20th century to the present day, has followed a difficult and intensive path. One of the most important tasks on this path was the integration of national traditions with the achievements of the Western European school, leading to a deeper understanding of national culture, which, according to Bao Hongwei, «gives us a sense of pride and the opportunity to conduct an equal dialogue with the world of art» [2, p. 115]. Also, theater education in China is on the path of resource integration – both through the unification of educational institutions through joint creative projects, and through interaction with modern forms of art – cinema and television, applied theater. At the same time, one of the important functions of art education remains unchanged – the education of the need for art, through which the transmission, demonstration and strengthening of cultural ideas and views is carried out.

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SOCIAL AND PEDAGOGICAL PRE-REQUISITES FOR LEARNING AND TEACHING ARABIC IN ISRAELI SECONDARY SCHOOL

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Introduction. Arabic is one of the most spoken languages in Israel. Although Arabic is not the country's primary official language, it is significant because approximately 20% of the population is Arab. Arabic, as the official language of the neighboring Arab countries in the Middle East and the native dialect of such a large proportion of the population, is vital to the region's cultural heritage.

As a result of the political situation and the conflicting nationalism of Arabs and non-Arabs, the Arabic language in Israel is subject to several unique circumstances. For example, the country's law recognizes it as an official language. However, the use of the Arabic language in official institutions and government sectors must be addressed. According to Lambert's classification, this contradicts the country's classification as a bilingual language [2].

Aims and objectives. Based on the issues mentioned above, this paper examines the social and pedagogical requirements for learning and teaching

Arabic in Israeli secondary schools. At first, it reviews the social situation in Israel and how it influences Arabic education in schools. This covers how the language is utilized in different areas and how Arabic is taught in Arabic-speaking schools. Secondly, the article examines schoolchildren's Arabic learning issues and their reasons. Finally, it also reviews secondary school curriculum, including curriculum pillars and pedagogical theories that compose the instructional framework.

Results and discussion. It is essential to note that Hebrew is the country's primary official language. However, Arabic is regarded as the native tongue of the Arab minority because it is spoken daily at home and in local communities. In contrast, it is not always used in the workplaces of the Arab community, except for minor local Arabic-based institutions. Although Arabic is the primary language for local communication among Israel's Arab minority, it is not the language of official education or other government sectors, which diminishes its importance and restricts its use in non-official settings. In Israel, Arabic has yet to achieve parity with Hebrew, the dominant language in most fields [5].

This situation has presented difficulties and obstacles for the Arab community in Israel regarding language instruction and acquisition, particularly for schoolchildren who may be unable to acclimate to these complex circumstances. This brings us to the difficulties associated with teaching Arabic in Israel.

Arabic is characterized by diglossia, the presence of formal and informal forms of the language. However, the Arabic language taught in Israeli institutions is neither formal nor informal. Schoolteachers typically speak various dialects, which results in a mixture of Arabic and vernacular Hebrew or English words in the classroom. This blended instructional language may vary based on the subject matter and books [1]. In addition, Arab students in Arabic institutions in Israel have difficulty using formal language. This is because formal language is only sometimes used in academic settings. In addition, we should mention here the absence of formal language from the country's entire public image and marginalization.

These factors contributed to the students' feelings of isolation, boredom, and diminished interest in the Arabic language and its culture [4]. Moreover, Arab students encounter difficulties and obstacles in speaking and acquiring languages. This includes but is not limited to, problems with the ability to communicate or write a formal language and a lack of appropriate comprehension in other subjects such as mathematics [1].

The curriculum for teaching Arabic in secondary institutions has undergone numerous revisions, most recently occurring in 2013. This new curriculum was designed to supersede the 1990 grammar and 1993 writing and comprehension curricula. Listed below are the explanations for the reasons [3]:

− incorporating the Arabic language into the curriculum as a topic that cannot be subdivided (grammar, comprehension, and expression are not exclusive disciplines);

− remaining current with the times and advancements and keeping up with the information age and the globalization that it ushers in;

− paying close attention to developing high-level thinking abilities such as evaluating, comparing, and providing solutions to specific issues brought to notice.

The curriculum is built on several bases, the most important of which are:

− contents respond to the various needs of students;

− linking grammar lessons with reading and comprehension based on language functionality and not being a goal, incorporating grammar education with reading and understanding based on the usefulness of language usage rather than the pursuit of a particular goal;

− drawing links between the knowledge the student has received and the habits and actions he displays regularly;

− employing technology to make the material students need more accessible.

The curriculum aims to achieve several other loftier goals as well, including cultivating in students a more profound affection for the Arabic language, fostering the growth of core values, and fostering the development of active and effective learning abilities. These goals include learning the fundamentals of Arabic and honing one's ability to communicate in it.

The following four pedagogical ideas form the foundation of the instructional framework [3]:

Spiral hierarchy: In the sense that the topic is taught horizontally, the subject is repeated every year, with an addition proportionate with the growth of the student's skills.

Teaching the Arabic language as a whole and indivisible unit (recognizing that grammar is a tool for comprehension and expression) is an example of integrative pedagogy.

The transformation of the linguistic material into a functional way to grasp the meanings is called functionalization.

Inductive reasoning: involves using the text as a starting point, deducing the rule from the text, and gaining comprehension of the text's contents using the rule as a guide.

The teaching of Arabic in Israel is broken up into three distinct phases, each of which corresponds to a different age group: the first stage, kindergarten, is followed by the elementary stage, which spans from the first to the sixth grade, and the third stage, the post-primary stage, extends from the sixth to the twelfth grade.

Linguistic proficiency within the framework of the Arabic language education program for high schools is defined as follows [3]:

Language is divided into components: listening, speaking, reading, and writing. On top of that, linguistic information such as morphology, syntax, semantics, punctuation, and spelling is added.

When it comes to reading, the student is taught all different kinds of texts at all different stages of age, the differences between each stage and the next, the length of the text, the content of the text, the number of new words contained within it, with an emphasis on the four different dimensions of understanding, as well as attention to language skills and high thinking skills.

When learning from texts, the learner is exposed to correct punctuation marks, proper linkages, the correct spelling of some words, and some standard and often-used terms (which may constitute a typographical error). Within the realm of semantics and words, concepts such as suggestive language, linguistic derivation, plural semantics, and linguistic relations are among the topics that are discussed.

Conclusion. The facts and ideas discussed in this paper lead to the conclusion that the social and pedagogical pre-requisites for learning and teaching Arabic in Israeli secondary schools cannot be separated, as the status of the Arabic language pedagogically is based on the social level of the language in public sectors. This makes educational language requirements in schools vital to keeping pace with social changes.

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A BRIEF DISCUSSION ON HOW TO IMPROVE PRIMARY SCHOOL STUDENTS' MUSICAL AESTHETIC ABILITY

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The task of teachers is to identify and develop the abilities, inclinations and capabilities of each child. Currently, the relevance and importance of early identification of children's musical abilities is rapidly increasing. This is due to the fact that musical development has an irreplaceable effect on overall development: the emotional sphere is formed, imagination, will, fantasy are