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THE EFFECTIVENESS OF MOBILE APPS IN FOSTERING LEXICAL SKILLS AMONG LANGUAGE LEARNERS

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Annotation: *In the context of technological progress in modern education, mobile applications have become one of the most important tools in language learning. The effectiveness of such applications in developing the lexical items of language learners is studied. The potential of mobile applications to enrich vocabulary, increase motivation to read, and provide flexible learning is discussed. In addition, additional basic functions, their impact on the learning process, and the improvement of work with traditional teaching methods are considered. The study uses mobile applications as an effective pedagogical tool in the treatment of vocabulary.*

Keywords: *Mobile applications, language learning, lexical skills, vocabulary, educational technologies, teaching effectiveness, flexible learning, gamification, learning motivation.*

Today, mobile devices such as smartphones and tablets have become an integral part of human life. The use of these devices in the field of education, especially in learning foreign languages, has increased significantly [1]. One of the most important aspects of language acquisition is the formation and development of lexical skills. While traditional teaching methods are often based on memorizing vocabulary, mobile applications (e.g. Duolingo, Memrise, Quizlet) make this process much more attractive, flexible and effective [7].

The purpose of this article is to analyze the actual effectiveness of mobile applications in the formation and development of lexical skills of language learners and the main factors contributing to this effectiveness [3, 9].

Spaced Repetition Theory

According to the Ebbinghaus forgetting curve theory, repeating information at regular intervals (Spaced Repetition) ensures its retention in long-term memory. Many vocabulary apps (such as those based on Anki) use this spaced repetition algorithm, which provides much better results than traditional memorization [5]. This mechanism personalizes learning by showing the words that the student has made mistakes more often.

For effective vocabulary acquisition, it is important to learn words in real context and in connection with other words, not as an isolated element. Modern apps present vocabulary in sentences, dialogues, and visual illustrations [4]. This allows the student to understand the semantic and pragmatic meaning of the word in a deeper way. However, it is worth considering that apps have contextual limitations and should be considered as additional tools in the learning process.

While the effectiveness of mobile apps is recognized, there are a number of problematic issues in their use that may prevent them from fully influencing vocabulary skills.

Smartphones are not only a learning tool, but also a center of distractions such as social networks, games, and messages. In this regard, it is difficult for students to maintain their attention on mobile apps for a long time.

Solution: Teachers should recommend that learning sessions be short and intense, and also teach methods to block other notifications while using the app.

Most tasks in apps are based on recognition (passive) (choosing or matching a word translation), and there are few tasks based on application (active) (using the word in a sentence or writing it freely). This leads to lexical knowledge remaining in the passive pool and not being used in active speech.

Solution: Combine mobile learning with active tasks in the classroom (Blended Learning) [6]. The student should use the words learned in the application in oral or written communication in the classroom.

Mobile applications offer a number of innovative features aimed at teaching vocabulary:

1. Gamification (Game elements): Increases student motivation and engagement by turning learning into an exciting game. Points, levels and awards create a spirit of competition [10].

2. Flexibility and Accessibility: The fact that applications can be used anytime, anywhere allows students to study according to their own schedule [3,7].

3. Multimedia Content: Presenting words and phrases in context with images, audio, and video materials helps to master words and strengthen their memorization [4].

4. Personalization: Many applications offer individual tasks and repetition algorithms that match the level and pace of the student (for example, a spaced repetition system) [2].

5. Instant Feedback: Instant correction of errors and displaying correct answers increases the effectiveness of the learning process [5].

Most scientific studies confirm the positive effect of using mobile applications on the development of lexical skills [1,6].

1. Increase in Vocabulary: Students in the experimental groups (those who used mobile applications) had a higher level of quick and long-term retention of vocabulary than the control groups. This is especially evident in the study of idioms and academic vocabulary [5,8].

2. Motivation and Engagement: Thanks to the game format, students' interest in the lesson increases and the time spent on learning increases [10].

3. Developing Autonomy: Using applications strengthens students' independent learning skills and helps them feel responsible for the learning process [3].

However, some studies also note the shortcomings of applications, such as teaching words without context [4]. To solve this problem, teachers are advised to combine mobile applications with traditional classroom activities [6].

Research Methodology and Future Directions

This section provides a methodological framework for research that has been conducted or may be conducted on the topic.

Methodology for Measuring Effectiveness

A quasi-experimental research design is often used to measure the impact of mobile applications on vocabulary skills [8]. This design involves comparing two groups:

Experimental group: Uses mobile applications (MALL).

Control group: Uses traditional teaching methods.

Both groups take a pre-test and a post-test. Differences in test results (especially word recall in the delayed post-test) indicate the real effectiveness of the mobile application [5].

Future Research Directions

Future research in the field of mobile learning should focus on the following areas:

Long-Term Impact: Investigating the long-term impact of mobile app use on vocabulary and language proficiency over several years.

Technological Integration: Analyzing the combined impact of mobile apps integrated with artificial intelligence (AI) and speech recognition on lexical and pronunciation skills.

Cultural Vocabulary Acquisition: Exploring the potential of apps to acquire culturally-specific vocabulary (idioms, phraseology) through context [4].

Mobile applications are a very effective and necessary tool for developing language learners' lexical skills. Their accessibility, personalization, gamification and multimedia nature take the process of vocabulary acquisition to a new level.

In the future, the effectiveness of mobile applications in teaching vocabulary will further increase by combining artificial intelligence and virtual reality technologies. Thus, mobile education will become one of the main directions of language teaching.

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INTEGRATING INTERCULTURAL COMMUNICATIVE COMPETENCE (ICC) INTO ENGLISH AND LEGAL EDUCATION IN UZBEKISTAN

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Abstract: This study investigates the integration of Intercultural Communicative Competence (ICC) into English language and legal education in Uzbekistan, highlighting the growing necessity to connect language instruction with cultural understanding and professional application. Grounded in theories of intercultural communication and competence, the research explores how ICC development equips learners with the skills to engage effectively in cross-cultural professional contexts. Employing a qualitative approach—combining document analysis, semi-structured interviews, and classroom observations across two higher education institutions—the study identifies ongoing efforts to embed intercultural perspectives within curricula and pedagogy. The findings indicate increasing recognition of ICC's value among educators and students; however, practical implementation remains inconsistent due to limited resources and methodological challenges. The study concludes that systematic teacher training, curriculum reform, and experiential learning opportunities are essential to foster intercultural awareness and communication skills. Overall, the research underscores ICC as a key competency for preparing Uzbekistan's future legal professionals to operate successfully in globalized academic and professional environments.

Keywords: Intercultural Communicative Competence (ICC), English for Specific Purposes, legal education, Uzbekistan, language teaching, higher education

In today's interconnected world, where cross-cultural and cross-border interactions are increasingly common, Intercultural Communicative Competence (ICC) plays a vital role in promoting mutual understanding, collaboration, and sustainable development. Given the global prominence of English as a lingua franca, incorporating ICC into English language education is particularly important. Doing so not only enhances learners' linguistic abilities but also deepens their awareness of cultural diversity, communication norms, and differing worldviews. When applying these strategies in Uzbekistan, it is essential to consider the country's distinct cultural background, social customs, and core values. Adapting ICC-oriented English programs to the Uzbek context ensures they are meaningful and relevant to learners, helping them engage globally while maintaining their cultural identity.

Recent studies in foreign language teaching methods have shown that learning a new language and understanding its associated culture cannot happen without reference to one's own language and cultural background. It is essential to compare and analyze the values and customs of different nations [1]. Simply addressing grammar and pronunciation issues is not enough to develop students' communication skills. Teachers must also draw students' attention to the cultural traits of English-speaking communities and help them understand the reasons behind the behaviors and speech patterns of people from other linguistic backgrounds.

Theoretical Foundations of Intercultural Communication and Competence. Intercultural communication and intercultural competence are closely related concepts that have been interpreted in multiple ways across academic literature. Intercultural communication is often understood as any form of interaction between individuals from different cultural and/or linguistic backgrounds [2]. Byram defines intercultural competence as the ability to communicate effectively within both one's own culture and others, allowing for meaningful engagement with people from varied cultural

backgrounds [3]. He adds that this competence does not necessarily require knowledge of the language, but involves the skills of interpreting and relating, alongside knowledge of other cultures.

Boye expands on Byram's view, stressing that language learners must develop a deeper cultural and communicative understanding beyond tourist-level interactions. Baker emphasizes the importance of recognizing cultural and linguistic differences in communication [4], a notion supported by Ivenz and Klimova, who link knowledge of other cultures with the ability to use language appropriately—through sociolinguistic and discourse competence, and cultural awareness [5].

Intercultural competence—often referred to as Intercultural Communicative Competence (ICC)—entails the ability to communicate appropriately and effectively across cultural contexts. It goes beyond linguistic proficiency and includes cognitive understanding, emotional openness, and behavioral adaptability. Deardorff describes this competence as the ability to enact communication that is both effective, in achieving communicative goals, and appropriate, in terms of cultural and contextual sensitivity [6].

The theoretical foundations of intercultural communication and competence highlight that successful intercultural interaction requires more than language proficiency. It involves cognitive, emotional, and behavioral dimensions that enable individuals to interpret, relate, and respond appropriately across cultural contexts. Scholars such as Byram, Boye, Baker, and Deardorff emphasize that true intercultural competence means understanding and adapting to cultural diversity to achieve both effective and respectful communication.

Development and Components of ICC. A key aspect of ICC is the ability to reflect on one's own cultural assumptions, develop cultural empathy, and negotiate meaning in intercultural situations. This involves critical self-awareness and the capacity to appreciate diverse perspectives. In settings such as international education or global business, success depends not only on language ability but also on the skill to bridge cultural gaps, adapt to unfamiliar cues, and foster mutual understanding.

ICC represents a significant development in language education, extending the traditional concept of Communicative Competence (CC), which primarily emphasized grammar and language use. Byram notes that ICC builds on CC by integrating the sociocultural dimensions of communication [3]. Jackson supports this, asserting that ICC emphasizes cultural understanding and interaction [7].

Table 1 provides a clear and comprehensive overview of the key components that constitute Intercultural Communicative Competence (ICC). It highlights that effective intercultural communication extends beyond linguistic ability to include attitudes, empathy, and adaptability. Together, these elements emphasize the importance of openness, cultural awareness, and behavioral flexibility in fostering meaningful and respectful cross-cultural interactions.

Table 1. Components of Intercultural Communicative Competence

Component	Description
Positive Attitude	Willingness to respect and appreciate other cultures and their members.
Interpretation of Language Behavior	Ability to correctly understand the communicative intentions in another cultural context.
Intercultural Dialogue	Skill in initiating and maintaining meaningful conversations across cultures.
Recognition of Cultural Similarities and Differences	Competence in identifying and applying cultural parallels and contrasts in communication.
Empathy (Perspective-Taking)	Capacity to place oneself in the position of an interlocutor from another culture.
Conflict Resolution and Tolerance	Ability to manage cultural conflicts while rejecting stereotypes and prejudice.

Verbal and Nonverbal Communication Skills	Proficiency in using diverse communicative tools to foster mutual understanding.
Adaptive Communication Strategies	Skill in modifying speech and behavior based on intercultural context and communication goals.

ICC in English and Legal Education. Given English's status as the most widely spoken language globally, it serves as an essential medium for intercultural communication. For learners to fully benefit, English instruction must integrate both language and culture. This requires educators to adopt inclusive teaching strategies that promote ICC, beginning with teacher education. As such, ICC holds a central place in the field of English as a Foreign Language (EFL), preparing students to navigate the complexities of global communication with sensitivity and skill.

The Common European Framework of Reference for Languages (Council of Europe, 2020) states that the primary goal of language education is to foster learners' personal growth and sense of identity through an intercultural approach. Within this framework, educators play a vital role in helping learners deepen their understanding not only of the language itself but also of the cultural dimensions that accompany it, since acquiring a language inevitably involves engaging with its cultural context (Higgins, 2024).

The process of educating and training law professionals in English communication skills and ICC should occur during higher education [6]. However, research indicates a gap between the English communication skills taught in law programs and those required in the workplace [8].

This gap suggests that university curricula often emphasize theoretical knowledge of legal English rather than its practical, intercultural use. Many law graduates, therefore, enter professional environments lacking the ability to negotiate, argue, and collaborate effectively in multilingual and multicultural contexts. To address this issue, English for Specific Purposes (ESP) and Professional Communicative Intercultural Competence (PCIC) approaches should be integrated into legal education. These methods focus on authentic, practice-oriented learning, where students engage in simulated legal interactions such as client interviews, arbitration sessions, or mock trials involving speakers from different cultural backgrounds.

Moreover, collaboration between language instructors and legal experts can ensure that classroom materials reflect the communicative realities of the legal profession. For instance, incorporating case studies from international law firms, analyzing courtroom discourse, or examining cross-border contracts can help learners develop not only linguistic accuracy but also pragmatic and cultural awareness. In the context of Uzbekistan and Central Asia, where legal systems are undergoing modernization and internationalization, this integration is particularly relevant. Equipping future lawyers with English and intercultural communication competence enables them to participate confidently in transnational legal processes, contribute to global projects, and represent their institutions more effectively on the international stage [9] [10].

Intercultural competence also plays an increasing role in legal education in Uzbekistan. Universities such as Tashkent State University of Law and Westminster International University in Tashkent have begun integrating English for Specific Purposes (ESP) and Professional Communicative Intercultural Competence (PCIC) courses into their curricula. Students are trained not only to master legal terminology in English but also to interpret legal concepts through different cultural frameworks. For example, mock trials conducted in English or bilingual formats allow students to practice negotiation, mediation, and client consultation while recognizing cultural differences in argumentation styles [11].

Moreover, with Uzbekistan's growing participation in international legal and business partnerships, intercultural communication has become essential for effective diplomacy and economic collaboration. Professionals negotiating foreign contracts, participating in arbitration, or working with organizations such as the Asian Development Bank (ADB) or UNDP must understand not just legal English but the cultural expectations of their international counterparts.

Misunderstanding concepts like "time," "formality," or "agreement" across cultures can lead to delays, misinterpretations, or even failed partnerships.

Methodology. This study employed a qualitative research design to analyze how Intercultural Communicative Competence (ICC) principles can be integrated into English and legal education in Uzbekistan. The research combined document analysis, expert interviews, and classroom observation to provide a comprehensive understanding of current practices and challenges.

First, a document analysis was conducted on national curriculum standards, syllabi, and educational policy documents from institutions such as Tashkent State University of Law and "Tashkent Institute of Irrigation and Agricultural Mechanization Engineers" National Research University in Tashkent. These documents were reviewed to identify how intercultural communication and English for Specific Purposes (ESP) are currently addressed in language and legal education.

Second, semi-structured interviews were carried out with twelve English and law instructors from two universities. The interviews explored teachers' perceptions of ICC, their pedagogical approaches, and the cultural challenges faced by students in intercultural communication contexts. Participants were selected through purposive sampling to ensure representation from both linguistic and legal fields.

Third, classroom observations were conducted in eight English and ESP classes that incorporated intercultural content or practice-based activities (e.g., mock trials, negotiations, client consultations). Observations focused on teacher-student interaction, language use, and the extent to which intercultural elements were integrated into instruction.

All qualitative data were coded and thematically analyzed following Deardorff's (2015) model of ICC, which emphasizes attitudes, knowledge, skills, and internal outcomes. Triangulation across the two institutional data sources enhanced the reliability of the findings and provided a deeper understanding of ICC development within Uzbek higher education contexts.

Results. The findings revealed a growing awareness of the importance of ICC among educators and students, though its implementation remains uneven across institutions.

1. Integration of ICC in Curriculum: Analysis of curriculum documents showed that while English for Specific Purposes (ESP) courses frequently mention cultural awareness, few explicitly link language learning with intercultural competence. Most syllabi still prioritize grammar and terminology over interactional and cultural aspects of communication. However, pilot programs at Tashkent State University of Law has begun incorporating intercultural modules focused on legal case studies, cross-border communication, and multilingual advocacy.

2. Teachers' Perceptions: Interview data indicated that teachers recognize ICC as essential for preparing students for international collaboration and global careers. Yet, many instructors expressed a need for further professional development in intercultural pedagogy. Teachers reported difficulties in accessing teaching materials that reflect Uzbek cultural realities while promoting global perspectives. They emphasized the importance of co-teaching models—where language and subject-matter experts collaborate—as a promising solution.

3. Classroom Practices and Student Response: Observations revealed that students actively engage in ICC-oriented tasks such as mock trials and debates involving cross-cultural scenarios. These activities encouraged students to reflect on their own cultural assumptions and adapt their communication styles. However, limited exposure to authentic intercultural interactions (e.g., foreign guest lecturers or international exchanges) constrained students' ability to apply their skills in real-life contexts.

4. Emerging Trends: Overall, results demonstrate a gradual shift toward integrating ICC into English and legal education in Uzbekistan. Educators are increasingly aware that linguistic competence alone is insufficient for effective global communication. The most successful programs combined language instruction with reflective intercultural activities, collaborative projects, and authentic legal simulations.

Intercultural Communicative Competence is essential for effective communication in globalized education and law. Its development requires integrating language, culture, and self-

awareness. In Uzbekistan and Central Asia, ICC provides a framework for balancing local cultural heritage with global professional standards. By combining linguistic training with cultural sensitivity and critical reflection, educators can prepare learners—especially law students—to communicate with empathy, accuracy, and respect across diverse intercultural settings.

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ТАҲЛИЛИ ТАЪРИХӢ, БАДЕӢ ВА ЭСТЕТИКИИ АСОТИР ДАР МИҚЁСИ БАДАХШОН

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Аннататсия: Дар ин маҳола «Таҳлили таърихӣ, бадеӣ ва эстетикии асотир дар миқёси ВМКБ» мавриди баррасӣ ҳарор гирифтааст. Бо истифода аз роҳҳои таҳҳиҳии фалсафӣ, таърихӣ ва адабиётшиносӣ навъҳои гуногуни устураҳои дар миқёси ВМКБ аз ҳиҳатҳои таърихӣ, бадеӣ ва эстетикӣ таҳлил шудааст. Таҳҳиҳ нишон медиҳад, ки ин устураҳо, ҳамчун сарчашмаҳои пешбурди ҳунармандӣ, техника ва воситаҳои ҳаётӣ, на танҳо ба инкишофи маънавиёти мардум замина гузоштаанд, балки дар ташаккули ҳомеаи ҳадим наҳши муҳимро иҳро кардаанд. Дар натиҳа, устура ҳамчун ҳадамҳои аввалини тафаккури инсонӣ дар ташаккули фарҳанг ва адабиёт наҳши калидиро мебозад. Ин таҳлил имкон медиҳад, ки ҳаҳонбинии ҳадима фаҳмида шавад ва бо онҳо робитаи маънавӣ барҳарор гардад, ки ин дар омӯзиши таърихи адабиёт, фалсафа ва тамаддуни инсонӣ хеле муҳим аст. Маҳола барои тадҳиҳотчиёни соҳаҳои адабиётшиносӣ, фалсафа ва таърих муфид буда, ба фаҳмиши амиҳтари наҳши устураҳо дар ҳаҳонбинии инсон мусоидат мекунад.

Калидвожаҳо: устураҳо кайҳонӣ, устураҳои эсхатологӣ, устураҳои тотемистӣ, устураҳо ҳаҳрамонӣ, таҳлили таърихӣ, бадеӣ, эстетикӣ.

Аннатация: В данной статье рассматривается тема «Анализ исторический, художественный и эстетический мифов в масштабе ГБАО». С использованием методов исследования философских, исторических и литературоведческих различные виды мифов в масштабе ВМКБ анализируются с исторических, художественных и эстетических аспектов. Исследование показывает, что эти мифы, как источники развития художественного, технического и жизненных средств, не только заложили основу для развития духовности народа, но и сыграли важную роль в формировании древнего общества. В итоге, миф как первые шаги человеческого мышления играет ключевую роль в формировании культуры и литературы. Этот анализ позволяет понять древнюю мировоззренческую систему и установить с ней духовную связь, что очень важно в изучении истории литературы, философии и человеческой цивилизации. Статья полезна для исследователей в областях литературоведения, философии и истории, способствует более глубокому пониманию роли мифов в мировоззрении человека.

Ключевые слова: космологические мифы, эсхатологические мифы, тотемистические мифы, героические мифы, исторический анализ, художественный, эстетический анализ.

Аз таърихи омӯзиши насри шифоҳии мардуми Бадахшон бармеояд, ки насри фолклорӣ дар ин минтаҳаи кӯҳистон ҳанӯз ҳазорҳо сол ҳабл вуҷуд доштааст. Насри шифоҳӣ, ки навъи нахустини ифодаи бадеии эҳоди инсонро дар бар мегирад, дар асоси таассурот ва таҳрибаҳои ҳаётӣ ба вуҷуд омада, дар шакли устура, афсона ва ривоятҳо интиҳол ёфтааст. Насри шифоҳии Бадахшон аз давраҳои бостонӣ (аз асри V-VIII пеш аз милод) сарчашма мегирад, он на танҳо як нишонаи оддии фолклорӣ, балки ҳузъи ҳудонопазири таърихи фарҳанги ин халҳи ориёиасл мебошад. Чун анъана дар ин минтаҳа ҳам ҳадимтарин шакли эҳоди бадеӣ устура ба ҳисоб рафта, аҳдодони гузашта таассуроти нахустини худро тавассути он ифода намудаанд. Аз ин рӯ ҳам асотир ҳузъи ҳудонашавандаи мероси фарҳангии халҳҳои мухталиф аст, ки ба таърихи ҳадимаи ҳар халҳу кишвар алоҳаманд мебошад. Шарҳи истилоҳи асотир дар фарҳангҳои тафсирии мухталиф ҳархела оварда шудааст. Масалан, дар "Фарҳанги забони

тољикї” устура њамчун “хурофот” ва “афсона” шарњ ёфтааст[8, 86]. Дар “Луѓати русї–тољикї” ба мафњумњои 1. “миф асотир, ќисса, ривоят; 2. бе маънои маљозї, аљоибот, ѓароибот, муъљиза, фасона, лоѓ” омадааст[7, 487]. Ин тарзи тафсир, њатто дар фарњангњои тахассусї њам ба назар мерасад. Дар фарњанги шашљилдаи муњаќќиќи эронї Муин истилоњи устура ба маънии афсона, ќисса, сухани парешон тафсир ёфтааст [1, 267]. Яке аз муњаќќиќони рус В. М. Пивоев дар робита ба масъалаи мазкур ба ин маънї чунин изњори андеша намудааст: “Миф аз калимаи юнонї гирифта шуда, маъноњои зиёдеро, аз ќабили калима, мунозира, ќисса, гуфтор, афсона ва масалро дар бар мегирад” [4,3].

Фолклоршинос Р. Рањмонї устураро вожаи юнонии лотинии «њисторї» гуфтааст, ки он аввалан ба маънои пурсидан, донистан, барќарор намудан ва пайдо намудани дониш кор фармуда мешуд. Баъдтар мафњуми наќл кардани њар гуна воќеа чи њаќиќї ва чи тахайюлиро ба худ гирифтааст. Сипас ин вожа дар шакли «њисторї» ба забонњои аврупої роњ ёфта, маънии баёни воќеањои ба њаќиќат наздик, воќеањои таърихиро дар бар гирифтааст. Дар натиља, ин истилоњ ба илми «таърих» табдил ёфтааст, ки решаи аслии риштаи таърих устура аст. Вожаи «история»-и русї аз њамин реша баромадааст[5,135]. Баъдан «устура» аз забони юнонї ба арабї гузашта, љамъи он «асотир» шуд. Аз забони арабї ба кишварњои дигари мусулмонї интиќол ёфта, ба маънои афсона, ќисса, сухани парешон, њикояњо дар бораи эзадон, њодисањои фавќуттабиї ва ѓайра омадааст. Академик Рањмонзода А. мафњуми «устура» (миф)-ро чунин шарњ медињад: «Устура (миф) – наќли дар бораи худоён ё мављудияти худоёне аст, ки дар воќеият одамон ба онњо бовар доштаанд» [6, 8].

Устурањое, ки дар фолклори мардуми Бадахшон вуљуд доранд, њамчун љузъи муњими мероси фарњангии ин мардум мавќеи хос доранд. Онњо на танњо инъикоскунандаи љањонбинии ин мардуми кўњистон, балки нишондињандаи арзишњои ахлоќї ва тафаккури иљтимої низ мебошанд, ки бо мурури замон дар шакли нав густариш ёфта, дар миёни мардум мањбубият ва эњтироми хосеро пайдо намудаанд. Дар ин раванд, устурањо ба унвони воситаи интиќоли анъанањои таърихї ва маънавї хизмат мекунанд, ки онњо дар асоси тадќиќоти фолклорї ва мардумнигорї ба гурўњњои гуногун таќсимбандї шудаанд. Бо назардошти ин дар эњодиёти бадеї дањанакии Бадахшон минтаќае, ки бо мероси бой ва фарњанги ќадимии худ фарќ мекунад, устурањои гуногунмазмун мављуданд. Ин устурањо аз љињати шакл, мазмун ва вазифа ба гурўњњои зерин људо карда шудаанд: устурањои космогонї (кайњонї), устурањои антропологї (дар бораи пайдоиши инсон), устурањои эсхатологї (дар бораи поёни љањон), устурањои оид ба мавсимњои сол, устурањои ќањрамонї, устурањои рољеъ ба ќањрамони маданї ва устурањои тотемистї аз љумлаи онњо мебошанд.

Устурањои кайњонї ва антропологї асосан рољеъ ба офариниши олам ва одам буда, дар фолклори халќњои гуногуни дунё, аз љумла дар миёни мардуми Бадахшон низ роиљанд. Ин гурўњи устурањо ба андешањои ќадимї дар бораи пайдоиши оламу одам алоќаманд буда, дар онњо унсурњои дуализм аз ќабили зиддияти некиву бадї зиёд ба назар мерасанд. Намунаи бењтарини чунин устурањо «Офариниши олам» мебошад, ки дар он офариниши љањон аз љониби худо тавсиф карда мешавад. Ин устура бо шакл ва мазмуни пештарааш имрўз њам дар байни соњибзабонон (мардуми Бадахшон) вуљуд дорад. Дар заминаи ин гуна наќлњои шифоњї матнњои дигари устурањо падид омада, то замони мо расидаанд, ки маъмултаринашон ба гурўњи устурањои космогонї (дар бораи пайдоиши љањон) ва антропологї (дар бораи инсон ва љомеа) тааллуќ дорад, намунаи он устураи «умри инсон» аст. Ин устура ба таври рамзї умри инсониро ба чор давра таќсим мекунад ва бо истифода аз рамзњои њайвонот (асп, саг, маймун) маънои њаётро шарњ медињад. Дар ибтидои офариниш, ваќте ки Худованд одамро офарид, умри ў танњо сї сол муќаррар шуда буд. Одам аз ин умри кўтоњ норозї шуд ва назди Худованд рафт ва шикоят кард. Худованд ба ў гуфт: «Ман умрро таќсим кардаам ва агар розї бошї, ба ту дањ сол аз умри асп, дањ сол аз умри саг ва дањ сол аз умри маймун илова мекунам. Аз он ваќт то имрўз умри инсон ба чор давраи рамзї таќсим мешавад, то сї солагї умри инсонї дар ин давра, инсон мисли одами воќеї зиндагї мекунад, парвои оянда надорад ва умрашро бо маишату шодмонї мегузаронад. Ин давраро рамзи љавонї, нерў ва озодї арзёбї кардан мумкин

аст. Аз сї то чилсолагї умри асп, дар ин давра инсон мисли асп мењнат мекунад, рањљ мебарад ва зиндагии вазнинтарро аз сар мегузаронад. Ин давра рамзи мењнат, масъулият ва зиндагии иљтимої ба њисоб меравад. Аз чил то панљоњ солагї умри саг, ки ба дањ соли аз умри саг рост меояд. Инсон мисли саг серрањљол ва эњтиёткор мешавад. Ин давра намоди бим аз марг, беморињо ва ноамнињои зиндагї ба њисоб меравад. Аз панљоњ солагї боло умри маймун, ки дар ин давра инсон маймунвор бо ањли хона бозию шўхї мекунад, умрашро бо хурсандї ба сар мебарад. Яъне он рамзи бозгашт ба кўдакї, муддати пиронсолї ва ањамияти оиларо дар бар мегирад. Ин устура баён мекунад, ки умри инсон на танњо як давраи муайян, балки як таѓйироти психологї ва иљтимої аст, ки бо њайвонот ба тариќи рамзї ифода мешавад. Албатта, одамон дар гузашта ба чунин устурањо бовар доштанд, зеро чунин бовару эътиќод љањонбинии онњоро инъикос мекарданд. Агар аз љињати антропологї ба муњтавои ин устура назар андозем, ин устура ба гурўњи устурањои халќии Шарќи Миёна ва Осиёи Марказї наздик аст, ки дар онњо њайвонот рамзи сифатњои инсонї ба њисоб мераванд. Дар фарњанги мардуми тољик њайвонот мисли асп рамзи ќувват ва мењнат, саг рамзи вафодорї ва маймун рамзи шўхї ва бозї ба таври васеъ истифода мешаванд. Дар замони муосир, чунин устурањо њамчун механизми иљтимої баррасї мешаванд, ки ба одамон кўмак мекунанд, то бо таѓйироти зиндагї мутобиќ шаванд. Масалан, дар љомеаи ќадим, ин устура ба љавонон таъкид мекард, ки пас аз сї солагї масъулият зиёд мешавад ва ба пиронсолон љавасмандии кўдаконаро тавсия мекард, то ањамияти зиндагии мутаносибро ќабул кунанд.

Матни дигари нахустин устурањои маъмул устурањои космогонї (кайњонї) ба њисоб рафта, архетипњои љирмњои осмониро дар бар мегиранд. Он на танњо андешаи бостонии мардум аст, балки инъикоси љањонбинии мардум дар бораи тартиботи табиї ва иљтимої ба њисоб меравад. Устурањои кайњонї ба пайдоиши ситорањо, моњ, офтоб ва дигар љисмњои осмонї марбутанд ва дар онњо рамзњои астрономиќї зиёд ба назар мерасанд. Дар Бадахшон, архетипи љирмњои асотирї вобаста ба андеша ва ихлосу эътиќоди мардум вуљуд доранд. Чун дарки системаи кайњонї дергоњ ба назари инсонњои нахустин муълизанок менамуд, бо гузашти замон љирмњои осмонї мавриди парастиш ва омоли мардум ќарор гирифтанд. Масалан, устураи «Офтоб ва моњтоб» дар бораи љанги байни ин ду љирми осмонї наќл карда мешавад. Мувофиќи наќли гўяндагони матни шифоњї Офтобу Моњтоб бародару хоњар будаанд. Љањми Моњ баробари љањми Офтоб будааст. Рўзе бо њамдигар љанг мекунанд. Офтоб тамоми нерўяшро љамъ карда, ба Моњтоб равона мекунад. Аз ин зарба чашми Моњтоб кур мешавад. Моњтоб гиря карда, њањми доирааш хурд мешавад. Дар њар давру замон мардум нисбат ба љирмњои осмонї эътимод дошта, дар устурањо онњоро парастиш менамуданд. Ин арљгузорї дар айни замон низ вуљуд дорад. Имрўз дар мавриди хусуфи Офтоб ё Моњ мардум љамъ омада, доиразанї мекунанд. Ин амалро ба он хотир анљом медињанд, ки гўё ќуввањои бад Офтоб ё Моњторо асир гирифта, аз садои доира гурезон мешаванд. Дар тасаввури асотирии мардуми Бадахшон доира асбоби асроромез буда, ќуввањои бадиро меронад. Инчунин, доира намоди Офтоб, чор унсури табиат (об, оташ, бод, хок) ва чор фасли сол мебошад. Муљимаш он аст, ки доира рамзи худи Офтобро ифода менамояд. Ин гуна аќидаи асотирї дар миёни дигар халќиятњо низ вуљуд дорад. Яке аз рамзњои насронї салиб ба њисоб меравад, ки он дар дохили доира ќарор гирифтааст. Чунин салиб рамзи худои Офтоб аст, ки он хоси бисёр динњои дигари бостонї низ мебошад. Дар ин љо доира рамзи Митра ва салиб рамзи чор нуќтаи асосї мебошад, ки Офтоб дар давоми як сол тай мекунад. Ду нуќта ќиёми Офтоб ва ду нуќта баробаршавии давомнокии шабу рўз мебошанд [12]. Дар тасаввуроти асотирии мардум ду ќувваи ба њам зид неку бад њама ваќт дар мубориза будаанд. Њамчунин Офтоб дар муќобили торикї, сардї чун унсури гармидињанда ва рўшноидињанда ба инсон нерў мебахшад. Дар заминаи ин андешањо рўшної чун нерўи некї, пешравии тарзи зисту зиндагонї арзёбї гардида, торикї намоди бадї, ѓаму андуњ маќом пайдо карда буд. Аз ин сабаб, чун дар дигар халќиятњо барои мардуми Бадахшон низ шаб ё торикї рамзи ќувваи бадї, нањсу навмедї ба њисоб мерафт. Равшанї бошад, рамзи некї, пирўзї бар бадї баён мегардид. Ин таъкид мекунад, ки устурањои космогонии Бадахшон на танњо ба фарњанги мањаллї, балки ба

анљанањои лљањонии рамзї пайвастанд. Бо гузашти замон устурањо ба дигар жанрњои фолклорї низ роњ ёфта, дар асоси талаботи он жанр баён мегардиданд.

Мањз мањбубият нисбати рушної Офтобро мавриди парастиш ќарор дода буд. Мувофиќи маълумоти фолклоршинос Н. Шакармамадов дар гузашта дар дењањои поёноби Рўшон нонро барои "мењмонии Офтоб" мепухтанд [9,28]. Њатто ба офтоб сальда мекарданд ва онро парстиш менамуданд. Ин андешаро сурудњои дар фолклори мардуми Бадахшон вуљуддошта боз њам таќвият мебахшанд;

Хирик папал чўд, (Офтоб баромад),
Бобо сафар чўд. (Бобо сафар кард).
Ху ўини ар пагал чўд, (Занашро аз бом партофт),
Вам сифценен уалуал чўд. (Муњрањояш гулдурос заданд).

Чунин намуди сурудњо дар дењањои гуногуни Бадахшон вуљуд доранд, ки тавассути онњо ихлосу эътимоди мардум нисбати Офтоб баён шудааст:

Ир иракљон ир ирак, (Офтоб, офтобакљон, офтобак),
Ко-илой нывыз ир ирак. (Як бор баро офтобак)
Чок димем санем, (Чок занаму бароям),
Бил димем хамеем. (Бел занаму фуроям).
Ир иракљон ир ирак, (Офтобакљон офтобак),
Ко гармї ранд ир ирак. (Гармї бидењ офтобак) [10,30].

Ин сурудњо агар ба назар сурудњои оддии кўдакона намоянд њам, вале онњо дорои рамзу маънињои ба худ хос буда, ба ќањри асрњо реша давондаанд. Имрўзњо њам, ваќте ки гўсфандро ќурбонї мекунанд, онро болои бом забњ карда, аз "пагал" - болои бом ба поён мепартоянд. Дар суруди мазкур низ "ар пагал чидов" яъне аз болои бом партофтан ин маънии ќурбонї карданро дорад, ки дар гузаштаи басо дур ба хотири арљгузорї ба Офтоб инсонро ќурбонї мекарданд. Суратмисоли офтоб таввассути устурањо аз азал љойгоњи хос касб намуда, њамчун нишонае аз таърих боќї мондааст.

Дар гузаштаи дур нахустинсонњо гардиши олам, таѓйирёбии иќлим, баробаршавии шабу рўз ва пай дар пай омадани фаслњои солро комилан дарк намекарданд. Аз ин рў зисту зиндагии худро ба ин нерўњои табиат пайваст мекарданд. Эътимод ба ин нерўњои табиат ба он оварда расонд, ки нахустин андешањои бадеї дар бораи гардиши табиат ба вуљуд омаданд. Инсон мувофиќи фањмиши худ аз кадом мавсиме, ки бањра мебурд, онро њамчун нерўи некї мешуморид. Аз ин љињат дар чор давраи гардиши сол чор љашнро вобаста ба эътиќодашон ба вуљуд овардаанд, ки онњо бо мурури замон ба љанбањои муњимми мероси фарњангї табдил ёфта, робитаи љашнњои мардумї бо боварњои асотирии ќадимро дар худ нигоњ дошта истодаанд. Ин љашнњо, ки дар асоси эътиќоди асотирї ба гардиши фаслњои сол ва унсурњои табиї (оташ, хок, об ва бод) пайдо шудаанд, на танњо њамчун маросими иљтимої, балки њамчун воситаи нигоњдории рамзњои асотирї хизмат мекунанд. Онњо дар баробари њифзкунандаи рамзњои асотирї буданашон боз ба корњои дењќонї ва бењбуди зиндагї низ вобастаанд. Аз ин љињат, дар асоси бовару эътиќоди асотирии мардумї, ки ба гардиши фаслњои сол ва унсурњои чањоргона (оташ, хок, об ва бод) вобаста аст, љашнњои мавсимї аз ќабили зимистон-Сада, бањор - Наврўз, тобистон - Тиргон, тирамоњ - Мењргон пайдо шудаанд. Њар яке аз ин љашнњо дорои вижагии асотирии хос буда, рамзњои асотиро дар худ нигоњ медоранд ва имрўз низ дар истифодаи васеъ ќарор доранд. Љашнњои мавсимї на танњо маросими фарњангї, балки воситаи њифзи мероси фарњангї ва таъмини њамбастагї дар љомеа мебошанд. Аз љумла, дар поёни чиллаи зимистон љашни Сада дар вилояти Бадахшон ва дигар минтаќањои Тољикистон баргузор мешавад, ки рамзи он оташ аст. Ин љашн, ки ба этиологияи асотирии рањої ёфтан аз сардии зимистон ва љалби гармї вобаста буда, дар Бадахшон бо номи Хирпичор ёд мешавад. Баъдан, бо омад омади бањор љашни Наврўз баргузор мешавад, ки рамзи он хок аст. Наврўз, ки дар 21-уми март љашн гирифта мешавад, дар асоси таќвими мардуми ориёї ба оѓози соли нав ва эњёи табиат вобаста буда, бо рамзи хок њамчун асоси зиндагї ифода меёбад. Вобаста ба боварњои асотирї дар ин љашн корњои кишоварзї ба роњ

монда мешаванд ва дар заминаи он маросими Љуфтбаророн низ дар робита ба унсурњои асотирӣ ба љо оварда мешавад. Пас аз ин, дар аввали тобистон љашни Тиргон баргузор мешавад, ки рамзи он об аст. Ин љашн, ки дар моњи июн ќайд мегардад, вобаста ба серњосил гардидани замин ва об расму оинњо ба љо оварда мешаванд. Дар андешањои асотирии мардумӣ об њамчун рамзи покӣ ва њаётбахш тавсиф гардида, Тиргон њамчун љашни њифз аз офатњои табиӣ (масалан, хушксолӣ) хизмат мекунад. Нињоят вақти љамъоварии њосили замин љашни дигари бостонӣ бо номи Мењргон баргузор мегардад, ки рамзи он бод аст. Ин љашн, ки ба фасли тирамоњ вобастааст, бо маросими љамъоварии њосили замин асос ёфтааст. Дар умум, њамаи ин рамзу боварњо, ки дар љашнњои вуљуд доранд, ба корњои дењќонӣ вобаста буда, маќсади онњо бењбуди зисту зиндагӣ ва таъмини њамбастагӣ дар љомеа мебошад. Аз ин рӯ, љашнњои мавсимӣ на танњо мероси фарњангӣ, балки воситаи нигоњдории љањонбинии асотирии мардуми ориёиасл мебошанд, ки дар шароити муосир низ ањамияти худро нигоњ доштаанд.

Дар баробари ин, дар фолклори мардуми Бадахшон устурањои ќањрамонӣ низ вуљуд доранд. Дар ин навъи устурањо ќањрамонони маданӣ ё таърихӣ ба мардуми оддии мењнатӣ аз ягон љињат кумак мерасонанд. Ё ягон чашмаро ба вуљуд меоварданд, ё онњоро аз ќувањои бадӣ ва фавќуттабии рањо мекарданд, ё ин ки ба онњо тарзи дурусти зисту зиндагиро нишон медоданд. Бо гузашти замон, баъди љорӣ гардидани дини ислом, онњо вижагињои исломиро гирифтанд ва њатто номашон низ мувофиќ ба он замон гузошта шуда буд. Дар умум, ин ќањрамонњо ба тарзи бењбуди рӯзгори мардуми кӯњистон наќши беандоза дошта, то имрӯз ному хизматашон вирди забони мардум аст ва ба хотири арљгузорӣ нисбати онњо зиёратгоњњо, остонњо, чашмањо, њатто кӯњњо ќариб дар њар дења ба номашон гузошта шудааст. Ин номгузорӣ нишонае аз арљгузорӣ нисбати ин шахсиятњо мебошад. Баъдан, дар устурањои тотемистӣ баъзан нишонањои эсхатологикӣ низ дида мешаванд, ки ин гувоњӣ аз он медињад, ки чунин намуди устурањо њанӯз аз замони хеле ќадим дар ин минтаќаи кӯњистон вуљуд доштанд. Ин устурањо, ки бо унсурњои тотемизми ќадимӣ омехта шудаанд, аксар ваќт бо тасвири љангњои ќањрамонњо бо нерӯњои табиӣ ва фавќуттабиӣ (масалан, аждањо ё девњо) ифода мешаванд, ки ин ба анъанањои мифологии њиндуаврупоӣ ва маркази Осиё шабоњат дорад. Дар фолклори Бадахшон рољеъ ба гург ва маънии охирзамон чунин матн вуљуд дорад. Гург бо чӯпоне во мехӯрад, ки рамаи бисёре дошт. Аз чӯпон илтимос мекунад, ки як гӯсфандро ба ӯ дињад. Чӯпон мегӯяд: «Не, дода наметавонам. Ин рама аз они бой аст, маро љазо медињад». Гург боз мегӯяд: «Ту рафта аз бой пурсида, баъд якто гӯсфандро ба ман дењ». «Оњ, гуфт чӯпон, – ту гург бошӣ, ки ман чи хел рамаи гӯсфандро бо ту монда равам?». «Аз нутфаи охирзамон бошам, агар то омадани ту ба ин гӯсфандонат даст расонам», – ќавл медињад гург ва фукашро болои дастонаш монда, пеши рама дароз мекашад. Чӯпон аввал розӣ намешавад, зеро гург дар фарњанги халќӣ рамзи хиёнат ва хатар аст. Ваъдаи гург («аз нутфаи охирзамон бошам») як ќасаме ќавӣ аст. «Нутфаи охирзамон» рамзи марг ва нобудшавии љањон аст, ки дар асотири бостон ба охиррасии њама чиз ишора мекунад. Дар тасаввуроти асотирии тотемистии халќњои гуногун гург аксар ваќт њамчун тотем (рамзи гурӯњи ќавмӣ ё хонаводагӣ) баррасӣ мешавад. Дар ин љо, гург шояд рамзи ќудрати табиат ё худоёни дарранда бошад, ки бо одамон муносибат доранд. Ваъдаи гург ба тасаввуроти ќадима ишора мекунад, ки дар онњо ваъдашиканӣ ба љазои љиддӣ (марг ё лаънат) меорад. Ин нишондињандаи даврањои ќадимӣ мебошад, ки одамон бо њайвонњо њамчун инсон муносибат доштанд. Чӯпон рафта аз соњиби мол рухсат гирифт ва гашта як гӯсфанди фарбењро ба гург дод. Чун гург он баураро хӯрда тамом кард, чӯпон пурсид: «Ту дар хусуси охирзамон чизе гуфтӣ, кани гӯй, охирзамон чӣ маънӣ дорад?». Гург гуфт: «Њамин пасмондаи гӯсфанди хурдагиамро дуруст мушоњида кунед, баъд мефањмед». Пас аз хӯрдани гӯсфанд, чӯпон дар бораи «охирзамон» мепурсад – ин савол рамзи амиќ дорад, зеро чӯпон мехоњад маънии ќасами гургро фањмад. Гург љавоб намедињад, балки ба пасмонда (боќимондаи гӯсфанд) ишора мекунад ва мегӯяд, ки онро мушоњида кунад. Гург њамчун «дониста» баромад мекунад, ки ба чӯпон (одами оддӣ) маънии амиќро меомӯзад. Ин ба тасаввуроти тотемистии халќњо бармегардад, ки дар онњо њайвонњо (тотемњо) ба одамон

дониш медињанд. Чўпон њар рўз њамон пасмондаро тамошо мекард ва медид, ки ба тадриљ кирмњо пайдо шуда, онро аввал хўрда – хўрда таом мекунанд ва оќибат ба хўрдани якдигар сар мекунанд. Дар охир як кирм њамаи кирмњои дигарро хўрда, танњо мемонад. Чун дигар чизи хўрданї надошт, он кирм худашро низ хўрда нобуд мекунад. Ана, кори охирзамон њамин хел аст. Чўпон пасмондаро њар рўз мушоњида мекунад ва дидани давраи табииро мебинад, кирмњо (кирмњои хурд) аз пасмонда пайдо мешаванд, онро мехўранд, баъд якдигарро мехўранд (ин рамзи љанг ва бадбахтї дар љањон аст). Дар охир, як кирми ќавї боќї мемонад, аммо ваќте ки чизи хўрданї намемонад, худро хўрда нобуд мекунад [11, 1990]. Ин рамзи нобудшавии комил аст, њама чиз аз њељ оѓоз меёбад ва ба њељ бармегардад. Дар матни фавќ назари тотемистии гўянда барљаста инъикос ёфта, тасаввуроти халќї ба таври маљозї бозгўї шудааст [2, 141–151; 3, 46–52].

Њамин тавр, устурањои ќадим на танњо маданияти бостонии халќњоро равшан мегардонанд, балки њувияти тафаккур ва тасаввуроти фарњанги ибтидоии одамони гузаштаеро ошкор месозанд. Нахустэљодњои бадеї ба инсон таъсири зиёд мегузоштанд, аз љумла тарсу ваљмро дур мекарданд, мењнатро сабук менамуданд ва нахустинсонро водор месохтанд, ки арзиши мављудияти худро тавассути эљодиёти аввалини худ нигоњ доранд. Нахустин аќидањо дар бораи пайдоиши олам, таассурот оид ба нахустинсон ва масъалањои алоќаманд ба арзи њастї кардани ашёву набот дар устурањо ифода ёфтаанд. Ин устурањо пас аз он ба ойину анъанањо, маросимњои ќавмї, адабиёти шифоњї ва дигар тасаввурот гузаштанд. Устурањо арзиши таърихї, бадеї ва эстетикии худро дар њама гуна давру замон нигоњ дошта омадаанд.

Арзиши таърихии матни устурањои дар Бадахшон вуљуддошта, дар он арзёбї мегардад, ки онњо эволютсияи тафаккури инсонї ва маданиятро аз замони бостон то имрўз нишон медињанд. Устурањо њамчун њуљљати таърихї хидмат мекунанд, ки дар онњо нахустин аќидањо дар бораи пайдоиши олам, мављудияти инсон ва табиат ифода ёфтаанд. Ин устурањо аз замони бостон ба маросимњо, адабиёт ва санъат гузашта нишон медињанд, ки чї гуна андешањои ибтидої баробари ташаккули љомеа таѓйир ёфтанд. Аз ин рў, асотир њамчун як манбаи муњим барои фањмиши таърихи маданияти инсонї, аз љумла таъсири он ба пешбурди техника, њунар ва маънавиёт, арзишманд аст. Ба ѓайр аз ин, устурањоро њамчун гувоњи таърихи фарњангњои ќадимї муаррифї мекунад. Онњо дар замони бостон њамчун асоси њувияти миллатњо хизмат кардаанд ва ба инкишофи љомеа мусоидат намудаанд. Њамзамон устурањо дар миќёси кўњистони Бадахшон дар ойину анъанањо ва маросимњои ќавмї љой гирифтаанд, ки ин ба фањмиши таърихи иљтимої ва маданї ин мардум мусоидат мекунад.

Арзиши ахлоќии устурањо дар он зоњир мегардад, ки онњоро њамчун воситаи бартараф кардани њодисаву воќеањои њаётї тавсиф мекунанд, ки ин ба ташаккули арзишњои инсонї мусоидат мекунад. Устурањо ба одамон ёрї мерасонанд, то арзиши мављудияти худро дарк кунанд ва ба инкишофи маънавиёт мусоидат намоянд, ки ин бо меъёрњои ахлоќї аз ќабили мењнат кардан, љасорат ва њифзи њувият алоќаманд аст. Њамчунин устурањо ба ташаккули ќоидањои љамъиятї, аз ќабили ойину анъанањо, мусоидат кардаанд, ки дар онњо идеяњои адолат, њамзистї бо табиат ва арзиши њаёт ифода мешаванд. Устурањои дар миќёси Бадахшон вуљуддошта асоси фарњани ќадимро ташкил медињанд, ки барои наслњои имрўз њамчун роњнамои арзишњои инсонї хидмат мекунанд.

Арзиши эстетикии устурањо дар тарзи баёни зебо ва таркиби он зоњир мегардад, ки онро ба як асари бадеї табдил медињад. Матни устурањо ба инкишофи маънавиёт замина мегузоштанд, ки ин ба таври эстетикї ба хонанда лаззат мебахшад. Арзиши эстетикии устурањо инчунин дар он њувайдо мегардад, ки онњо ба санъатњои бостонї ишора мекунанд ва ин имкон медињад, то онњоро њамчун љузъи зебоии фарњанг тасаввур кунанд.

Арзиши бадеї дар тарзи баён ва тасвири устурањо зоњир мегардад, ки онро ба як асари адабї табдил медињад. Баъзан устурањо бо каломи бадеъ наќл мешавнд, ки он ба таври бадеї ба хонанда таъсир мерасонад. Арзиши бадеии устурањо инчунин дар вижагии њамосии онњо зоњир мегардад, ки ба хонанда имкон медињад, онњоро њамчун махзани љовидона тасаввур

кунад. Њамин тавр, устура њамчун ќадамњои аввалини тафаккури бадеии инсонї наќши калидї дар ташаккули фарњанг ва адабиёт мебозад. Он имконият медињад, ки љањонбинии бостонї фањмида шавад, ки ин дар омўзиши таърихи адабиёт, фарњанг, маънавиёт ва фалсафаи њар як халќу кишвар хеле муњим арзёбї мегардад.

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МӘШҺҮР ЖҮСІП КӨПЕЙҰЛЫ ЖИНАҒАН БАТЫРЛЫҚ ЖЫРЛАРЫНЫҢ КӨРКЕМДІК ЕРЕКШЕЛІГІ

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Аннотация. ХХ ғасыр – жаңа технологиялар мен ақпараттар, өзгерістер заманы. Қоғамға жаңа ой мен түсінікті, таным мен руханиятты негіздеуде халықтың есте жоқ ескі замандардан бастап жасаған асыл қазынасы – фольклордың орны ерекше. М.Көпеевтің жинаған фольклорлық шығармаларын талдау мен зерттеудегі жаңа көзқарастарды талдау әдістері жалпы гуманитарлық ғылымды зерделеу үшін қажет.Осыны басты назарда ұстай отырып,бұл мақалада М.Көпеев жинаған батырлық жырлары туралы сөз болады.

Түйін сөздер: М.Көпеев, қазақ фольклоры, тарихи тұлғалар, поэзиялық жанрлар.

Қазақ фольклоры – ұлттың бар інжу-маржанын жиған асыл қазынасы. Қазақ ұлтының бар құндылығы халықтың шығармаларында сақталған. Ғасырлардан жеткен көркем үлгінің тарихы, тектік негізі, жанры мен қалыптасу кезеңдері, ел өткенімен байланысы, қоғаммен қатынасы, жанрлық, түрлік сипаттары мен белгілері т.б. көптеген шешілуі керек тұстары зерттеушілер тарапынан да, фольклорға қызығушылардан да мол сұрақтарды туғызғаны анық. Осы тұста халықтық шығармалардың ұлттың ой-танымы мен қабілетін, ұшқырлығы мен талантын танытатын мұра екендігін, рухани нәр, жұрттың бүгінгі тәуелсіз күнге жеткізген асыл армандарының жалғасы іспеттес құндылығын Мәшһүр Жүсіп Көпеев жинған фольклорлық шығармалардан табамыз.Мәшһүр Жүсіп Көпейұлы ел арасынан «Қамбар батыр», «Ер Тарғын», «Ер Сайын», «Ер Көкше», «Нәрік ұлы Шора батыр», «Едіге батыр» жыры. Біз солардың ішінде «Едіге батыр»жырына ғалымдар пікірлеріне сүйене отырып, талдаулар жасаймыз. Алтын Орда мемлекетінің әмірі, белгілі қайраткер, атақты қолбасшы Едіге жайындағы оқиғалар арқылы сол кезеңдегі тарихи оқиғаны да суреттейді. Тоқтамыс хан, Сәтемір, Қадырберді, Нұрәдін – тарихи тұлғалар. «Ел қамын жеген Едіге» атанған Едіге Алтын Орданы билеген шақта ел ішінде тыныштық орнаған, халыққа әділетті заман орнатқан. Ш. Уәлиханов нұсқасы бойынша жырдағы Едігенің әкесі – әулие, ал анасы – пері қызы. Өзгеше құдірет күштің иесі Баба Түкті шашты әзіз Едігенің әкесі болып суреттеледі. Едігенің де жаралуы, дүниеге келуі өзгеше. Баба Омар әуледен тарайтын Баба Түкті Шашты Әзіз де перінің қызынан туады. Өзі де перінің қызымен қосылады, бірақ оның шарттарын орындай алмайды. Перінің қызы Баба Түкті Шашты Әзізден туған баласын Ніл дариясының жағасына тастап кетеді. Сол бала – Едіге екен.Ә. Диваев нұсқасында әкесі аққу болып ұшып келген үш қыздың кенжесінен туады. Шартты орындай алмаған әкесіне тоғыз айдан соң баланы тоғыз жолдың торабына қалдырып кетеді.«Тарихи оқиғалар мен қайраткерлер істері эпикалық аңыздауға айналғанда қаншалықты күрделі өзгерістерге түсетінін түсінуге «Едіге батыр» жыры аса қызғылықты дәйектемелер береді. Заманы, оқиғалардың болған жерлері, түп тұлғалары көптеген жазба мәнбелерде (источниктерде) анық сипатталған Едіге, Тоқтамыс дәуірінде орын тепкен тартыстар мен қайшылықтар халық қиялында өзінше қорытылып, мүлде танымастай пішінге ауысқанын көргенде ертедегі ғасырларға тән аңыз-әңгімелердің түпкі деректерін іздеудің қаншалықты қиын болатынын аңғару қиын емес [1,б.17]. «Едіге

батыр» жырының Мәшһүр-Жүсіп Көпейұлы нұсқасында өлең мен қара сөз қатар келеді. [2, б.102-112].Едіге батыр оқиғасы Алтын Ордамен байланысты болғанымен, жырдағы оқиғаны тарихи дерек деп алуға келмейді. Фольклорлық шығармада көркемдік кейіпкер бейнесін типтендіреді, сюжетті өзгертпей қоймайды. Батырлар жырындағы қоғам мен көркемдіктің сабақтастығы тұтасып кетеді. Бұл ретте тарихи тұтастанудың фольклормен байланысты екендігі белгілі. Фольклордың өзі де жанрлық жағынан тарихи оқиғаға барынша еркіндік береді, сондықтан да фольклор тарихи оқиғаны сол қалпында қайталамайды. Көркемөнердің мақсаты да тарихи оқиғаны өзгертіп, жинақтап, топтастырып, өзге оқиғалармен араластырып береді. Ең бастысы ел арманы мен тілегі айтылады. «Себебі тарихи тұтастандыру дегеніміздің өзі әр дәуірдің оқиғаларын, адамдарын, олардың қимыл-әрекеттерін кейінгі заманға әкеліп, кейінгі дәуір қайраткерлеріне телу, топтау» [3,6.7-20].Бұл халық тарихының талай кезеңдерінен өткен. Әрі бір ғана қазақтың емес, бірнеше түркі халықтары тарихының негізі бар жыр болуымен де маңыздылығына да назар аударылады. «Едіге» жырының жанрлық, генезистік тұлғасын тану үшін, оның басқа халықтар арасында сақталған нұсқаларын да түрлі тараптан салыстыру зерттеушілік істің шарты болып табылады. Жырдың ұлттық варианттарын толық есепке алғанда ғана ғылыми талдаулар мен тұжырымдар неғұрлым сенімді болмақ...» [3, б.45]. «Едіге есімінің бұқара арасында даңққа бөленуінің бұдан да күрделі себептерін естен шығаруға болмайды. Ол – Едігенің тұсында ноғайлы жұртының басы құралып, ыдыраған рулардың бірлестік тауып, өздерінің тарихи күш, этникалық құрылым екенін сезуі, Алтын Орда хандарының тұсында көрген зәбірлерден құтылуы, өзгелермен терезесі тең тұра алатын жауынгерлік рухының күшеюі. Тоқтамысты жеңуінің өзі Едігенің атын аспанға көтерген. Хан әулетінің таққа отыруы үйреншіктінәрсе болса, қарадан шығып, ханна ақыл, қайратын оздырған адамның былайша өрлеуін «еркше жаралғандықтан» басқа дәлемен түсіндіру мүмкін еместей сезілген» [4,6.279] - деуі әсершіл халықтың жақсыны еске сақтаудағы тағы бір көркем әдісінің нәтижесі айқындалады.1987 жылғы «Қазақ әдебиеті» сериясымен шыққан «Батырлар жырының» 3-томында «Ер Көкше» жырына: «Бұл қарасөз аралас 334 жол өлеңнен тұрады. Эпостан гөрі ертегіге жақын. Кімнен, қашан жазып алынғаны белгісіз. Алайда бұл шығарманың басқа нұсқалары осының мазмұнынан тарағанын еске алып, батырлар жырына жіберіп отырмыз» [5, б.207], - деп түсінік береді. Ендеше батырлық жыр деп эпос түрін анықтауда ғалым С. Қасқабасов талдауларының нақтылығы ашыла түседі. Ғалым С. Қасқабасов «Едіге батыр» жыры – қазақ, ноғай, татар, қарақалпақ, башқұрт халықтарына ортақ туынды ретінде де құнды деп бағалайды.   Батырлық жырдың басты ерекшелігі – ел мен халық мәселесі. Елін терең сүйетін ерлердің ісі – жауды жеңу, елінің намысын қорғау. Қазақ эпостары да ұйқасқа құрылады, әндетіп айтылады. Бұндай 7-8 буынды ұйқасты ғалым «жыр ағымы» деп атайды. Жыр ағымының ұйқастары эпостағы жаугершілік тұстарды суреттеуге қолайлы болса керек. Соғыс, шайқас, ұрысты қара өлеңмен беру қиын. Домбыраға қосып, эксперессивтілікті беруде «жыр ағымы» ұйқасы қолайлы болған деп түсіндіреді.

Поэзиялық жанрлар – фольклордағы көркем де мол түрлерінің бірі. Поэзиялық жанрлардың ішінде эпостардың орны өзгеше. Олардың басты тақырыбы – ел мен жерді қорғау. Қазақтың ірі батырлық жырлары «Қамбар батыр» мен «Ер Тарғын» жырларында батырдың басты мақсаты – өз руын, тайпасын, жерін қорғау. Елді билеген билеушілер бейнесі көріне бермейді. Ғалым бұл кезең әлі мемлекет болып қалыптаспаған шақты, әрбір тайпа, әрбір рудың өз мүддесі үшін күрескен шағының көріністері дейді. Сол себептен де бұл батырлар жеке жүреді, жалғыз жауға аттанады. Ал кейінгі әскермен аттанып, ел болып жауды жеңу – мемлекет болып құрылған кезеңнің суреттері   Халық арманы, ел тілегі әр кездері эпостың шығарманың идеясында көрініс береді. Қазақтың классикалық эпостарында ру-тайпалық сарын жалпыхалықтық сарынға айналады. Сюжет жеке ру кеңістігінен жалпы халық тілегімен жалғасып кетеді. Сондықтан да эпоста жеке елдің емес, жалпы халықтың арманы, тілегі, мүддесі алға шығады. Бұл арқылы елдің еркіндігі, біреуге кіріптар болмау идеясы тұрды. Сол идея қазақ халқын қаншама ғасырлар бойы сақтап, ұлт болып қалуына ықпал еткені анық.

Батырлық жырларда тарих ізі бар. Бірақ оны тарихи оқиға деп қабылдауға келмейді. Тарихи оқиға тудырғанымен, кейінгі кезеңдердегі қиял, көркемдеу, тарихтан алыстата түскен. Батырлар жырының өзгеден көркемдікті көтере түсетін тұсы – ертегі, мифологиялық сюжет, сарындардың болуы. С. Қасқабасов батырлық жырының көркемдік, тарихи маңызымен бірге оның тәрбиелік мәніне де назар аударады. Жырдың елін сүйген батыр ұлдары мен ақылды қыздарының өнегелі істері, ерліктері мен қасиеттері мінездері ұрпаққа үлгі қолуымен де құнды екендігін айтады [6].

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COMPARATIVE ANALYSIS OF THE USE OF MULTIMODAL RESOURCES AND TRADITIONAL METHODS OF TEACHING FOREIGN LANGUAGES

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Abstract. *The globalization of education and the emergence of digital technologies have brought about profound changes in the teaching and learning of foreign languages. Traditional methods, long dominated by teacher-centered instruction and grammar-based approaches, are now challenged by the emergence of multimodal resources that engage learners through visual, auditory, textual, and interactive elements. This paper presents a comprehensive comparative analysis of the use of multimodal resources and traditional teaching methods in foreign language education. Drawing on theoretical perspectives and empirical studies, it explores how these two approaches differ in terms of pedagogical philosophy, learner engagement, language outcomes, and classroom implementation. The study argues that while traditional methods maintain their value in fostering grammatical accuracy and linguistic discipline, multimodal approaches significantly enhance communicative competence, learner autonomy, and motivation. The paper concludes that integrating both approaches into a balanced, context-sensitive model is essential for effective 21st-century language education.*

Keywords: *multimodal learning, traditional methods, foreign language education, digital pedagogy, communicative competence, learner engagement, hybrid teaching.*

1. Introduction

Foreign language education has always been a dynamic field, reflecting social, technological, and cultural transformations. Over the past two decades, the rise of digital technologies has revolutionized how languages are taught and learned. Traditional methods, which emphasize grammar rules, memorization, and teacher-led instruction, are increasingly being questioned for their inability to meet the communicative and interactive demands of contemporary learners. In contrast, multimodal approaches—integrating audio, video, images, gestures, and digital tools—create opportunities for learners to engage with language in authentic, interactive, and context-rich ways.

Multimodal learning draws on the understanding that communication is not limited to verbal or written language. Instead, meaning is constructed through multiple modes, including visual, auditory, spatial, and gestural representations. As Kress and van Leeuwen (2001) argue, the modern learner interacts with information through multiple channels simultaneously; therefore, effective teaching must reflect this complexity. In the context of language education, this means that teachers can no longer rely solely on textbooks, grammar exercises, or translation drills. Instead, they must create learning environments that reflect the multimodal nature of real communication—through videos, social media, virtual interactions, and collaborative digital tools. This study aims to analyze and compare multimodal and traditional teaching approaches in foreign language education. It seeks to identify the strengths and weaknesses of each, evaluate their impact on language acquisition, and provide practical recommendations for educators seeking to balance both methods in the classroom. The paper's central argument is that neither method should exist in isolation; rather, effective language education requires a hybrid pedagogical model that integrates the structural rigor of traditional instruction with the creativity and interactivity of multimodal learning.

2. Literature Review

2.1 Traditional Methods of Foreign Language Teaching

Traditional teaching methods have deep historical roots in linguistics and pedagogy. The most well-known are the Grammar-Translation Method (GTM), the Direct Method, and the Audio-Lingual Method. Each of these emerged in response to the educational needs of its time.

The Grammar-Translation Method, which dominated European education for centuries, focuses on reading and writing, emphasizing grammatical accuracy, vocabulary memorization, and translation of literary texts. According to Richards and Rodgers (2001), its primary goal was to cultivate intellectual discipline rather than communicative competence. While effective for developing reading comprehension and structural understanding, GTM has been criticized for neglecting oral communication and real-life interaction. The Audio-Lingual Method (ALM), influenced by behaviorist psychology, emerged in the mid-20th century. It relies on pattern drills, repetition, and habit formation. Learners are expected to internalize structures through mimicry and practice. Although ALM improved pronunciation and listening skills, it still lacked emphasis on meaningful communication and creativity. The Direct Method, on the other hand, was an attempt to move beyond translation and focus on oral communication. It emphasized vocabulary in context, question–answer exercises, and avoidance of the mother tongue. However, despite its communicative goals, it required skilled native-level teachers and often failed to address learners' grammatical accuracy. In summary, traditional methods are characterized by their structured, teacher-centered nature. Their main advantages include systematic grammar instruction, clear objectives, and predictable learning outcomes. However, they often fail to engage students emotionally or cognitively, leading to lower motivation and limited real-world applicability.

2.2 Emergence of Multimodal Approaches

Multimodal pedagogy, grounded in social semiotics and digital communication theory, views learning as a process of meaning-making across multiple modes. According to Kress (2010), modern communication is inherently multimodal—combining written text, visuals, sound, movement, and digital interactivity. In the language classroom, multimodality manifests through videos, podcasts, online platforms, visual storytelling, and collaborative projects. Research by Jewitt (2013) shows that multimodal approaches align with constructivist learning theory, emphasizing learner autonomy, experiential learning, and knowledge co-construction. Learners become active participants who negotiate meaning through multimodal resources rather than passive recipients of teacher-delivered content. Dooly and O'Dowd (2018) demonstrate that virtual exchanges, where students interact online with peers from different linguistic backgrounds, foster not only linguistic competence but also intercultural awareness. Nguyen (2022) found that students exposed to audiovisual materials—such as YouTube lessons, TED Talks, or movie clips—develop better listening and speaking skills compared to those taught through textbooks alone. These learners also show greater enthusiasm for self-directed learning, using mobile apps, digital games, and online quizzes to reinforce classroom lessons.

2.3 Comparing Pedagogical Frameworks

The primary distinction between traditional and multimodal methods lies in their epistemological orientation—that is, their assumptions about how knowledge is acquired. Traditional methods follow a transmission model, where knowledge flows from teacher to student. The teacher is the authority, the curriculum is fixed, and assessment is summative. In contrast, multimodal pedagogy follows a constructivist model, where knowledge is co-created through interaction, collaboration, and exploration. The teacher acts as a facilitator, guiding learners in interpreting and producing meaning through diverse modes. Furthermore, multimodal approaches align with the Universal Design for Learning (UDL) framework, which advocates providing multiple means of engagement and representation to accommodate diverse learning styles. Visual learners benefit from infographics and videos; auditory learners thrive through podcasts and dialogues; kinesthetic learners engage through role plays and simulations.

3. Methodology

This study employs a comparative qualitative research design to analyze the use of multimodal and traditional methods in foreign language teaching. Data were gathered from a combination of

academic sources, classroom observations, and teacher interviews. The aim was to identify patterns, advantages, and limitations associated with each approach.

3.1 Participants and Context

The research involved 60 students and 12 teachers from three higher education institutions in Kazakhstan. Participants represented intermediate to upper-intermediate English proficiency levels. The institutions varied in their technological resources: one relied primarily on traditional textbook-based instruction, while the others incorporated multimedia resources and online platforms such as Google Classroom, YouTube, and Quizlet.

3.2 Instruments

The data collection tools included:

• Semi-structured interviews with teachers about their teaching philosophy, classroom practices, and perceptions of multimodal and traditional methods.

• Classroom observations, focusing on teacher-student interaction, materials used, and learner engagement.

• Student questionnaires assessing motivation, participation, and perceived effectiveness of the learning approach.

3.3 Data Analysis

Data were analyzed through thematic content analysis. Responses and observations were coded into thematic categories such as "learner engagement," "language skills development," "motivation," and "assessment." Quantitative data from questionnaires were converted into descriptive statistics to illustrate general trends. Qualitative data were triangulated with existing research literature to ensure validity and reliability.

4. Results

The comparative analysis of classroom practices and interview data revealed significant differences between multimodal and traditional approaches. Students in multimodal classrooms reported higher levels of engagement, motivation, and satisfaction. They actively participated in interactive activities such as video discussions, online quizzes, and group digital projects. These students demonstrated improved listening comprehension, speaking fluency, and contextual vocabulary usage compared to peers in traditional classrooms. Quantitative data from questionnaires showed that 87% of students using multimodal resources felt more confident communicating in English, while only 54% of students in traditional classrooms reported the same. Observational data indicated that multimodal classrooms provided more opportunities for collaborative learning and peer interaction, enhancing both cognitive and socio-emotional engagement.Conversely, traditional classrooms excelled in grammatical accuracy, writing structure, and test performance. Students demonstrated strong ability in reading comprehension and formal writing tasks but exhibited lower confidence in oral communication. Teachers highlighted that traditional methods remained essential for reinforcing foundational grammar knowledge, particularly for exam preparation.

5. Discussion

The findings of this study support the notion that multimodal approaches are particularly effective in fostering communicative competence and learner autonomy. By integrating multiple modes of input—visual, auditory, textual, and interactive—students engage with language in authentic contexts. This aligns with Kress and van Leeuwen's (2001) theory of multimodal meaning-making, which emphasizes the importance of multiple channels in learning.Moreover, multimodal resources cater to diverse learning styles, increasing accessibility and inclusivity. Visual learners benefit from infographics and videos; auditory learners thrive on podcasts and recorded dialogues; kinesthetic learners engage through role-plays and simulations. This differentiation fosters higher learner motivation and self-directed study, key components in 21st-century language education. However, multimodal approaches also require significant resources, teacher training, and careful lesson planning. In contexts with limited technological access, reliance on digital tools may exacerbate inequalities. Additionally, overemphasis on multimodal input without structured grammatical instruction may lead to gaps in linguistic accuracy. Therefore, an integrated pedagogical

model that combines multimodal strategies with traditional grammar-based instruction appears most effective. Such a hybrid approach provides both the structural rigor necessary for accuracy and the interactive, communicative experience required for fluency. Teachers serve as facilitators who guide learners in both structured and interactive tasks, bridging the strengths of both methods.

6. Pedagogical Implications

The study suggests several practical recommendations for educators:

1. Integrate multimodal resources alongside traditional instruction: Use videos, podcasts, and digital platforms to supplement grammar and vocabulary lessons.

2. Encourage learner autonomy: Assign self-paced digital tasks that allow students to explore language in meaningful contexts.

3. Provide differentiated instruction: Use multimodal resources to accommodate diverse learning styles and proficiency levels.

4. Invest in teacher training: Equip instructors with the skills to select, implement, and evaluate multimodal materials effectively.

5. Monitor balance between accuracy and fluency: Ensure that communicative activities are paired with explicit grammar instruction.

Implementing these strategies can create a balanced, learner-centered environment that promotes both linguistic precision and communicative competence.

7. Conclusion

This comparative study demonstrates that both multimodal resources and traditional methods hold essential roles in foreign language education. Traditional methods provide structured grammar instruction and reinforce linguistic accuracy, while multimodal approaches enhance engagement, communicative competence, and learner autonomy. The integration of both methods into a hybrid pedagogical model is recommended to maximize learning outcomes. Future research should investigate long-term effects of multimodal instruction on language retention, intercultural competence, and learner motivation. Moreover, longitudinal studies across diverse educational contexts would further clarify how technological access and teacher expertise influence the effectiveness of multimodal resources. In conclusion, the evolving landscape of foreign language education requires educators to embrace both traditional and innovative approaches, ensuring that students are well-equipped with the linguistic and digital competencies needed for global communication.

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НАУЧНАЯ ДЕЯТЕЛЬНОСТЬ РАМИЗА АСКЕРА: НАУЧНЫЕ ПРОБЛЕМЫ, КРАТКИЕ КОМЕНТАРИИ

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Резюме. Творчество Рамиза Аскера представляет собой особый этап в азербайджанском фольклоре. Будучи учёным, он посвятил свою жизнь научному творчеству, переводам, кёроглуведению и коркудоведению. Переведя на наш язык «Тюркскую мифологию» Бахаэддина Огеля, он поднял изучение тюркской мифологии на научный уровень. Для сравнительного изучения азербайджанского «Кёроглу» с туркменским «Гёроглу» он перевёл на азербайджанский язык трёхтомный эпос «Гёроглу».

В азербайджанском фольклоре он останется в памяти как учёный, изучающий Коркут и Кёроглу. Он изучал Коркут и Кёроглу как эпосовед, как мифологический и историко-литературный процесс, и в своих научных трудах выдвинул важные научные идеи о эпосах «Книга Деда Коркуда» и «Кёроглу».

Он подчёркивал роль эпической мысли как основы изучения мифологии и потенциальные возможности связей между мифом и эпосом. Он работал как учёный-гражданин, продолжая изучение азербайджанского и туркменского фольклора, и способствовал этому процессу своими переводами. Его заслуги в области фольклора можно оценить по двум направлениям: Рамиз Аскер как учёный-горгудист; Рамиз Аскер как учёный-кёроглувед. Как учёный-горгудист, он провёл сравнительное исследование «Книга Деда Коркуда» и, как учёный-кёроглувед, эпосов «Кёроглу» и «Гёроглу».

Ключевые слова: Рамиз Аскер, кёроглуист, горгудист, эпос, «Книга Деда Коркуда», Кёроглу, Гёроглу

RAMIZ ASKER'S EPIC STUDİES ACTIVITY: SCIENTIFIC PROBLEMS, BRIEF COMMENTS

Summary. Ramiz Asker's creativity constitutes a special stage in Azerbaijani folklore. As a scientist, he dedicated his life to scientific creativity, translation, koroghlu studies, and gorgud studies. By translating Bahaeddin Ogel's "Turkish mythology" into our language, he raised the study of Turkic mythology to a scientific level. In order to comparatively study the Azerbaijani "Koroghlu" with the Turkmen "Goroghlu", he translated the three-volume "Goroghlu" epic into Azerbaijani.

He will be remembered as a scholar of Gorgud and Koroghlu in Azerbaijani folklore. He studied Gorgud and Koroghlu studies as an epic scholar, as a mythological and historical literary process, and in his scientific work he put forward important scientific ideas about the epics "The Book of Dede Gorgud" and "Koroghlu".

He emphasized the role of epic thought as a basis in the study of mythology, and the potential possibilities of connections between myth and epic. He worked as a citizen scientist in the continuation of Azerbaijani and Turkmen folklore connections, and helped this process with the works he translated. His services in the field of folklore can be evaluated in 2 directions: Ramiz Asker as a scholar of Gorgud; Ramiz Asker as a scholar of Koroghlu studies. As a scholar of Gorgud, he conducted a comparative study of the "The Book of Dede Gorgud" and, as a scholar of Koroghlu, of the epics "Koroghlu" and "Goroghlu".

Keywords: Ramiz Asker, Koroghlu scholar, Gorgud scholar, epic, the Book of Dede Gorgud, Koroghlu, Goroghlu

Введение

Турецкий эпос имеет древнюю историю. В его истории особое место занимают такие героические эпосы, как «Алп Эр Тонга», «Огузнаме», «Эргенекон», «Огуз Каган», «Серый Волк», «Бытие», «Переезд», «Шу», «Хун», «Афрасияб», «Кара Мелик». Родными для нас эти эпосы делают свободолюбие тюркского духа, непоколебимая любовь к родине и решимость бороться с иноземцами. Наиболее известными из героических эпосов являются «Кёроглу» и «Книга Деда Коргут».

Древние эпосы «Кёроглу» и «Книга Деда Коргуда» занимают особое место в истории эпической мысли.

История эпической мысли. История азербайджанской эпической мысли восходит к мифическому периоду. Эпическая мысль – архаичный тип мышления. Она охватывает мифическое мировоззрение первобытного человека, сферу деятельности его сознания, героические события мифического периода и взаимоотношения природы и общества в воображении того времени. В этой форме мышления развитие древнего «эпического творчества» идёт от сложного мышления к простому. Древний человек сначала постигает космос во всей его сложности, затем начинает его упрощать, изображать и пытается объединить продукты воображаемого мышления. Этот процесс также сопровождается связью с природой. После фрагментации мифического (эпического) мышления мифическое творчество возникает в конкретных содержаниях, эпическое мышление уступает место таким группам, как мифы о природе, мифы о обществе и мифы о тотемах. Таким образом, развитие эпической мысли и объединение лирико-поэтических героических повестей, которые впоследствии оформились в отдельный жанр, привели к формированию первого жанра. Процесс формирования современных героических эпосов происходит в результате упрощения мифо/эпического творчества. М. Х. Тахмасиб пишет, что существуют эпосы, основанные на древних легендах и сказках, и даже использующие известные международные сказочные сюжеты, а также эпосы,не основанные на историческом событии в строгом смысле этого слова. Мы относим такие эпосы к третьей группе (семейно-нравственные эпосы), называя их просто «героическими эпосами» [10, с. 174–175]. Такие первоначальные героические эпосы представляют собой примитивные эпические произведения с древними эпическими сюжетами и перекликающимися с мифологическими воззрениями, регулирующими поведение – моральные нормы племени, рода, семьи.

Мифолого-историческое эпосведение можно понимать не в современном смысле, а как формирование определённых представлений о древнем литературном процессе в художественном творчестве. Таким образом, именно «эпос» создаёт первый миф, формирует его, шлифует, придаёт ему художественную форму и «критикует».

В результате исторической эволюции фольклора первоначальный эпосовед уступает своё место поэту, поэту и другим творческим личностям. В это время древний эпосовед передаёт своё творчество мастеру-ремесленнику.

С появлением исполнителя эпоса «Книга Деда Коргуда» и эпоса «Кёроглу» оба эпоса выходят на историческую сцену.

То есть, термин «эпос» в мифологический период утрачивает свою функцию создания текста, его сохранения и передачи поколениям с появлением древних сказителей и озанов.

Вероятно, существовали какие-то исторические причины этого процесса. В результате их деятельности известные нам песни «Гёроглу», «Кёроглу», «Деде Коргут», пройдя период стабилизации, передаются в переложение новоявленного мастер озана.

Эпос и мифология. М. Джафарли пишет, что мифологическое сознание постигает мир с очень простой, чувственной точки зрения. Он называет путь «развития» между мифом и эпосом традиционным [2, с. 349–350].

В своей эволюционной истории древний эпос проходит через эпическую мысль, переходит на стадию эпоса и мифологии, а оттуда – к фольклорной мысли. «Эпос, как более

широкий спектр мировоззрений, отражает различные взгляды, контрасты и противоречия, охватывает потрясения и прогресс общества» [9, с. 353]. Мы можем встречаться с каждым из этих двух этапов в архаичных вариантах «Гёроглу» и «Кёроглу», на примере более ранних лирических песен Гаравелли о львином, быке и драконе из «Книги Деда Коргуда». Архаичные примеры каждого из этих эпосов, деконструкционная деятельность, проведённая над текстом Деде Коргудом, имя которого нам неизвестно, но Кёроглучин, известный в своё время как эпосист, может представить их нам, фольклористам. Например, следы мифологических черт наиболее архаичных пластов в туркменском «Гёроглу», их древняя простая сюжетная структура, архаичная семантика событий в этих сюжетах и т. д. показывают, что форма этого эпоса претерпела эволюцию. Только мифологический образ Эйваза может служить доказательством того, что он прошёл процесс эволюции и стал историко-мифологическим героем. Итак, для завершения этих этапов необходимо, чтобы Деде Коргут и озан-кёроглучинский бахши были забыты как первоначальные исполнители и чтобы они прошли процесс становления образом со своими собственными именами. Следовательно, мы не можем считать Деда Коргуда (Деде Геренджик) создателем эпических поэм, частично дифференцируя их. Они продолжают жить, оставляя свои священные личности деятельности учёных (учёных-коркудистов и учёных-кёроглучин), которые говорят об этих эпосах. Число учёных-коргудистов и учёных-кёроглучинцев очень велико. Большинство из них собирали эти эпосы при жизни, работали над текстами, достигли важных результатов и опубликовали свои собственные варианты «Кёроглу».

Если основывать свои выводы на пословице «Кто много путешествует, тот много знает», то можно прийти к выводу, что Рамиз Аскер и Али Шамиль знали больше нас.

Эпосоведческая деятельность Рамиза Аскера. Низами Джафаров и Камиль Велиев пишут, что древнетюркские эпосы возникали в основном в период до середины I тысячелетия до н.э. Однако, в соответствии с эпической традицией, в них нашли отражение и события более древних времён, социальные и этноэстетические настроения [3, с.342]. Схожие социальные и этноэстетические особенности сыграли важную роль в создании таких эпосов, как «Кёроглу» и «Книга Деда Коргута». Эпосоведы, изучавшие эти эпосы, проводили важные исследования в течение около 100 лет. Среди современных эпосоведов - горгудистов и кёроглуведов - особенно следует отметить М. Х. Тахмасиба и А. Набиева. Упомянем ещё двух коргудистов и кёроглуведов нашего времени - Рамизу Аскера и Али Шамиля. Основная сфера деятельности, связывающая Рамиза Аскера и Али Шамиля, - эпос. Вклад Рамиза Аскера в фольклорную науку можно оценить в трёх аспектах: Рамиз Аскер и эпосведение (в общем смысле), Рамиз Аскер и коркудоведение, а также Рамиз Аскер и кёроглуведение.

Рамиз Аскер и его эпосоведение охватывают общую картину фольклора, его научное творчество, включая сказки, легенды и предания. Этот этап раскрывается в его устном содержании, в его речи, в его функции сказителя и в его научном отношении к фольклору.

То есть, он был человеком, обладавшим особыми знаниями о каждом жанре фольклора. Поэтому его имя можно вписать на первую страницу будущей книги «Фольклор и идентичность». Я бы также включил в эту книгу имя Али Шамиля.

Деятельность Рамиза Аскера по изучению Коргуда. История изучения Коргуда во всём мире насчитывает более 200 лет. В этот период основная деятельность американских, немецких, английских, итальянских, российских, турецких, азербайджанских и центральноазиатских учёных в области изучения Коргуда была связана с эпосом «Книга Деда Коргуда» [3, с. 398–452]. Рамиз Аскер также обладал очень глубокими познаниями в области «Книги Деда Коргуда». Уже один этот факт подтверждает, что включение им идей учёных, писавших об эпосе из «Книги Деда Коргуда», в библиографический указатель – это дар нам от Рамиза Аскера [6]. Необходимо также исследовать его знание «Книги Деда Коргуда» на уровне эпической и фольклорной исторической мысли.

Рассматривая «Книгу Деда Коргуда» с точки зрения её времени, мы утверждаем, что это универсальный эпос, но с точки зрения современности мы видим, насколько крепки его

основы, стоящие на мифологическом прошлом. Эти столбы олицетворяют родину огузов, которую защищают Деде Горгуд, Казан-хан, Дели Домрул, Бейрек, Басат, Бугадж, Дирса-хан, Егрек, Сегрек, Бекиль и другие [5]. Его научная деятельность над «Книгой Деде Коргуда» и его роль горгудолога также отражены в сборнике «Библиографический указатель», посвящённом этой области.

Кёроглуведение Рамиза Аскера. История кёроглуведения начинается в XVIII веке. В «Книге песен» XVIII века и «Сборнике стихов» Анделиба Гараджадаги упоминается Кёроглу, а в вариантах Х. Ализаде и «Бильгейс-Мехди» – Кёроглу [1, с. 230]. В исследовании Исрафила Аббаслы по «Кёроглу» упоминаются Кёроглу и Курдоглу, а в бакинских рукописях – Кёроглу.

Деятельность Рамиза Аскера как кёроглуведа важна как для изучения эпоса «Гёроглу»/«Кёроглу», так и для выявления его места в тюркской эпической традиции. С этой точки зрения, публикация трёхтомного туркменского «Гёроглу» на азербайджанском языке является важным вкладом в кёрогулеведение. Прослеживаются сходства и различия между туркменским эпосом «Гёроглу» и азербайджанским эпосом «Кёроглу». Различия обусловлены тем, что мифологические сюжеты и образы более тесно связаны с туркменской национально-мифологической мыслью. В туркменском «Гёроглу» присутствуют мифологические мотивы, которых нет в азербайджанском эпосе. Например, мотив могилы превращает туркменский «Гёроглу» в более архаичный текст. Так, мотив рождения Ровшана из могилы уникален в главе «Рождение Гёроглу».

В «Гёроглу» с подобными мотивами (узбекском, туркменском и др.) могила выполняет функцию «матери» в связи со смертью матери по имени Хилолой. В азербайджанском «Кёроглу» мотив рождения из могилы не наблюдается. Лишь в издании «Кёроглу» Вели Хулуфлу 1929 года безумцы-герои называют Кёроглу «сыном могилы», что подчёркивает этот факт. В азербайджанском «Кёроглу» значение имени Алы, Нижнего мира/Земли, может перекликаться со значением могилы [4]. Могила – женского рода, а имя Алы – существительное мужского рода, эквивалентное могиле. В мифологическом мышлении прохождение через могилу и попадание в Нижний мир играет для героя роль переходного этапа. Сходство некоторых имён героев, например, Эйваз, Сафар Коса, Араб Рейхан, Балы бей/Болу бей, персонажей Кечал (Лысый) Хамза/Старуха мама/Кемпир старуха, хотя и кажется сходством, также доказывает различие образов. Особенностью туркменского эпоса «Гёроглу», изданного Рамизом Аскером, является то, что он показывает фрагментацию древнего сюжета, отделённого от эпической идеи, и переформируется в эпическое творчество. Подобная форма повторного творения не встречается в азербайджанском «Кёроглу». Это главы, сформированные по форме отдельного эпоса. Например, глава «Хошгельды» (Добро пожаловал) производит впечатление эпоса в эпосе. Глава «Айчемен» также построена на сказочной форме повествования. Если к началу предложения «В области Чанлибель жил султан по имени Гёроглу» [8, с. 298] добавить начальную формулу «Был один, не было никого», то мы увидим, что сюжет основан на древней сказке/эпосе. В главе «Архасан»: «Говорят, что в прошлом в Чанлибель правил Агалы-хан, затем Джигалы-хан…» [8, с. 126], сказочное вступление не остаётся незамеченным.

Важным вкладом Рамиза Аскера в изучение «Кёроглу» является то, что он проливает свет на то, что происхождение Гёроглу (Кёроглу) связано с могилой, драконом-онгоном. Таким образом, связь Гёроглу с могилой – это событие, последовавшее за его связью с небом (Драконом). Причиной слепоты слепого является летающий конь, связанный с небом. Крылатый конь – прообраз летающего дракона на Земле. Бог нижнего мира также представляется слепым. Акт рождения до могилы – это рождение от «Куры» (Дракона). Кёроглу также обращается к реке Кура: «Ты – Кур, я – Кур (дракон)». По всей видимости, происхождение Гёроглу связано с его рождением из чрева Куры. Эпос, изданный А. Ходзько, также называется "Kurroglou" [7]. Если сравнить «Кёроглу», «Гёроглу» и «Кёроглу» А. Ходзко, то мы увидим, что эти три варианта связаны с тремя кругами.

Три мифологических круга сыграли мифологическую историческую роль в исторической эволюции эпоса «Гёроглу»/«Кёроглу».

Первый круг — это круг, связанный с куром/драконом. Этот круг связан с небом/Верхним миром. Летающий крылатый дракон живёт на небе, он связан с космосом. Второй круг связан со специализированным именем «кур» (курган). Имя Гёроглу также происходит отсюда. В третьем круге Алы/Алыс связан с землёй/могилой, несущей общее содержание, то есть это особое имя. Имя Алы также отражает обобщенный Нижний мир. Тот факт, что Ровшан также получила имя Кёроглу, связан с тем, что Алы — слепой бог в мифологическом мышлении.

Важный вклад Рамиза Аскера в кёроглуведение заключается в том, что он поднял на новый уровень взаимоотношения азербайджанского и туркменского фольклора. До Рамиза Аскера эту задачу выполнял профессор А. Набиев. Основой его научной деятельности было изучение азербайджанского и туркменского фольклора по жанрам. Однако Р. Аскер, переведя на наш язык фактический фольклорный материал – эпос «Гёроглу», предоставил его в распоряжение будущей фольклористики и обогатил этим эпосом научное мышление будущего фольклориста.

Заключение

Рамиз Аскер – один из учёных, занимающих особое место в азербайджанском фольклоре. Его заслуги перед азербайджанской наукой огромны. Его переводы на азербайджанский язык произведений «Дивани-лугат-ит-тюрк», «Огузнаме», «Гудатгу билик», «Тюркской мифологии» Б. Огеля, прочтение орхонских памятников, а также работы над эпосом «Книга Деда Коргуда» навсегда останутся в центре внимания. Каждая его работа благодаря глубине темы становится лейтмотивом глубокого исследования. Он перевёл трёхтомный эпос «Гёроглу» на азербайджанский язык в области азербайджанско-туркменских литературных связей и отдал его исследователям. Прежде всего, он тюрколог, фольклорист в широком смысле и коргудовед и кёрогулист в узком смысле. Верю, что в ближайшие годы его научное творчество станет предметом исследования.

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BUILDING AN ESP MANUAL THROUGH CORPUS INSIGHTS: BRIDGING RESEARCH AND CLASSROOM PRACTICE

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Abstract. *This paper reports on the process of developing an English for Specific Purposes (ESP) manual for students in the Oil and Gas field through the integration of corpus linguistics and learner-centered pedagogy. The study aimed to create discipline-specific teaching materials that reflect authentic professional discourse and align with learners' academic and occupational needs. The design process included several stages: conducting a needs analysis among students, examining practitioner-teachers' curricula, compiling and analyzing a specialized corpus using Sketch Engine, developing lessons and exercises, and validating the materials through classroom trials. Findings revealed a strong correspondence between the students' identified needs and the professional curriculum, confirming the relevance of selected topics. Corpus data ensured authenticity in language use and task design, while iterative classroom testing improved learner engagement and material effectiveness. The paper proposes a practical model of corpus-informed ESP manual development that bridges research insights with classroom practice.*

Key words: *corpus-informed materials, needs analysis, authenticity, material development, action research, classroom validation, learner engagement, professional communication.*

Introduction. The increasing demand for discipline-oriented English instruction has emphasized the need for authentic and up-to-date materials in English for Specific Purposes (ESP) contexts. In technical and professional domains such as Oil and Gas, students require access to realistic language input that mirrors professional communication in their field. However, many existing ESP textbooks fail to capture the linguistic and conceptual specificity of particular industries, often relying on generalized or outdated examples [2, 7]. This challenge calls for innovative approaches that connect linguistic research with classroom practice.

Corpus linguistics has become a powerful means of addressing this issue by providing empirical data about authentic language use [4, 15]. Corpus-informed materials allow teachers to identify discipline-specific vocabulary, phraseology, and discourse structures that reflect real communication patterns [8, 10]. The integration of corpus data into ESP instruction not only increases the authenticity of materials but also enhances learners' awareness of professional genres and communicative conventions [1, 6].

Nevertheless, developing corpus-based teaching materials requires careful alignment with learner needs and contextual realities. As Basturkmen [2] emphasizes, the success of ESP instruction depends on a systematic needs analysis and the extent to which materials mirror target-situation communication. It is also important to note that ESP teachers are primarily linguists rather than specialists in a particular professional sphere (in this case, Oil and Gas). Therefore, achieving complete certainty in the development of teaching materials that align with students' disciplinary knowledge is essential [3, 9].

For this reason, several key steps were undertaken in the development of a specialized manual for Oil and Gas undergraduates. First, a detailed needs analysis was conducted among students majoring in Oil and Gas Business, consistent with the learner-centered design approach advocated by Hutchinson and Waters [11]. Second, practitioner-teachers' curricula were examined to ensure topic relevance and authenticity. The results from both sources showed remarkable similarity, confirming the students' awareness of their professional linguistic needs.

Building on these findings, a specialized corpus was compiled and analyzed using the Sketch Engine platform [14], after which a series of lessons were designed and tested in the classroom. Each lesson underwent revision based on learner feedback and classroom observations, following the data-driven learning (DDL) cycle proposed by Johns [13]. This iterative process ensured that the final materials integrated authentic language data, pedagogical usability, and learner engagement.

This paper aims to describe this developmental process and illustrate how corpus insights and student-centered validation can jointly produce effective ESP materials. The study addresses the following research questions:

• How can corpus data contribute to the design of an ESP manual aligned with learners' professional and academic needs?

• What are the pedagogical outcomes of iterative classroom testing and revision in corpus-based material development?

Literature Review. Needs analysis has long been recognized as the cornerstone of ESP pedagogy, ensuring that language instruction accurately reflects the communicative demands of specific disciplines [11, 7, 2]. It involves identifying both target situation needs what learners must do with English in their professional field and learning needs what they must do to acquire the necessary competence effectively. Aligning ESP materials with learners' expectations and institutional curricula is therefore essential for maintaining relevance and motivation. In this regard, the combination of student questionnaires and the examination of practitioner-teachers' syllabi provides valuable insight into the overlap between learners' perceived needs and curricular goals, forming a data-informed foundation for material design.

Within this context, corpus linguistics provides an empirical foundation for analyzing authentic discourse and deriving pedagogically relevant linguistic patterns [4, 8]. In ESP, corpus-informed instruction enables the identification of discipline-specific vocabulary, phraseological patterns, and genre conventions that mirror authentic professional communication [6, 10]. The integration of corpus data into ESP material design enhances the authenticity and specificity of teaching content, allowing learners to engage with the language actually used in their professional domains. Despite these advantages, relatively few studies have documented the full process of corpus-informed material development from corpus compilation and analysis to classroom validation—particularly in technical disciplines such as Oil and Gas, where communicative practices are highly specialized [1, 8].

Bridging linguistic research with classroom practice represents an essential step in the advancement of ESP methodology. This integration aligns with the teacher-as-researcher paradigm [6], which emphasizes continuous refinement of materials through cycles of evaluation, reflection, and adaptation. Such an approach ensures that pedagogical outcomes are both theoretically sound and practically effective. The present study builds on this perspective, demonstrating how corpus analysis, systematic needs assessment, and classroom experimentation can converge to produce authentic and contextually relevant ESP materials that foster learners' professional communicative competence.

Methodology. This study employed an applied qualitative design with an emphasis on cyclic development. Each stage - needs analysis, corpus compilation, manual design, classroom trial, and revision was interconnected to ensure continuous feedback and improvement. The reflective, action research–inspired framework was adopted to bridge research and classroom practice in ESP.

The research was conducted at a technical university where English is offered as a subject for undergraduate students majoring in Oil and Gas Engineering. Participants included second- and third-year students, as well as practitioner-teachers responsible for technical subjects. The initial phase focused on identifying learners' professional language needs. Second- and third-year students received questionnaires designed to determine which professional topics were most relevant to their future careers. Informal interviews complemented the questionnaires, allowing students to specify key themes and terminology drawn from their specialty courses. At the same time, the official syllabi of practitioner-teachers were analyzed to determine the core content of Oil and Gas subjects. The comparison revealed a near-complete correspondence between the two sources, confirming that the

topics prioritized by students such as *safety procedures, storage tanks, types of pipelines, compressor stations,* and *reservoir management*, matched those emphasized in their academic programs. This alignment served as the foundation for lesson selection and material design.

To ensure linguistic authenticity, a specialized corpus was compiled using the Sketch Engine platform [1]. The corpus consisted of texts sourced from scientific articles, technical manuals, textbooks, web pages, and online publications related to the Oil and Gas sector. After cleaning and tagging, the data were analyzed for word frequency, collocations, and key terms. The most frequent lexical bundles, including oil *recovery process, safety, pressure maintenance system,* and *crude oil,* were identified and subsequently incorporated into vocabulary exercises and reading materials. Phraseological and grammatical patterns typical of professional discourse informed both the structure of the tasks and the selection of illustrative texts.

Based on the findings from the needs analysis and corpus study, the manual was designed as a sequence of lessons organized thematically. Each unit combined reading, vocabulary, and writing sections, with tasks derived from authentic corpus-based texts. Frequency-based word lists supported the learning of specialized terminology, while concordance-based activities encouraged students to infer meaning from contextual usage. Recognizing the importance of visual comprehension in technical communication, photographs and diagrams were carefully selected for each topic. To confirm their relevance and accuracy, third- and fourth-year students were consulted and asked to evaluate whether the visuals accurately represented real-world processes and equipment. This participatory approach not only ensured contextual precision but also enhanced learner engagement and ownership of the material.

Here, examples from the developed manual are presented to illustrate the structure and design of the lessons, including sample vocabulary exercises, reading passages, and visual components such as photographs and diagrams used in the Oil and Gas context.

LESSON 5. TYPES OF PIPELINES

Starter

1. Answer the question:

➤ What types of pipelines do you know?
➤ What are they used for?

Grammar task

5. Complete the missing spaces with the words given in the box.

| gathering cutting tapping used refined |

1. For starters, they are purpose-built to carry commodities like oil, gas and _____ products.
2. This pit will be used to dispose of rock cuttings and _____ drilling mud.
3. Pipelines can refer to _____ systems (wellhead to processing facilities), transmission lines (supply areas to markets), or distribution pipelines.

Vocabulary

6. Look at the words in column A and match them with column B.

1	handle (v)	A.	вести себя
2	block valve stations (n)	B.	мощность
3	hill (n)	C.	соответствующий
4	behave (v)	D.	возвращаться
5	specific gravity (n)	E.	холм
6	experience (v)	F.	случайные разливы
7	pressure drops uphill (n)	G.	станции линейной арматуры
8	downhill (n)	H.	станции запорной арматуры
9	require (v)	I.	разрыв трубопровода
10	capacity (n)	J.	тормозная станция

Reading

3. Read and translate the text paying particular attention to the bold words.

PIPELINE CORROSION

Pipe corrosion occurs when water (a corrosive electrolyte) combines with **oxygen** on two metal pipe surfaces, which **triggers** an electrochemical process or electrical connection between the metal areas. Corrosion **requires** four elements, anode, cathode, metallic path, and electrolyte to
5   occur. The first three elements are typically **present** and the **addition** of the electrolyte from the environment completes the corrosion **cell**. Higher

Before publication, each lesson underwent classroom testing with target learners. Students were asked to complete exercises, provide comments on clarity and usefulness, and discuss the relevance of the materials to their academic and professional studies. After each trial, revisions were made based on the collected feedback modifying instructions, adjusting text difficulty, and replacing examples when necessary. This iterative process of validation resulted in the gradual refinement of each lesson. The development of the first lesson, for instance, went through multiple revisions before reaching its final form, which clearly demonstrated the effectiveness of direct classroom evidence in the design of ESP materials.

Results. The implementation and classroom testing of the corpus-informed manual provided valuable insights into its pedagogical effectiveness and learners' engagement with authentic disciplinary language. The data collected from classroom observations, student feedback, and post-lesson discussions revealed notable improvements in both students' linguistic competence and their confidence in handling subject-specific texts.

The results demonstrated that corpus-driven materials encouraged students to approach professional vocabulary more analytically. Learners reported that frequency-based word lists and concordance activities helped them notice recurring patterns and collocations in authentic Oil and Gas discourse. In classroom observations, students displayed a growing ability to infer meaning from context and to use terminology accurately in written and oral tasks. This was particularly evident in the later lessons, where learners began to employ target lexical bundles such as oil recovery process and pressure maintenance system spontaneously in their written summaries and oral explanations.

Feedback collected through reflective questionnaires indicated that the majority of students perceived the manual as both relevant and motivating. They appreciated that the materials incorporated real professional content rather than generic texts, which made language learning more purposeful. Many participants emphasized the usefulness of visual elements photographs, diagrams, and process schematics which aided comprehension of technical descriptions. Comments such as "It was really useful and interesting," "I liked all the tasks," and "More terminology could be included" highlighted the perceived authenticity and accessibility of the manual.
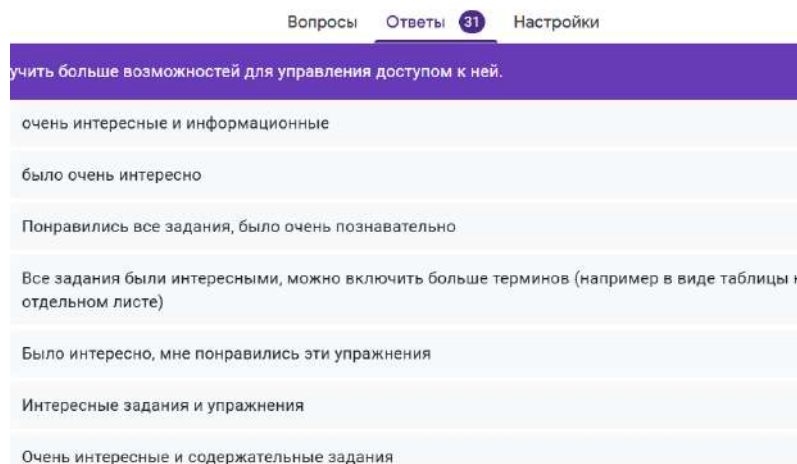
The iterative process of classroom validation led to gradual refinement of the lessons. Based on feedback, certain reading passages were simplified, task instructions clarified, and visuals expanded to include more field-specific imagery. These revisions contributed to higher student satisfaction in subsequent trials. A comparative evaluation of the first and final versions of selected lessons revealed increased task clarity, smoother progression from receptive to productive skills, and improved alignment between linguistic input and professional content.

Overall, the results suggest that the integration of corpus insights into ESP material design effectively bridges research and classroom practice. Students demonstrated both linguistic gains and a stronger connection between English learning and their disciplinary studies. The corpus-informed manual not only supported the acquisition of specialized terminology but also fostered independent learning strategies and professional language awareness among Oil and Gas undergraduates.

Discussion. The study demonstrates that corpus-informed material design can effectively bridge research and classroom practice in ESP contexts. By grounding topic selection in both needs analysis and corpus evidence, the developed manual achieved a high level of authenticity and alignment with learners' academic and professional realities. The findings support previous research suggesting that corpus-based approaches enhance vocabulary acquisition and discourse awareness [8, 5], while offering a distinctive contribution in the form of a participatory, iterative model for ESP material creation.

Moreover, the study illustrates that a linguist without a specialized technical background can successfully design domain-specific materials through systematic consultation with students and subject experts. The integration of corpus data compensates for disciplinary limitations, ensuring both linguistic precision and contextual validity. Iterative classroom trials served as a continuous feedback mechanism, transforming the material development process into a dynamic form of action research. These outcomes reaffirm the idea that ESP practitioners can function as researchers who innovate within their own teaching contexts, contributing simultaneously to pedagogical practice and applied linguistic inquiry.

Conclusion. This study explored how corpus insights can inform the development of an ESP manual that bridges research and classroom practice. Using a cyclic, qualitative framework that included needs analysis, corpus compilation, material design, and classroom validation, it demonstrated that corpus-informed pedagogy enhances authenticity and contextual relevance in ESP instruction. The integration of corpus data allowed the manual to reflect the linguistic and thematic realities of the Oil and Gas field, while iterative testing ensured pedagogical effectiveness and learner engagement.

The findings confirm that even without deep technical expertise, ESP practitioners can design d12omain-specific materials through collaboration with students and subject specialists. Corpus-informed material design thus serves as a practical model of action research, linking linguistic evidence with real classroom needs. Future studies could further examine measurable learning outcomes and extend this approach to other professional disciplines.

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THE PRACTICAL APPLICATION OF LINGUISTIC STRATEGIES IN DEVELOPING STUDENTS' ENGLISH-SPEAKING SKILLS

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Annotation. *This article examines the practical application of linguistic strategies as an effective tool for developing students' English-speaking competence. Special attention is given to the classification of strategies, their role in mastering spoken language, and methods of integration into the learning process. The paper presents examples of instructional techniques aimed at fostering stable speaking skills, improving fluency, accuracy, and confidence in using English. The study analyzes the outcomes of implementing linguistic strategies in educational practice, confirming their positive impact on students' communicative activity. The conclusion highlights the need for a systematic approach to strategy instruction and its purposeful use at all stages of language learning.*

Keywords: *linguistic strategies, communicative competence, English language, speaking skills, language teaching, students, language instruction.*

Introduction

Modern foreign language teaching focuses not only on knowledge of the language but also on practical communication skills. In the context of globalization, proficiency in English has become an essential component of students' professional training. However, effective communication requires more than just knowledge of grammar and vocabulary; it demands well-developed communicative competence. Linguistic strategies play a key role in forming this competence, helping students overcome language barriers and communicate effectively. These strategies include various techniques aimed at improving understanding and speech production, as well as boosting confidence in using the language. The aim of this article is to explore the practical application of linguistic strategies in English language teaching and their impact on the development of students' speaking skills. The article discusses types of strategies, their integration into the learning process, and their role in developing effective speaking abilities.

Materials and types of research

The research was carried out among senior students of the Faculty of Foreign Languages, specializing in English at an advanced proficiency level. The materials used in the study included a variety of educational resources, such as textbooks, methodological guides, adapted texts, and specialized tasks aimed at the development of oral communication skills. These materials were designed to enhance students' ability to effectively use English in both structured and spontaneous speech contexts. The study incorporated various linguistic strategies to facilitate language learning, including paraphrasing, compensatory strategies, and role-playing exercises. These strategies were employed to improve students' fluency, accuracy, and overall communicative competence. Additionally, tasks were designed to help students overcome language barriers and develop strategies for effective interaction in real-life communication scenarios.

The development of new information technologies, the problem of developing speaking skills in a foreign language among students, as future representatives of the information society, assumes particular significance. A high level of proficiency in a foreign language is essential not only for philology students but also for specialists in technical fields who may continue their education and pursue professional activities in a foreign language environment.

The formation of communicative competence involves developing students' ability and readiness to engage in both direct communication (speaking, listening comprehension) and indirect communication (writing). The product of communication is the interpretation of information. There are three types of communication: perceptual, interactive, and informational, as well as two forms of communication: role-based and personal.

Speaking is a speech activity characterized by specific features: 1) motivation, 2) activity, 3) purposefulness, 4) connection with professional activities, 5) connection with the communicative function of thinking, 6) situationality. The use of information technologies in teaching allows students to access a wide range of contemporary information to develop their professional competencies. The application of computer tools and internet-based information sources contributes to the development of a high level of information competence and the formation of professional thinking in a foreign language.

The development of speaking skills in a foreign language, in the context of new information technologies, will enable future technical university specialists to engage in intercultural, professionally oriented communication as secondary language personalities with a high level of information competence. They will also be able to interact with speakers of other cultures, taking into account the modern perspective on technical sciences, scientific worldviews, professional features, national values, norms, and beliefs.

S. Polatova in her research emphasizes the importance of bilingualism in the context of foreign language learning, particularly English. She argues that proficiency in two or more languages allows students to significantly expand the range of linguistic strategies they can use for successful communication. Polatova highlights that effective use of compensatory strategies, such as paraphrasing, using synonyms, and contextual clues, helps students overcome language barriers, which is a necessary skill in the process of mastering English. She also identifies the importance of strategies like analogy and contextual assumption, which allow students to speak more confidently, even if their vocabulary is limited. Polatova's research confirms that integrating these strategies into the teaching process greatly improves the quality of student communication, especially in a multicultural environment.

A. Shymyrbekova also investigates the role of linguistic strategies in foreign language learning, identifying key approaches that help students overcome communication barriers. Her works emphasize that students who use a variety of cognitive and compensatory strategies are much more successful in mastering the English language. Shymyrbekova argues that the proper use of strategies like clarification, paraphrasing, and active use of non-verbal communication helps students adapt more easily to real-life communication situations. She also stresses the importance of integrating information technologies into the learning process, as this provides students with access to numerous resources and materials that enhance their speech and cognitive skills. Shymyrbekova asserts that the use of online resources and electronic platforms promotes students' confidence in using the language and their ability to solve communicative tasks independently.

N. Buketova in her scientific works examines the practical application of linguistic strategies in teaching speaking in a foreign language through the lens of cognitive linguistics. She explores how cognitive strategies such as associations, categorization, and the use of schemas can improve students' comprehension and speech production. Buketova emphasizes that the use of these strategies in the process of learning English contributes not only to improving pronunciation skills but also to the development of critical thinking and intercultural communication skills. Buketova's research shows that successful mastery of English is impossible without the application of strategies aimed at activating memory and associative thinking, which is especially important for students in technical fields. This enables them not only to improve their language competence but also to interact more effectively in a professional environment where a high level of language proficiency and communication skills are required.

Catherine A. Snow, a prominent linguist, has significantly contributed to the study of language acquisition and the role of strategies in learning second languages. In her research, Snow highlights the importance of metacognitive strategies—such as planning, monitoring, and evaluating one's language use—in enhancing students' speaking proficiency. She asserts that students who are trained to consciously reflect on their language production and adjust their strategies based on the communication context tend to demonstrate higher levels of fluency and accuracy. Snow's work emphasizes that providing students with the tools to think about their language learning process

fosters greater autonomy and leads to more effective communication in the target language. According to her, metacognitive strategies play a crucial role in overcoming the challenges posed by complex linguistic structures and communicative situations.

Robert L. Oxford, one of the leading scholars in the field of language learning strategies, has developed a framework that categorizes these strategies into several types, including cognitive, metacognitive, and socio-affective strategies. His research has shown that language learners who actively apply a combination of these strategies are more successful in mastering a foreign language. In particular, Oxford's work focuses on the role of cognitive strategies—such as summarization, inferencing, and deducing meaning from context—in enhancing students' speaking skills. He argues that using these strategies helps learners build their vocabulary, improve their fluency, and develop the confidence necessary for effective communication. Oxford's emphasis on the interaction between different types of strategies has been influential in shaping modern language teaching methodologies, where a balanced approach to strategy use is encouraged.

Vera C. Regan has contributed extensively to the study of communicative strategies and their role in second language acquisition. Her research focuses on how learners use various strategies to manage communication breakdowns and negotiate meaning during interactions. Regan identifies a range of compensatory strategies, such as approximation, circumlocution, and code-switching, which are crucial for effective speaking in a foreign language. She emphasizes that these strategies allow learners to continue communication even when they lack the necessary vocabulary or grammatical knowledge. Regan's work is particularly relevant for students learning English as a second language in multicultural environments, as it highlights how language learners can draw on their cultural and linguistic resources to maintain communication and achieve their communicative goals.

Alison Mackey is another influential scholar in the field of second language acquisition, particularly known for her work on interaction and its role in language learning. Mackey's research suggests that interactional strategies, such as asking for clarification, repeating or rephrasing questions, and providing feedback, are key to improving speaking proficiency. Her studies have shown that when learners engage in meaningful interaction, particularly with native speakers or proficient peers, they are more likely to develop their fluency and accuracy in speaking. Mackey highlights the importance of providing learners with opportunities for interactive practice, where they can apply their linguistic strategies in real-time communication. Her work underscores the idea that language learning is most effective when students are actively involved in dialogues, using strategies to negotiate meaning and ensure understanding.

The practical application of linguistic strategies in teaching English plays a key role in developing students' speaking skills. One effective method is the use of metacognitive strategies, which help students become aware of and control their communication process. Teachers can encourage students to reflect on their speaking by assigning tasks where students record their speeches or presentations and then analyze them. This allows them to identify weaknesses and work on improving them, which enhances confidence and accuracy in spoken language.

The use of cognitive strategies, such as summarization, paraphrasing, and using context to infer word meanings, also helps in developing speaking skills. In practice, this can be implemented through tasks where students are asked to summarize a text or lecture they have read or listened to, or through exercises where they must fill in gaps in a text based on context. These strategies help students not only improve their vocabulary but also develop logical thinking skills, making their speech more coherent and meaningful.

In addition, compensatory strategies play an important role in teaching speaking. When students face difficulties related to limited vocabulary or lack of grammatical structures, they can use techniques like approximation or substitution. For instance, if a student does not know the exact word, they can attempt to explain it using other words or synonyms. Practically applying these strategies in the classroom can include role-playing activities where students must solve real-life communication tasks with a limited vocabulary. This helps students learn how to continue communication without complex lexical and grammatical units, while still maintaining the meaning.

Active interactive strategies, such as asking for clarification, paraphrasing, or providing feedback, also contribute to improving speaking skills. In class, pair or group discussions can be organized where students are required to ask each other questions, clarify misunderstood points, or rephrase what has been said. These strategies develop students' ability to maintain a conversation, clarify and deepen information, and confidently express their thoughts.

All of these linguistic strategies, combined with practical tasks, create a solid foundation for developing speaking skills in a foreign language and preparing students for real communication situations.

Research results

In the context of globalization and the expansion of international communication, proficiency in foreign languages is becoming increasingly essential for professional success. One of the key goals in foreign language education is the development of speaking skills, which requires the use of effective linguistic strategies. Linguistic strategies are techniques that help students overcome language barriers, enhance their speech practice, and build confidence in communication. These strategies include various approaches to working with language resources that improve speaking, listening comprehension, and interaction in a foreign language.

The purpose of this research is to identify and analyze the practical use of linguistic strategies aimed at developing students' English-speaking skills in higher education. This study explores the implementation of metacognitive, cognitive, and compensatory strategies in the English language learning process.

The study involved senior students of the Faculty of Foreign Languages who were studying English at an advanced level. The research was conducted as a pedagogical experiment using various linguistic strategies. The students completed tasks aimed at developing speaking skills, including role plays, paraphrasing exercises, audiovisual tasks, and situational dialogues. These tasks were designed to develop not only lexical and grammatical competence but also the ability to use the language effectively in real-life communication situations.

Practical Part

1. Metacognitive Strategies

Metacognitive strategies focus on awareness and control of the learning process, including planning, monitoring, and self-reflection. Students were trained to develop speaking plans, allowing them to pre-structure their speech, choose appropriate vocabulary and grammar, and later analyze their performance. One practical exercise involved students recording their monologues on various topics and then listening to their recordings to identify errors and areas for improvement.

These strategies contributed to increased student confidence and improved their ability to self-evaluate. As a result, students became more conscious in their use of lexical and grammatical structures, leading to higher language proficiency.

2. Cognitive Strategies

Cognitive strategies involve using techniques such as paraphrasing, summarizing, and using context to understand the meaning of unfamiliar words. Students were given tasks that required them to paraphrase sentences, replace complex expressions with simpler ones, and use context clues to comprehend and reproduce information. These tasks improved interpretation skills and encouraged the use of active vocabulary and spontaneous speech.

Additionally, exercises that focused on the active use of new words and expressions helped increase language productivity. For example, students worked with texts, extracting key ideas and presenting them in their own words, which facilitated better retention and speech production.

3. Compensatory Strategies

Compensatory strategies include techniques that help students overcome language difficulties during communication. In practical classes, students applied strategies such as using synonyms, describing concepts, and code-switching when necessary.

To implement these strategies, students engaged in role-playing activities where they had to solve real-life communicative tasks with a limited vocabulary. For instance, if a student forgot a word,

they used explanations or similar expressions to maintain the conversation. These tasks helped build confidence and flexibility in communication.

4. Interactive Strategies

Interactive strategies involve dialogue-based communication and active interaction with a conversation partner. Group discussions, debates, and peer communication tasks were organized, where students asked clarifying questions, rephrased what others had said, and confirmed their understanding. These activities developed students' critical thinking, improved dialogue skills, and enhanced fluency.

As a result of implementing linguistic strategies in the learning process, students demonstrated significant improvement in their speaking abilities. They communicated more confidently in English and used various strategies to overcome linguistic challenges. Both fluency and accuracy improved, and students showed better understanding and use of new vocabulary and phrases.

Students who employed compensatory strategies effectively overcame language gaps and responded flexibly to changing situations. The use of metacognitive and cognitive strategies enhanced their ability to self-monitor and independently improve their speaking skills.

The application of linguistic strategies in English language teaching significantly enhances students' speaking skills. This research confirmed that the use of metacognitive, cognitive, and compensatory strategies enables students to overcome language barriers, improve fluency and accuracy, and gain confidence in their communication abilities. Effectively integrating these strategies into the educational process improves the overall quality of language instruction and prepares students for real-world communication in international contexts.

The experiment was conducted on the basis of the West Kazakhstan University (WKU) with the participation of two academic groups: experimental (Iy11) and control (Iy13).

The purpose of the experiment:

To determine the effectiveness of the implementation of linguistic strategies and presentation tasks for the development of oral speech in English among students.

Experimental objectives:

• Compare the dynamics of the development of speaking skills between the experimental and control groups.

• Evaluate the impact of linguistic strategies on fluency, lexical and grammatical accuracy, pronunciation, and meaningfulness of utterances.

• Analyze changes in the level of confidence and independence of students during oral communication.

Organization and course of the experiment:

The experimental group (Iu 11) used special exercises aimed at developing speaking strategies: paraphrasing, clarifying questions, self-correction, structuring statements, as well as presentations, role-playing games and discussions.

The control group (number 13) was trained according to a standard program without emphasis on linguistic strategies.

Assessment and competence map:

The assessment of the development of oral skills was carried out according to the following criteria:

• Fluency of speech
• Lexical diversity
• Grammatical accuracy
• Pronunciation
• The content of the statement
• Ability to maintain a dialogue

Each component was evaluated on a 100-point scale, then the results were converted into percentages on the following scale:

• 50-69% - satisfactory

• 70-89% is good
• 90-100% - excellent
The assessment was carried out before and after the experiment for both groups.
Results:
In the experimental group, an increase of 18-25% was observed according to all criteria. For example, fluency increased from 68% to 87%, vocabulary - from 65% to 85%, grammar - from 62% to 82%. In the control group, the increase was 5-10%, the changes were less pronounced.

The students of the experimental group became more confident in speaking, used speech strategies more actively, and improved their independence and the quality of their oral utterances.

The systematic application of linguistic strategies and presentation methods significantly increases the level of students' proficiency in oral speech in English. The participants of the experimental group developed key communicative competencies, the language barrier decreased, motivation and independence in speech activity increased.

Conclusion

The practical application of linguistic strategies in teaching English-speaking skills to students plays a crucial role in developing their communicative competence and ability to function effectively in real-world communication. By integrating metacognitive, cognitive, compensatory, and interactive strategies into the learning process, students not only improve their fluency and accuracy but also gain the tools needed to manage communication challenges independently. These strategies help learners become more confident, autonomous, and adaptable language users. Moreover, regular use of such approaches in the classroom fosters deeper language awareness, enhances motivation, and prepares students for meaningful participation in academic, professional, and intercultural environments. Thus, linguistic strategies serve as a key component in building strong and practical speaking skills in English.

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INNOVATIVE APPROACHES TO THE STUDY OF NATIONAL LITERATURE: THE EXAMPLE OF KAIR BEKTURGANOV'S PROSE IN PHILOLOGICAL EDUCATION

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Annotation: *This article explores the use of prose by the prominent Kazakh writer Kair Bekturganov in philological education. It analyzes the distinctive features of his artistic style, national and philosophical themes, and the impact of integrating his works into the curriculum on the development of students' analytical, creative, and communicative skills. A pedagogical experiment involving second-year philology students demonstrated that the group working with Bekturganov's prose showed significantly better performance across these competencies compared to the control group. The findings confirm the effectiveness of incorporating national literature into the educational process for fostering comprehensive philological and cultural competencies.*

Keywords: *Kair Bekturganov, Kazakh literature, philological education, national prose, literary analysis, creative skills, communicative competence, pedagogical experiment, cultural identity, literary heritage.*

Kair Kurakuly Bekturganov (1937–2015) is an outstanding Kazakh writer of the twentieth century whose prose combines national color and psychological depth, occupying an important place in the history of Kazakh literature. His works are analyzed by both Kazakhstani and Russian scholars, reflecting the significance of his contribution to the literature of the Eurasian space. [1],[3].

Bekturganov's works are distinguished by their organic blend of lyricism and epic, deep symbolism, and psycholinguistic authenticity. Lyrical motifs permeate the composition, creating a unique atmosphere of Kazakh national spirit and philosophical reflection on life. An important component of his style is his attention to detail and color, which enhances the emotional impact on the reader [2].

The Russian literary scholar S.V. Ananyeva emphasizes that contemporary Kazakh prose, including the works of Kair, demonstrates a unique cultural dialogue, where traditions and new forms of artistic reflection converge, corresponding to postmodernist tendencies [3].

Bekturganov employs a wide range of genres, from the short story to the novel, exploring themes of national identity, social justice, and moral choice. His works reflect the everyday and historical truth of the Kazakh people, with an emphasis on the inner transformation and spiritual search of the characters.

The author's craftsmanship is evident in his artistic language, his ability to create multi-layered imagery and dramatic structure. His style merges poetic devices with prose, endowing the text with musicality and expressiveness. This unique combination highlights both the cultural distinctiveness and the innovative nature of his work.

Working with Bekturganov's prose helps students master techniques of literary analysis—identifying symbols, genre structure, composition, and stylistic features. When studying the story "Arman", the instructor can draw attention to the expression of national ideas and psychological motivation of the characters [3].

Incorporating his works into creative tasks stimulates students' ability to articulate thoughts, use national symbolism, and develop imagery with lyrical devices, which deepens their writing proficiency and cultural understanding.

Analyzing dialogues and scenes from his prose develops oral skills and reasoned discussion, fostering critical thinking through the comparison of cultural codes and universal themes.

Kair Bekturganov is renowned for his subtle lyricism and national coloring, connecting him with classics of Kazakh literature such as Abdiil Zhamanbayev and Ilyas Zhansugurov. Like them, Bekturganov's foundation is folk tradition, reflected in vivid details, psychological subtlety, and national identity. At the same time, the writer is distinguished by greater philosophical depth and symbolism, which elevates his prose to a level of modern reflection on historical and cultural experience [1].

In comparison with Russian prose writers such as Sergei Dovlatov or Valentin Rasputin, Bekturganov's poetics are less direct and rely more on metaphor and musicality. Russian authors often focus on social-psychological drama, while Bekturganov emphasizes lyrical expression and cultural context—closely tied to Turkic literary traditions and ethnic roots [3].

The themes in Kair's prose are close to those of many contemporary Kazakh and Russian writers—social inequality, the search for identity, and engagement with history. However, Bekturganov's genre spectrum is more flexible—from short lyrical stories to epic novellas—allowing a wide coverage of social and personal problems.

The uniqueness of Kair's artistic mastery is his ability to unite traditional Kazakh symbols with modern storytelling methods. Russian researchers note that Bekturganov's style feels the impact of Eurasian cultural dialogue, combined with national specifics and universal human issues [6].

Such intercultural and interliterary analysis allows for a better understanding of the specifics of Kazakh prose against the broader literary process. Bekturganov's poetic style occupies a special place—as a bridge between tradition and modernity, national culture and global trends.

We conducted a pedagogical experiment to investigate the impact of using Kair Bekturganov's prose on the development of students' analytical and creative skills in the educational setting. Two groups of second-year philology students participated (25 in each group): an experimental group (EG) and a control group (CG).

Lessons in the EG were built around a detailed analysis of the story "Arman", creative assignments, and discussions highlighting national symbolism and stylistic features. The control group followed a standard literature course without Bekturganov's works.

Comparative analysis of the data revealed differences in literary analysis proficiency, creative skill development, and intercultural competence between the groups, confirming the effectiveness of integrating national literature into the educational process.

Three key indicators were assessed:
1. Mastery of literary analysis (identifying symbolism, imagery, stylistic features)
o EG: 22 out of 25 students succeeded (88%)
o CG: 15 out of 25 students (60%)
2. Creative skill development (writing original works using Bekturganov's stylistic methods)
o EG: 20 students (80%)
o CG: 12 students (48%)
3. Development of intercultural and communicative competence (activity in discussions, critical thinking)
o EG: 23 students (92%)
o CG: 16 students (64%)
Difference per indicator:

Indicator	EG (%)	CG (%)	Difference (%)
Literary analysis	88	60	+28
Creative skills	80	48	+32
Intercultural competence	92	64	+28

Thus, the group using Kair Bekturganov's prose demonstrated a marked improvement across all three areas, from 28% to 32% compared to the control group.

Including Kair Bekturganov's prose in the educational process has a positive, statistically significant influence on the development of students' analytical, creative, and communicative skills. These findings confirm the effectiveness of integrating national literature into philological education methods.

The research and pedagogical experiment with the prose of Kair Bekturganov in the curriculum of second-year philology students at Western Kazakhstan University showed significant educational and formative value of national literary heritage.

Firstly, the experiments verified that integrating Kair's works promotes a deeper development of analytical competencies. Students in the experimental group practically mastered key techniques of literary analysis—identifying symbols, stylistic features, and compositional structures—substantially improving their understanding of literary texts compared to the control group. This suggests that national poetics as methodological material have strong potential in developing sound philological skills.

Secondly, creative assignments based on Kair's prose helped students advance their writing and speaking abilities, foster their own style, and expand creative horizons. The use of author's techniques and national images highlighted the importance of a cultural-contextual approach in education, positively affecting motivation and deep engagement with the subject.

Thirdly, organized discussions and collaborative work on literary texts ensured active involvement in communicative practices, the development of critical thinking, and growth in intercultural competence. The ability to formulate and defend one's position, respect and analyze other points of view—especially in the context of national literature—is a key educational result.

Statistical analysis showed that students in the experimental group improved their scores by 28–32% compared to the control group, which studied a traditional course without focusing on Kair's prose. This demonstrates the high effectiveness of pedagogical use of national literary material in philological education.

It is worth noting that the success of the pedagogical experiment largely depends on teacher qualifications, methodological support, and teaching conditions. Nevertheless, this experiment allows us to affirm that systematic introduction of Kair Bekturganov's literary heritage into the educational process is both advisable and necessary for the formation of students' complex philological and cultural competences.

Overall, national literature serves not only as an object of study, but also as an active tool in developing students' cognitive, creative, and communicative activity, in line with the current requirements of humanities education. The results have practical value for teachers, methodologists, and all interested in improving philological education and strengthening cultural-historical identity among young people.

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СОДЕРЖАНИЕ
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