

ОПУБЛИКОВАТЬ СТАТЬЮ

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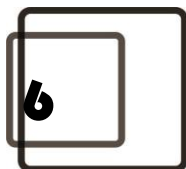
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UDC 070

FILM "MORNING GLORY" AS AN EXAMPLE OF THE WORK OF THE EXECUTIVE PRODUCER

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Abstract. The article is devoted to the topic of producing and the nuances of creative professions on television. The problem of determining the functions of the producer is revealed in the example of the film "Morning Glory".

Keywords: producing; television; journalism; mass media; media industry.

"Morning Glory" is a film about the work of the executive producer of the morning show. It demonstrates the channel's "production kitchen" on television.

How it's done: producing in the creative industries also gives a lot of attention to this topic.

Malika Tarabaeva, a graduate of the HSE Faculty of Communications, Media and Design, believes that "the talent of a producer ... is based ... on a great intuition, which helps him to guess what may arouse interest in the mass audience. Professional flair, combined with erudition and awareness, make the producer able to carefully think over the project, implement it using the capabilities of the creative team, promote it before meeting the audience and, as a result, make a profit "[2]. The main character of the film, Becky Fuller, was able to "predict" how to make the morning show a success. Sometimes her decisions were not well thought out, but rather intuitive. To some extent, this can be explained by the knowledge of the sphere and the market that the heroine possesses. But she uses it unconsciously.

Anna Kachkaeva, journalist and member of the Russian Television Academy, says that a producer is "a person who is able to assess risks, take responsibility, launch a project

and bring it to some kind of result" [2]. Speaking of responsibility, you can recall that Becky decided to increase the rating of the show so that it would not be closed. She calculated how much the program needed to dial, and agreed with the boss. She decided that she would fight till the end because she took the programme seriously. It can also be attributed to communication and management skills, which Anna Kachkaeva later talks about. Becky was able not only to agree with the boss about the postponement of the closing of the show but also to organize work within the team. She communicates with everyone on the set and beyond, directs the broadcast, and commands the presenters. In addition, she finds a common language with everyone and even managed to persuade Mike Pomeroy to participate in the morning program.

Konstantin Ernst, General Director of Channel One, notes that the producer "works 14 hours a day, practically seven days a week, who does not have enough time for either personal or family life" [2]. The heroine in the film is shown as just such a person. She gets up before everyone else, looks at various documents while eating, discusses new ideas with employees until late. "I come first, leave last", "I completely surrender to



my work,” she says about herself when applying for a new job. This can be seen in her personal life. In a new place, Becky meets Adam, with whom they have a relationship. However, as soon as it comes to work, she immediately rushes to it. So she went to look for Mike Pomeroy at night, as soon as she heard from Adam about his habit of getting drunk before unloved filming. In addition to being fully committed to work, this can be called the ability to prioritize. The main character puts her work first. But thanks to such workaholicism, she achieves great success and respect from her colleagues. Ernst also says that “90 % of his life he (the producer) is unhappy, and 10% is happy so much that it covers those 90 %” [2]. Becky is haunted by constant setbacks and difficulties: she loses her job, cannot improve relations with a guy, her programme is going to be closed. She devotes all her time to her career, but in the end, the success of the project pays for everything. Raising the program's rating, delaying closure, and Pomeroy's acceptance of her professional contributions are all rewards for her efforts.

Andrei Boltenko, the chief director of Channel One, notes that “any person, even a very talented person, needs a producer who must not only be creative and professional, he is also to some extent a psychologist who perfectly understands what is happening” [2]. Becky sees the tension between Mike Pomeroy and Colleen Peck. The same scene of their acquaintance, when they did not want to go to each other's dressing room, Miss Fuller had to take them in the hallway. She also tries to find her approach to each and find effective words. She has developed empathy and a vision of the problem. From the conflict of the hosts, she was able to make a distinctive feature of the show.

Although the main theme of the film is the functions of the producer, other ideas can

be seen in it. For example, the purpose of journalism in general and "trendiness".

The book of I. M. Dzyaloshinsky “Journalism of complicity. How to make the media useful to people” mentions a survey among Russian media workers conducted by the Independent Institute of Communication Studies. One of the questions was the journalist's mission. More than half (58.2 %) of the respondents answered that the journalist is an objective observer, that is, he is above everything that happens. In second place (21.4 %) is the answer that journalists are manufacturers of goods called "information" [1]. Moreover, to the question "What goals does your publication set for itself?" 59.8 % of the respondents indicated “Development of the media as a business” [1]. This shows the desire of the producer to bring the project to profit.

The film demonstrates several points of view on television production: the first is the position of Mike Pomeroy, the second is the position of Becky Fuller, the third is the position of the channel's bosses and, in particular, Becky's boss.

Mike Pomeroy treats journalism primarily as serious news. He epitomizes the approach that news is pure, useful information, that audiences turn to television for new insights into the world, and that a smart viewer will not dwell on entertainment. “People are not idiots, they need information,” he says. Elena Pronina's book "The Psychology of Journalistic Creativity" mentions a classic pragmatic text that describes non-judgmental and constructive facts without their prejudices. The text also says that such a text requires "intelligence and honor" from the journalist [3].

Becky has a different vision for their show. After she realized that the ratings needed to be raised extremely quickly, the idea of entertainment began to be traced very strongly. The morning programme, in princi-



ple, did not focus on heavy news, but after a "revolution" from Becky, emotionality came to the fore. We can say that in this regard, the main character as a producer saw the "trend". And this led to the proper result: the video with the correspondent Ernie was watched by 100 thousand people on YouTube, and there was a jump in the rating. The audience gets tired of the news, it wants to relax, almost without straining. That is why information is gradually turning into infotainment. Television must combine materials of different genres to attract the attention of as many people as possible. "The facts are that for a long time in our country ... the whole world argues which is better: news or entertainment. For many years. And you know what, Mike, your party has lost," – Becky defends his position.

The third position is expressed in part in Becky's work, in part in the wishes of the boss. The main goal here is not to educate or entertain the audience, but to get money. Becky's boss is constantly comparing ratings and analyzing programme audiences. From this, he models the most successful option.

As is already clear from the above reflections on infotainment, the film also shows the development of television journalism and its genres, departing from classical interpretations.

Pronina's book provides an interpretation of the reportage from Social Practice and Journalistic Text. Classic pure reporting means "a message that reflects the progressive development of a real event with the utmost clarity, generating a "presence effect". The text deals with Sergei Fateev and the Tiraspol reportage. Fixing what is happening without showing feelings and personal assessments is a manifestation of true professionalism. If we go back to the film, we will notice that in this regard there is a difference between the classic and the "new" format. Live broadcasts from Ernie and Colleen, on the one hand, are reportage: they show various events, create the effect of presence. But, on the other hand, they are filled with per-

sonal emotions of the presenters, in contrast to the neutral classical reporting.

From this example, another film theme also emerges: why does journalism need fun and emotions?

First, people cannot be fed bran all day, as Miss Fuller says during her argument with Pomeroy. A large information load leads to human fatigue and oversaturation. Change of consumed content helps to get rid of this. Secondly, everyday news does not always claim to be serious. Holding a fair, rescuing a kitten, the emergence of a new art object – all this can be illuminated only from the point of view of facts, but for the audience, these materials will still carry certain emotions. Thirdly, emotions are more massive. The Psychology of Journalistic Creativity speaks of the emergence of a new type of text – hedonistic. First of all, it is aimed at entertainment, focuses on the drives and fears that everyone has. Such "texts" are most visible on television, on radio, and in newspapers, they do not have the same effect. "On this basis, a special concept of journalism has grown, diverging from the educational, rationalistic school of "newspaper science", and even from the pragmatic "theory of news". One of the elements of the success of a hedonistic show is fear, the danger for the participant. In the film, this is demonstrated by the example of Ernie, who sometimes jumped with a parachute, then flew on an airplane. Viewers look at his emotions and imagine their emotions in a similar situation. The visual turns into the spectacular. If the visual part of the media is aimed at a rational effect for the audience, then the entertainment part is trying to achieve emotions. Such materials seem extraordinary, which raises the visibility. But in this matter, it is worth observing the measure so as not to cross the line between news journalism and a completely staged show. A share of educational activities should be present and even dominate in some topics, displacing the emotions of both the participants



in the event and the presenters. DayBreak is a morning news show that combines an information agenda and entertainment for newly woken-up viewers.

Summing up, we can say that there are several themes in the film that closely interact with each other. First of all, these are the functions of the producer and the qualities that he must possess. The story also touches on the development of journalistic genres: the classic serious presentation is replaced by a more entertaining one. This theme turns into an answer to the question of why television should be engaged in entertainment in addition to its main educational function. The entire film is a demonstration of the work of the chain of different stages of the television

business, the mechanism of the body of production, in which the producer plays an important role.

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TROPES OF TRAUMA IN MITCH CULLIN'S "A SLIGHT TRICK OF THE MIND"

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Abstract. The article aims to explain the transformations of Sherlock Holmes' image in Mitch Cullin's novel "A Slight Trick of the Mind" in terms of trauma theory and Neo-Victorian concept of the past shaped by Postmodern philosophy of history. By placing Doyle's initially a-historical character into historically determined context, Cullin traces the ways Victorian axiology takes to adjust to the post-WWII world, with the war conflict positioned as a core trauma-generating moment for the history of the XX century as a whole. Tropes of memory loss and fatherlessness have been interpreted as metaphors for traumas of identity erosion, cultural disintegration and "colonial guilt", with the specific attention paid to the latter within the context of British-Japanese relationship in the late XIX – early XX century.

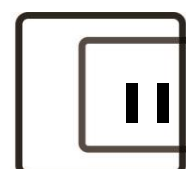
Keywords: Sherlockiana; pastiche; Neo-Victorian novel; trauma studies; historical trauma.

For over a century, Sherlock Holmes has been serving as a cultural icon for several generations of readers and writers of popular fiction. Since 1892, when the first Sherlockian pastiches and parodies were published, the number of incremental texts based on Conan Doyle's canon has been continuously increasing. By the beginning of the XXI century, the most recent bibliographical index, "The Universal Sherlock Holmes", contained over 25 000 publications of various derivative texts directly influenced by Conan Doyle's original works [1]. For the last 5 years alone, numerous studies of Holmes' phenomenon in the modern culture appeared, including "Sherlock Holmes and Conan Doyle: Multimedia Afterlives" (ed. by Sabine Vanacker and Catherine Wynne), "Sherlock Holmes for the 21st century" (ed. by Lynnette Porter), "The Alternative Sherlock Holmes" by Peter Ridgeway Watt and Joseph Green etc.

Far as we are from labeling popular fiction a "low" form of art (for, as Ross MacDonald has reasonably argued, its

formulaic recurrence contributes to a set of conventions that "hold a civilization together as nothing else can" [in 2, 186–187]), it should still be mentioned that vast majority of non-canonic Sherlockian fiction has been severely criticized for its formal and conceptual monody. In 1976, Jacques Barzun regarded most of Sherlockian pastiches as "unsuccessful" [3]. Jon L. Lellenberg expressed the same opinion about the flood of "commercially inspired pastiches" [4] doomed to exploit the same tautological plot devices and imagery systematized in Abby Mendelson's 1982 essay "The 10 Worst Clichés in Pastiche and Scholarship": the bottomless dispatch-box, the fatuous historical guest, nauseating plot machinations in which "Holmes is the only man who can save the world from destruction – or from yet another inane pastiche" [5].

Considering the above stated, one can name at least two reasons for distinguishing Mitch Cullen's "A Slight Trick of the Mind" (2004) from "yet another pastiche" featuring Conan Doyle's legendary hero. First, it definitely breaks the boundaries of detective





fiction by discrediting the key elements of its generic model (unequivocal conclusions reached by clear logical assumptions; axiological bipolarity; homeostatic plot etc) and using detective plotline as an auxiliary generic cliché. Second, it radically transforms Sherlock Holmes' canonic image by stripping it of its most sustainable and thus easily recognizable features. Instead of sarcastic, sharp-minded, abrupt detective serialized in Sherlockiana, the novel set in 1947 introduces a 93-year-old man experiencing a whole bunch of age-related troubles: distracted attention syndrome, rapid drowsiness, dysbasia, memory lapses etc.

It may seem a striking coincidence that the very same year "A Slight Trick of the Mind" was published, another novel featuring elderly Holmes has come into sight. In Michael Chabon's "The Final Solition" set in 1944, a long-retired 89-year-old detective fails to solve the mystery of a code recited by a mute Jewish refugee's parrot. Both novels deal with Holmes' attempts to adjust to rapidly changing environment; both introduce war-affected children as his companions; both refer to XX century's largest catastrophes (Holocaust in "The Final Solution", Hiroshima in "A Slight Trick of the Mind") thus demonstrating rational mind's disability in confronting absurd and chaotic world. Yet where Chabon's narrative generally falls within the definition of detective fiction, Cullin's stands out as a wise and touching examination of the human condition at the turning point of tragic XX century.

The very structure of the novel reflects a confused state of aging detective's memory by intertwining three main storylines (Holmes' trip to Japan; his lonely life in Sussex; his recollections of Mrs. Keller's case investigated 45 years before) in a nonlinear, fragmentary way. Each of the storylines contains a mystery (the

disappearance of a Japanese diplomat; the death of Holmes' young companion, Roger Munro; Edith Keller's suicide) impossible to solve by means of logic and ratio and representing a compelling aspect of Holmes' efforts to accept his own life in the world he doesn't understand anymore. The more he muses over the tragedies he witnesses – be it a mother mourning her dead child or the whole city of Hiroshima ruined by the bomb, – the more evident it becomes that even though the cause can be identified, the reason why remains obscure and unexplainable. The only remedy left for aging detective is to concentrate on simple things: "the immutable rooms of his farmhouse, the rituals of his orderly country life, the reliability of his apiary – these things required no vast, let alone meager, amount of recall; they had simply become ingrained during his decades of isolation. Then there were the bees he tended: the world continued to change, as did he, but they persisted nonetheless" [6, p. 25].

When making Holmes move away from Victorian optimism towards more pessimistic vision of life, Mitch Cullin doesn't step too far from the canon: in fact, Doyle's hero expressed the very same attitude in "The Retired Colourman": "[I]s not all life pathetic and futile? ... We reach. We grasp. And what is left in our hands at the end? A shadow. Or worse than a shadow – misery" [7, p. 263]. However, by focusing on the character's transformations under the impact of historically determined context, Cullin deliberately breaks one of the principal generic conventions of Sherlockiana – for, as Sabine Vanacker has argued, Doyle's Holmes stories are fairly a-historical narratives. While they at times refer to contemporaneous events or anxieties and are ready to exploit aspects of modernity – newspapers, type-writers, telegrams and train-travel – they feel situated in a notional



Victorian context that would become increasingly nostalgic as Doyle's series developed over time. Even the "Valley of Fear", serialized in 1914–1915, is a story that denies its First World War context: the action takes place in an almost mythological pre-war environment thus reflecting Doyle's own rejection of the drastically changing world [8, p. 102].

Consequently, canonic Holmes is a character strongly based on Victorianism and designed to appeal to readers by confronting the messy, changeable world they lived in. As Stephen Knight has noted with regard to Holmes' outstanding popularity, "to become a best seller like that, a writer of crime stories has to embody in the detective a set of values which the audience finds convincing" [9]. According to Lehan, Holmes "embodies the system that he comes to protect. He is the man of reason, of science, of technology; he is from the upper class and was educated at Oxford; he eventually becomes rich; and he frequents best city clubs and other haunts of the gentleman" [10, p. 84].

Contrariwise, Mitch Cullin's "humanized" version of Holmes doesn't believe in reason anymore, and his affection to technology, if any, is smashed to pieces by Hiroshima disaster. Discomfort is the world determining his interactions with post-WWII world: in his troubled dreams mingled with reality he feels "naked... a brittle skeleton covered by a thin veneer of rice paper. Gone were the vestments of his retirement – the woollens, the tweeds, the reliable clothing he had worn daily since before the Great War, throughout the second Great War, and into his ninety-third year. His flowing hair had been shorn to the scalp, and his beard was reduced to a stubble on his jutting chin and sunken cheeks. The canes that aided his ambling – the very canes placed across his lap inside the library – had vanished as well within his dreaming" [6, p. 16].

This sense of vulnerability is further strengthened every time we face the manifestations of Holmes' fading memory: "A confused look spread across his pale, bearded face, and that puzzlement that occupied the moments when he sensed the failing of his own memory also threw its shadow over him (what else was forgotten, what else filtered away like sand seeping between clenched fists, and what exactly was known for sure anymore?)" [6, p. 25]. Deprived of his most powerful weapon, the aging detective would constantly betray readers' expectations, sometimes acquiring almost comic shade: "...Holmes was quiet, seemingly lost in thought; his inward expression as he sat thinking generated an optimistic twinge in Mr. Umezaki. Without a doubt, Holmes was sorting through the vast index of his memory... Soon Holmes's eyes would close (the old detective's ruminating mind, Mr. Umezaki felt certain, was already reaching into that cabinet's darker recesses), and almost imperceptibly, a faint snoring would then be heard" [6, p. 248].

What reasons might have encouraged Cullin to reinterpret Victorian classics in such a non-traditional way? In his own words, it was a traumatic experience of a loss that started him ruminating on the idea of writing "something about the twilight of the detective's life" [11]. The author treats Sherlock Holmes as a personal metaphor wrapped up in both the loss of his father figures and his childhood. "As my father began struggling with what seemed to be dementia and my mother was diagnosed with ovarian cancer, - he confesses in an interview to Bookmunch, - I began work on "A Slight Trick of the Mind" as a way to explore themes of aging and memory and how the past can ebb away from us in unexpected ways" [11].

At a more general level, tropes of memory loss and unsuccessful father-seeking quests of Cullin's characters resonate with



postmodern concepts of identity/hierarchy crisis. In her profound essay on Alzheimer disease as a cultural metaphor (largely based on Susan Sontag's seminal paper "Illness as Metaphor"), Linda Simons links loss of recall memory as a "culturally constructed symptom" of senile dementia to the loss of self by stating that "in Northern Europe protestant culture the trait most inextricably connected to one's sense of identity is cognitive functioning/memory" [12, p. 8]. For Simons, the metaphor of memory loss responds to the fear of identity erosion shared by postmodern consciousness. According to James Holstein and Jaber Gubrium, the notion of a stable, centered, autonomous and self-conscious identity has fallen upon hard times in the world of "instantaneous communication, hyperkinetic consumerism, and electronically mediated imagery. In such a world, the self is everywhere and thus nowhere in particular – fleeting, evanescent, a mere shadow of what it used to be" [13, p. 14].

In terms of larger social groups, Simons suggests, loss of memory is viewed as a threat to cultural integrity: "Losing memory implies losing history, and once a culture forgets its history, it suffers erosions to its identity" [12, p. 7]. With regard to that, one can't help remembering a peculiar connection between Sherlock Holmes' drug abuse in "The Sign of Four" and the Indian Mutiny of 1857, first spotted by Christopher Keep and Don Randall [14]: it looks like Mitch Cullin, as well as Conan Doyle himself, parallels the body and health of the detective to the body and health of the Empire. Based on this presumption, we are able to view "A Slight Trick of the Mind" in a broader literary context - as a part of a new wave of adaptations and interpretations of Victorian classics brought forth by rapid outburst of interest in Victorian culture and outlook in the second half of the XX century.

Far from being simply nostalgic in their engagement with the past, these post-Victorian (or neo-Victorian) novels, Cora Kaplan suggests, treat Victorian age as a "discourse through which both the conservative and progressive elements of Anglophone cultures reshaped their ideas of the past, present and future" [15, p. 4].

Once established by Conan Doyle as a "powerful, patriarchal hero" [16], in "A Slight Trick of the Mind" Holmes acts as a father figure not only for his young companion Roger (whose father lost his life in WWII), but also to his Japanese pen-friend Umezaki (whose missing father he is supposed – and fails – to recall). The latter, raised in - and spoiled by, as his mother would have put it, – Anglophile tradition (in a Victorian house "looking anomalous in a country of traditional minka dwellings" [6, p. 103]), impersonates the theme of guilty colonial past, identified by Derek Longhurst as one of the cornerstones of Sherlockian canon [17]. In terms of classical Victorian novel, father-seeking motive used to function as a means of character's self-identification in a complicated system of social and family ties. But what Umezaki actually gets is a kind of soothing simulacrum: since Holmes is unable to recall Mr. Umezaki's father, he ends up inventing a story of Umezaki senior's clandestine service to the Crown in the New Zealand.

Therefore, by placing Doyle's a-historical character into historically determined context and transforming him accordingly, Cullin traces the ways Victorian axiology takes to adjust to the post-WWII world, marked as chaotic and illogical environment. While deliberately breaking generic and ontological conventions of crime fiction, he utilizes tropes of memory loss and fatherlessness as powerful metaphors for traumas of identity erosion, cultural disintegration and "colonial guilt".



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DEVELOPMENT OF ETHNOPEDAGOGY BY G. N. VOLKOV

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Abstract. The article is devoted to an outstanding representative of the Chuvash people, the founder of a new direction in pedagogical science – ethnopedagogy, Professor G. N. Volkov, the successor to the spiritual heritage of the Chuvash educator Ivan Yakovlev. It analyzes certain aspects of the rich empirical experience of different peoples, described in the works of Academician Volkov, provides an overview of some features of traditional education on the example of certain territories in which the academician found rich factual material illustrating academic provisions, and where he trained pedagogical staff. The work characterizes ethnopedagogy as a phenomenon of world civilization, actualizes its position between the past and the future, encourages one to get acquainted with its treasures and to harmoniously weave it into modern educational processes.

Keywords: ethnopedagogy; upbringing methods; native language; traditions; Chuvash educator; original culture.

Each nation has its outstanding personalities, heroes, symbols. They are like beacons, without them people lose their bearings, degenerate. The Chuvash people were glorified by the world famous sinologist Nikita Bichurin, educator Ivan Yakovlev, architect Pyotr Egorov, astronaut Andriyan Nikolaev, world and Olympic champions Valery Yardy and Vladimir Voronkov ... Academician Gennady Nikandrovich Volkov (1927–2010) occupies an honorable place in this gallery. Doctor of Pedagogy, Professor Volkov successfully worked in the field of Soviet and Russian education, he proposed the term "ethnopedagogy" to denote a science about empirical experience of ethnic groups in the upbringing and education of children, about moral, ethical and aesthetic views on the eternal values

of family, clan, tribe, nationality, nation. The founder of ethnopedagogical school Volkov outlined the range of problems that this science studies:

1) basic pedagogical concepts of a nation (care, education, self-education, reeducation, instruction, training, habituation);

2) a child as an object and subject of education (own child, orphan, adopted child, peers, friends, other people's children, children's environment);

3) functions of education (preparation for work, formation of moral and volitional character traits, development of mind, health care, cultivation of the love for beauty);

4) factors of education (nature, game, word, communication, tradition, business, everyday life, art, religion, example-ideal



(personalities-symbols, events-symbols, ideas-symbols);

5) methods of education (persuasion, example, order, explanation, habituation and exercise, wish and blessing, incantation, oath, request, advice, hint, approval, reproach, reproof, remonstrance, commandment, precept, promise, remorse, repentance, preaching, testament, prohibition, threat, curse, abuse, punishment);

6) means of education (nursery rhymes, counting-out rhymes, proverbs, sayings, riddles, epics, fairy tales, legends, lore, myths);

7) organization of education (labor associations of children and youth, youth holidays, national holidays).

His works "Ethnopedagogy of the Chuvash People", "Pedagogy of Life", "Constellations of the Earth", "Life, Death and Immortality of the Patriarch", "Pedagogy of Love", "Ethnopedagogical Pansophy" and others gained wide popularity. Ethnopedagogy shows that all nations including the disappearing ones have treasures in their ancient original culture that can enrich the world civilization. The great Soviet teacher V. A. Sukhomlinsky, giving his review of Volkov's "Chuvash folk pedagogy", stressed: "The Chuvash have not only an astronaut, but also a teacher ..." [10].

The goal of this article is to familiarize the pedagogical community throughout the world with the formation of ethnopedagogy, its emergence from the depths of Chuvash folk pedagogy, its transformation into a phenomenon of world civilization and enrich contemporaries with knowledge about the national color of pedagogical cultures of different nations.

The ideas of Volkov's ethnopedagogical concept are rooted in the spiritual heritage of the educator of the Chuvash people I. Y. Yakovlev. Both great teachers instructed: we should absorb spiritual treasures, wisdom, experience and traditions of our people, and at the same time draw on the achievements of

world culture, world experience in teaching and upbringing. Historical experience of the Simbirsk Chuvash school created by I. Y. Yakovlev in 1868 resembles the community of students and followers of Academician Volkov, which formed around this scholar at the end of the 20th century and consisted of representatives of 32 nationalities.

The encyclopedia "The Best People of Russia" states that a native of Chuvashia, Professor Gennady Nikandrovich Volkov is the author of over 900 publications; dissertation advisor of at least 300 dissertations defended for obtaining academic titles including about 50 doctors of science; founder of the ethnopedagogical scientific school [6, p. 144]. Volkov was awarded the title of Honorary Citizen of the Chuvash Republic.

Volkov was not an armchair scholar, he travelled from Kaliningrad to Yakutia, from Yamal to the mountain villages of Kyrgyzstan, worked abroad. His book "Constellations of the Earth" tells about friendship of the peoples of our great homeland, describes geography and history, progressive traditions and customs of the working peoples of the country. In his other book "The Oak and the Sun", he states truly: "The more good customs, the more good people" [10]. Volkov called folk pedagogy "pedagogy of the sun", and the Chuvash often depicted the sun as an eight-pointed star. On the state symbols of his homeland - the flag and the coat of arms of Chuvashia in the emblem "three suns", the ancient solar sign - eight-pointed stars - is repeated. Based on the wide representation of eight-pointed solar signs in the academician's environment, below we will limit ourselves to the number 8 describing his ethnopedagogical activity. Volkov lectured at 8 universities in Eurasia, we will consider Volkov's trace on eight national territories where he studied progressive ideas and experience of folk pedagogy, where he established academic foundations, found factual material illustrating the main ideas of his ethnopedagogical



cal concept. As an aside, we will look for parallels with the academician's homeland, Chuvash people and their activity and acquaint the reader with them, drawing on Volkov's conclusions.

Estonia is a country of millions. It enriched ethnopedagogy with a peculiar idea of a small homeland. Where does the homeland begin? – it originates from the parental home or rather from the courtyard, in the center of which there is a flowerbed, where Professor Volkov found 32 types of flowers. Among the flowers there were pieces of granite, reminiscent of the richness of the Estonian land with granite boulders. Around the flowerbed there were fruit trees, next to it was a playground covered with green grass, a horizontal bar, a swing, a slide for skiing, a net for jumping. Volkov believed that the Estonian courtyard is the face of the republic and its people, which amaze the world with quantitative data on the education of its one million population: there are 8 million books in Estonian, over 100 magazines and newsletters in Estonian are published, the circulation of the newspaper in the native language for the Pärnu region is almost 30 thousand ... National language is a key to understanding the phenomenal culture of an ethnic group and its originality, the invisible sides of spiritual and moral life. The ancestors conveyed their commandments, love for their native land, their native language by means of words, therefore the care of Estonians for their native language is an excellent example to follow, for as Sukhomlinsky once noted, "through the mediation of words, a child becomes a son of his nation," which Volkov recalls in his textbook "Ethnopedagogy" [11, p. 14].

In this regard, the role of songs in education cannot be ignored, because they accompany all events of folk life – work, holidays, games, funerals, etc. The whole life of people was spent in songs. There are one million

recorded Estonian songs. The Chuvash are called people of one hundred thousand songs, then Estonia is a country of millionaires thanks to songs. Gennady Nikandrovich describes a beautiful example in this regard: a girl in an Estonian outfit, helping her mother, whips butter in a churn. The matter is very delicate, it does not work out very well, the mother approaches her daughter, advises to work with a song – the butter obediently creams. One can draw a parallel with gatherings typical for Chuvash girls (*larma* – *chuv.*), when young people gathered for needlework at someone's home, the girls' communication was accompanied by singing songs, so a whole chest with a dowry – embroidered shirts, aprons, towels, tablecloths – was quietly gathered. Since ancient times, songs have accompanied and stimulated the labor process, they contributed to the coordination and unification of labor efforts of workers. Volkov is convinced that a child is happy when he sings.

In terms of population and territory, Estonia is officially little, but a little body often harbours a great soul, because here Gennady Nikandrovich found many interesting examples for ethnopedagogy. As for the Estonian capital Tallinn, the name is written with two letters "N": proper names do not change in a foreign language (though in Russian we traditionally write it with one N) – the city of Tallinn is on the cover of the «Soviet Finno-ugric studies» Journal [15, p. 2], one issue contains an article by the Chuvash professor M. R. Fedotov on the commonality of geographical names in the Estonian and Chuvash languages. Estonia is an example of harmonizing humanistic education based on the principle of conformity with nature.

Kalmykia is a world with the Grandmother on top. After the dissolution of the Soviet state, Volkov moved to Kalmykia, where he became a consultant on ethnopedagogical theory and head of the laboratory at



the Institute for Personality Development. During his work at the Kalmyk State University G. N. Volkov deduced a formula of ethnopedagogy [12, p. 568]: "without memory – no traditions, without traditions – no culture, without culture – no education, without education – no spirituality." Reliance on the calls of Buddha awakens the heart, clears the thoughts, frees from ill will, fosters love not only for people, but also for all living creatures. The Dalai Lama's address to the Kalmyk people focuses on the need to preserve the language and culture, customs and traditions of their ancestors. Coordination of the education formula with the call of the greats is necessary and develops the sermons and covenants of the ancients at the present stage according to the moral: "Everything new is well-forgotten old", it conforms to the Kalmyk education system where the grandmother was raised to an unattainable height. Volkov quotes the words of the head of Kalmykia K. N. Ilyumzhinov: "The world begins with a grandmother. Her love is endless, kindness is limitless, patience is immense. Affectionate grandmothers raise a generation, teach children to walk and to speak. Their love is as sincere as light and heat of the sun" [12, p. 569]. The grandmother relieves any pain with one touch of her hand, and though a TV set shows and speaks perhaps better than her, nothing can replace the grandmother's soul. The love that parents often do not have time to give to their children goes to the grandchildren. Grandmothers are needed for future generations who are still taking their first childish steps. With their tales and songs they form the core of culture. The entire ritualism of the Kalmyks is permeated with the cult of ancestors; Kalmyk prayers often begin with an appeal to the ancestors. The grandmother is transmitter of wisdom of 2–3 generations, which means that her granddaughter gets from her the experience of 4–5 generations.

Volkov's book "Ethnopedagogical Pansophy" which became the quintessence of his

more than half a century long scholarly activity appeared in Elista and put Kalmyk State University on a par with Moscow State University, Sorbonne in Paris, Charles University in Prague, Humboldt University in Berlin where the academician was invited to lecture on ethnopedagogy. In Kalmykia they appreciate the work of another Chuvash native – Iakinf Bichurin who was at the origins of Russian Kalmyk studies – his "Historical Review of the Oirats or Kalmyks from the 15th century to the present" was published more than 180 years ago. Nikita Yakovlevich Bichurin, a four-time state prize winner, was the head of the Russian mission in Beijing, where the great Russian poet A. S. Pushkin had been dreaming of going together with him:

Поедем, я готов, куда бы вы, друзья,
Куда бы ни вздумали, готов за вами я
Повсюду следовать, надменной убегая:
К подножию ль стены далекого Китая... [1, p. 107]

Germany is a country of thinkers and poets. Under the guidance of Professor Volkov, lectures on ethnopedagogy of the Chuvash people were given at German universities, in such cities as Berlin, Regensburg, Jena. In 1979–1982 Gennady Nikandrovich lectured and conducted seminars on pedagogy and psychology at Pädagogische Hochschule Dr. Theodor Neubauer Erfurt. For his achievements he was awarded the title of Doktor der Pädagogik ehrenhalber upon decision of the Academic Council of the German university. The resolution explains the reason by emphasizing his contribution to strengthening friendship between nations, active participation in the publication of more than 30 works in German that were published in newspapers and academic journals. The journal «Pädagogik. Psychologie» No. 10, 1983 was completely devoted to Volkov's articles on the problem of international education, which is a component of spiritual education. In this connection he



wrote: when the national exists exclusively (ausschließlich existiert) – it's called nationalism and when the national is inclusive (integriert ist) – then it is internationalism. Articles are devoted to universality of education – the harmony of social and family education, rural and urban education; cognitive value of folklore, taking into account the age characteristics of a person; family as a support for the people and the state; to the merits of educator I. Y. Yakovlev in this field who trained 2000 teachers from peasant families in the Simbirsk Chuvash school; preservation of a mother tongue. A number of articles include an analysis of Martin Luther's Reformation and its positive consequences for education in Russia: Lutheranism had a positive impact on education in the Volga region. Peter the Great visited Luther's house and tomb during his first visit to Germany. Leo Tolstoy enriched his humanistic pedagogy using Luther's heritage; in fostering tolerance he applied Luther's theological literature; he found novelty in education and musical training. Luther's doctrine has not lost its relevance over centuries. A number of dissertations, including the one by E. V. Tolstova, whose opponent was Professor Volkov, testifies to the universality of the significance of Lutheran studies for pedagogy. Under Volkov's leadership, the Trakovskaya Chuvash-German gymnasium was opened and for 20 years was aimed at interaction between ethnopedagogies of the Chuvash and the German people. The gymnasium made a significant contribution to the enrichment of the language and culture of two ethnic groups - this is proved by the annual participation of students and teachers in joint educational events, including the traditional festivals of Chuvashia and Bavaria.

In the German teachers' newspaper «Deutsche Lehrerzeitung» of 18. November 1982, p. 12 G. N. Volkov and A. Herrmann develop their thoughts on labor education in

the article «Gedanken zur Arbeitserziehung». Using specific material, it illustrates the role of joy and happiness in labour and cognitive activity. Creating conditions for enjoying your own creative work, overcoming difficulties on the way to happiness, inspiring children with future prospects is the meaning of education. An entire page of the broadsheet newspaper is devoted to this article. The statement made in the article is extremely important: The emotional approach to work provides the highest efficiency in shaping the need to work not because of necessity but for the mere joy of it [2, p. 12]. 30 works published in German, an invitation to lecture in the land of great thinkers prove Volkov's importance as a scientist of a European level.

Yakutia is an endless country. In terms of territory, the number of fur animals, diamonds and gold, the region is incredibly rich in resources. The vast territory of the republic can accommodate 150 Chuvash Republics. It took the first tsarist governor two years to reach the distant Yakutia. Volkov (a graduate from the Faculty of Physics and Mathematics), who fell in love with Yakutia, operates with numbers: Volkov was 1500 times faster to get to Yakutia than the aforementioned governor, who spent two years on his way to the first place of duty there. A young doctor who was sent to Yakutia after graduating with a degree in medicine in an interview with Volkov mentioned his preferences when choosing his first place of work: 1) not far from Yakutsk ("only 300 km"), 2) close to the pier on the Lena River, 3) not a very severe winter (sometimes below 50 degrees Celsius), 4) hospitable locals ... He got acquainted with the situation and stayed in Yakutia for the rest of his life. If he had been offered to work in America, he would have stayed in Yakutia anyway, the region where people were sent into exile, to hard labor camps, the outskirts of the country [14, p. 224].



Volkov's ethnopedagogical concept was continued and acquired special significance in the Republic of Sakha (Yakutia). The monograph of the first doctor of Pedagogical Sciences of Yakutia, Professor V. F. Afanasyev, Volkov's close friend, initiated the study of pedagogy of the peoples of Yakutia. It also houses the world's first museum of folk pedagogy, which was created in 1980 with the direct participation of Professor Volkov.

Arriving as an opponent at the public defence of his dissertation, Volkov really saw that it was truly public: there were at least 100 people in the hall for the defence, the same number of people was waiting outside. He was surprised to learn that the head of the republic, the secretary of the regional committee, deputies of all levels, all the staff of the Ministry of Education, the rector of Yakutsk State University were present at the defence. The topic of the dissertation is relevant, connected with the education of the sustainable use of natural resources. Poets and writers, doctors and candidates did not stand aside – science in the republic is in the limelight. The result is the famous book "Ancient Turkic language of the 6th-8th centuries" by N. K. Antonov, with 5 thousand (!) copies published. Yakutia is a country of scientists, led by scientist – representatives of many nationalities, who are affectionately called "Yakutiane". During his trips and conversations with the leaders of the republic, with teachers and pupils Volkov grew convinced of the parallel use of two teaching languages up to grade 8 – Russian and Yakut – and the effectiveness of bilingualism in literature, history and geography lessons [14, pp. 216–228].

Ukraine is the home of great teachers, headed by Sukhomlinsky. In his youth, Volkov corresponded with Vasily Sukhomlinsky, an ardent disciple of Ushinsky's ideas about the nationality principle as the most complete reflection of spiritual treasures of

people, their age-old culture, creative abilities and activities. The outstanding humanist teacher, who was 10 years older than Gennady Nikandrovich, knew perfectly well the heritage of I.Y. Yakovlev, the Chuvash educator. Like Yakovlev and Volkov, Sukhomlinsky demands the most careful attitude to spiritual treasures of the people, of which educational traditions he considers to be the most decisive. The influence exerted by Sukhomlinsky undoubtedly affected the activities of the Chuvash scholar. Then Volkov's school of thought, the direction he opened influenced researchers in the country and abroad and impressed Sukhomlinsky, who wrote: "Under the impression of your book "Chuvash Folk Pedagogy" I decided to write a book about Ukrainian folk pedagogy. I don't know what it will result in. I am collecting the material now ... I think this work will take me five years. If I succeed in realizing the plan, I will dedicate the book to you". In the letter to the Chuvash educator dated February 6, 1967 he writes: "Until now, no one has seriously thought about folk pedagogy and apparently this has brought a lot of trouble to pedagogy. I am sure that folk pedagogy is the focus of spiritual life of a nation". The words at the end of the letter from the famous Soviet educator to the researcher are the highest award for any person: "With respect and love for you, real Man ..." [10].

Vasily Aleksandrovich Sukhomlinsky is an example of the trinity of pedagogy elements: ideology, nationality, humanity. In the era of interpenetration of cultures of fraternal peoples, the book "To children I give my heart" became the basis for the "School of Joy", and education turned into a science about humans, the teacher became a friend, a like-minded person and a comrade of the child in a joint effort. He managed to transfer into young hearts the habits, customs and traditions passed on by the ancestors [8, pp. 3–4]. Sukhomlinsky calls himself a laborer in ethnopedagogy, he remained so forever, re-



jecting offers for career promotion. Sukhomlinsky devoted many classroom hours to communicating with nature, considering this to be lessons in thinking and developing the mind. He believed that the development of a child's brain occurs most effectively among visual images, in particular among images of home nature. On warm autumn days children went to his school barefoot like peasant children in the old days. He realized a child's spiritual life of in the world of play – the life-giving source of children's thinking. His attitude to child labor is also important: without labor a person turns into a nobody. He understood that grandfathers and great-grandfathers passed on their commandments in proverbs – pedagogical miniatures, forms of folk wisdom. Sukhomlinsky's commandments are based on folk proverbs. For example, a Ukrainian saying goes: "A person has three disasters – death, old age and bad children." Old age is inevitable, death is inexorable, no one can close the doors of their house in front of them. But one can protect the house from bad children, as well as from fire. It depends not only on parents but also on children themselves. Sukhomlinsky said: school becomes a true center of culture only when four cults reign in it: the cult of Motherland, the cult of Man, the cult of the book, and the cult of the native word [11, p. 14].

The translation into German of "To Children I Give My Heart" [7] took into account the fact that the author was no longer alive, but his commandments are alive and will live on. Volkov who visited Sukhomlinsky's secondary school in Pavlysh highlighted some commandments, for example, those that are relevant for inhabitants of 200 countries on Earth, speaking 2796 languages:

Science is international, but wisdom is deeply national.

The mother is the greatest teacher, she manifests herself systematically.

Getting older a peasant strives to return to the graves of his relatives.

Ethnopedagogy is the pedagogy of national salvation.

In order to get to know the people you need to know their traditional system of education.

To love the mankind is easier than to love one man.

In Pavlysh, Volkov heard from a local resident that when Sukhomlinsky fell seriously ill, he refused to go to hospital saying: "I want to die among children." We add that the hospitable land of the Chernihiv region received Volkov's countryman – the classic of Chuvash poetry Sespel, without whom ethnopedagogy would be incomplete, the Kiev region surprised the professor with blooming chestnuts, the Kharkiv region prepared one of the favorite Yakovlevologists, Ivan Trofimov, a participant in three wars in the 20th century; in the Lvov region the author of this article, V. A. Ivanov – Volkov's post-graduate student served in the Samara-Ulyanovsk Iron Division – all of them and other friends became spiritually close. Ukraine is rich in songs too, the beauty of their lyrics and form develops the voice, strengthens the lungs, accompanies work. Therefore putting his hand on his chest, Volkov taught: "A vibrant song expands the chest." Ukraine is a country of hardworking and kind people: local residents brought buckets of pears to Soviet Army soldiers for free.

Ossetia is a country of mountains, higher than which are only mountains. Volkov sees in them an additional fact: the bi-unity of South and North Ossetia, the two countries are brothers for him, he is not interested in who is older or younger, they are like twins: according to Chuvash ethnopedagogy, no one can be closer to each other than twins. The process of comparison leads the scholar to similarities with Chuvash – the



Chuvash are divided into *Turis* (the northern Chuvash) and *Anatri* (the southern Chuvash). In these conventions, Volkov relies on folk pedagogy – legends say that the ancestors of the Chuvash people, for example, the Thracians, came to the Volga (*Atal* – chuv.) from across the mountains, from the shores of the Black Sea, from the Balkan Peninsula, through the Caucasus (where the Kabarda-Balkar Republic is situated nowadays, and nomadic tribes founded the Volga *Bulgaria* after they had settled on the Middle Volga). The surviving folk songs about swans-geese prove that Ossetian ancestors and ancient Chuvash people were neighbours. Volkov knew the history of the Great Migration, initiated by the Huns led by Attila. Based on the vocabulary, he cites the words that sound alike: the Ossetian CHIGYT is pronounced like the Chuvash CHĀKĀT with the general meaning “cheese”. The Ossetian tree – KAVRYZ sounds like the Chuvash KAVĀRÇ (ash tree), the Ossetian KABA – like KĒPE (shirt), ADYL – the name of a fairy tale king, and the Chuvash ATEL – the pagan name of the legendary commander, about whom the author of the article has three books: *Attila und die Hunnen*. Stuttgart: Konrad Theis Verlag, 2007 (392 S.); *Attila und die Hunnen*. Düsseldorf: Albatros Verlag, 2006 (315 S.); *Attila. König der Hunnen*. Berlin: Schneekluth Verlag, 1998. (937 S.)

Volkov's folk heroes are personified: the Chuvash delegation headed by the folk poet Khusankai went to the centenary anniversary of the Ossetian poet Khetagurov (1959); during the Great Patriotic War, Ossetians under the aliases Mikhail and David fought in the guerrilla movement under command of the Chuvash Nikolayev; during the 8th and 9th five-year plans, 150 thousand people left Chuvashia for the Far East, Siberia and the North, and many sons and daughters of the Ossetian people went to distant lands to work on labor construction projects there. Volkov participated twice in a research-to-practice

conference in Ossetia, he got the most valuable gifts – a wooden handle with the inscription IRISTON – the most ancient name of Ossetia. Ossetians proudly call themselves “Alans”. Volkov reveals in Ossetian tales the characteristic features of a perfect highlander, the most important of which are hospitality, hard work combined with intelligence and kindness: “To drink and eat alone, without friends is a shame for a good highlander”; “When my father was alive, he didn’t grudge churek and salt, either for his friends or for his enemies. I am my father's son”; “May your morning be happy!”; “Let your road be straight!” In the Ossetian fairy tale “What is more expensive?” one of the young men by his personal example proves to the other that the most precious thing in the world is not wealth, but a faithful friend, and loyalty in friendship means joint work and struggle. The whole life of a traditional Ossetian was based on a solid foundation of age-old moral laws and traditions, which presupposed knowledge of mountain etiquette, which included such laws as hospitality, respect for the elderly, respect for the woman and the young. Considerable attention was paid to fostering tolerance towards representatives of other nationalities, since Ossetians have long lived alongside Russians, Kabardians, Chechens, Ingush, Kumyks, Svans. The code of Alanian honor, recorded in ancient historical sources, read: “Never offend anyone’s national and religious feelings. Every nation is a gift from God” [4, p. 269].

Volkov could never forget the performances he saw “Dance of Dzhigits”, “Children of Ossetia”, “Dance of the Highlanders”. The scholar was deeply impressed by children's drawings “Flight of an eagle over the mountains”, “Mountain waterfall”, “A boy with a national instrument under an old tree”, “A mountain goat enjoying the melody” and “Fighters with long swords on the battlefield”. The days of his stay in Ossetia were fabulous, and Volkov reflected in his works



the effectiveness of folk means of education - the art of dance and types of wrestling [13, pp. 135–141].

Kyrgyzstan is a temple of ethnopedagogy. The patriarchal-clan social structure and the nomadic way of life of the ancient Kyrgyz were reflected in their educational traditions. The nomad's worldview is the unity of nature and man. The Kyrgyz built their relationship with nature on reciprocity and deep respect for each other, on a delicate balance. The nature of Kyrgyzstan is unique: more than 90 % of the country's territory consists of mountains, no one remains indifferent to the beauty of their snowy peaks. Lake Issyk-Kul – the pearl of Central Asia – is located at an altitude of 1600 m above sea level at the foot of the Ala-Too mountains. The Kyrgyz worshiped the sky (Tenir), earth, water, fire, the moon and the stars, respected spirits of their ancestors and sacred animals (for example, Bugu-ene or Mother-deer). The Kyrgyz taught their children to take care of nature and live in harmony with it, without ruining it, but taking from it just as much as necessary for survival. Approaching the river, trees, mountains, their ancestors asked permission from the spirits of the earth, mountains, trees, streams and rivers to pass through [3, p. 168]. Certain Kyrgyz tribes called themselves by names of animals and believed in their origin from these animals, for example, one tribe is called "deer". This means that main teacher of this people is nature – lake, valley, mountain, salma. One of the most powerful means of national education of Kyrgyz folk pedagogy is the “Manas” Epos, which to Volkov sounds like the Chuvash MĀNĀS (wise man), he read and reread it for a month, being on the lake Issyk Kul, the second deepest lake in Europe after Lake Baikal. At the same time he recalled the Chuiskaya valley, felt in his mouth the taste of salma yashka – a soup with dumplings. He restored in his memory the content of the sto-

ry "White Steamer" by Kyrgyz writer Chingiz Aitmatov, was amazed at the existence of 40 types of salma – small, cut, figured, round, long, large, ball, oval ..., at the joint movement of a flock of a thousand sheep under the "command" of a "king" – a shepherd with a long whip. It's hot down around the lake and up in the mountains there is always white snow, supplying the lake with clean water. The ethnopedagogue compares this gift of nature with a huge bucket of water, he animates it calling it Issikov (the Chuvash pagan name). In the distance Volkov could see Mount Kumyshtag, 4251 meters high, the Kyrgyz forest 40 km long and 20 km wide is a real storehouse of pears, apricots, apples, nuts, berries and many valuable herbs. These treasures form the personality of the inhabitant of these places and their language [13, pp. 144–150]. If you use the environment and animate it in songs, fairy tales, paremias, works of art, it will modernize moral values and forever serve to the formation and preservation of the environment.

Volkov explains the expression “Many love children, but the Kirghiz love a child,” by the existence of the cult of the child; he continues: there are large stars in the sky of Kyrgyzstan but the best star is a child, he is the family star, the domestic king [14]. The "Manas" Epos is of particular importance to Professor Volkov because its profound moral is aimed at a harmoniously developed personality and awareness of the place where "his umbilical cord is tied with a clean scarf", where "he ran barefoot", "his youth bloomed", "the batyr swore to batyr", "passed sleepless nights" and where he thought about what "will be with his fatherland", where "the old and the young, great and small – the people shouted exultantly: "Eh, Kyrgyz, my children. Be someone's grandchild, son and grandfather. Long live the aksakal!" [12, pp. 419–425]. The Kyrgyz



have many beautiful rituals associated with the birth of a child. A large family was always welcome: "A house with children is a bazaar, a house without children is a grave," said the Kyrgyz.

The cult of child, along with the cult of the sun burning without a flame and a cloud floating without wings, and star rays in the Kyrgyz sky, is in the focus of international pedagogy (the term pedagogy comes from the Greek *paidos* "boy, child" and *agogos* "leader").

Moscow is the capital of capitals of the Soviet and Russian republics. The Ministry of Education of National Ministries, the general center of science invited the vice-rector for scientific work of the Chuvash State Pedagogical Institute Volkov to work in the capital. It was not easy for Volkov to leave Cheboksary and move to Moscow. By that time, Volkov's name was known far beyond the borders of the country but Moscow opened new opportunities to expand the horizons of his activity. He knew Moscow well: here he defended his doctoral dissertation in the presence of the authorities of pedagogical science, earned the title of professor, for his great services to science was elected an academician of the USSR Academy of Pedagogical Sciences and the Russian Academy of Education, was referred to lecture and conduct seminars at European universities. Volkov was aware that there is no broad highway in science to reach its shining peaks and boldly followed the thorny path protecting interests of people, educating them with the knowledge of ethnopedagogical pansophia: knowledge is power.

A diligent student Volkov followed the principle of *Docendo discimus* (we learn by teaching) and Live and learn, studied the works of Comenius – the founder of ethnopedagogical pansophy, Ushinsky – educator of multi-ethnic Russia, Yakovlev – patriarch of the Chuvash people, Krupskaya – designer of national and international unity,

Tolstoy – herald of the call "let's become Chuvash and listen", Luther – founder of schools for all boys and girls, Bichurin – a four-time laureate of state awards, Altyuk Appa – his mum.

The number of Volkov's teachers is infinite but the main teacher – his mother – is associated with such a fragment of our memories: a group of students and relatives accompany the Teacher who is going by train to Moscow, He stands in the carriage, the train starts to move, everyone waves and remains in place, only a 90-year-old mother runs after the train: she cannot believe that her son is leaving. A month later, he returned to Cheboksary to visit her, the delegation met Volkov and accompanied the Teacher along Lenin Avenue to house number 24 to his mother. His visits to her were not occasional but quite regular. Among those who came to welcome the professor were 3 ministers of education of the republic, 3 rectors of the Chuvash State Pedagogical Institute – all of them were Volkov's students.

The teacher lives in his students, who are scattered throughout Eurasia, as evidenced by the honorary titles deserved by the international-national scientist: Volkov is a member of the USSR Writers' Union, Honored Scientist of the Russian Federation, Honorary Citizen of the Republic of Kalmykia, Excellent Worker of Public Education of Kyrgyzstan, Teacher of teachers of the Republic of Sakha, he was awarded the badge "For Merit in Education" of the Republic of Tatarstan, the title of doctor – *die Würde eines Doktors der Pädagogik ehrenhalber* (doctor *paedagogicae honoris causa*) – at the Erfurt Pedagogical Institute, the Herder Gold Medal "For outstanding services in the dissemination of the Russian language and Russian culture in the spirit of German-Soviet friendship." Again, we will restrict ourselves only to this octave of awards, this list will be continued by university and school accolades and diplomas.



The priority of fairy tales in education is undeniable, they are food for children. Of the 20 fairy tales that Volkov cited in the book "Oak and the Sun" (Юманпа Хёвел – чув.), our attention was drawn to the fairy tale "Golden Land" (Блтӑн ҫӗр-чув.). It says: Once upon a time there came to this land ambassadors from a distant rich country. The guests were warmly received by the hosts – the ancestors of the Chuvash, entertained with national dishes and drinks, presented with souvenirs. The guests repaid the kindness. But when parting they were struck by one moment: before boarding the steamer, the hosts politely asked to wipe their shoes on a damp rug so that not a speck of dust or a particle of their native land would go away because this land is mother. In the Chuvash folk song it is sung: Anne (mother) is neither sold nor bought even if there is money, the moral of this tale is patriotism. In every fairy tale there is also a reality, here it is contained in the word "ambassador", probably about one of them an encyclopedia writes: in 921 the Baghdad caliph Mukhtadir sent a caravan to the Volga Bulgaria to the king Almush through Bukhara and Khorezm, secretary of the embassy was Ibn Fadlan, for one year and two months he kept records in Arabic about the life, language and traditions of the Chuvash ancestors [5, p. 62]. We have at our disposal a German translation of Fadlan's "Notes" with a solid introduction and critical remarks [9, pp. 1–295]. We have no doubt that the researcher Volkov knew about the work of Fadlan and the translation of Togan and left a trace in the fairy tale about the Arab embassy, about a caravan of 5,000 people and 3,000 horses with camels, which overcoming the hardships and deprivations of nomadic life delivered in zigzags funds for the construction of cities in Bulgaria – fortresses to protect the clan and tribe.

G. N. Volkov sincerely loved his people = language although at times he thought of

the paradox: Nulla propheta in patria; but above all he believed in ethnopedagogy and the motherland – that one which exists three times according to the motto, which is symbolized by the three suns on the Chuvash coat of arms: We were, we are, we will be (Эпир пулнӑ, пур, пулатпӑр – чув.).

Those who were lucky enough to know Academician Volkov and communicate with him will never forget him. The author of the Volkov monument was sculptor Vladislav Nemtsev, a countryman and a relative of Gennady Nikandrovich. The sculpture, cast in bronze, was installed on a low pedestal. An open, benevolent, surprisingly sensitive and kind person is not tall and is close to everyone. In his left hand he holds a book with the title "Ethnopedagogy". His right hand is pressed to his heart – as a sign that he gives it to people.

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ВЛИЯНИЕ СТИЛЯ РОДИТЕЛЬСКОГО ВОСПИТАНИЯ НА РАЗВИТИЕ И СТАНОВЛЕНИЕ ЛИЧНОСТИ РЕБЕНКА

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INFLUENCE OF PARENTING STYLE ON THE DEVELOPMENT AND FORMATION OF THE CHILD'S PERSONALITY

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Summary. The article presents a theoretical analysis of the scientific literature on the influence of the style of parental education on the development and formation of the child's personality. The value of family education as the main institution of socialization is also recognized at the state level. The main basis for the development of the social policy strategy is the sociological research of the family institute. The main types of family education are listed and written. The article provides methodological understanding of the results of the influence of a particular style on the child.

Keywords: parenting style; child; parents; influence; personality formation; type.

Особое внимание к проблеме социализации, в частности в семьях, не ослабевает в течение достаточно долгого периода времени в силу большой значимости социализации ребенка и его дальнейшей жизни в социуме.

По инициативе Президента России 2008 год был провозглашён в нашей стране годом семьи. Обращаясь к парламентариям, глава государства отметил,

что это может способствовать объединению усилий общества, государства, бизнеса в важных вопросах поддержки институтов брака, отцовства и материнства, укреплении их авторитета. Ценность семейного воспитания как основного института социализации признается и на уровне государства. Главным основанием для развития стратегии социальной политики служат социологические исследования



института семьи. В развитии и сохранении данных отношений, заинтересовано само общество и государство. Социализирующая функция, которая возложена на близких родственников, является определяющей в становлении личности.

В литературе можно встретить достаточно много ученых, изучающих семью, стили семейного воспитания. Например: Захаров А. И., Эйдемиллер Э. Г., Личко А. Е., Варга А. Я. и т. д. Есть также подробные описания неблагоприятных черт личности родителей, которые могут подтолкнуть к нарушениям в воспитании ребенка. В их числе: Захаров А. И., Варга А. Я., Адлер А. и т. д. Изучением проблемами стилей семейного воспитания занимались Е. Н. Спирина, Е. В. Буренкова, их работы основаны на отражении взаимосвязей стиля семейного воспитания с личностными качествами ребенка и родителя. Ю. В. Ильиных рассматривал как действия родителей и их стиль влияют на развитие личности ребенка.

Социализация – термин, обозначающий развитие и самоизменение человека в процессе усвоения и воспроизводства культуры, что происходит во взаимодействии человека со стихийными, относительно направляемыми и целенаправленно создаваемыми условиями жизни на всех возрастных этапах [1, с. 45].

Титаренко В. И. выделял следующие типы семейного воспитания:

1. Демократический тип. Родители всегда знают, что дети делают, чем интересуются, что их беспокоит. Всегда помогают и уважают интересы ребенка. Это один из наиболее благополучных вариантов развития семьи. Дети в таких семьях, как правило, общительные, инициативные, независимы. У них также постоянно присутствует потребность во взаимном общении. Их отношения характеризуются общей нравственной атмосферой семьи – порядочностью, откровенностью, взаим-

ным доверием, равенством во взаимоотношениях.

2. Эгалитарный тип. Данная модель воспитания характеризуется как нормальные отношения между родителями и детьми, но с определенной дистанцией между ними. Все участники семейных отношений стараются их не нарушать. Малыши полностью слушаются взрослых, а они, в свою очередь, сами выбирают, что нужно ребенку. Дети растут безынициативными, но вежливыми послушными и добрыми. Очень часто они не имеют своего мнения, так как привыкли, что за них все решают. Родители интересуются проблемами ребят, и те, в свою очередь, делятся своими трудностями. Внешне отношения вполне благополучны, но некоторые сокровенные связи могут нарушаться.

3. Материально-ориентированные семьи. Особое внимание здесь уделяют материальному благополучию. В таких семьях с детства приучают смотреть на жизнь прагматически, и видеть во всем выгоду. Заставляют учиться, но с единственной целью – поступить в хороший вуз. Интересы и увлечения детей не интересуют родителей, поощряется только «выгодная» инициативность. Отношения в семье могут развиваться непредсказуемо. Высокие помыслы старшего поколения в этом случае зачастую разбиваются о низкую педагогическую культуру осуществления.

4. Авторитарный тип. В таких семьях по отношению к детям присутствует неуважение, недоверие и физические наказания. Механизм отношения прост: огорчения родителей вызывают интересы ребенка, которые идут во вред учебе, основным занятиям, а в некоторых случаях и аморальным поступкам. Все стремления детей и их поведение вызывают конфликты в семье, при этом правы/скорее правы родители. Такие ситуации обычно связаны с возрастными особенностями, они



еще не могут оценить опыт родителей и усилия на их благо.

5. Антисоциальные семьи. Родители зачастую ведут аморальный образ жизни. Влияние таких семей максимально негативно сказывается на детях. В 30 % случаев это ведет к антиобщественным поступкам. Детей из таких семей очень часто берут под опеку государства.

Также следует отметить, что редко можно встретить семью, которая придерживается лишь одного стиля воспитания детей. Обычно практикуется сочетание стилей. К примеру, мать использует авторитарный стиль, а отец – демократический.

Именно поэтому для более ясного понимания о том, как влияет семейное воспитание на формирование личности ребенка, нужно рассматривать все возможные нюансы относительно того, как складываются взаимоотношения в разных семьях, какие методы применяют родители для поощрения, наказания, каких нравственных ценностей придерживается семья и т.п.

Только после понимания всего, можно говорить об уровне влияния стиля воспитания в семье. Таким образом, воспитание ребенка является многосторонней категорией, обладающей условным характером и изменчивой природой (например, авторитарный стиль, который используется родителями, с течением времени может перейти в демократический, либо либеральный стиль – в авторитарный и т. д.).

Поэтому, все это нужно учитывать при анализе всех особенностей семейного воспитания, который влияет на развитие ребенка как личности. Демократический стиль, в отличие от либерального и авторитарного, способствует развитию у ребенка адекватной самооценки, которая, позволяет ему развивать личностные качества.

Как отмечает М. И. Лисина – ребенок с точным (адекватным) представлением о себе, вырастает в семье, где родители уделяют ему должное внимание и необходимое количество времени; адекватно оценивают его способности

(демократический тип воспитания);

- ребенок с завышенным (преувеличенным) представлением о себе формируется в семье, где его балуют, хвалят, потакают. Наказывают максимально редко, система требования носит мягкий характер.

(либеральный стиль);

- ребенок с заниженным (преуменьшенным) представлением о себе растет с семьей, где родители не сильно занимаются его воспитанием, но требуют полного послушания, часто упрекают и наказывают.

(авторитарный стиль).

Не обращая внимание на суету и спешку в современном обществе, во многих семьях сохранилась традиции общесемейных трапез, с помощью которых восполняется недостаточность живых контактов с членами семьи, подтверждается ее ценность, цельность и заинтересованность в ней всех домашних. Идет обмен информацией, накопившейся за некий промежуток времени, обсуждение дел, проблем, которые волнуют всех или кого-либо из членов семьи.

Обобщая все вышесказанное, можно сделать вывод, что на формирование личностных качеств ребенка оказывает большое значение образ жизни семьи, уровень культуры и образования, представления о воспитании родителей, стиль взаимодействия с детьми. Ребенок усваивает ценности, нормы, традиции семейного круга, а также копирует и развивает в себе те качества и черты, которые преобладают у родителей. Очень важно, чтобы взаимоотношения строились на любви, уважении, понимании и поддержке ребенка.



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ИЗ ОПЫТА ПРЕПОДАВАНИЯ ИНОСТРАННОГО ЯЗЫКА В ВЫСШЕМ УЧЕБНОМ ЗАВЕДЕНИИ

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BASED ON THE EXPERIENCE OF TEACHING A FOREIGN LANGUAGE AT THE UNIVERSITY

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Abstract. The current global economy requires individuals to have communication competency, socio-cultural knowledge and ability to apply understanding to real world problem solving. Preparing students for global society to become “global citizens who preserve the variety and vitality of life” is becoming a significant part of education and pressure educators and educational leaders to change learning environments and methods.

Keywords: communication competency; communicative skills; cross-cultural communication; business language.

Последние события, а, именно, вынужденный переход на дистанционное обучение из-за пандемии, подстегивают учителей в школах и преподавателей в вузах искать формы, средства и методы, которые внесли бы разнообразие в подачу и закрепление материала по иностранному языку и способствовали бы оживлению интереса у студентов к изучению и овладению им.

Коммуникативный подход при обучении иностранному языку предполагает, что обучение ему в неязыковом вузе должно быть сугубо профессионально ориентированным и направленным на подготовку студентов к реальному профессиональному общению [2].

Есть замечательная истина: «Всякое новое – это хорошо забытое старое». Сно-

ва убеждаюсь в этом. Ещё относительно недавно были очень популярны на занятиях ролевые и деловые игры. Потом про них немного подзабыли, переключились на другие технологии и средства. Решила вновь включить проведение игр в свою преподавательскую деятельность во время дистанционного обучения. Моделируя любую жизненную ситуацию (ролевую, деловую игру), эпизод из реальной жизни, я, как преподаватель, тем самым позволяю студентам продемонстрировать полученный багаж знаний, проявить их творческие способности, чтобы в будущем почувствовать себя относительно уверенно [3].

Из личного опыта работы в различных вузах подметила, что на первом курсе в любом вузе в учебном плане заявлена тема «Education» или «My university». Для



закрепления темы “Education” со своими студентами мы проводим игру “An open day of a university”. Остановимся на ней подробнее. Может кто-то возьмёт себе эту информацию на заметку и пригодится в работе. Любая игра предполагает три этапа: 1) подготовительный – этот этап проводится на практических занятиях, предшествующих игре; 2) исполнительный – проведение самой игры; 3) итоговый – последующее обсуждение в группе и домашнее задание творческого характера.

В игре “An open day of a university” студенты могут сыграть различные роли: «абитуриентов», «представителей вуза», «родителей абитуриентов» (при желании или, если студентов в группе много) и самих себя, т.е. «студентов», которые пришли, чтобы ответить на вопросы абитуриентов и рассказать о своей учёбе и студенческой жизни.

Для начала надо поработать над лексикой по теме. Поинтересуйтесь, кто из ребят был на дне открытых дверей в каком-нибудь учебном заведении и предложите каждому в качестве домашнего задания написать на листах список хотя бы из 10 вопросов, которые они задали бы, если бы пришли на такое собрание в качестве абитуриентов. Вопросы могут быть как на английском, так и на русском языке, чтобы не ограничивать фантазию студентов.

Когда вы получите вопросы, попробуйте вместе со студентами классифицировать их по следующим направлениям, например:

1. Вопросы сотрудникам, отвечающим за организацию учебного процесса. Сюда могут войти вопросы, связанные с формами обучения, факультетами и специальностями, которые представлены в вузе.

2. Вопросы представителям различных кафедр. Ни для кого не секрет, что очень много вопросов априори кафедре иностранных языков, учитывая возрастающий интерес к иностранным языкам.

Участники игры, выполняющие роль «абитуриентов» будут интересоваться техническими возможностями аудиторий, формами работы (обучения), которые кафедра может предложить студентам со слабой подготовкой и с более приличным уровнем владения языками. Роль «представителя кафедры иностранных языков» преподавателю можно взять на себя.

3. Вопросы к работникам, которые обеспечивают учебный процесс: представителям технического центра, библиотеки и т.д.

4. Вопросы о возможности и условиях организации быта студентов, спортивной и культурной жизни, т.е. как работают общежития, спортивные залы, кафе, центры для проведения досуга.

Следующий этап подготовки. Когда у вас будут готовы списки вопросов по темам, предложите студентам ответить на них. Если они не знают ответ, пусть обратятся в соответствующие подразделения вуза для уточнения (сейчас благодаря техническому прогрессу и технологиям это можно сделать быстро). Для упорядочения и упрощения подготовки лучше распределить списки с вопросами среди студентов, учитывая их интересы.

Итак, у каждого студента еще до ролевого урока имеется письменно список из 10 любых вопросов, которые он заготовил в процессе подготовки к ролевой игре. Часть студентов, которых назначил преподаватель, должна иметь ответы по своей тематике (для подстраховки, чтоб не возникла пауза во время проведения игры, если вдруг никто не сможет ответить на какой-то из прозвучавших вопросов).

Теперь о форме проведения игры. Студенты, которые заранее получили роли, отвечают на вопросы «абитуриентов». Остальным студентам дайте задание оценить работу своих сотрудников (ставить им оценки), чтобы тоже были так или иначе вовлечены в игру. Постарайтесь



наперёд не разглашать «тайну» о том, кто будет спрашивать, а кто отвечать, чтобы серьёзно готовились все.

И последнее, естественным и закономерным будет после проведения игры подведение итогов работы каждого участника. Прокомментируйте и охарактеризуйте их труд, они ждут этого и будут благодарны. На дом, в качестве домашнего задания дайте ребятам задание написать эссе на тему “Student’s life in our university”.

Самым главным достоинством подобных мероприятий, игр является заметное сокращение времени для накопления необходимого для жизни опыта и знаний у студентов.

Вывод следующий: проведение игр способствуют тому, что процесс обучения становится интересным, увлекательным и неформальным [1]. Задавшись этой целью, мы со своими студентами взяли за правило каждый семестр завершать проведением ролевой игры по какой-то из тем. Благодаря этому у моих студентов

есть возможность проявить себя, ведь именно при таком настрое происходит непроизвольное запоминание как лексических средств, так и «скучных» грамматических структур, создаются условия для возможности выхода творческого потенциала и импровизации.

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ПРЕПОДАВАНИЕ ДИСЦИПЛИНЫ МКК. ИЗ ЛИЧНОГО ОПЫТА

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TEACHING THE DISCIPLINE OF INTERCULTURAL COMMUNICATION. FROM PERSONAL EXPERIENCE.

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Abstract. People talk about the use of English as a language for Cross-Cultural communication. The one question is asked most frequently: "How can we insure mutual intelligibility and understanding among speakers from different countries and with various cultures?" The current global economy requires individuals to have language competency and Cross-Cultural communication competency as well, which is becoming a significant part of tertiary education.

Keywords: cross-cultural communication; communication competency; communicative skills; business language; intercultural communication.

В последние годы появилось много разнообразных публикаций, посвящённых МКК, в которых приводится анализ накопленного уже опыта межкультурной коммуникации. Ряд учёных в разных странах пытались провести исследования особенностей восприятия «чужой» культуры, механизмов социального общения, закономерностей взаимодействия представителей разных культур. С этой целью будут интересны и познавательны работы Р. Д. Льюиса и его центра, РАН, МГУ им. М. В. Ломоносова и др. Рекомендации и советы по МКК, содержащиеся в этих трудах и исследованиях, могут оказать большую помощь при установлении деловых контактов между партнерами – представителями разных культур [4].

Имеющий сегодня место процесс глобализации расширяет возможности международного сотрудничества и способ-

ствует налаживанию международных контактов. При общении на английском языке, как международном языке бизнеса с представителями из другой страны, ошибочно полагать, что каждый представитель из сферы бизнеса говорит на хорошем английском. Фактически, только около половины из 800 миллионов человек (есть такая статистика), говорящих по-английски, выучили его как родной и способны на нём продуктивно вести переговоры и дела. И те, кто говорит на английском языке как на втором языке, часто более ограничены, чем носители языка. Причиной тому, понятно, считается не только небольшой словарный запас, но и отсутствие знаний необходимых для эффективного межкультурного общения, не знание различных реалий, культуры, особенностей менталитета и т.д. вашего визави, партнёра, с которым ведёте бизнес. Об



этом неустанно приходится повторять своим студентам: «Будьте внимательны; знания лишь языка не достаточно для успешной карьеры в бизнесе!» [3]

Важно, чтобы при установлении отношений, происходило взаимопонимание, а не столкновение нескольких культур. Если деловые партнеры владеют культурологической информацией друг о друге, им намного легче найти взаимопонимание для решения многих вопросов. Для формирования у обучающихся определённого уровня межкультурной компетенции необходимо следующее: 1) достаточная информированность о культурной специфике иного культурного сообщества (история, традиции, обычаи, этикет, быт, религия и т.д.); 2) толерантное отношение ко всем существующим в ином социуме культурным сообществам и их культурным особенностям; 3) способность, готовность и мотивация к взаимодействию в разнообразных культурных сообществах, входящим в социум; 4) хороший уровень языковой и коммуникативной компетенции для эффективного общения в поликультурном обществе [2].

Понимание, осознание, принятие культурного разнообразия в поликультурном обществе незамедлительно повлечёт потребность в новых знаниях для успешного ведения бизнеса в других странах. Учитывая различные культурные контексты, это создаёт новые проблемы общения на рабочем месте. К примеру, даже, когда сотрудники, расположенные в разных локациях или офисах, говорят на одном языке (например, переписка между англоязычными партнерами в США и в Великобритании), существуют некоторые культурные особенности, различия, которые следует учитывать при оптимизации связи между двух сторон. В связи с этим, огромное значение имеет не только язык, на котором ведутся переговоры и уровень

владения им, но и наличие поликультурного образования, ориентированного на сохранение и развитие всего многообразия культурных ценностей, норм образцов и форм деятельности, существующих в современном мире.

Дисциплину МКК студенты магистратуры начинают изучать на первом курсе в нашем вузе. Помимо нескольких вводных лекций на начальном этапе, посвященных основам дисциплины (предмет изучения, объект, методы, средства, цели и т.д.), мною было предпринято следующее. Я предложила своим студентам пойти от «обратного»; не от теории к практике, а наоборот.

Так, к примеру, в рабочей программе предлагаются к изучению такие вопросы, как: 1) Этические и нравственные нормы поведения в инокультурной среде; 2) Нормы этикета стран изучаемого языка; 3) Значение и правила общения в различных лингвокультурах; 4) Культурная идентичность.

Я подобрала ряд аутентичных текстов на языке, содержащих информацию по вышепредложенным вопросам и несущим необходимый когнитивный потенциал. Студентам сначала было предложено изучить их (прочитать, перевести и кратко изложить суть вопроса), далее мы обсуждали информацию, сравнивали с тем, что мы имеем в нашей стране и, затем, совместно делали выводы. И только потом я анонсировала студентам, что мы рассмотрим такой-то вопрос из программы.

Да, я соглашусь, что это намного хлопотнее преподавателю и затратнее по времени при подготовке к занятию и, что не все вопросы можно изучить таким способом. Но, я полагаю, что стоит попробовать, т.к. видишь живые эмоции и глаза студентов, когда они от практики переходят к теории, т.е., когда я им после прохождения тем, изучения вопросов по тек-



стам на языке, даю задание самостоятельно подвести теперь под них теоретическую подоплеку. Дальше, им предлагаю им выбрать тот (или те) вопрос (вопросы), который их «зацепил», заинтересовал рассмотреть более глубоко, детально и представить вывод в виде мультимедийной презентации по теме. Смею заметить, что после такого подхода они с неподдельным удовольствием штудируют (изучают) теоретическую часть и систематизируют материал при подготовке к презентации.

Итак, обучение иностранному языку, как важнейшему средству поликультурного образования, одной из своих задач ставит овладение компетенцией межкультурной коммуникации для успеха в жизни и деловой (предпринимательской) деятельности [1]. Не вдаваясь в культуры и субкультуры, для людей, возможно, наиболее важно понять, что базовое понимание культурного разнообразия явля-

ется ключом к эффективной межкультурной коммуникации.

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**ПСИХОЛИНГВИСТИЧЕСКИЕ ОСНОВЫ
ФОРМИРОВАНИЯ РЕЧЕВОЙ МОТИВАЦИИ
В СТРУКТУРЕ ПСИХОЛОГИЧЕСКИХ МЕХАНИЗМОВ РЕЧИ**

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**PSYCHOLINGUISTIC FOUNDATIONS OF THE FORMATION
OF SPEECH MOTIVATION IN THE STRUCTURE
OF PSYCHOLOGICAL MECHANISMS OF SPEECH**

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Abstract. The article discusses material on the issue of the psycholinguistic foundations of the formation of speech motivation in the structure of the psychological mechanisms of speech. Speech is presented, which is defined as a form of communication, which historically takes shape in the process of material and active communication of people, as well as the role of speech actions in children with autism spectrum disorder. The problem of linguistic generation is considered, as well as the concept of the structure of the act of speech activity, created by A. A. Leontiev.

Keywords: psycholinguistics; formation; speech motivation; speech mechanisms; structure; speech.

В нашем мире речь считается усиленным и всеобъемлющим видом взаимодействия людей в обществе. Речевые действия играют огромную роль для всех, в особенности детей, страдающих расстройствами аутистического спектра. С каждым годом рябят с РАС становится все больше и им нужна качественная коррек-

тирующая помощь. Чтобы ознакомиться с причинами, по которым речь не развивается нормально в 1956-х годах возникла самостоятельная наука дисциплина – психолингвистика.

Психолингвистика – это дисциплина, изучающая процессы речеобразования и восприятия речи. Она находится на стыке



лингвистики и психологии, но исследования, проводимые в ее рамках, как правило, сомнительны [3].

На современном этапе развития науки речь определяется как форма общения, которая исторически складывается в процессе материального и деятельного общения людей [1].

С лингвистической точки зрения слово – это определенная последовательность языковых единиц (фонем, морфем, слов, предложений), регулируемая законами языка и действием сознания, которое формирует ту или иную мысль [1].

Проблема языковой генерации является одной из важнейших в данной дисциплине. Это часто связано с тем, что в ряде психолингвистических школ процесс порождения и видения того, как обстоят дела, в такой же мере является основным предметом изучения. Ученые А. Р. Лурия, А. А. Леонтьев Т. В. Ахутина, С. Выготский, работавшие в этой области знаний, рекомендовали различные варианты научной интерпретации процессов создания языка.

А. А. Леонтьев создал для себя неделимую концепцию структуры акта языковой деятельности, исходя из ряда экспериментальных данных анализа и теоретических исследований психолингвистов всего мира, основное место в которых занимает модель порождения речевого высказывания. Копия этого ответа – это пять последовательных этапов генерации адреса.

На первом этапе порождения речи центральным аспектом высказывания является мотив или по-другому этот этап называют мотивационным. А. А. Леонтьев, основываясь на концепции Лурии А. Р. говорит, что на этом этапе впервые начинается происходить выделение темы высказывания и то, о чем нужно будет говорить.

На втором этапе мотив к речевому действию вызывает к жизни замысел, который, в свою очередь, «трансформирует-

ся» в обобщенную смысловую схему высказывания [3].

Главным этапом порождения речи является «Внутреннее программирование». Его А. А. Леонтьев рассматривал как процесс, в котором происходит построение схемы смысловой, на ее основе происходит порождение высказывания [2].

Научные взгляды А. А. Леонтьева во многом определили проведение целого ряда научных исследований российских и иностранных ученых по данной проблеме.

Говоря о человеческой мотивации, мы хотели бы сказать, что преднамеренный поступок людей предопределен их желанием. Речевые, а также инстинктивные действия подчиняются одному и тому же закону: человек получает различную информацию от мира, стоит.

Речевая мотивация как шаг речевого акта и служит началом намерения говорить. Человеческий язык – это определенное действие, которое начинается с желания. В контексте мотивов человека значение его речи приобретает новое значение: объективное содержание сказанного представлено тем, что имел в виду говорящий, что он хотел выразить – почувствовать (понять), для чего он все это сказал.

Предмет снабжен выразительным подтекстом. Образующийся таким образом личностный контекст определяет смысл высказывания данного человека. Речь обычно должна разрешить какую-то более или менее осознанную говорящим задачу и является действием, оказывающим то или иное воздействие на тех, к кому она обращена. Нужно понимать, что иногда речь – это процесс, которое непроизвольно и определяется не вполне осознанными побуждениями.

В заключении можно сказать, что психолингвистика является дисциплиной, изучающей развитие речи, процессы ее формирования, а также причины, по которым она не развивается нормально. Имен-



но научные знания, которые вложены в эту дисциплину, а также многолетние опыты работы в данной сфере отечественных и зарубежных учёных способны помочь детям с РАС.

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SCO AND REGIONAL SECURITY ISSUES IN CENTRAL ASIA

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**ШОС И ВОПРОСЫ РЕГИОНАЛЬНОЙ БЕЗОПАСНОСТИ
В ЦЕНТРАЛЬНОЙ АЗИИ**

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Abstract. The article examines the SCO's activities today as one of the most effective dialogue platforms between the Central Asian countries, Russia and China on political, socio-economic issues. Kazakhstan and the Central Asian countries can only count on the CSTO's assistance at the moment, and, therefore, the CIS countries need to do everything to revive the work of the CSTO as a structure that acts as a guarantor and mechanism for cooperation in the field of collective security.

Keywords: security; SCO; Central Asia; separatism; extremism; terrorism.

Today the SCO has established itself as one of the effective dialogue platforms between the Central Asian countries, Russia and China on political, socio-economic issues. Of course, in the first place is the issue of maintaining peace and security in the Central Asian region. The fundamental principles of interaction between the SCO members are: not the use of force or the threat of force in the settlement of interstate conflicts; the use of military forces only in the case of self-defense; State security is not equal to military power; reduction of the army and armaments.

It is cooperation in the field of security, economy, trade and in the humanitarian sphere that is the main vectors of the organization's work, where security is in the first place.

The reasons for the creation of the SCO were two factors – intraregional and geopolitical. The first group includes the need to create an effective mechanism for resolving border disputes between the countries of the Central Asian region after the collapse of the USSR in connection with the changed status of the former Soviet republics.



The second group includes the strengthening of the geopolitical positions of major players in the international arena, in addition to China and Russia, these are the EU and Turkey.

In accordance with the Declaration on the Establishment of the SCO, the main goals of this organization were:

- maintaining and ensuring peace and security in the region,
- stable development of the region,
- cooperation in the political, economic, humanitarian and cultural spheres [1].

The SCO member states firmly adhere to the goals and principles of the UN Charter in building their foreign policy, without committing illegal actions against each other and third countries. The task was also set to develop dialogue and partnership with all states, international and regional organizations on the basis of universal agreement and respect for each other.

There is also another document that provides a detailed definition of such phenomena as "terrorism", "extremism", "separatism", that is, for the first time in world history, a definition of these concepts is given, it contributes to a unified interpretation and application of certain means in counteracting such manifestations ...

In 2002, the heads of the SCO member states signed the SCO Charter, the RATS Agreement and the Declaration of the Heads of State, which became program documents regulating the legal aspects of cooperation within the framework of this organization.

The created RATS has become a permanent body of the SCO, which contributes to the improvement of mutual cooperation of states in the fight against terrorism, separatism, extremism and illegal migration, in close contact with law enforcement agencies of the countries and special services.

In 2005, at the summit in Astana (now Nursultan – author), a Declaration was adopted, according to which deadlines were set for the withdrawal of infrastructure facilities and the presence of military contingents on the territory of Central Asian countries [2]. At the summit, they proposed to solve this problem on a bilateral basis with the Central Asian countries separately, believing that there is pressure on them from Washington. In the same year, the military base in Khanabad was closed in Uzbekistan, the Uzbek side motivated this decision by its own foreign policy considerations.

Kyrgyzstan and Tajikistan at that moment did not go to the dismantling of American and French military bases. However, on June 20, 2013, the Parliament of Kyrgyzstan denounced an agreement with the United States concerning the use of the Manas airport by the American military [3].

Today, the United States also shows interest in Tajikistan in connection with the situation in Afghanistan, as some political analysts believe, the appearance of American military bases is only a matter of time [4].

Strengthening the authority of the SCO was facilitated by the awarding of observer status in the SCO at the summit in Astana (Nursultan) to three countries – India, Pakistan and Iran. At one time, the United States attempted to obtain observer status in the SCO, but did not receive support from the organization's members.

In July 2006, there were 4 observer countries in the SCO, and there was a question about their entry into the ranks of the SCO. However, the aggravation of the international situation in connection with the deployment of Iran's nuclear program, the issue of membership remained unresolved. After that, the SCO strategy underwent changes and was aimed at consolidating the inner circle of participants while maintaining the interaction of



the SCO member states with the Central Asian region.

The Bishkek summit in 2007 reaffirmed its commitment to its goals, as a result of which a multilateral agreement on long-term good-neighborliness, friendship and cooperation was signed [5]. The Declaration stated that stability and security in Central Asia can be achieved only by joint efforts of the states of this region on the basis of regional international organizations established in it.

From 2004 to 2019, a number of large-scale military exercises were held under the symbolic name "Peace Mission".

On August 29, 2014, the largest military exercises in the history of the SCO took place in China. They were called Peace Mission 2014.

The official reason for this was the planned withdrawal of the Western Alliance troops from Afghanistan. The Peace Mission 2016 exercise was held in September in the Republic of Kyrgyzstan (Issyk-Kul), where Russia, China, Kazakhstan, Kyrgyzstan and Tajikistan took part, the exercises were aimed at eliminating the militants.

Also in September 2019, the Center-2019 exercise was held, in which fighters from eight SCO member states conducted joint combat maneuvers to ensure military security in the Central Asian region and for the first time at the training grounds of member states [6]. The anti-terrorist exercises of the member countries of the Shanghai Cooperation Organization (SCO) Peace Mission 2020 will be held for the first time at the Yurginsky training ground in the Kemerovo Region [7].

The role of the RATS has increased in connection with the intensification of the work of the SCO member states in countering the challenges of the time. So at the Astana summit in 2005 a number of documents were signed:

- Agreement on the data bank of the SCO RATS [8].

- Agreement on ensuring the protection of classified information.

The peculiarity of the geopolitical location of Central Asia is that this region was close to the places of formation of ISIS, with the ensuing consequences. To this day, there is a threat of the penetration of ISIS terrorist groups, and therefore the tasks of the RATS have become much more complicated. There was a need for a quick response to recent events in the world, for taking adequate measures to ensure security directly in the SCO zone.

Every year RATS reports on its work, reacts on time to all events taking place in the world. So on March 6, 2020, the RATS Executive Committee made a statement in connection with the outbreak of the new coronavirus. The RATS website has a special section devoted to anti-terrorist activities, a list of persons put on the international wanted list, suspected of terrorist, separatist and extremist crimes, has been approved. The formation of the Unified Investigative Register of Security Bodies and Special Services of the SCO Member States has begun [8].

In order to search for persons involved in acts of terrorism, separatism and extremism, the Executive Committee maintains a Unified Investigative Register, which includes about 3,000 people.

Since 2005, a Table has been developed and maintained for the specified category of persons (more than about 2000 people), which is associated with the need to exchange operational information regarding foreign terrorist fighters taking part in hostilities on the side of international terrorist organizations [8].

The SCO has the necessary mechanisms for multi-vector interaction between the member states in any area. He became recognizable in the international arena, having received the status of an observer at the UN General Assembly, successfully developing partnerships with many international organi-



zations, including the CIS, CSTO, EAEU, ASEAN, etc.

The Council of Heads of State approved a set of measures for their implementation in order to successfully resist:

- new challenges and threats posed by the international terrorist organization ISIS
- activities of the international organization "Hizb ut-Tahrir al-Islami"
- displacement of persons to areas of high terrorist activity to participate in terrorist and extremist activities
- not to give space for campaigning and recruitment of persons in places of deprivation of liberty in terrorist and extremist organizations
- the spread of radical religious literature
- the use of Internet resources by terrorists, separatists and extremists for their own purposes.

Also carry out work with people who have returned after participating in armed conflicts on the side of international terrorists, separatists and extremists.

These measures will help the SCO countries, or rather its competent authorities, to carry out work on the establishment, detention and prosecution and extradition of citizens involved in terrorism, separatism and extremism, to carry out preventive measures.

In 2018 alone, a large number of those who intended to leave for Syria to participate in hostilities on the side of the militants were detained, and terrorist acts were also prevented, which were prepared by citizens of the SCO member states who returned from the conflict zone in order to introduce ideas of radicalism among their compatriots. The special services of Kazakhstan, Kyrgyzstan and Russia detained 9 members of terrorist groups planning terrorist acts in Moscow, including on Victory Day. By joint efforts of the national security agencies of Kyrgyzstan

and Uzbekistan, on the territory of Kazakhstan, two citizens were detained and deported to Kyrgyzstan, these are the member countries of the ITO "Zhannat Oshiklari", sent from Syria to commit terrorist acts in Central Asia [9, p. 18].

The destabilization of the situation in the Central Asian region is associated with the withdrawal of troops from Afghanistan and the aggravation of the situation in Syria, the expansion of the sphere of influence of ISIS and other extremist movements. All this creates a threat to the implementation of many projects within the SCO, moreover, the participating countries have specific features regarding politics, economics, and the proximity to conflict zones must also be taken into account. Therefore, external threats can influence the state of affairs in one country or another in different ways and destabilize the SCO. In such a situation, a careful, gradual military-political evolution is necessary, it is necessary to strengthen the force component of the organization, which is beneficial to all its members.

There are all the prerequisites and conditions for this – the functioning of the RATS, the annual military exercises "Peace Mission", meetings of defense ministers, the creation of a peacekeeping contingent, etc. Thus, the SCO is still only a dialogue platform, albeit an efficient one. At the same time, it loses the opportunity to occupy its niche in the system of regional organizations and begin constructive work. The SCO, the EAEU and the CSTO overlap in their composition and functions, so for many member countries this will not be an unbearable burden. Therefore, it is necessary to revise the program documents for repetition and revise, if any, up to folding. This will allow us to face new challenges of the time.

An important indicator in this aspect is the lack of a spirit of unity and corporatism between the SCO members, the desire to find



a compromise in order to achieve mutually beneficial decisions, therefore, the adoption of new members, with their mutual territorial claims, can lead to a weakening of the SCO, rather than strengthening. Moreover, the new SCO members will consider their participation not from the standpoint of resolving existing international problems, but the realization of their national interests. There are no special forces and a coordination headquarters, and real international interaction of the SCO member states is carried out on a bilateral basis, led by Russia and China.

It is not unimportant for us that the national security of the country directly depends on the level of cooperation with international structures and the climate of relations between these structures. Kazakhstan and the countries of Central Asia at the moment can only rely on the help of the CSTO, and, therefore, the CIS countries need to do everything in order to revive the work of the CSTO as a structure acting as a guarantor and mechanism of cooperation in the field of collective security.

The problems of ensuring regional security can be overcome only with close military cooperation between the countries of the region. Therefore, the question of returning to the almost forgotten consolidating projects in a new format or creating fundamentally modernized projects in the face of the latest threats and challenges of our time remains highly relevant.

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Дата	Название
25–26 февраля 2021 г.	Экологическое образование и экологическая культура населения
1–2 марта 2021 г.	Национальные культуры в социальном пространстве и времени
3–4 марта 2021 г.	Современные философские парадигмы: взаимодействие традиций и инновационные подходы
15–16 марта 2021 г.	Социально-экономическое развитие и качество жизни: история и современность
20–21 марта 2021 г.	Гуманизация обучения и воспитания в системе образования: теория и практика
25–26 марта 2021 г.	Актуальные вопросы теории и практики филологических исследований
29–30 марта 2021 г.	Развитие личности: психологические основы и социальные условия
5–6 апреля 2021 г.	Народы Евразии: история, культура и проблемы взаимодействия
10–11 апреля 2021 г.	Проблемы и перспективы развития профессионального образования в XXI веке
15–16 апреля 2021 г.	Информационно-коммуникационное пространство и человек
18–19 апреля 2021 г.	Актуальные аспекты педагогики и психологии начального образования
20–21 апреля 2021 г.	Здоровье человека как проблема медицинских и социально-гуманитарных наук
22–23 апреля 2021 г.	Социально-культурные институты в современном мире
25–26 апреля 2021 г.	Детство, отрочество и юность в контексте научного знания
28–29 апреля 2021 г.	Культура, цивилизация, общество: парадигмы исследования и тенденции взаимодействия
2–3 мая 2021 г.	Современные технологии в системе дополнительного и профессионального образования
10–11 мая 2021 г.	Риски и безопасность в интенсивно меняющемся мире
13–14 мая 2021 г.	Культура толерантности в контексте процессов глобализации: методология исследования, реалии и перспективы
15–16 мая 2021 г.	Психолого-педагогические проблемы личности и социального взаимодействия
20–21 мая 2021 г.	Текст. Произведение. Читатель
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10–11 сентября 2021 г.	Проблемы современного образования
15–16 сентября 2021 г.	Новые подходы в экономике и управлении
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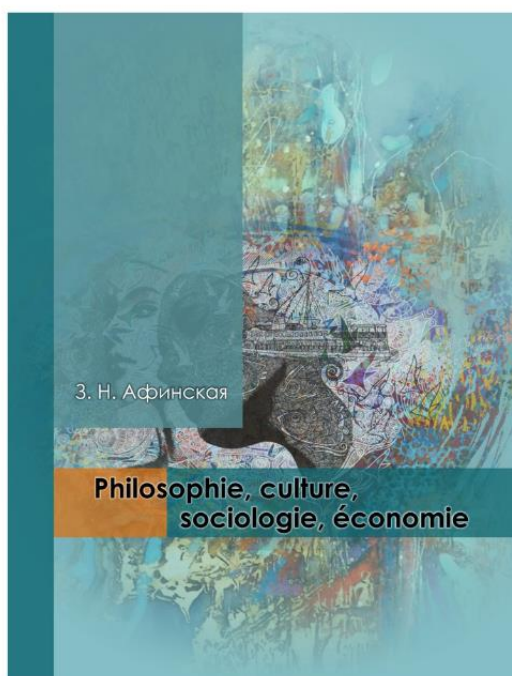
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- Дизайн обложки
- Присвоение ISBN



У НАС ДЕШЕВЛЕ

- Печать тиража в типографии
- Обязательная рассылка
- Отсудка тиража автору