1993 he published one of the latest works by prominent Russian writer Sergey Zalygin — editor-in-chief of magazine “New world” in the period of perestroika, entitled “Ecological romance”. The Central theme of the novel is the Chernobyl disaster — the accident at the Chernobyl nuclear power plant in Belarus in 1986, is presented not only as a global catastrophe, but as a symbol of immeasurable guilt of man to nature, whose rash actions destroy the eternal harmony in the world in the pursuit of technological progress.

Manmade disaster has not spared Kazakhstan. The truth about the Semipalatinsk nuclear test site, the world learned after the establishment of the international antinuclear movement “Nevada-Semipalatinsk”, which was headed by the famous poet and public figure of Kazakhstan Olzhas Suleimenov, the first to raise this issue. It strongly supported the prominent Russian masters of the word: Rollan Seisenbayev, Mukhtar Shakhmurov and others a few years after the nuclear test site in Kazakhstan was closed by the decree of the President of Kazakhstan N. Nazarbayev.

In journalistic story of the renowned classic of modern Kazakh literature R. Seisenbaev “Yearning for the father, or the Day when the world collapsed” (1990), with an autobiographical focus, expressive, with a variety of artistic media, represented by the environmental tragedy of his native land. The story contains bitter reflections of the writer on the effects of nuclear weapons testing in the Chingiz mountains, on the territory of Semipalatinsk, the tragic fate of his countrymen, terrible tortures animals. However, the piece is allegorical in nature, because the Central image it is the way of all the Earth, groaning under the explosion of a hydrogen bomb, “And softly swayed the earth. It seemed to me that she is an eternal cradle, which calms us” [1, 409]. A short time later “the ground suddenly shook again, frenzied thrusts she would beat us from the bottom — legs, chest, face. the land is heaving, like an unbroken horse, steppe, mountains in the last attempts were not to disappear. I saw leaning out from under the rug — a huge mushroom filled the sky, and fire-breathing flashes played unimaginably violent inflorescence colors.. Flaming mushroom was seriously raised, blinded eyes a bright flash, swinging the land of the unknown where he ran the little girl... Her cry cut my ears. The earth shook again, much stronger now, she fought, as in epilepsy...” [1, 410].

So «the world collapsed» in the eyes of a seven year old boy Rollan, who witnessed the first test of a hydrogen bomb in the ancient land of the Kazakhs, gave the world the great Abay and Makhambet, Mukhtar Auezov and many other prominent personalities. The little girl from the quoted excerpt was the first victim of a terrible weapon of mass destruction resulting in untold to date casualties. The girl's death has become a symbol of the destruction of harmony between man and nature, death and beauty of all life, a symbol of inevitable movement towards a universal disaster — crazy, according to the writer.

For literatures of Kazakhstan and Central Asian the folklore continues to maintain the value of the rich treasury, corrects aesthetic views and behavioral norms. Throughout his work Chingiz Aitmatov enthusiastically sought opportunities to establish relations of man and the universe in their artistic specificity by taking into account the traditions of the native folklore, Russian prose and world literature. In his story “The White Ship” it felt kind of “detachment” of heroes and whole situation to a reality of life, because new myth is born not in the depths of people's community, but in a situation of disunion, loneliness of the character, the sovereignty of his inner world. Old man Maumoon was an eccentric. One could severely hurt Maumoon: to forget to invite him to the council of relatives on the arrangement of anyone's funeral ... The boy did not know that “the day will come when he will be left alone in the whole world and he will have only briefcase” [2, 232].

The story “The White Ship” differs with parable imagery, but in the artist's creation a parable takes on new meaning. Chingiz Aitmatov has used the principle of the parabola: the narrative goes away from the contemporary world, particular time, particular situation, and then, as if moving along the curve he returns to the abandoned object and gives his philosophical and aesthetic reflection and evaluation. For a long time the boy could not find a place for briefcase. Finally he put it beside him in the head. He wanted to listen to the tale again, although he saw that his grandfather has nothing to fairy tales. So he began to tell the tale himself, word for word, as a grandfather. The boy talked about life on the Kyrgyz tribe Enesai (“ene” — means “mother” and “sai” — a “river track”) under the leadership of Batyr named Kulchiy.

He talked about how on the funeral days of leader the enemies attacked to Kyrgyz people to settle their tribe's hash, and no one could escape. How boy and a girl got back from wood, did not found their parents alive, and then they ran after the robbers and murderers. How children were catch, but khan ordered Pockmarked Lambe Old woman to kill them, who took pity and gave them to the Horned mother doe, who lost two babies from human hands. How this couple gave birth to a son named Bugubay and began to multiply Bug genus — genus of Horned mother doe, which honored her (symbol totem) as sacred.

That was until one very rich, very noble Buginets died. Many days funeral was conducted, but his sons wanted to have a memory of his father unprecedented honor — kill deer and antlers mounted on the tomb ... The boy gives his own assessment of distant events in Issyk-Kul forests: “Deserted mountains. No sounds of deer neither at midnight nor at dawn. No see neither in the woods nor in the meadow how it grazes ... The people were born, who have never seen a deer in all their life. They only heard the tales about them, but saw horns on the tombs.” According to the story of the boy, “Horned mother doe took offence from people and stole their children for the great pass” [2, 244].

The appearance of myth of the Horned Mother doe in the “White Steamer” and complex pairing it with a story gives reason for researchers speak about Aitmatov in the context of

the problems of modern mythologism [3; 4; 5]. Once upon a time — says Kyrgyz legend — a man hid under horns of Mother-doe, and Aitmatov put this legend as basis of his tales about Marals, gave it a second life. It is symbolic in the light of the foregoing, the second name of the story “After the fairy tale” because clash of pure child’s soul with not yet secured by immunity from life experience, with imperfection and disharmony of the world leads to the destruction of the ideal-fairy ideas about it and results in tragedy.

A bright example of the formation of ecological awareness in contemporary literature is a book-dialogue, a book-essay “The Plight Of A Postmodern Hunter” of Chingiz Aitmatov with co-authorship of national poet of Kyrgyzstan and a national writer of Kazakhstan Mukhtar Shakhonov, published in Alma-Ata in 1996. It has a lot of philosophical discussions about spiritual layers of history of Turkic peoples thoughts about the customs and traditions of their ancestors, instructive examples of great personalities and deeds of the rulers of the past and present, the sincere testimony of the authors, addressed to the man and the world as a whole — the world standing “over the precipice”.

As it is known, Chingiz Aitmatov has often commented epic substrate of his works primarily as the integration of elements of the national consciousness: “Sometimes I add to my works the impersonal strata of the national consciousness. Not on behalf of authors and certainly of the hero. This happens in cases where I have to say a general word” [6, 137]. It is obvious that usage of the elements of the national consciousness of the writer is far from some canonization: in each particular case, Chingiz Aitmatov was looking for his own approach and solution in search of a common word”.

The legend is very diverse in thematic and meaty terms of genres of fairy-tale prose. In practice, legends are often identified with tales, but legends meant more fiction. For example, the legend of Genghis Khan of “The Plight Of A Postmodern Hunter” of Chingiz Aitmatov and Mukhtar Shahanov.

Terrible Genghis Khan shied away from his eldest son, Jochi, who lied under his wife’s heart, who was captive by Ker that time, and always kept him away from himself. But because of Jochi was

the most capable of his four sons, he could not rise hand to kill his own son. He sends the secret executioners to him ...

Being aware of her son’s death, Genghis Khan, for decency dressed in mourning and commanded: “If anyone tells about the death of Jochi, I will flood to his throat the molten lead!” Nobody in great fear, shackled heart, did not dare to violate this strict prohibition. At this time, a young singer, adjusting his dombra and entered with bowing into the tent of Kagan, who was in great anguish by his offense, he tightened the song “Lame kulan — Jochi Khan” ... Unable to bear the sorrowful melody, Genghis Khan, whose word was harder than stone, powerfully said:

– Flood throat with lead this disobedient, dared to remind me of the death of Jochi!

– Wait a minute, Lord! — singer shouted — The death of your son was recalled not by me, but this dombra. The lead should be flood into it!

Defeated in the verbal duel Genghis Khan had no choice but to punish the instrument. Until now, in the valley of Kazakhstan Ulytau it is the tomb of Jochi Khan, the only one of the four sons of Genghis Khan, dedicated to him in soothing ulus. Meanwhile, there were no graves of the rest of Genghis Khan’s three sons — Tole, Ugedei and Chagatai left on the Earth [7, 175–176]. The element of mystery was included into the legend didactic in its purpose: Genghis Khan himself realizes what dombra sings in the hands of a young man who was able to beat wise foresight tyrant.

Thus, people’s aesthetic experience, transformed into works of Chingiz Aitmatov, Mukhtar Shahanov and others, demonstrates that the comprehension of human existence problems in mythopoetic perspective by writers retains its spiritual and aesthetic value. In turn, the complexity and contradictions of contemporary reality actualizes didactic folk legends and myths, which absorbed the quintessence of the historical development of mankind, promotes environmental awareness. Accent in the artistic decisions of both writers parable beginning with the principle characteristic of the parabola it is the creation of the necessary assessment within the context of two-oneness environmental focus: how to preserve the natural environment and the formation of moral character of the person.

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Section 12. Philosophy

DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-85-87>

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Globalized world and problem of freedom

Abstract: The article is based on modern human problems in global world. The problems of human rights are philosophy analyzed in the context of freedom society. The categories of humans, rights and happiness are researched in the freedom society and global values point of view.

Keywords: globalization, human rights, freedom.

Freedom has become a core problem of the philosophy and law sciences in our globalized world. Presently, the problem of freedom is a central point when the matter is legal government and civil society. Freedom of citizens and freedom society cannot be considered as separately. Democracy, which is one of the significant features of globalization, also directly depends on the status and proper understanding of freedom.

It is no coincidence that development of human freedom and progress of society are inseparable elements of a common process [3, 386].

Nature is an objective reality. It exists regardless of human will and desires. Considering development of society in terms of human understanding and control of nature, we can see that any step towards a scientific innovation is taken towards development of freedom. Human is in constant contact with nature, changes its appearance, protect itself from whims of nature to some extent. Human understand nature and its rules through science. However, it has never been completely freedom with respect to nature, nevertheless, it always behaves like a master of nature.

Society rules are manifested in human social activities, i. e. society rules require social activities of conscious and thinking people as a necessary condition of its existence. Human beings are both creator and implementer of society rules. Rules should work properly and be followed to ensure freedom (free life) of society.

Moral freedom means free expression of human thoughts and ideas. Physical freedom is performance of any action without any physical and material intrusion [2, 89].

We can identify various forms of freedom: moral, political, economic, national, internal and external. Saying moral freedom, we understand free promotion of human outlook and ideology. Political freedom means provision of common and equal suffrage of society and fair governance. Economic development stands against exploitation, while for making

economic decisions and free economic activities. National freedom is existence of a nation, which comes from necessity of formation its identity and self-assertion. As a moral world of human beings, internal freedom manifests freedom of possession of one's soul associated with thinking, emotions and feelings. Boundaries of external freedom are defined by society rules [8, 145].

Freedom of a person is realized at three various levels. First level displays the right to express one's personal thoughts and considerations freely without any fears. This is relatively easier realization of personal freedom.

Second level of personal freedom is related with mutual dependence of individuals in society. Distinct from the first level, the second level of freedom is more complex and realized harder. This level of personal freedom gradually increased throughout the history.

In this case, change dependence of an individual from another individual recedes into the background in related with change of people's activity nature, reduction of physical work and increase of intellectual work.

The third level of freedom that is associated with development of human abilities increase more equal rapidity compared to the previous levels. It does not depend on riots of masses, judges, MPs and rapidly changing social status of people.

This level can be increased only by fundamental collection of past experience. This level of freedom increase with equal rapidity and uninterruptedly. Ultimately, status of an individual in society depends on the development of the third level of freedom [7, 126].

The history of philosophical thinking experienced various thoughts on freedom. Changes in the historical course led to update of the content of freedom and sometimes, contradictory ideas occurred in its explanation alongside with close and similar aspects. Considering freedom from historical point of view displays a number of characteristics of freedom. An-

cient philosophers expressed various ideas on freedom, as well. For instance, Democritus, as a supporter of ancient democracy and enemy of aristocracy, wrote: "The more freedom is better than slavery, the more weak democracy is better than welfare of citizens lived under imperial power." He shows that democracy is self-limitation of freedom of an individual for protection of society interests. Thus, government interest is above all.

Consideration of freedom as closely related with the essence of humanity is also characteristic for the anthropological ethics of Socrates. Attentively considering his idea of "self-understanding", we can find him excessively respectful for freedom. Socrates says that a person should not spend life eating and sleeping. He/she should understand himself/herself in work. Socrates meant mental work while saying work, i. e. self-development of human will in the process of self-understanding. Plato believed that human body, feeling and perception cannot give a person real knowledge (freedom), human freedom manifest only in ideas. Going beyond boundaries of those ideas takes human freedom outside its boundaries, causes evil. Plato said that a person is free in only one thing — selection of existing good and ready bad — which does not depend on his/her will. It is given by ideas. Distinct from Plato, Aristotle based on unity of body and soul and criticized ideas of his teacher Plato on Gods. According to Aristotle, the universe consists of things and forms. He thinks that freedom refers to form. Being rough, it influence on substance, revive and set it in motion. As Aristotle supported slaveholders, he claimed that freedom only belonged slaveholder. Slaves should be deprived of their freedom. A person manifests his/her existence in relationship with freedom to some extent in the process of freedom. A person use freedom when accepting or rejecting something [5,376].

Later, John Lock said valuable words on freedom in the history of philosophy. He is well known as a founder of theory of legal government in terms of socio-political compromise. J. Lock always gave in measurement ratio and healthy thinking. He claimed that there is not freedom without law. Lock came to a conclusion that one should respect law, because it guarantees personal freedom and protect individuals from various arbitrariness and despotic will of other individuals. One of the leading provisions of his legal government teaching was: authorities of a massive government should be precisely defined and divided among separate bodies — executive, legislative and federative. Lock thought that public administration should be officially based on "avoidance and prevention" mechanism determined in accordance with regulations. It will be better to note that this mechanism is successfully applied in all developed civil countries of the contemporary world.

German philosopher Schiller thought that it is only arts which can help people escaping from estrangement and reaching freedom. However, the philosopher disappointed from the painful consequences of the revolution considered freedom not stipulated in existing good faith. He thought that most

people do not have mature and perfect spirit, so one should seek for freedom in good faith. He tried to show that aesthetic education shapes a man as a free creature, because beauty is always free.

C. L. Montesquieu closely linked human rights to division of powers like J. Lock. He approached the problem related with idea of political freedom of people from two aspects in his "Spirit of laws": he considers government structure and various people in terms of attitude to new citizens in his first aspect. According to theories of Montesquieu, the main aspect of freedom does not refer to government structure, while its attitude to various citizens is political freedom. In his second aspect, political freedom consists of civil safety [10, 315].

According to Hegel, a founder of rational choice theory on human rights, right is realization of freedom of free will and existence of freedom. Right is based on universal logic. Hegel thinks that people's idea of freedom is realized only in constitutional developed countries. Indicating internal unity of right and freedom, Hegel pointed out that right is existence of free will. As an idea, right means freedom.

Hegel's teaching of freedom covers three main aspects: 1) Freedom is not an eternal quality, it is a social event occurring in the course of historical process, 2) He considered freedom as a necessity understood and precisely determined comparison of the two notions, 3) Hegel did not approach freedoms only as an internal quality, but illustrated its close relationship with reality [6, 206].

According to the theory of natural evolution, human right is a product of a long-lasting evolution of human and community, as well as legal thinking. The following idea ground this aspect. Nothing comes from nothing in the world.

Right to freedom covers certain set of opportunities performed within freedom of choosing place of residence, freedom of activity, freedom of work and creativity.

At this stage, tendency of providing religious freedom started to develop highly, as well.

Of course, it can be inferred from the above mentioned that personal freedom fully coincide with social freedom. Such an approach to the problem leads to rejection of uniqueness and unrepeatability of individual in society. In reality, society elaborates general grounds of activities and behaviors of individuals. Specific use of those grounds depends on individual. One should also take into consideration that the more society develops, the freer its members improve their qualities and capacities [8, 120].

Freedom has certain content (distinct from other periods) in a transition condition of modern civilization. Presently, characteristics of society, level of general development, major changes in real life and essence of objectives set forth principally update the notion of freedom and enrich its content. The two basic reasons of the above process can be revealed through analysis. First, influence of freedom value extraordinarily increases and increasingly great attention and interest are attached to it in the background of global political processes going on in the world in recent times. Freedom phenomena

completed with principally new content and get greater importance in fundamental transformation of social life. Wide-range freedoms granted to citizens are legally specified in the Constitution of our independent country [2, 24].

In modern times, one of the most significant innovations taking place in the content of the notion of freedom is association of freedom with other social values.

Nowadays, alternatives and possible options related with making choice on any problem in all conditions on the basis of fundamental changes and updates taking place in the society are getting more expanded, more precise and richer. A person is having possibilities to make free choice pursuant to his/her interests and aims, outlook and level of cultural and educational development. He/she is independent to make appropriate choice, which implies his/her responsibility and freedom of will. Giving in the latest moment, E. Fromm said that individual freedom of will is principle, because general notion of freedom leads to abstraction and becomes an insoluble problem. He thought that every person buries tendencies towards goodwill and malicious joy. An individual can choose one of those tendencies if they are equivalent. Otherwise, if one of them is stronger free alternative choice is not possible, because choice takes place under the impact of stronger tendency [2, 132].

In the globalized world, another innovation manifesting in problem of freedom is its relationship with high level of consciousness and rational and intellectual level, as it is not based upon only feelings and emotions.

According to the abovementioned, development of freedom takes place with the impacts of changing external environment and conditions on the one hand and internal maturity and development of a person on the other hand. Impacts of factors of these two groups are not equivalent. The second party is more influential herein. Human internal indicators develop less. However, fundamental changes taking place in all spheres of social life accelerate development of human internal freedom in modern society, as well.

Human consciousness and knowledge, unconscious and intuitive parts are in combination in this process. Presently, relationship between personal freedom and social freedom and their mutual influence are much stronger than ever before. In other words, it is not only development of society that is very important for freedom, but also development and progress of freedom is become very strong factors of general social development [8, 154].

The context of human life values have undergone serious changes in relation with threats caused to human presence by global problems of the contemporary problems. The above-mentioned show that increasing level of contradictions in contemporary community is characterized with aggravation of human and society relations in the most various spheres. Growing tensions make possible identifying the main direction of the development of human and society mutual relations more precisely than ever before. Humanism and ideas of freedom win and have to win at the end regardless of all tensions took place in human community.

One cannot follow progress of idea of freedom in the east and the west disregarding religious impacts on the process. Religious trends had significant impacts on the formation of the idea of freedom in respective times in both regions.

Though the justification and solution of problem of freedom were different in the east and the west, the only thing that is common for both of them is great preference attached to those notions in the course of history.

Is freedom a goal or just a tool to get happiness? Only stronger individuals can use freedom. So, what shall millions of vulnerable people in need of constant care do? Which is better for human: unhappiness in a free society or happiness under a totalitarian regime? The following words of F. D. Roosevelt refer to all periods of the history: "Those who are in need cannot be happy" [4, 266]. The top ideal of humankind is freedom, equality, justice and happiness.

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Theodicy and theontological issue of evil according to the existential-humanistic view of nikolai Berdyaev

Abstract: The paper focuses on Nikolai Berdyaev's views on theodicy. It analyses theodicy in the context of Berdyaev's fundamental thesis of human freedom. The paper reflects on the concept of meonic freedom which is considered as a root of the worldly evil.

Keywords: meonic freedom, theodicy, God and evil.

"That is why there is a God because there are evil and suffering in the world. The existence of evil is a proof itself for God's existence. If the world was too good and gracious, God would be unnecessary, the world itself would be a god ... without freedom God would have to be hold responsible of evil's existence" [2, 86–87].

Nikolai Berdyaev's doctrine of theopaschism is directly related to the problem of evil. Evil and suffering in the world are among the main reasons for atheism, whether conscious or not. More accurate to say is that not evil and suffering itself but its origin dramatize and damage the path of faith. Even more difficult is to accept that evil and suffering will exist in eternity too. The attempt to reconcile the existence of evil and suffering in the world with God's attributes Omniscience, Omnipotence and Goodness is called theodicy (defending God).

Christianity teaches that evil and suffering exist because of man. Falling into sin produces suffering and death. Man is endowed with a freedom to choose. Adam following Eve's suggestion and Satan's words chose to disobey God's command, ate from the tree of knowledge of good and evil. The first people ignored God's command so suffering and death came into the world. However according to Berdyaev it doesn't explain the origin of freedom to choose from good and evil. Did God originate it? Didn't God as omniscient God could not foresee the consequences of freedom of choice for man? The consequences have an eternal status — eternal suffering, worms and gnashing of teeth.

Berdyaev is trying to answer these dramatic questions using his teaching of meonic freedom. This freedom is like nothingness, none-predictable, contains everything and anything potentially. God created man using this exact freedom. We are children of God and children of freedom. God could not foresee the consequences of freedom, because is not omniscient to it. It sounds reasonable to criticize the thought that even God could not foresee the consequences of freedom by giving man something which holds uncertain consequences in itself. In this sense Berdyaev could not solve the basic issue of theodicy.

Berdyaev is extremely paradoxical thinker. Although he makes an attempt himself to build a theodicy, he opposes to any attempts to create theodicies. He says: "That is why there is a God because there are evil and suffering in the world. The existence of evil is a proof itself for God's existence. If the world

was too good and gracious, God would be unnecessary, the world itself would be a god ... without freedom God would have to be hold responsible of evil's existence" [2, 86–87]. The dramatic problem of evil in the world and the good God is resolved on the Cross. "The Mystery of Golgotha is the secret of liberty" [2, 160]. Calvary is the only real theodicy. The mystery of the Cross is a mystery before which should keep silence and any theodicy should withdraw back. "In fact, after the Cross no one longer can speak out against the excessive distinction and incomprehensibility of God but also (which is maybe most importantly) no one no more should try to protect God by holy theodicies" [5, 90].

Pope John Paul II said something remarkable: "God created man free and reasonable and therefore God Himself stood in front of man's trial. The history of salvation is also a continual condemnation of God made by man ... Would God somehow can justify Himself because of history of man filled with so much suffering in another way, but not to put at the center of this the Cross of Christ itself? Of course we can say that God is not obliged to apologize to mankind. It is enough that is omnipotent and Almighty ... But God who besides being Almighty is also Wisdom and Love and it looks like He wishes to apologize to mankind. He is not an Absolute existing outside the world and stays indifferent to human suffering. He is Immanuel, God with us, who shares the fate of people and who participates in mankind's destiny ... God stays alongside with man in a radical way" [3, 79–80].

The main issue confronting us here is: Does N. Berdyaev with his teaching about meonic freedom gives an ontological status of evil? Does he give divine attributes to evil, is his teaching dualistic? Mr. Chetverikov accused N. Berdyaev precisely in such dualism [4, 396–402].

Berdyaev has a different interpretation of his own doctrine. He said: "Where is the root of evil and where is its location? If every life's source is God, and if true life resides because of God, then evil cannot be rooted in being, then evil can be thought of as being ... If evil is not being, it does not mean that no evil exists ... Evil lies not in being but in nothingness ... being and nothingness, as absolute and relative cannot be put together and there is no need to compare and oppose these two. Outside the realm of absolute being no any other being, relative or evil cannot be considered as equivalent

and enforceable against it. The temptation of Manichean dualism to see two equivalent basis of existence, two gods, this is where the roots of absolute and relative are regarded in the same plane as correlative and competing forces. Just because of this, people dump the responsibility on God, because they consider it impossible to correlate absolute evil with absolute good, to compare the beginning of evil and God Himself. But the beginning of evil lies neither in God nor outside God (as independent existence) ... God and evil in any sense are not comparable and are not comparable; they cannot be put together or on equivalent basis (dualism) neither evil is a slave of God (pantheism)" [1: 163–164].

I allowed myself to put so extensive quote here, because it is extremely straightforward and clear. N. Berdyaev accepts neither the dualistic neither the pantheistic explanation for evil. Firstly to stay away from dualism, he talks about freedom of choice in which evil is in potency. Evil is a possibility but God is a real Being, the only real existence/being. Secondly he talks about freedom of choice in which evil is in potency and upon which the hand of God does not extend, to stay away from pantheism. God does not use evil for any

purposes, because evil is in another plane/reality, it is like a ghostly existence, a caricature of existence/reality. And it is not reasonable to state that the presence of evil can humiliate the Omniscience, Omnipotence, Grace of God, because it is relative. It is emptiness and lack of strength.

I think that most accurate is the explanation that Berdyaev made his mystical believe and experience as rational structures [1, 10], and the truth for the first and last issues are secret to human mind. I think however that we can honestly say that our interpretation of the words of Nikolai Berdyaev is also in some sense rationalistic and no empiric. Most of the critics have approached these issues believing they know and thus prove that Berdyaev is wrong. The life of God is a secret to us and we are not meant to know it. The origin and meaning of evil ultimately also are secrets and we are not meant to know them too.

True and profound sound the words of Lev Shestov that Berdyaev exalts man, but put God a bit low. It is worth however to consider the famous words of Nikolai Berdyaev that the idea of God is a human idea, and the idea of man is God's idea.

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Section 13. Economics and management

DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-90-92>

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The problems of decentralization and organization of the local self-governance in the Republic of Kazakhstan: ways of solving

Abstract: The article considered the existing problems of the organization of the local self-government in the Republic of Kazakhstan and their solutions, also defined the principles and conditions for the organization of a new system of the local self-government.

Keywords: local self-government; decentralization; modernization; the local community; democratic principles.

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Проблемы децентрализации и организации местного самоуправления в Республике Казахстан: пути решения

Аннотация: В статье рассмотрены существующие проблемы организации местного самоуправления в Республике Казахстан и пути их решения, также определены принципы и условия для организации новой системы местного самоуправления.

Ключевые слова: местное самоуправление; децентрализация; модернизация; местное сообщество; демократические принципы.

В современном мире остается все меньше стран, в которых все полномочия и обязанности государственной политики централизованы на уровне правительства.

Круг обязанностей, которые необходимо возложить на тот или иной уровень правительства, обусловлен развитием политической системы власти, при которой учитываются социально-экономические условия страны.

Вместе с тем, децентрализация — передача функций управления от центральных органов власти местным органам, расширение круга полномочий нижестоящих органов управления за счет вышестоящих [1].

Главная суть децентрализации власти заключается не в получении независимости регионами, а в четком разграничении полномочий между органами центральной и региональной власти.

Несмотря на то, что не существует единого международного подхода к распределению этих функций или полномочий по уровням правительства, решение данного вопроса должно проходить поэтапно.

В Казахстане система государственного управления

имеет централизованные основы. Однако, как показывает практика, излишняя централизация власти может сдерживать развитие страны [2].

Несмотря на продолжительный период реформ по разграничению полномочий между уровнями власти, законодательством четко не разграничены функции и полномочия между центральным и местными уровнями власти, сохраняется дублирование функций.

В рамках государственного сектора децентрализация означает, что решения принимаются не центральным правительством, а местными органами власти.

В этой связи, с проблемой децентрализации управления на местах тесно связана проблема организации местного самоуправления.

Идеальной моделью местного самоуправления является система с горизонтальным управлением, при которой каждый территориальный уровень власти обладает собственной, исключительной компетенцией, не пересекающейся по кругу полномочий и обязанностей с вышестоящими уровнями управления.

При такой системе управления контроль над деятельностью местной власти осуществляют не верхние уровни управления, а население — либо непосредственно путем референдумов, выборов и других форм прямой демократии, либо через избираемые прямым голосованием представительные органы и должностных лиц [3].

В этом случае центральные органы исполнительной власти министерства, административные ведомства в основном выполняют функции методического, прогнозного и аналитического свойства, а их решения носят для нижестоящих структур рекомендательный характер. В то же время в мире не существует полностью горизонтального управления: государственное регулирование деятельности местных органов может осуществляться косвенным образом [3].

Особенностью казахстанской системы местного самоуправления является подчинение нижних уровней правительства непосредственно вышестоящим.

Одной из ключевых проблем местного самоуправления в Республике Казахстан является излишний государственный контроль. Вместе с тем, в действующем Законе «О местном государственном управлении и самоуправлении» не определены четкие различия местного государственного управления и местного самоуправления, поскольку органы, через которые происходит осуществление или реализация местного государственного управления и самоуправления, совпадают, а полноценные органы власти на сельском уровне — отсутствуют.

Также, на сегодня, основными препятствиями по формированию системы местного самоуправления являются:

- отсутствие собственного бюджета со стабильными доходными источниками на сельском уровне;
- отсутствие на уровне города районного значения, поселка, села, сельского округа представительных органов, которые будут утверждать бюджет местного самоуправления;
- слабый профессиональный характер деятельности представителей органов местного самоуправления;
- отсутствие учета специфических проблем, интересов населения и особенностей территорий.

В этой связи, для решения данных проблем, предлагаются следующие пути их решения:

1. Необходима постепенная, последовательная и продуманная модернизация существующей системы местного самоуправления. В первую очередь, четко определить основные векторы развития местного самоуправления в среднесрочной и долгосрочной перспективе. Вместе с тем, целенаправленное движение вперед вызывает потребность в нормативном закреплении развития местного самоуправления в Казахстане.

2. Необходимо законодательно определить общее понятие местного самоуправления и закрепить детальные характеристики казахстанской модели местного самоуправления, создать соответствующие органы местного самоуправления отличные от государственного управления.

3. Активное привлечение местного сообщества в процесс самоуправления — является наиболее сложной задачей, так как в настоящее время отсутствует механизм мотивации граждан к участию в осуществлении местного самоуправления. Развитие на местах гражданской активности обеспечит реальную возможность участия граждан в местном самоуправлении.

4. Исходя из обозначенных выше проблем в предстоящем среднесрочном периоде меры по дальнейшему совершенствованию системы государственного управления в стране должны быть также направлены на оптимизацию государственных функций и их эффективное распределение между всеми уровнями государственного управления. Необходимо четко и недвусмысленно определить полномочия органов власти и самоуправления.

5. Определение институциональных рамок государственного контроля местного самоуправления (форм взаимодействия государственных и муниципальных органов). Закрепить контрольные полномочия государственных органов в отношении местного самоуправления [4].

Таким образом, проблема построения теоретически обоснованной модели местного самоуправления в настоящее время приобретает первостепенное значение.

Необходимо, выбрав нужный вектор развития местного самоуправления, и, создав органы местного самоуправления «отдельных» от государственного местного управления, передать им соответствующие полномочия [5].

При этом, главными условиями для эффективной работы органов местного самоуправления должно являться:

- подотчетность и подконтрольность населению;
- обладание четко определенными полномочиями и функциями;
- наличие собственного бюджета со стабильными доходными источниками;
- эффективное управление собственностью [3].

Кроме того, организация новой системы местного самоуправления потребует соблюдение следующих принципов:

- осуществление местного самоуправления с учетом исторических и иных местных традиций, а также возможность изменения границ территорий только с согласия их населения;
- самостоятельность местного самоуправления в решении вопросов местного значения, в частности, в вопросах управления муниципальной собственности и местных финансов;
- возможность осуществления местного самоуправления путем референдума, других форм прямого волеизъявления, а также через выборные и иные органы местного самоуправления;
- гарантии защиты прав местного самоуправления, в том числе от ограничения его прав государственными органами;
- возможность наделения органов местного самоуправления отдельными государственными полномочиями,

с выделением необходимого для этого финансовых средств и подконтрольностью осуществления таких полномочий государственным органам [4].

Таким образом, вышеназванные условия и демократические принципы необходимо заложить в новое законодательство, что обеспечит гарантии местного са-

моуправления, создаст возможность и стимулы для их самостоятельной и эффективной работы.

При этом, главным критерием подобной реформы должно стать развитие «гибкого, быстрого и способного приспосабливаться к изменениям» местного самоуправления.

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Section 14. Science of law

DOI: <http://dx.doi.org/10.20534/EJHSS-17-1-93-95>

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Entwicklungsgeschichte der gerichtlichen Kontrolle im vorgerichtlichen Verfahren Russlands

Abstrakt: Der historische Ansatz erlaubt bei der Untersuchung solches rechtlichen Phänomens wie Institution der gerichtlichen Kontrolle im Russischen vorgerichtlichen Verfahren, tiefer in sein Wesen einzudringen. Historische Methode für Untersuchung jeder Institution erlaubt ihre Vorteile und Nachteile zu bewerten, Aussichten für ihre Vervollkommnung zu bestimmen, mit Rücksicht auf vorige positive Erfahrung.

Schlüsselwörter: Gericht, gerichtliche Kontrolle, vorgerichtliches Verfahren, Strafprozessgesetzgebung, Kontrollbefugnisse.

In der Strafprozessgesetzgebung Russlands gibt es solche Funktion des Gerichts, wie die Kontrolle. Aus historischer Sicht waren die gerichtlichen und administrativen Behörden ineinander geflochten. Die Ausübung von Gerichtsfunktionen wurde noch in der Kiewer Rus in VIII–IX Jahrhunderten in den Händen des Fürsten, der Bojaren-Grundbesitzer oder der höheren kirchlichen Hierarchen konzentriert, was in Russkaja Prawda (Russische Wahrheit) festgelegt wurde — in der Sammlung von Rechtsnormen. Das damalige Strafprozess hatte vorwiegend eine imputative Neigung, und irgendwelche Kontrolle wurde ausgeschlossen [9, 75–83].

Seit XIII–XV Jahrhunderten beginnt das Fahndungscharakter im Strafverfahren hervorzutreten, wo das Gericht beauftragt wird, die Ereignisse der verbrecherischen Handlung und ihren Beschuldigten zu identifizieren, sowie die Sache im Grunde zu erledigen. So, in einer solchen Situation bleibt kein Raum für die Kontrolle [1, 18].

Im Zeitraum vom Ende des XV Jahrhunderts und Anfang des XVII Jahrhunderts wurden Sudebnik von 1497, Sudebnik von 1550, Sobornoje Uloshenje von 1649 veröffentlicht, in keinem von denen die Kontrollbefugnisse des Gerichts festgelegt wurden [16, 655–674].

Der nächste Schritt war der Versuch Peters des Großen, die administrativ-gerichtliche Reform durchzuführen und diese Zweige der Regierung zu teilen, was im Ergebnis Fiasko erlitt. Nach dem Tod Peters I. wurde das System der Unabhängigkeit von Gerichten abgeschafft, und ihre Funktionen wurden den administrativen Behörden zurückgegeben [16, 702–704].

Die Situation veränderte sich während der Herrschaft von Katharina II. Im Ergebnis der administrativ-gerichtlichen Reform von 1775 "Institutionen für die Gouvernement-

Verwaltung" wurde das System der ständischen Gerichte für Adelsstand, Kaufmannschaft und staatliche Bauernschaft eingeführt, was die Gerichtsgewalt zu verstärken erlaubte. Auch die Kontrollfunktionen des Gerichts sind in "Institutionen" sichtbar [1, 21].

Im Jahr 1832 wurde die Gesetzsammlung des Russischen Reiches veröffentlicht, die von M. M. Speranskij zusammengestellt wurde [13, 283]. Durch die Gesetzsammlung von 1832 wurden die neuen Maßnahmen zur Sicherstellung der Teilnahme des Beschuldigten am Gerichtsverfahren eingeführt, und zwar erschien solche Prohibitivmaßnahme, wie der Hausarrest, der darin bestand, dass ein Polizeibeamter oder Gendarm ins Haus des Beschuldigten eingesetzt wurde. Aber diese Prohibitivmaßnahme wurde äußerst selten angewendet und, wie andere Prohibitivmaßnahmen, trug den polizeilichen Charakter, das heißt, ihre Anwendung war nicht außerhalb der Kontrolle des Gerichts [6, 51–53].

Also, I. Ja. Fojnizkij sagte: "Nach der Gesetzsammlung ist die Frage über die Maßnahmen der Vorstellung der Beschuldigten zum Gericht bei uns sehr unbefriedigend gestellt worden. Bei Ihrer Anwendung herrschte vollständige Willkür der Polizei... Das Gesetz stellte keine formalen Bedingungen für die Anwendung dieser Maßnahmen; jede Behörde konnte einen Menschen in Haft nehmen; es wurde nicht bestimmt, ob solche Verordnung der Appellation oder der Revision unterlag, oder nicht; ein Mann, der unter Arrest mehr als drei Tage stand, konnte sich bei dem gewissenhaften Richter nur in dem Fall beschweren, wenn es ihm nicht erklärt wurde, wofür er verhaftet worden war, oder, wenn er nicht zum Verhör gebracht worden war, aber auch diese Regel betraf die staatlichen Verbrechen, Tötung, Brandstiftung, Raub, Diebstahl und Betrugerei nicht" [15, 323].

Weiterhin passierten wesentliche Änderungen in der Zeit der Gerichtsreform des Kaisers Alexander II. Nach dem kaiserlichen Dekret vom 8. Juni 1860 erschien der Begriff „Untersuchungsrichter“ im Russischen Strafverfahren. Im Jahre 1864 wurde die Gerichtsgewalt der Gutsherren über die Bauern abgeschafft, und das Gericht wurde von den gesetzgebenden und administrativen Behörden getrennt, die Unabhängigkeit und Unabsetzbarkeit der Richter wurden ausgerufen.

Nach der Aufnahme der Untersuchungsrichter ins Strafverfahren wurde das Ziel der Vollständigkeit der Gerichtsgewalt bezüglich des allumfassenden Verfahrens erreicht. Zu den Funktionen des Untersuchungsrichters gehörten die Untersuchungsführung und die Erfüllung von nicht gesetzlich verbotenen Anweisungen des Staatsanwalts. Die Annahme einer Strafsache von dem Untersuchungsrichter zu seinem Gerichtsverfahren galt als eine gerichtliche Handlung, und der Staatsanwalt durfte sie nicht abbrechen. Der Letztere musste diese Frage vor dem Bezirksgericht stellen. Die Satzung des Strafverfahrens gab einem Beschuldigten das Recht, die Beschwerden über alle Aktionen des Untersuchungsrichters zu bringen, die sofort vor dem Gericht gebracht und dort betrachtet werden mussten [14, 448–449].

P. I. Ljublinskij, einen Kommentar zur Satzung des Strafverfahrens gebend, wies darauf hin, dass „in der Gestalt des Untersuchungsrichters waren die gerichtlichen und administrativen Funktionen gemischt, und die Aufgabe der Fahndung drängte in der Untersuchungsrichtertätigkeit die Aufgabe der objektiven Prüfung der Umstände zurück, die zugunsten des Beschuldigten sprachen“ [5, 82].

Wie wir sehen können, war der Untersuchungsführer in der damaligen Gesetzgebung unter der gerichtlichen Kontrolle und galt als unabsetzbar, aber tatsächlich verwandelte er sich in einen Beamten, der unter Kontrolle der Staatsanwaltschaft stand. So wurden die Untersuchungsrichter, die von der Staatsanwaltschaft unabhängig waren, schnell abgeschafft, und sie verwandelten sich in die gehorsamen Agenten der Staatsanwaltschaft [2, 106].

Die Reform von 1864 änderte die Rechtsnatur von Prohibitivmaßnahmen nicht, aber Untersuchungsrichter waren für ihre Anwendung zuständig. I. Ja. Fojnizkij schrieb: „Gemeinsame Charakteristik aller Maßnahmen des Gerichtszwangs besteht darin, dass sie vom Gericht angewendet werden; das Recht der Beraubung der Güter, zumindest ein vorübergehendes Recht, kann nur dem Gericht erteilt werden. Nichtgerichtliche Behörden können dazu nicht greifen. Entnahmen werden nur in jenen Ausnahmefällen zugelassen, wenn nichtgerichtliche Behörden gerichtliche Organe ersetzen, entweder im Auftrag des Gerichts oder unabhängig von einer solchen Anweisung handelnd“ [15, 315].

In der Praxis war die Sache etwas anders. Obwohl die Prohibitivmaßnahmen nur von der Gerichtsbehörde gewählt wurden, das heißt, das Gericht kontrollierte die Rechtmäßigkeit und Motiviertheit Ihrer Anwendung, blieb die Inhaftnahme, wie zuvor, am häufigsten angewendete Maßnahme zu sein. Aber die Entscheide des Untersuchungsrichters über die In-

haftnahme konnten im Gericht appelliert werden und wurden obligatorisch von der Kammer des Eröffnungsverfahrens nachgeprüft, die endgültig bestimmte, welche von der Prohibitivmaßnahmen für ein spezielles Strafverfahren angewendet werden musste. Hausarrest wurde von Untersuchungsrichtern äußerst selten angewendet, und nur zu „Personen der prominenten gesellschaftlichen Stellung oder zu den Kranken“ [15, 334]. Das System der Gerichte und das Gerichtsverfahren waren für die damalige Zeit in Russland sehr progressiv.

Im Artikel 1035 der Satzung des Strafverfahrens wurde es erwähnt, dass die Untersuchung der staatlichen Verbrechen dem Staatsanwalt der Gerichtskammer auferlegt wurde. Die Untersuchung muss von einem der Mitglieder der Gerichtskammer nach Bestimmung des älteren Vorsitzenden und bei persönlicher Anwesenheit des Staatsanwalts der Kammer oder seines Kollegen durchgeführt werden. Für die minderen Fälle konnte der Staatsanwalt der Kammer mit der Untersuchungsdurchführung den lokalen Staatsanwalt oder die Polizei beauftragen [2, 83].

Also diente der Untersuchungsrichter als Vertreter der Gerichtsgewalt und gehörte zum Justizpersonal aber war unter Leitung der Staatsanwaltschaft. Solche Gestaltung der Dinge verringerte die Wirksamkeit der gerichtlichen Kontrolle. Allerdings wurden die Anfänge der gerichtlichen Kontrolle über die Voruntersuchung gelegt [1, 15].

Im Dekret über das Gericht Nr. 1 vom 24. November 1917 hieß es, dass der Richter verpflichtet war, das Verfahren der Voruntersuchung in Strafsachen zu führen. Auch die Untersuchungsausschüsse bezüglich der Angelegenheiten, die den Revolutionstribunalen rechtszuständig waren, wurden gegründet [3, 3]. Das Verfahren der Voruntersuchung in Strafsachen, die dem Volksgericht rechtszuständig waren, wurde den Untersuchungsausschüssen durch das Dekret über das Gericht № 3 auferlegt [4, 2].

Die „Verordnung über die höchste gerichtliche Kontrolle“, die am 10. März 1921 verabschiedet wurde, konnte die Institution der gerichtlichen Kontrolle wesentlich verändern. Nach dieser Verordnung wurde die Abteilung der gerichtlichen Kontrolle im Volkskommissariat für Justiz gebildet, die bevollmächtigt wurde, für alle Gerichte und Revolutionstribunale die Anweisungen zu geben, und auch die rechtskräftigen Urteile aller Gerichte im Falle ihrer Gesetzeswidrigkeit aufzuheben. Aber die Abteilung der gerichtlichen Kontrolle des Volkskommissariats für Justiz verwandelte sich in einen Apparat nicht, der die leitenden Funktionen im Gerichtssystem ausübte [10, 71–79].

Die gerichtliche Kontrolle über die Richtigkeit der Auswahl einer Prohibitivmaßnahme wurde von der „Verordnung über die Militär-Untersuchungsrichter“ bestimmt, die durch den Erlaß des revolutionären Militärrats der Republik Nr. 1595 vom 30. September 1919 verabschiedet wurde. Laut dieser Verordnung hatte das revolutionäre militärische Tribunal das Recht, einem Militär-Untersuchungsrichter vorzuschlagen, die von ihm angenommene Prohibitivmaßnahme zu ändern, dabei war ein solcher Vorschlag für den Un-

tersuchungsrichter obligatorisch. Das militärische Tribunal hatte das Recht, die Beschwerden des Beschuldigten und des Beschädigten über die Untersuchungshandlungen zu überprüfen, die ihre Rechte erheblich verletzen. Auch Zeugen, Bürgen, unbeteiligte Personen konnten die Beschwerden über die Unrechtshandlungen bringen, denen sie sich während der Untersuchung unterzogen [8, 418].

Weiterin wurde die "Verordnung über die revolutionären Tribunale" am 18. März 1920 verabschiedet, wonach die Beschlüsse der Tribunalsuntersuchungsrichter über Arreste, Beschlagnahmen, Durchsuchungen, Freilassung der Verhafteten und Änderung einer Prohibitivmaßnahme, sowie Anwerbung neuer Personen als Beschuldigten, nur mit der Unterschrift des Tribunalsvorsitzenden gültig waren, und die Frage über die Einstellung des Verfahrens der vorgerichtlichen Verhandlung wurde durch das Tribunalsplenium im Eröffnungsverfahren entschieden [7, 16].

Am 25. Mai 1922 verabschiedete die dritte Tagung des Allrussischen Zentralen Exekutivkomitees die erste Strafprozessordnung der RSFSR [11, 96]. Zu den Befugnissen des Gerichts gehörten die Betrachtung der Ablehnungen, die Behandlung von Beschwerden der interessierten Personen über die Aktionen des Untersuchungsführers. Personen, die Beschwerden brachten, wurden zur mündlichen Erklärung im

Gericht zugelassen. Der Kodex sah eine Pflicht der Ermittlungsbehörden vor, dem Gericht über den Arrest zu berichten, wenn die Voruntersuchung nicht obligatorisch ist, und bei der Nichtbestätigung des Arrests durch das Gericht unterlag der Häftling der sofortigen Freilassung.

Am 15. Februar 1923 wurde ein neues Strafprozessgesetz angenommen. Die neue Strafprozessordnung der RSFSR regelte die Phasen des Strafverfahrens und fixierte die Prozeßgarantien der Unantastbarkeit der Persönlichkeitsrechte [12, 27]. Zum Beispiel, Ermittlungsbehörde musste über alle Inhaftnahmen dem Gericht berichten, und der Richter war verpflichtet, einen Beschluß über die Inhaftnahme des Verdächtigen zu treffen oder den rechtswidrig Inhaftierten innerhalb von 48 Stunden freizulassen.

So kann man feststellen, dass die Rolle des Gerichts in der sowjetischen Zeit immer wichtiger wurde. Gerade das Gericht löste die Fragen, die mit der Anwendung von Prohibitivmaßnahmen verbunden waren, betrachtete die Beschwerden über die illegal hergestellten Untersuchungshandlungen, die Rechte und Freiheiten der Bürger einschränkten oder verletzten. Im Jahr 1992 wurde die gerichtliche Kontrolle in der Strafprozeßordnung der RSFSR als Recht zur gerichtlichen Appellation hinsichtlich der Verordnung über den Arrest und die Verlängerung der Inhaftnahme bezeichnet.

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Applicable law to the leasing agreement

Abstract: Nowadays, in the era of globalization a new world order is created where business and people from different part of the world trade products and services. These commercial transactions cross each other's legislations while raising numerous legal issues. As known, in fact, one of the major problems in commercial transaction between parties operating in different countries is to determine the applicable law to the contract considering the will, often conflicting, of each of the contracting parties to impose its national law. It is important to give consideration to what may happen in the event of a dispute arising under the contract or difficulty in interpreting it. The difficulties of knowing exactly which commercial legislation will apply to the contract is something that creates a barrier and unrest in the market.

The issue of determining the applicable law is even more complicated if we refer to an international leasing agreement where we initially have to determine the legal nature of this complex operation. What criteria will be used to determine the applicable law? Does the peculiarity of this operation and in particular the contractual links influence the process of identifying the applicable law or on the contrary, these aspects of substantive law do not affect the normal operation of the conflict rules? Financial leasing as an unitary agreement case can it be subjected to more than one national law, or should be subject to a single law?

Keyword: applicable law, harmonization, international leasing agreement.

Contractual Obligations under the Private International Law in Albania.

Disputes do arise between the parties under commercial contracts without regard to whether these contracts are domestic or international in nature. In case of international contracts, the essential problem over which exist an abundant and often contradictory doctrine, it has been that which law will be applicable and accepted in order to regulate the contractual obligations.

In this context private international law deals with legal relationships arising out between private persons, natural or legal, which are connected to more than one country, and often covers three basic types of rules: jurisdictional rules (which country's courts can hear a case) [1]; choice of law rules (which country's law will the court which hears the case apply); rules relating to the recognition and enforcement of judgments of foreign courts (when will a court in one country enforce the decision of a court in another country)" [2, 118–128].

Each State has its own choice of law rules for deciding which law will apply to an agreement or a contract with a foreign element. According to Albanian legal system, in case of dispute in a situation where the parties are from different countries we refer to the act nr.10428 date 02.06.2011 "On private international law. This law has been approved in accordance with Regulation (EC) nr.593/2008 "On the law applicable to contractual obligations" and reflects the most

contemporary development of the legal institute of private international law. [3]

The law is mostly characterized by these main principles:

- Party Autonomy,
- Closest connection,
- Characteristic performance

Party Autonomy

"The principle of party autonomy guarantees that the contracting parties are free to determine the 'rules of the game' by dictating the terms of the contract" [4]. According to article 45 of this law, the contract is governed, in the first place, by the autonomy of the parties (*lex voluntatis*), which may freely choose the law they wish to govern all or a part of contract. It must be differ in this regard, private international-autonomy and contractual freedom (autonomy): the first can be exercised by the parties at the end of affecting the applicable law to their reports, the second may be exercised in order to replace the substantive rules with the rules foreseen by the parties themselves in their contractual agreement [5].

Moreover this law offer the possibility of splitting the contact for the purpose of application of a different law to every part identified. (recognizes the *dépeçage*) [6]. However the fragmentation will have to be consistent, and must be related to elements of the contract which may be governed by different laws without giving rise to contradictory results [7].

Such choice of law may be express, or clearly derived from the terms of the agreement or the circumstances of the case [8]. The parties through an agreement can change at any time the law defined at the beginning of the contract, without violating *ad valetatem* and *ad substantiam* the contract, or third party rights [9]. If the parties have designated a jurisdiction for the resolution of disputes deriving from the contract, it is presumed that they have chosen the law of that country for the regulation of the contract.

International leasing contacts can therefore contain a true and own *pactum de lege utenda* in favor of a national law or a set of rules from which it is possible to deduce *l'electio iuris*.

Including a choice of law clause therefore considerably reduces the potential for argument in the event of a dispute.

"The characteristic performance"

The limited use of party autonomy increases the practical importance of conflicts rules designating the applicable law in the absence of choice by the parties. Where the parties have not determined which law shall be applicable to their contract, the PIAL first of all lists a catalogue of eight specific contracts (for instance, contracts for the sale of goods, contracts for the provision of services, contracts concerning immovable property, franchise and distribution contracts, financial instruments traded in multilateral systems for which it directly specifies the applicable law [10]. Most of the specifically addressed contracts are presumed to be connected with the country where the party who is to provide the characteristic performance is habitually resident. *The characteristic performance* is identical with the *characteristic obligation* owed in a contract which gives this type of contract its individual features [11, 402–414].

So the place of the characteristic performance can be either (1) the place of habitual residence or central administration, or (2) the principal place of business of the debtor owing the particular characteristic performance, namely the law of the country where the obligation characteristic of the contract as a whole was to be performed [11, 402–414].

By this logic nowadays when the parties have failed to make an express or implied choice of law, it is possible to connect, different types of contract with the law of the place of residence or business administration of one of the parties to the agreement.

"The close connection"

However if the contract is significantly associated with another country is applicable the law of this country. (so-called "escape clause" which allows a departure from the specific rules) [12, 118–128].

There is close connection where there is a real and substantial connection between the dispute and the country where the dispute is being settled. It is presumed that the contract is most closely connected with the country where the party required to provide the characteristic performance has its habitual residence, or if it is a legal person the place where has its central administration in the moment of the conclusion of the contract.

"... the criterion of "closest connection" was now narrowed down to coincide *prima facie* with the country where that party owing the "characteristic performance" resides or operates. Thus, a single law was made to govern the conclusion and the effects of a contract including, with respect to bilateral contracts, the performance of both parties" [11, 402–414].

The problem, therefore is whether the judge, once identified the characteristic performance, it can deviate only if the interested party shows that the contract is most closely connected with another country, [13, 184, 183] or the court may proceed ex-officio if it considers that the country of habitual residence of the characteristic owner does not correspond to the country with which the contract is most closely connected may, irrespective of the attitude of the interested party, apply the law of a different country? [14, 273]

We join with the opinion according to which the judge in determining the country with which the contract is most closely connected is not obliged to rely on to the criterion of characteristic performance, but has the "obligation to consider it in the first instance, however if he finds that the use of this criterion will not bring the concretely application of the law of the country which has the closest connection to the contract, is required to disregard and to use other criteria it deems most suitable.

Leasing agreement and the governing law

Before we jump to the elaboration of the main problems, it is important to clarify the meaning of the international financial leasing and the legal nature of this complex transaction. The essence of an international leasing operation lies in the fact that the parties involved are resident or have their place of business in different countries, so it is important to clarify the governing law. Generally the governing *lex contractus* principles will be applied to the leasing transaction, however the Ottawa Convention establishes mandatory rules relating to the fault or gross negligence of the leasing company, liability for latent defects, or limitation of damages in the event of the fault of the lessee.

Financial leasing is a complex economic operation of trilateral nature which contemplates two contracts: the supply contract between the supplier and lessor and a true lease agreement between the lessor and the user. Between the two only apparently autonomous contracts exists a functional relationship according to which the parties engaged in operation, through the coordination of the two contracts obtain the wanted interest. UNIDROIT Convention classifies international financial leasing as a form of independent, innovative, sui generis contract. While it's true that financial leasing agreement contain similar elements of different pre-existing agreement regulated by the private law it emerge quite clearly that is not identical to any of those agreements including — neither loan, nor authorization, nor hire, nor purchase agreements [15, 19–20].

The Leasing contract is a reciprocal agreement in which the parties agree to mutual reciprocal performance: the liability of the lessor to give in use the asset corresponds the liability *quid pro quo* of the user to pay periods canons.

Parties may *ex ante* decide a set of rules to regulate their contractual relationship as well as the judge that will solve their potential contractual conflicts regardless of their relation to that specific law or forum.

Normally leasing companies conducting prevalent leasing activity predispose standard contract models. Generally the stronger contractual party, in this case the leasing company tends to impose its law. The terms of the agreement will generally be framed by the lessor, whom will calculate the cost, the risk, and the price on the basis of a multitude of contracts with the domestic and foreign lessees, and he will be interested in having this contrast governed by the same law irrespective of where equipment is to be situated. However cannot be ruled out the convenience of the same leasing company to subject if not the “entire contract at least certain parts of the contract to the law of the user.

In the case of leasing of chattels can not *a priori* determine the location of the property in the establishment State of the “user. Think for instance of the construction company operating in more states and used capital goods acquired through leasing on sites located in different states.

When the parties have failed to make an express or implied choice of law in determining the applicable law, the interpreter must in the first place identified the characteristic performance. In a leasing operation, the leasing contract is the principal contract, and is the lessor who carries out the performance of the contract that characterizes it as a leasing agreement.

However the real estate leasing, which refers to the right of use over an immovable property provides an exception to the criterion of characteristic performance in favor of the law of the place where the immovable property is situated (*lex rei sitae*).

In the same way for the equipment leasing there may be other indices from which to deduce a different solution. Think for instance a leasing contracts which concern registered moveable assets for which it could be invoked the law of the country where the asset has been registered.

If the contract is concluded in the exercise of economic or professional activities of that party, the country to be considered is the one where is situated the head office of such activities.

This new atypical contracts in which correspondent performances are those of a complex type puts even more doubts about the possibility that the criterion of characteristic performance is always suitable to identify the country with which the contract is more connected. In order to determine the applicable law in a given dispute, the Albanian law seeks guidance from connecting factors however they only provide the means to choose the appropriate law, but they cannot determine that choice [16, 147–170].

Should the circumstance that two of the parties involved in the transaction (for instance the user and the supplier) reside in a single State prevail over the fact that the contract that characterizes the overall operation is the leasing contract?

The supply contract

It must be stated that the supply agreement is not necessarily an international contract. The internationality of leasing

operation is determined only by leasing contract. If the supply contract is an internal agreement, the lessor and the supplier belong to the same State and this does not arise any specific problems, since normally the law applicable to international lease contract is the law of the lessor, the same as that applicable to the supply contract. In this way, is achieved uniformity in the legal treatment of this complex operation that is subjected to a single national law. In the case, instead, in which the supply contact is characterized by extraneous elements can introduce two different situations [17, 147–170].

a) the supplier has its place of business in a third country with respect to both the lessor and the user;

b) the supplier has its place of business in the same state with the user.

It is more likely to occur the second hypothesis: in fact, as is also apparent from the definition of financial leasing transaction, the user chooses the asset and the supplier without primary reliance on the judgment of the lessor and thus it's more likely to choose a supplier who knows and works in its own State.

Considering the two autonomous contracts, the leasing operation will be subject to two different laws: the law of the lessor in respect of the leasing contract, and the law of the supplier which may coincide with that of user when both have their place of business in the same country, as the supply contract.

However, from a systematic point of view it would be preferable that both contracts would be subject of the same governing law: this would ensure a correspondence between the unitary character of the operation from the economic point of view and its legal treatment [17, 147–170].

The seller, in fact, is aware that the sale fits in “activities of the leasing company which intend to lease the asset. The fact that the sale contract fits into a complex negotiation agreement justifies, justifies the application of the law of the lessor for the sale contract as well [18, 739].

Conclusion

Leasing is a complex transaction involving different legal relationships, established in two separate contract. The core difference of an international leasing operation lies in the fact that the parties involved are resident or have their place of business in different countries, so it is important to clarify the governing law.

In an international leasing agreement parties may *ex ante* decide a set of rules to regulate their contractual relationship as well as the judge that will solve their potential contractual conflicts regardless of their relation to that specific law or forum. Generally leasing companies conducting prevalent leasing activity predispose standard contract models and tends to impose its law.

If however the parties to an international leasing agreement fail to make such a choice, the contract shall be governed by other applicable criteria provided in law of Private International Law. In this case the connecting factors only provide the means to choose the appropriate law, but they cannot determine that choice. Being a new atypical contracts in which correspondent performances are those of a complex type puts

even more doubts about the possibility that the criterion of characteristic performance is always suitable to identify the country with which the contract is more connected.

Considering the two autonomous contracts, the leasing operation may be subject to two different laws: the law of the lessor in respect of the leasing contract, and the law of the supplier which may coincide with that of “user when both

have their place of business in the same country, as regards to the supply contract.

However, from a systematic point of view it would be preferable that both contracts would be subject of the same governing law: this would ensure a correspondence between the unitary character of the operation from the economic point of view and its legal treatment.

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