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Building Cultural Bridges in Education

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Edited by

Nataša Bakić-Mirić

and

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Building Cultural Bridges in Education,
Edited by Nataša Bakić-Mirić and Davronzhon Erkinovich Gaipov

This book first published 2013

Cambridge Scholars Publishing

12 Back Chapman Street, Newcastle upon Tyne, NE6 2XX, UK

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

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ISBN (10): 1-4438-5293-7, ISBN (13): 978-1-4438-5293-7

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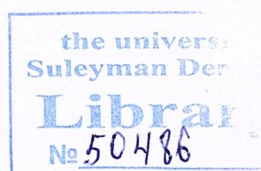


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ACKNOWLEDGEMENTS

Our profound gratitude goes to Prof. Dr. Mesut Akgul, Rector at Suleyman Demirel University in Almaty, who has wholeheartedly supported this publication and, thus, made it possible for our work to be carried out and accomplished successfully.

Our sincere thanks also go to Dr. Brent M. Davis and Dr. LaNette Dellinger for their help in proofreading this book, and to Mile Randelović for the impeccable formatting.

In particular, we are very grateful to our colleagues from all around the world who have worked cooperatively and diligently with us. Their willingness and determination to be a part of this venture has proved to be invaluable, thereby enabling our work to be more refined.

Finally, we are also greatly indebted to our families who have been patient and supportive of our absence and have encouraged us over the time we were busy with this book.

The Editors.

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INTRODUCTION

NATAŠA BAKIĆ-MIRIĆ
AND DAVRONZHON ERKINOVICH GAIPOV

This book comprises a collection of peer-reviewed papers from the fifth international conference – *Building Cultural Bridges: Integrating Languages, Linguistics, Literature, Translation and Journalism into Education* – which took place at Suleyman Demirel University in Almaty in April 2013.

Scholars from around the world, including England, Serbia, Qatar and Kazakhstan, came together in their shared interest to build cultural bridges and produce diverse ways of approaching constant challenges and changes in today's world to expand horizons in language, education, linguistics, literature and intercultural communication.

Comprehensible in nature, the book focuses on the need to address diverse issues and highlight the need for a comprehensive account of current major global trends and represents an initial step in the process of building new cultural bridges in education around the globe.

The emphasis in this book is on promoting an understanding of and appreciation for the rich and varied contemporary theoretical assumptions surrounding the abovementioned fields and disciplines. The papers represent rigor and relevance in discussion of numerous, and always varying, cultural aspects in scientific discourse and lexis.

The book opens with an article written by plenary speaker, Prof. Chris Kennedy from the University of Birmingham, UK. He argues that one effect of the spread of English, as a global language is the creation of cultural hybrids, a phenomenon that can be investigated through the analysis of and reflection on various texts illustrating such hybridity.

Alan Weber's contribution details the initiatives, efforts, and challenges faced by the Weill Cornell Medical College in Qatar (WCMC-Q) Writing Programme in establishing a culture of reading and critical inquiry in the State of Qatar in the Arabian Gulf.

Brent Davis discusses the use of the concept of ideology to combine the study of British and American culture. In his opinion, understanding the British and American worldviews leads to a better understanding of the English language, English teachers and translators.

Nataša Bakić-Mirić introduces intercultural communication as a medium of cultural diplomacy. In her vivid discussion, she also focuses on how it helps people to foster mutual understanding when interacting with the culturally different others and how it reduces misunderstandings between cultures.

Madina Ashirimbetova and Shynar Baigozha cover an enlightening topic on how Kazakhs see Americans and how stereotypes influence the judgements we often have about other people.

Aliya Aimoldina and Sholpan Zharkynbekova investigate rhetorical features in business letter writing by Kazakhstani students taking the English for Business Purposes course as well as the current linguistic situation in Kazakhstan and a political directive on trilingual policy in Kazakhstani intercultural business communication.

Nadežda Stojković and Slađana Živković propose that today, English for Specific Purposes (ESP) is not just a language of professional and technical occupations but a medium of contemporary ideology of globalization that creates our reality. In the authors' opinion, ESP can be seen as a tool that enhances skills and knowledge attained for both professional development and career advancement to comply with the needs of the global economy.

Sholpan Gumarova and Lidiya Strautman discuss the invaluable benefits of using internet video lessons in the course English for Physics as one of the most successful methods of stimulating students' interest. Additionally, the paper considers the types of classroom activities based on internet video materials.

Reza Pishgadam and Bob Adamson give a new outlook on the applied ELT and textbooks used in the classroom. They suggest that ELT textbooks should be written to enhance both intelligence and language proficiency.

Damira Akunova, Sholpan Zharkynbekova and Atikul Agmanova present interesting research on the analysis of the current state of English in the educational space of Kazakhstan. Their paper also investigates the place, role and peculiarities of the function of the English language in the higher educational system. Additionally, they highlight the use of code switching as one of the main peculiarities of bilingualism among Kazakhstani university students.

Juldyz Smagulova and David Landis critically examine current school literacy teaching practices in Kazakhstan. They draw on ethnographic observations of the classroom literacy practices in a Kazakh-medium school in Almaty. Their analysis of classroom interaction suggests that understanding of literacy as a technical skill and understanding of literacy as an educational tool (to do school) are predominant in Kazakhstani primary schools.

Davronzhon Erkinovich Gaipov and Kuralai Kuderinova investigate writing system reforms, and phonological and lexical changes that have taken place in the Kazakh language until now. The authors also focus on

social and political factors of development and formation of the current Kazakh writing system.

Gulnara Yeleukulova presents and discusses a piece of Kazakh oral epic developed by a warrior-poet and orator – Akhtamberdy. This rare surviving piece of oral art from the nomadic Kazakhs, as Yeleukulova points out, is invaluable because it is the story told by the people living in the years of bloody wars between the tribes. As a result, the epic legacy of the *zhynaus*, as well as the legacy of Akhtamberdy (one of the surviving warrior-poets), is valuable for being not only the historical narration, but also the epical generalization and synthesis of the real historical events.

Georgeta Rata analyses the Turkish borrowings/loanwords that have attained different degrees of assimilation into the Romanian language analysing the evolution of Turkish borrowings in the field of cuisine (especially names of foods and ingredients) from the point of view of their usage restrictions, word formation and semantic evolution.

Finally, Nadiia Govorun examines various sociolinguistic factors and the criteria for differentiating the dialects of Middle English as well as morphological and syntactic features of the development of the verb phrase for the most widespread Northern and Central/East Midland dialects.

The book will be a valuable contribution to the fields of education and applied linguistics because it offers useful ways of thinking about different bodies of knowledge. It will also be a valuable asset to teacher educators, researchers of language and education and students because it offers a diverse range of topics, such as cultural diplomacy, intercultural communication, English for Specific Purposes, conception and uses of literacy, writing systems, translation and literature. Furthermore, this book should serve as a guide to improve the building of cultural bridges in education the world over, which, from the editors' point of view, is crucial to the development of mutual understanding in the modern world.

In conclusion, the editors hope to have provided an overall picture of the issues dealt with by the scholars who have contributed to this volume. Our purpose is to highlight that contemporary scholars look upon these issues through a dynamic global prism and beyond any strict set of rules, which would otherwise lead them to ignore the ever-shifting bridges in education, language teaching, linguistics, literature and culture, and the accompanying global cultural reality in general.

Lastly, the variety and complexity of these essays offer fresh views to the topic postulated in the title of the book. Therefore, we believe that they will additionally stimulate intellectual curiosity and research as well as further development of new ideas within the fields of education, language, literature and cultural studies.

CHAPTER ONE

ENGLISH AS A GLOBAL LANGUAGE:
CULTURES AND EDUCATIONAL IMPLICATIONS

CHRIS KENNEDY

Outline

I should like in this short article to suggest that one effect of the spread of English as a global language is the creation of cultural hybrids, a phenomenon that we can investigate with our students through their analysis of and reflection on various texts illustrating such hybridity.

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1. Introduction

English is currently the major global language used by both 'native' and 'non-native' users, and indeed users of English as a second language now outnumber users of English as a first language. L2 speakers are using English for social communication and in such domains as law, business, science, media, and education. Not everyone is content with such a situation. Some point out the negative aspects of the global spread of English, including Phillipson (2008) who fears that English may have a subtractive influence on other languages and cultures rather than adding benefits.

2. Users of English

Some time ago Kachru (1985) distinguished the various users of English by using a metaphor of circles of influence – *the inner circle* of native speakers (e.g. USA; Canada; UK); *the outer circle* of speakers of English where English is used within the country together with other languages (English as a second language: e.g. Malaysia; India; Nigeria) often a legacy of colonial rule; and *the expanding circle*, countries where English is spoken as a foreign language for use primarily outside the country internationally. The current reality reflects a more complex situation. Thus the concept of native-speakers living solely in the inner circle is now contested. Singapore and the Arab Emirates in Kachru's model are amongst

the nations of the outer circle and expanding circle respectively but some Singaporean and Arab families are more comfortable using English which they regard as their first language. Moreover, the compartmentalisation of circles and use is no longer self-evident since in any one country English may be used within certain specific domains and local languages in other domains. English is increasingly being used in situations within a country for academic and business purposes. There has been a rapid expansion for example of English-medium universities in both outer and expanding circle countries. International business organisations may also have a policy of using English as a *lingua franca* within their organisations, especially if they employ a multilingual workforce. The concept of *lingua franca* (again contested by Phillipson [2008], who prefers the term *lingua frankensteinia*) is powerful since many more people who do not share a first language are communicating with each other globally and using English as a common bridging language.

We must also not assume that one group will speak one language compartmentalised from another. Multilingual Kazakhstan is a case in point where languages and their uses are in a constant state of fluidity and flux. Most multilingual situations are associated with a high degree of code switching and code mixing, encouraged by the rapid expansion of the internet. There will be a degree of hybridity as one culture influences and is influenced by another. To take an example of this hybridity from pottery-making, a modern potter from England, Felicity Aylieff, has been collaborating with Chinese potters to produce traditionally-shaped Chinese vases but decorated with modern designs. The traditional shape of the Chinese vase interacts with modern Western designs to create a hybrid work of art, bringing two cultures together in striking and original ways.

3. Hybrid Cultures

Since cultures and languages are inter-linked we should expect cultures to influence languages and for hybridity or mixing to occur. To give what may appear at first sight a mundane example, I recently purchased a sandwich from a cafe at Frankfurt Airport and the staff put the sandwich in a paper bag. On the outside of the bag a job advertisement to work in the sandwich bar was printed. Restrictions of space and cost prevent a reproduction of the text showing colours and fonts, so much visual information has been lost, but the text read as follows:

Jobs zum Anbeissen!

Jetzt frisch bei casualfood am Frankfurt Airport.

Zur Verstärkung für unser Team suchen wir ab sofort Service/Verkaufspersonal in Vollzeit, Teilzeit, oder als Mini-Jobber.

Casualfood – we care for good food.

The advertisement is written in German for a German audience but what is significant is the amount of English in the text in the form of loanwords or innovations derived from English. Some of these borrowings/innovations are:

Jobs – A loanword from English with the first letter capitalised to fit the German grammatical rule that nouns should have their initial letter in upper case.

Bei casualfood – *Casualfood* (sic) is a German company but it has adopted an English title and one which shows a creative collocation in that 'casual' and food are not normally collocate.

am Frankfurt Airport – There is a perfectly appropriate German word for airport (*Flughafen*) and yet 'Airport' is used together with the German grammatical system (*am* – meaning *at*).

Unser Team ('Our team') – *Team* is clearly a loanword used with upper-case 'T' to render it grammatically correct in German.

Service/Verkaufspersonal – Service and Personal are loanwords.

Mini-Jobber – This term means a temporary worker in German. The word does not exist in 'native-speaker' English but it appears to be derived from the English items 'mini' and 'job', creating 'Mini-Job', with the person involved a 'Mini-Jobber'. This is an interesting case of influence from English that has resulted in the creation of a new lexical item in German that would not be used by a 'native-speaker' but makes sense in German.

We care for good food – the brand slogan is in English not German.

There are therefore many instances of 'English' in the advertisement absorbed into German. The next question to ask is why such loanwords occur. There are several reasons but deficit is one, where the word does not exist in the receiving language; dominance is another where the donor

language has a degree of power and people feel obliged to use its lexis; there is a symbolic use where the language user wishes to convey a particular identity, perhaps one of modernity or efficiency for example; and in some cases it may simply be that the loanword is easier to use or that the users of the receiving language enjoy the creativity of new lexical items.

What I wish to suggest is that just as I have analysed the *casualfood* text, we should encourage our students to do likewise, asking questions about the culture that is presented, comparing and contrasting it with their own and discussing reasons why certain cultural aspects are present.

4. Questioning Cultures

Let me give as a further example: an English newspaper advertisement for a bank which shows the image of a dog called Barney (not reproduced here) which has eaten a debit card, as a result of which the customer has no access to cash or purchases. The text reads as follows:

Barney's had crisps, two shoes, a bone and unfortunately your debit card.

(Picture of dog)

Get emergency cash when you need it

We know these things happen. So we help by giving you emergency cash from our ATMs if your NatWest card is lost or stolen. You can withdraw up to £300 of your money if you are an online or telephone banking customer, or up to £60 even if you're not. All you need is the money available in your account and at least £25 available to use this service. Isn't it time you switched to a more helpful bank?

The bank provides a solution to the customer's problem since it claims to be able to issue customers with cash even if they lose their debit cards, and in this way the bank attempts to persuade readers of the advertisement to become new bank customers.

I suggest we can, together with our students, question and reflect on the cultural implications of the bank text. It is a different kind of exercise from that which we conducted with the *casualfood* text above, in that we are now not considering loanwords but the cultural content of an English newspaper advertisement. Readers will no doubt create their own questions to excite the interest of their particular students and get them reflecting on the text's cultural aspects, but some queries might be:

- What is the significance of the dog? What does it tell us about the domestic culture of the readers the advertisers are targeting? Why have the advertisers used the image of a dog?
- What lifestyle culture is indicated by representing the loss of a debit card as a considerable personal problem?
- What societal culture is being presented by the mention of online and telephone banking?
- Why is the bank trying to attract more customers?
- In what ways does the advertisement represent a consumer-culture?
- What political culture or ideology does the advertisement reveal?
- Would you find a similar advertisement in the students' local culture (C1)? Why/why not?
- In what ways does the advertisement reflect an English inner circle culture? (C2)
- Does the advertisement reflect an international English-speaking culture in any way? (English as a lingua franca -C3)

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The cultural classifications - C1; C2; C3 (Cortazzi and Jin 2004) are useful since they remind us that we should be exposing our students to different cultures not only source (L1) or target (L2) cultures but also international cultures (L3; L4 etc.). We must at the same time take care not to present students with a fixed notion of cultures and stereotypes but ensure they analyse both their own cultures and those of others and recognise the complexity and hybridity of cultures.

Conclusion

In this article I have tried to demonstrate that the spread of English as a global language has resulted in a complex interplay between local and international languages and cultures producing fluid hybrid forms, and that we should expose our students to examples of such influences to develop their skills in cultural analysis and reflection.

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CHAPTER TWO

LITERACY DEVELOPMENT IN AN ARAB GULF COUNTRY

ALAN S. WEBER

Outline¹

Public education and formal reading instruction (except for a small number of *Kuttab* or Quranic schools) first began in Qatar in the 1950s. Qataris derive from nomadic Bedouin tribes (*beddu*) and settled coastal Arabs (*hadar*) who transferred knowledge orally before the advent of Egyptian curriculum education and later western-style pedagogy after the discovery of oil in 1939. Thus literacy (both in Arabic and English, which has now become a *lingua franca* due to the presence of large numbers of expatriate labourers) is a recent phenomenon in Qatar and the *Khaliji* Arabic dialect is still mostly unwritten in favour of the classical *fusha* or Modern Standard Arabic used in textbooks, literature, and the media. Reading is therefore a recently acquired habit in the Qatari society. This contribution details the initiatives, efforts, and challenges faced by the Weill Cornell Medical College in Qatar (WCMC-Q) Writing Programme in establishing a culture of reading and critical inquiry in the State of Qatar.

1. Introduction

The Pre-medical Programme of the Weill Cornell Medical College in Qatar (WCMC-Q) – an American branch campus in Doha, Qatar – requires the completion of two writing courses that teach reading and writing strategies using humanistic themes such as literature, philosophy and film. In addition, the Writing Faculty also engages in extensive community and institutional outreach literacy activities, such as organising national English conferences, literary lectures, the Debate Club and published volumes of

¹ This is a revised version of a paper presented at the International Conference, Building Cultural Bridges in Almaty, Kazakhstan on 25-27th April, 2013.

student essays and fiction. The WCMC-Q library has also developed an information literacy programme in collaboration with the Writing Programme to teach *critical* and *analytical* reading of source materials. These programmes have been forced to confront the inherent orality of the native culture as well as the existence of dialectical variants and diglossia among native Arabic speakers who are expected to be proficient in English in the medical programme.

Reading here will be defined both in its commonplace meaning of reading literary texts as well as a wider hermeneutic process of symbol decoding, specifically critical and analytical reading in which one actively engages with an author and text. Both the mechanical aspects of reading (recognizing vocabulary and genre, construing literal meanings) as well as higher order cognitive tasks such as understanding irony, humour, satire, decoding symbols, and developing a reader-writer relationship are all serious concerns for educators in the Gulf.

Numerous educational histories and general histories of both the region and Qatar have remarked on the oral nature of Gulf Society (Fromherz 2012; Al-Misnad 1985). Qatari youth have enthusiastically embraced the cell phone, consistently as an extension of oral culture. Qatar's cell phone penetration rate according to the ITU is one of the highest in the world at 132% in 2010, compared to the average of 88% in all Arab States (ITU 2013). However, Geser and others have argued that cell phone devices instead of expanding oral communicative possibilities have had both a "regressive" and "subversive" impact on culture "because they empower informal micro-social networks to communicate much more efficiently beyond any institutional control." (Geser 2006, 9)

Although seemingly directly linked to orality, the situation of cell phone adoption in the Gulf is complex and may not be the best means of investigating the relationship between literacy and orality. As Geser has argued, for example, the introduction of the cell phone may have caused a loss of the social dimension of orality, in that users tend to communicate in closed networks and may even use the phone as an avoidance mechanism. Goggin argues additionally that "it still remains very unclear – and is probably quite unlikely – that the nature of communication radically changed with the use of cell phones" (2006, 5).

Social media and an Arabic language online dialectical variant called *Arabizi*, which uses an alphanumeric Roman alphabet to imitate Arabic orthography, has gained tremendous popularity in online communities across the Arabic speaking world. But again the question arises whether this new social media use is a new modality of communication or simply

an extension of traditional Bedouin oral communicative strategies, such as the majlis and diwan.

The majlis (from the Arabic root "to sit"; plural "majalis") is a custom that has survived into the cell phone age. Technically a meeting room as well as the act of meeting, the majlis serves various purposes such as family or neighbourhood gatherings, in addition to on a larger scale the meetings of national legislative assemblies such as Oman's Majlis al-Dawla and Majlis al-Shura. Qatar also has instituted an Advisory Council (Majlis Al-Shura), which proposes legislation to the Emir of Qatar. At the personal, non-administrative variety of majlis gathering, news, religious affairs, philosophy, history, stories, poetry and events are transmitted, discussed and analysed. Thus the local majlis performs many analogous functions to fiction and non-fiction reading with respect to shared knowledge. For example, sharing local news learned through visits to neighbours, coffee shops, and other majalis, replaces newspapers; traditional story-telling replaces fiction novels and novellas; and reciting poems serves the same function as sustained silent reading of books of poetry, etc. The majlis represents the one central social, political and cultural custom of the Arabian Gulf that has successfully resisted the forces of modernization. Research at VCU-Q University in Qatar determined in 2009 that 77% of Qataris attended a majlis at least once a week and 45% gathered every day (*Peninsula* 2009). The fact that 75% of these majalis involved ten or more people demonstrates the size, ubiquity and social nature of these meetings.

Many features of orality can be mapped onto reading and possibly they are essentially the same process in different forms. Orality tends to be more fluid however, and allows forgetting, which is helpful in a condition of shifting tribal alliances, since past obligations or cooperation can be emphasized instead of times of conflict. Thus the older historical narrative is not fixed and can be readily and expediently adapted to new conditions. "To forget" and "forgetting" generally hold a negative connotation in western culture, associated with old age, carelessness, or irresponsibility (forgetting one's duty, for example); however, in the digital age, when one's electronic footprint can now be stored potentially in perpetuity, the 'right to be forgotten', has arisen as a key concept in internet law and philosophy. Electronic (or written paper) records can fix a person's identity, an especially troubling realization, given that Facebook and Google keep data in perpetuity, even when claiming to delete it. The flexibility of Bedouin cultural memory and the possibility of forgetting serves many useful functions in the Gulf, and allows more flexible identity formation to suit current socio-economic realities (Weber 2011a).

Reading in a literacy-based culture, on the other hand, which does not necessarily replace orality in a polarized binary with an inevitable evolution towards literacy, does possess some obvious and distinct positive communicative value. The written text captures the linguistic utterance of great masters, what Victorian critic Matthew Arnold called "Touchstones", lines or phrases that could be used as paradigms or exemplars to compare against other pieces of literature to form critical judgments. Thus we have recorded and preserved to a more or less accurate degree what Shakespeare, Rumi, and Dante actually said. The phrasing, lexicon, and stylistics of these authors have subsequently impacted both the written and spoken forms of their respective languages as ordinary language users have drawn aphorisms, metaphors and turns of phrase from them and later poets and writers have consciously imitated them. Critics from Ong to Havelock have argued that literacy freed the human mind from the constraints of oral composition, and allowed new modes of thought.

Engaged reading or textually based critical inquiry is a new concept in Gulf education – the banking model has been the predominant mode of pedagogy since the establishment of the Kuttab or Quranic schools. Memorization of the holy word of the Quran, religious interpretation (*tafsir*) – although this was normally carried out by the instructor and not the students – and some simple mathematics were the focus of these Gulf schools in the pre-oil era (Weber 2011b, 2011c). There is a strong literalist movement in the Gulf which interprets Quranic texts as being literally true rather than formal, mythical, analogical, or anagogical, as per Northrup Frye's symbolic schema. This outlook restricts the number of allowable reading strategies, focusing often on correct pronunciation of the words.

The mechanization of printing which began with Gutenberg in the 15th century produced cheap reading materials and expanding reading and the efficient and rapid spread of knowledge. Combined with widespread public schooling in the 19th century in Europe and America, the result was more knowledgeable, technically literate populations who demanded more participation in governance. Literacy is now so normative in OECD countries that it is difficult to imagine an oral-based culture and how its consciousness as well as day-to-day functions are structured and organised. Thus modern thinkers, including the pioneers of orality research Milman Parry, Albert Bates Lord, and Walter J. Ong, have all struggled with the 'primitivist' label applied to oral cultures as well as the privileging of the written text in the western world.

The charge of primitivism and lack of complexity among oral cultures, however, can be easily refuted by two simple examples: oral legal systems and Gulf poetry. An examination of two well know oral systems of law,

the Albanian oral law *Kanuni i Lekë Dukagjinit* (Tarifa 2008) or the yearly public recitation of the oral Icelandic law by the law speaker (*lögsögumaður*) at the *Alþing*, Europe's first parliament, demonstrate that fully functioning law systems do not require written records.

In addition, the folk poetry of the Gulf, now known as *Nabati* poetry (probably a reference to the Nabataean civilization, but a term rarely used until recently) formed various communicative functions and shows that oral poetry is almost identical to written forms in complexity, genre, and content. The *Hadu* or camel driver's song was both a work song to drive camels, but also appeared in many variations to sing about love, war, history, and to deliver panegyrics. The *'Arda* is both a war dance and war song genre performed throughout the entire Gulf region. The *Sāmīrī*, possibly of Dawāsir tribal origin, was a praise song, but evolved into a general means of communicating news and stories (Jargy 1989, 178-83).

Silent reading, a common European social custom, even when it is done in public, is a solitary act, and thus it does not easily integrate into the highly social nature of Gulf society. Gulf reading consists primarily of newspaper reading (but often done in groups or in the majlis, interspersed with personal comments and discussions), internet reading, and social media use. Interestingly, as can be witnessed in the author's own academic institution, internet reading is often also a social process in the Gulf with students gathered around public computer screens reading together and discussing and interacting. However, reading internet-based information without a guiding expert can be a fragmented experience, and the information accessed is often inaccurate and poor quality (not assessed, peer-reviewed or fact-checked). Information literacy (assessing sources for reliability, accuracy, and bias) is a learned skill that must be explicitly taught. Also, highly technical science and medical information is frequently not available since it is expensive to produce and generally exists only within fee-based databases, purchasable e-books or via institutional library catalogues not publically accessible. Therefore the social reading and internet reading of the Gulf is probably not adequately fulfilling the recognised needs to educate Gulf populations in the minimum of science and technical knowledge that is required to succeed in school, enter the modern workplace, or become informed citizens. Thus the necessity for teaching critical and analytical reading skills at all education levels, since they are not natural or spontaneous processes.

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2. Discussion

Walter J. Ong in his classic study *Orality and Literacy: The Technologizing of the Word* (1982) has linked the rise of literate culture to individuation, and the development of the concept of man as separate from his social or tribal unit – the most useful feature of his book is that he did not privilege orality or literacy and attempted simply to describe their history and development. Oral communication is still the primary mode of communication in the world as measured by any metric. The Whorfian hypothesis theorizes that language and cognition (patterns of thought) are highly inter-related; thus the oral-based narrative structure of mnemonically-figured, recursive, repetitive, and redundant language featuring stock characters that can be created and re-created by the rhapsode (and ordered to be retrieved easily from memory), would, according to Whorf, structure the way an oral culture interprets reality, i.e. encouraging such ideas as history as cyclical process, or reality as mythic and symbol-based, to name just a few common world view ideas.

One main feature of writing, as Ong has pointed out, is that it is an entirely artificial process as opposed to oral utterance which is natural (Ong 1991: 82). Writing creates a 'context-free' form of language and distances the author and audience of utterance since the author cannot be directly queried. However, this is precisely what the scientific method consists of – a highly structured, protocol-based artificial system of truth finding. Thus Gulf societies, which are all attempting to create 'knowledge-based economies', will have to confront the scientific and empirical world-view as a mode of thought and a mode of linguistic exchange, one that is communicated in writing (the peer-reviewed scientific article). The western scientific approach, however, has been criticized in Arabic thought as a secularist, even anti-religious and anti-Islamic philosophy, a way of thinking linked specifically by conservative Muslim writers to western value systems. For example, advances in stem cell research and abortion technologies such as RU-486, are associated by conservative Muslim Sheikhs with western disregard for the sanctity of life. Thus Arabic intellectuals and religious figures will need to assess this paradigm shift to a literacy-based world view and what accommodations or compromises can be made, or if this model will fundamentally alter Islamic consciousness. Suggesting that literature and written texts should be privileged over traditional oral culture in the Gulf is highly problematic. One hypothetical solution would be multiple consciousness, blending various cognitive elements: but, with the fundamental emphasis in Islam on *Tawhid*, or the oneness and unity of

both God and creation, this view may be rejected as a form of divided consciousness or 'schizophrenia.'

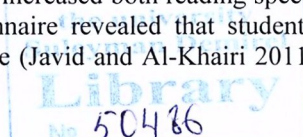
The Arabic language is a difficult language to read, as commented upon by many Arabic speakers themselves, since the written form consists only of consonants and is normally written without diacritical vowel markers (*harika*), and Arabic uses a root system to construct word family meanings. Thus different words with the exact same orthographic appearance (homographs) must be decoded from context. For example, دقيق can mean precise, thin, or flour.

According to UNESCO, the Arabic speaking countries have some of the lowest literacy rates in the world, with only 62.2% of 15+ adults able to read and write, below the world average of 84% measured from 2000-2004 (Hammoud 2005, 3-4). In 2010, the Arab states' literacy rate was 75% (UNESCO 2012, 3). Gulf literacy rates, however, are higher.

Several reading specialists and language educators have remarked on the lack of reading culture in the Gulf (Shannon 2003; O'Sullivan 2008; Kiranmayi 2012; Kandil 2001). The Center of Excellence in English at the Higher Colleges of Technology in the UAE (Al Ain) devoted an entire conference in 2008 to "Cultivating Real Readers." As Kiranmayi writes concerning Omani students: "this absence of reading culture in Omani students results in the absence of any background knowledge, which is critical to comprehension of reading. The hobby of reading is in rather a sordid state as there is nothing much to encourage it. There are no public libraries; most of the reading material is imported from abroad and hence expensive" (2012, 25). As Atari points out, reading is a cumulative process and infrequent readers are at a distinct disadvantage since they lack significant context and accumulated linguistic knowledge to decipher new utterance, logical structure, or grammatical variance: "skilled readers comprehend texts by actively constructing meaning, integrating information from the text with relevant information from their background knowledge" (Atari 2004, 322).

A 1991 study by Jazzar of Arabic home literacy among six Emirati students found a strong correlation between the number of books in the homes and test performances in both English and Arabic, suggesting that the greater amount of background knowledge gained from home reading positively impacted general academic performance (Jazzar 1991, quoted in Gobert 2009, 55). A controlled study of 74 Saudi medical undergraduates by Javid and Al-Khairi at Taif University revealed that the introduction of pleasure reading into the experimental group increased both reading speed and reading comprehension, and a questionnaire revealed that students would continue pleasure reading in the future (Javid and Al-Khairi 2011,

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219-20). Thus encouragement of pleasure reading appears to be a productive strategy to develop a literacy culture. Gobert argues, however, that Sustained Silent Reading (SSR) for Emirati students may not be effective, since students do not form the proper grapheme / morpheme associations, and thus clearly new reading strategies specifically aimed at Gulf students' reading challenges need to be developed, piloted, and assessed (55–56). Developing proper reading habits and effective reading strategies appears to be a set of skills that must be explicitly taught, rather than simply providing interesting books for students and opportunities for free unstructured reading.

The lack of a culture of reading among Gulf Arabic speakers has been linked to a number of factors, including the late introduction of public education to the Gulf in the 1950s and 60s, poor instruction in *fusha* in the schools, diglossia, educational neglect and illiteracy in the less wealthy Gulf countries such as Yemen and Oman, and political structures that discourage public debate and a participatory society. Synovate Research instituted phase 1 of its Pan-Arab survey of reading habits in 2007, focusing on Egypt, Lebanon, Saudi Arabia, Tunisia, and Morocco. Although containing over 20 times the population of Qatar, Saudi Arabia is culturally very similar to Qatar since they both follow salafist ideology and share the Hanbali school of fiqh, and the ruling Al-Thani family as well as many of the prominent tribes such as the Al Murrah originated in the Nejd region of Saudi Arabia or in the Rub al-Khali desert which spans the borders of the two countries. Thus data from Saudi Arabia can reasonably be applied to Qatari readers, who were not included in the Synovate research. According to Synovate, readers in Saudi Arabia read primarily "newspapers and magazines and are mainly interested in topics related to politics, news, and current events" (3). In addition, Saudi readers who read books are mostly interested in the Quran and Prophetic stories – and judging from the books found in local Qatar bookstores and at the annual Doha Book Fair, Qatari readers are also mainly readers of religious texts. Over 44% of Saudi readers reported that they had stopped reading at ages 19–25 (the years of school to work transition), but when they did begin to read again later in life, 63% indicated that they started to read again because "I found interesting books" (163–65). This is an important finding for the field of continuing adult literacy, since it suggests that national literacy efforts could be directed at supporting a diverse publishing sector, and financing book fairs, libraries and reading clubs that increase the ready availability of books that correspond to readers' specific interests and needs. A common complaint about imported textbooks used in the Gulf in higher education is that they are not sensitive to the Muslim context, for example,

books produced in Europe or translated from European models that refer to alcohol use and dating.

Both O'Sullivan's and Mustafa's research on UAE literacy revealed that much English language learning is not specifically directed at reading, or developing interest in literature and the joy of inquiry, but at test-taking skills and cramming for proficiency exams such as IELTS (O'Sullivan 2009, 46; Mustafa 2002, 1–10). Clearly more research needs to be done on the topic of reading in the Gulf, including longitudinal and cross-sectional studies, and on Arabic speakers' actual reading habits, especially in light of the notorious "Arabs read six minutes a year on average" statistic that has been widely quoted since approximately 2005. An exhaustive study by journalist Leah Caldwell for the internet journal *Al Akhbar English*, however, which included interviews with researchers and academics who had used the statistic in scholarly analyses, indicated that no-one could trace where the six minute figure had originated (Caldwell 2012).

Qatar in 2006 had two small bookstores for a population of 800,000, mainly offering religious books, but now the number has quadrupled with major chains such as Virgin. An annual book fair in Doha has been heavily promoted by the Qatar Tourism Authority with the government offering generous free book vouchers to Qatari families in order to encourage home reading. Also, the Childhood Cultural Centre in Qatar began a series of reading initiatives in 2009 and a Faculty at Virginia Commonwealth University in Qatar have launched a project to record Qatar's oral story-telling heritage (Ulmer and Paine 2010). In the 2011 PIRLS (Progress in International Reading Literacy Study) tests, however, Qatar scored 3rd from the bottom of all countries tested in reading with a mean of 425 and Oman was second from the bottom with a mean of 391. All of the Gulf countries tested scored well below the scale counterpoint of 500 (IEA 2013).

Golkowska and Bendriss's study of the reading habits of Qatari undergraduate students confirmed the PIRLS results and attempted to discover the reasons for the lack of a reading culture in Qatar, which they hypothesized originates in lack of school support and lack of explicit training from schools or parents in reading strategies: "What came as a surprise to the researchers was the discovery that in the case of the respondents, reading extensively was encouraged more at home than at school. The results of the study suggest that many primary and secondary students do not read narrative texts, are not taught reading strategies, and are not supported in developing reading habits" (2011, 52).

Diglossia in Arabic, the simultaneous existence of a 'low' status primarily spoken dialectical form alongside a written 'high' status form

used in books and media, has been implicated in learning and reading difficulties in the Arab states (Ayari 1996). Both Ibrahim (1977) and Abu-Rabia (2000) present evidence that learning written Arabic is equivalent to learning a second language for native speakers. There are four main spoken Arabic dialects (Levantine, Khaleeji or Gulf, Maghrebi, and Egyptian) which are distinguished from Written Arabic or Fusha, which exists in the classical version of the Quran and a modernized and standardized version called Modern Standard Arabic (MSA) used in formal documents and the media. Recent studies by Saiegh-Haddad (2008; 2012) uncovered only a 20% overlap in lexical items from spoken and written (Standard) Arabic in typical 5-year old native Arabic speakers, illustrating "the remarkable linguistic distance between spoken and standard Arabic" (2012, 46). Thus reading in Arabic, since almost all published material in the Arabic speaking world is written in MSA, appears to be a significant challenge for learners, who cannot always rely on their dialect speaking skills to retrieve lexical items. The diglossia linguistic distance between speaking and writing the Arabic language does appear to contribute to Arabic illiteracy. Anecdotally, the author's Arabic-speaking medical students in Qatar (Khaleeji dialect speakers) also frequently comment on the difficulty in mastering writing and reading skills in Arabic.

Palmer (2007) notes regarding the teaching of only the formal variety of Arabic instead of spoken Arabic, which is the primary means of communication used in the Arabic speaking world, that "the teaching of this 'artificial variety' does a disservice to students who want to learn to communicate with Arabic speakers in the language they really use" (111). According to Al-Mamari (based on work by Ferguson 1959, and Al Batal 1992), the significant pedagogical implications of diglossia for both Arabic speakers and non-Arabic learners: 1) the student is in effect learning two languages in one; 2) which Arabic dialect to teach in, as there are many, and many are mutually incomprehensible?; 3) intermediate language forms – many Arabic speakers switch back and forth between dialectical and classical words and forms (Al-Mamari 2011, 15–16).

An additional interesting phenomenon is triglossia due to the rise of English as a world language, in which Arabic speakers in areas of former French colonial influence, such as Tunisia, Algeria, Lebanon, and Morocco, code switch among Arabic, French and English, sometimes within the same sentence. Arab North Africa also has sizable monolingual and bilingual populations of Berbers and Tuareg. Obviously, this linguistic reality poses fundamental educational questions for reading specialists and other educators – particularly the choice of language of instruction and the language of textbooks. For example, what cognitive challenges are posed by a teacher

speaking a different Arabic dialect from the student and using a textbook written in Modern Standard Arabic? Equally complex is the status of English as the preferred international language of business, science, and technology, and the growing number of Gulf science and engineering programs taught in English.

WCMC-Q Writing Faculty Literacy Efforts

Although the six members of the Writing Faculty at WCMC-Q, including the Writing Center Director, teach in their classes such common reading strategies as close reading, previewing, contextualization, and *explication de text*, it became clear nearly a decade ago that the scope of literacy problems in Qatar was a nationwide concern. Thus the programme in 2005-2006 embarked on outreach programmes to promote a literacy culture both in Qatar and internally within the Medical College itself. Initiatives included:

1. The Literary Lecture Series – a semester long series of public lectures based on the Faculty members' areas of expertise, such as talks on individual authors or literary periods.
2. Best Student Essays Contest – every two years, the Writing Faculty sponsors an essay-writing contest for medical and pre-medical students.
3. Healing Hands Essay Contest, WCMC-Q – modelled after the Best Student Essays Contest, winners of this yearly contest receive a Doctor of the Future Summer Scholarship award from the Medical College which allows them to work in a prominent medical laboratory in New York City for the summer.
4. *Qira'at: Readings from the Students of Weill Cornell Medical College in Qatar* is a biannual anthology of selected student essays submitted to the Writing Faculty and edited and published by them. Volume 3 appeared in 2013. Each volume is launched publically, and proceeds have been donated to the Qatar Cancer Society, to raise the visibility of student writing and boost the importance of reading, even for scientific and medical fields.
5. Debate Club – the WCMC-Q Debate Club started by Writing Faculty Professor Rodney Sharkey teaches argumentation and public speaking skills. The team debates internationally and has been the Qatar National Debate champion from 2008-11.
6. *Between Seminar Rooms* – the Writing Center publishes an annual journal of poetry, fiction, and graphic arts.

7. 100 Classic Books – Professor Rodney Sharkey spearheaded the collection development of 100 'must read' books. Circulation numbers of this collection launched two years ago have been surprisingly high.
8. The Writing Center – the Writing Center maintains a variety of literacy materials, and stocks a small pleasure reading collection of novels and poetry, since the WCMC-Q library is primarily a biomedical collection.
9. ETE-Q 2009 and ETE-Q 2010 – Professor Alan S. Weber organized two national English language conferences for educators and other professionals to discuss a variety of reading, language, literacy, and writing issues in the State of Qatar.
10. *The Middle Eastern Journal of English Studies* will be formally launched by Professor Alan S. Weber in 2013 and the journal will offer internships to train students in journal management, editing, and communications.

In addition, the WCMC-Q Delib Library has, in cooperation with the Writing Program, developed an Information Literacy course with many of the same aims as the Writing Program, i.e. critical and analytical thinking and reading skills and retrieval and assessment of sources. The Information Literacy course uses a blended approach of face-to-face instructional workshops along with online tutorials on such topics as legally and ethically citing sources, plagiarism, reading comprehension (assessing credibility and reliability of information) and related skills.

Due to the recent nature of these initiatives, empirical assessment of the literacy outreach programmes has not been carried out, and controlling of various co-factors, such as the rapid expansion and increase in the quality of education in Qatar at all levels, and government literacy projects such as free book vouchers for citizens, would be difficult. However, the Writing Faculty plan to implement a series of cross-sectional surveys of attitudes (questionnaires) and other qualitative research such as interviews and focus groups in order to determine the impact of their literacy efforts.

3. Conclusion

The role of technology in the traditionally oral societies of the Arabian Gulf requires further research, particularly the cell phone and social media, and how they intersect with reading and literacy. Does the cell phone facilitate orality, i.e. does it increase the ease with which one can summon far-flung acquaintances and family members to a majlis, and are online discussion groups themselves a kind of majlis? I would argue no, since

due to recent incidents in the Gulf, it is now clear to social media users that Facebook and Twitter are being actively monitored by governments, and that online groups are no longer 'members-only' semi-private spaces. Are these new modes of orality hampering the shift of Gulf countries towards a literacy-based society? Clearly the various modes of reading are culturally constructed, as well as strongly impacted by history and socio-economic factors (for example, the availability of inexpensive reading materials), and any literacy policy, teaching strategy or initiative must take these factors into account. Applied linguistics research has only recently in the last two decades begun to illuminate the relationships among diglossia and literacy and reading, thus reading instruction school policies and classroom techniques cannot yet be formulated from a strong evidence base. Social reading out loud in groups may be more productive than solitary silent reading either as a bridge to silent reading or a replacement. The 'Love of books' approach, however, in which authority figures demonstrate the joys and practical benefits of reading either by example or through active outreach events, represents a common sense effective strategy that the Writing Faculty has employed for several years.

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CHAPTER THREE

BUILDING BRIDGES
THROUGH UNDERSTANDING WORLDVIEWS:
AN APPROACH TO AREA STUDIES

BRENT M. DAVIS

Outline

Language is a part of culture; therefore students of foreign languages should learn something of the culture of native speakers, particularly in area studies courses. At the heart of culture is the worldview of a member of a culture. Worldviews consist of basic beliefs and core values. These beliefs and values are revealed in biographical accounts through explicit statements and through analysing actions and decisions taken.

This article discusses the use of worldviews as a framework for area studies and illustrates the approach by analysing a short biographical text.

Introduction

Why should translators and language teachers in training study the land and people of their second language? Presumably, doing so will help them to be better professionals. What does their profession require that would benefit from such area studies? Understanding literature is one area that quickly comes to mind. The meaning of a text is dependent on context which in turn is determined by the larger communication situation which ultimately is dependent on the culture and geography of the author:

Any piece of writing has equally complex links to its immediate surroundings and to ultimate reality (Sire, 2010, 1785).¹

¹ There are various hermeneutical positions which affect the importance attached to context which are outside the scope of this investigation. This paper assumes an important connection between a text and the source culture.

Thus area studies for language students should focus on those aspects which will provide context for the texts that they may need to teach, criticize or translate. Typically British and American studies focus on geography and/or cultural studies, but are exceedingly eclectic (Cowan and Elbourne 2013, 14). In considering the curriculum for a course in British and American Studies, I had three desiderata: 1) to make the course relevant to the professional needs of the students; 2) to cover generally included course material; and, 3) to provide a unifying concept to approach the subject. The first and third desiderata led me to the concept of *worldview*. Worldview is a concept which provides unity and directly provides relevant information for interpreting texts produced by the holder of the worldview.

James W. Sire (2013) found that worldview analysis made an excellent framework for studying literature: "It was worldview analysis that made the literature of the Middle Ages and the Renaissance come alive for me in graduate school at the University of Missouri." (14) In my course of British and American Studies I have sought to extend this approach to area studies for philology students. Worldview analysis helps us to see the meaning of historical events, current culture, and literary trends.

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Worldview

Worldview may be defined as the basic beliefs about reality which determine one's actions. These beliefs may be conscious or unconscious. The influence of beliefs upon actions is mediated through values which determine which of several options will be chosen in a given situation. In my courses we have used the list of values developed by Shlomo Schwartz (Shlomo Schwartz. Basic Human Values: an Overview, accessed June 20th, 2013, <http://segr-did2.fmag.unict.it/Allegati/convegno%207-8-10-05/Schwartzpaper.pdf>). Values are also influenced by needs or drives such as are discussed in motivation theory.² Finally, to complete the analysis of a person's decisions we must take into account constraints which limit the options available to the actor. Such constraints may be widespread and persistent and thus affect multiple actors and thus affect the culture as a whole. For example, the climate and geography will affect economic decisions about crops and industry which are an important part of area studies.

Key to a worldview is a person's perception of reality. If basic notions of reality change, then perforce the worldview must change. Conflicts in society may be based on availability of resources, but as history shows

² See for example: Abraham Maslow. *Hierarchy of Needs: A Theory of Human Motivation* (Kindle Edition, 2011-01-16/1943).

they also often depend on conflicting views of reality among different groups. An example of the former type of conflict would be the Wars of the Roses where two claimants fought for the solitary English throne. Examples of the latter would be the Wars of the Three Kingdoms which revolved around differing views of kingship and what church structures best represented God's will. In the first example, the resolution does not lead to any shift in worldviews whereas the second led to changes in worldviews. In the first case, basic beliefs were not challenged, but in the second case they were, and a challenge to beliefs may lead to changes in beliefs.

Sire (2004, 52) lists seven beliefs which should be found in a worldview such as the nature of prime reality and the nature of a human being. Beliefs may be stated by a person in his/her works or inferred from his/her recorded actions.

A History of Worldview Change

Ideally then we would like, at the end of a research programme into the role of worldviews in British and American Studies, to have a history of worldviews in Britain and America which shows how factors such as geography influenced changes in worldviews and how these worldviews are demonstrated in behaviour and literature in particular. Thus far the closest work along these lines is Sunshine (2009). Widespread changes in worldviews create cultural divides somewhat in the manner of paradigm shifts in science (Kahn 1970, *passim*). Hiebert cites Drucker on these changes in worldviews:

Every few hundred years in Western history there occurs a sharp transformation. We cross what . . . has been called a "divide." Within a few short decades, society rearranges itself – its worldview; its basic values; its social and political structure; its arts; its key institutions. Fifty years later, there is a new world. (Drucker, *apud* Van Engen 1997, 437)

We may ask how these worldview shifts come about. As in the case of a paradigm shift, experience increasingly diverges from what is predicted about reality by one's worldview. Three types of unresolved conflict may be noted: cognitive dissonance due to inconsistencies in one's beliefs, scientific and/or personal discoveries and theories which tend to disconfirm previous beliefs, and irresolvable worldview conflicts. Without the pressure of external counter evidence, the first type of totally internal collapse seems quite rare. I cannot find any good evidence for it from the biographies which I have examined. The second sort seems to divide into cognitive and emotional

failures of belief. For example, the heliocentric view of astronomy was an important part of the breakdown of the medieval worldview. As the evidence began to overwhelmingly point to the earth not being the center of the universe, Aristotle, and traditional Biblical interpretation began to be questioned and a search for a new worldview began. This would be a cognitive disconfirmation of belief (although epistemologically Popper's concept of disconfirmation is questioned, it seems to function pragmatically in worldview change; see more at <http://plato.stanford.edu/entries/popper/>). Another example was the failure of modernism to provide control over the environment leading to a better life for all; instead the 20th century saw repeated ecological disasters leading to a crisis of belief (Sunshine 2009).

The second type of crisis is more personal, but like the first if experienced by enough people can lead to changes of worldviews in the broader population. Our worldview establishes expectations for achieving pleasure and avoiding pain. If the levels of pleasure and pain become too unsatisfactory, we may question our beliefs resulting in adjustments in the relevant beliefs; sometimes these result in wholesale changes as in religious conversion (James 1902, 196).

The third type has to do with power in society, and depending upon the source of power and by opposing worldviews may lead to forced conversion or civil war. A coerced change of worldview may actually be a case of the second type that is the ridicule, infliction of violence or other social sanction causes sufficient pain to cause at least an outward commitment to the prevailing worldview. In British history, the conversion of Guthrum after losing the battle to Alfred might be an example (Hume 2004).

The causes of a civil war may be various and multiple, but British and American history has tended to emphasise the worldview differences involved in the English and American civil wars (Trevor-Roper 2012). The American Civil War ultimately was about slavery which naturally depended upon one's beliefs about human beings (Brawley 2012). The worldview differences as they applied to public policy were settled by force, but the outcomes in terms of worldview adherents differed. After the English Civil War there began to be an attempt to find a common ground – a minimal set of beliefs which all could or should accept which project became one of the elements of the emerging Enlightenment worldview (Fowler 1883, 103).³ In the case of the American Civil War gradually the acceptance of blacks as equals became the worldview of all but a small minority in the United States. This can be demonstrated by the fact the current president is black.

³ The very simple creed of Shaftesbury could be accounted for by this argument.

There has been some analysis of worldview in discussion of British and American history, but it is analysing biographical, particularly autobiographical texts and folklore that we may expect to see good evidence to support or disconfirm particular worldviews. A corpus of such worldviews would then permit well-grounded theory concerning the history of worldview change. The next section gives an example of this approach.

Worldview analysis of a biographical text

By using qualitative analysis we can infer worldviews from the actions and writings of people of the past, especially those known to have been influential in changing some aspect of the worldviews of others. As an example let us consider John Woolman (1720–1772). John Woolman kept a journal which was included in volume I of the *Harvard Classics* (Adam Kirsch. The "Five-foot Shelf" Reconsidered: Revising a Monument From a More Humane and Confident Time, accessed June 20th, 2013, <http://harvardmagazine.com/2001/11/the-five-foot-shelf-reco.html>). Let us analyse a passage noting the sequence, behavior, choice, value, and belief in determining his worldview:

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About this time, a person at some distance lying sick, his brother came to me to write his will. I knew he had slaves, and, asking his brother, was told he intended to leave them as slaves to his children. As writing is a profitable employ, and as offending sober people was disagreeable to my inclination, I was straitened in my mind; but as I looked to the Lord, he inclined my heart to his testimony. I told the man that I believed the practice of continuing slavery to this people was not right, and that I had a scruple in my mind against doing writings of that kind; that though many in our Society kept them as slaves, still I was not easy to be concerned in it, and desired to be excused from going to write the will. I spake to him in the fear of the Lord, and he made no reply to what I said, but went away; he also had some concerns in the practice, and I thought he was displeased with me. In this case I had fresh confirmation that acting contrary to present outward interest, from a motive of Divine love and in regard to truth and righteousness ... (Woolman 2008, 3295).

Results of Analysis

Action (behavior): [highlighted above for ease of locating] he told the person he "desired to be excused" (politely declined).

Choice: write the person's will or not – writing it would involve him in slavery; not writing would lose him income

Value: his testimony: [also highlighted] this refers to God's word – perhaps the admonition to 'love one's neighbour as oneself' came to mind. This would be Schwartz' UNIVERSALISM value.

Basic beliefs: I infer from this event and similar other information in the journal that Woolman's worldview involved a belief in God as the **prime reality** and that consequently that it was the **nature of humans** to be free. *

Not all texts can be so easily analysed, but with persistence an understanding of worldviews can emerge from an analysis of texts and observed behaviour which will lead to a better understanding of others and thus to building bridges of understanding.

Conclusion

By examining the beliefs and values of actual persons living in the area under investigation we can see these people as like us. We all have beliefs about reality which lead to certain values that determine the decisions we make as we face challenges in life. Likewise we all experience pleasure and pain and rely upon our worldview to help us achieve an optimal balance.

In conclusion, by understanding others' challenges and worldview we understand their behaviour better and are less likely to make mistakes in intercultural communication.

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CHAPTER FOUR

INTERCULTURAL COMMUNICATION AS A MEDIUM OF CULTURAL DIPLOMACY

NATAŠA BAKIĆ-MIRIĆ
AND NADEŽDA STOJKOVIĆ

Outline

This paper will introduce intercultural communication as a medium of cultural diplomacy. Today, although given less attention that it deserves, cultural diplomacy has the potential to become a powerful tool for establishing, developing and sustaining relations with other countries by way of culture, art and education. This paper will define and update concepts of cultural diplomacy and intercultural communication and their benefits on bilateral and multilateral levels. It will also focus on how intercultural communication as a medium of cultural diplomacy helps people to foster mutual understanding when interacting with the culturally different others and how it reduces misunderstandings between cultures.

Introduction

Until now, cultural diplomacy has not been the focal point of scholarly research despite its long history and entwinement with a wide range of subjects (public diplomacy, national identity, the history of the Cold War, etc.). Even diplomatic and international relations studies have paid little or no attention to cultural diplomacy while general texts on diplomacy, which should include cultural diplomacy, hardly mention or discuss this so-called soft power practice (Mark 2009, 1).

As Mark (2009, 2–5) points out, the lack of interest in cultural diplomacy is additionally overshadowed by the difficulty in determining cultural diplomacy's long term impact on the global level. Furthermore, this general lack of attention for cultural diplomacy may also lie in the fact that it is still unclear what the practice of cultural diplomacy includes as there is no clear definition what this term implies. For example, some scholars

think in direction of public diplomacy, international cultural relations or a country's cultural mission abroad while many other scholars believe that cultural diplomacy is a subset of diplomacy, with little or no explanation as to why. Simply put, cultural diplomacy is a domain of diplomacy concerned with establishing, developing and sustaining relations with foreign states by way of culture, art and education. Perhaps the best definition of cultural diplomacy is that of American scholar Milton Cummings who defines cultural diplomacy as "the exchange of ideas, information, art and other aspects of culture among nations and their peoples in order to foster mutual understanding" which 'can also be more of a one-way street than a two-way exchange, as when one nation concentrates its efforts on promoting the national language, explaining its policies and point of view, or "telling its story" to the rest of the world.' (Cummings *apud* Mark 2009, 5) When and if Cummings' definition is understood correctly, cultural diplomacy is viewed as a practice which is undertaken in order to achieve normative, idealistic goals, usually couched in terms of "mutual understanding". It can become a powerful tool for improving a country's image in the world and its relations with other countries through a medium of intercultural communication – that is defined as a multi-disciplinary academic field of research and study that seeks to understand how people from different countries and cultures behave, communicate and perceive the world by creating a cultural synergy (Nataša Bakić-Mirić, *Re-Imaging Intercultural Communication, Culturing and Culture*, accessed June 25th, 2013, at <http://www.immi.se/intercultural/>; ISSN 1404–1634). As a result, in practice cultural diplomacy's goal of achieving "mutual understanding" between people coincides with creating cultural synergy between culturally different others by way of communication.

Mapping out Intercultural Communication as a Medium of Cultural Diplomacy

The similarity between the two concepts brings about the idea that intercultural communication should be, in the best case, a medium of cultural diplomacy. So, we can easily postulate that when we talk about cultural diplomacy we deal with a specific form of intercultural communication because the constituent elements are as follows:

- a) Cultural diplomacy is related to intercultural communication.
- b) The leading roles are given to the people who educate, create or perform art, and
- c) The audience is a group of people involved in intercultural encounters.

Clearly, cultural diplomacy is designed in the first place to connect people, rather than government officials acting on behalf of the people. But this is not always the case. As Mark (2009, 3-5) points out "there is still no agreement on what the word "cultural" means, probably because "culture" is such a difficult term to define. Traditionally, the 'cultural' part of cultural diplomacy meant 'high culture': visual arts, literature, theatre, dance (classic and modern ballet), and music, that is, cultural expressions that have been the preserve of the intellectual elite." Moreover, Kirsten et al. (2007, 54-55) argues that "governments have said that they undertake cultural diplomacy to achieve idealistic purposes – to develop mutual understanding, combat ethnocentrism and stereotyping, and prevent conflicts. In the real world, these idealistic objectives frequently include the idea of a two-way relationship based on mutual exchange, although in practice cultural diplomacy has tended not to be nearly as reciprocal as its practitioners intended." But what happens when the world does not want to listen, when it does not want to shun stereotypes, labelling and an already made bad image of a country and its people? For instance, images of the Serbs created during the Civil War in Former Yugoslavia in the nineties are still a painful stigma for the whole nation. And so many questions still remain: will it continue to remain difficult for Serbia's political elite to set out with any certainty or precision the impact of the cultural diplomacy initiative on the view of world audiences about Serbia? Have, in fact, some nations changed their view of Serbia? How have they changed their view – do they now think the country is not just beautiful, but is the situation in the country improving as well? Has this new attitude resulted in any actual changes of the country's image in the world? Has cultural diplomacy persuaded some business people to invest in Serbia? Has it persuaded other members of the EU to embrace the country as a candidate for the EU, and view the whole nation differently? What precise part did the cultural diplomacy event have in this changed view? Perhaps the change in view would have happened anyway? In such cases cultural diplomacy is undertaken for a range of purposes that can sometimes turn out to be a failure as is the case with Serbia.

How to Improve Cultural Diplomacy through Intercultural Communication

In his discussion of intercultural communication and foreign cultural policy of states, Reimann (2004, 85) says that "culture communicates easily with other cultures without words", but this is far from truth. In the real world, communication is the carrier of culture and thus influences the

structure of culture. In turn, culture is manifested in communication since culture tells people how they should appropriately behave. Nevertheless, culture is affected by and affects communication. Culture is a complex term because it does not present a fixed meaning and is comprised of those characteristics of human life that are different from place to place. The most apparent of all these characteristics are language, traditions, food, clothes, arts, dance, music and sports. Other characteristics of culture that are invisible but equal in importance are: concept of time, religion, political ideology, friendship, beauty, education etc. (Samovar et al. 2007; Ting-Toomey and Chung 2005; Hofstede et al. 2002). As a result, this cultural quagmire leads to communication difficulties, first and foremost because of the language differences (the authors agree with Reimann here). Whether or not a specific instance of communication is effective or not depends on the degree to which the participants attach similar meanings to the messages exchanged. Stated differently, communication is effective to the extent that the person interpreting the message attaches a meaning to the message similar to what was intended by the person transmitting it. This, however, is not what happens most of the time because most of the time people interpret strangers' messages using their own frame of cultural reference. People always assume the possibility of direct transfer of meaning, that a gesture or act in Culture A can be understood in the same way by members of Culture B (Ting-Toomey and Chung 2005, Samovar et al. 2007, Cooper et al. 2007). In other words, when people are involved in intercultural communication and base their interpretations on their symbolic systems, ineffective communication often occurs. Conversely, communication should be all about focusing on the process and interpretation of the messages that lead to accuracy of predictions and explanations of participants' behaviour which inevitably increases the effectiveness of intercultural communication. Moreover and in order to increase reader's alertness and attunement to the intercultural communication process, the intercultural communication model can be represented as an iceberg with the tangible expressions of culture and behaviour above the surface of the water and the underlying attitudes, beliefs, values, and meanings below the surface. Depending on a person's perspective, those involved in intercultural interactions are passengers on the Titanic about to crash into it. (Bakić-Mirić 2012, 48)

Today, people travel for business, education or tourism more than ever, and so communication between people coming from different cultures has become very important. As Stewart points out "although all humans may express the emotions of joy, pain, anger and fear with the same facial expressions, it is the cultural background that determines the extent to which an emotion is expressed. Differences in culture can pose various blocks in the

process of interaction and even cause rifts. An understanding of these barriers is therefore of great value if you wish to improve your ability to communicate and learn from a culture other than your own." (David Stewart blog, *What are the barriers to intercultural communication*, accessed March 10th, 2013, at http://www.ehow.com/info_8072130_barriersinterculturalcommunication.html). Following are the six common barriers that can affect communication between people coming from different cultures (Samovar et al. 2007; Ting-Toomey and Chung 2005; Lustig and Koester 1999; Gudykunst 2005; Klopf and McCroskey 2007; Cooper et al. 2007):

1. *Anxiety* – Every time we encounter someone from another culture we feel anxious because we worry about expressing our ideas correctly. This oftentimes occurs if we happen to communicate in another language. We may also have fears about grammar and pronunciation, as well as our ability to comprehend what the other person is saying. This anticipatory anxiety is the leading cause of miscommunication because it affects our ability to communicate with clarity and effectiveness.
2. *Assumptions* – When we do not pay attention to differences between cultures and assume that all cultures are alike in one way or another, we can easily fall into a trap and assume that everyone is the same just because they are human and have the same needs. This unintentional fallacy often leads to miscommunication because cultures largely differ, so, when we assume similarities, we are setting up a major barrier to communication because assumptions make it difficult to develop mutual understanding.
3. *Language Differences* – Cultural differences as reflected in language use can lead to miscommunication. For example, an Asian house guest will always refuse host's invitation for dinner because in his or her culture, it is considered rude to accept the first offer made. So the guest anticipates that the host will repeat the invitation a second or third time. The host (coming from a culture other than Asian) unaware of this etiquette, accepts the guest's refusal. Hence, learning new vocabulary is easy, but learning covert cultural differences in a language is difficult and we should always be on high alert.
4. *Stereotypes* – Most people usually refer to stereotypes when faced with anxiety about interacting with a new culture. Simply put, a stereotype is an established generalization about a nation or a country. Although some stereotypes can be positive – for example, believing that the Asians are good at math – the majority of stereotypes are mostly negative and are the biggest barrier to communication. If you harness a

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stereotype of Moslems as terrorists or Serbs as nationalists and warmongers, for example, you may find yourself avoiding a Moslem or a Serb classmate.

5. *Tendency to Evaluate* – Tendency to be judgmental is the first thing one has to overcome to really understand and communicate across cultures. Usually, when people find something that is directed against their culture, most people shun empathy and act with disapproval. For example, a student or an immigrant from the third world country who is used to austerity may disapprove Americans wasting money on designer clothing or throwing large amounts of food away.
6. *Nonverbal communication* – The area of nonverbal communication such as gestures, posture, eye contact, personal space, touch, perception of time are other ways we show what we think and feel without speaking. Culture has taught us to communicate through unspoken messages that are so automatic that we rarely even think about them. Your communication partner might put his/her own cultural interpretation on your hand gesture, facial expression, posture, clothing, physical closeness or distance, eye contact or personal appearance, and that attribution may not be what you intended at all. Easy ways to cross the non-verbal communication barriers are the following points: (1) do not assume you understand non-verbal signals or behaviour unless you are familiar with the culture, (2) do not take a stranger's non-verbal behaviour personally, even if it is insulting in your own culture, and (3) develop an awareness of your own non-verbal communication patterns that might be insulting in certain cultures.

Donnell King of Pellissippi State Technical Community College (Intercultural communication, Diplo – Towards more inclusive and effective diplomacy, accessed March 12, 2013, at <http://www.diplomacy.edu/language/intercultural-communication>) provides some examples from the advertising world of how simply translating words is not enough - deeper understanding of the other culture is necessary to translate meaning effectively:

- A General Motors auto ad with "Body by Fisher" became "Corpse by Fisher" in Flemish.
- Pepsi Cola's "Come Alive with Pepsi" campaign, when it was translated for the Taiwanese market, conveyed the unsettling news that, "Pepsi brings your ancestors back from the grave."
- One American airline operating in Brazil advertised that it had plush "rendezvous lounges" on its jets, unaware that in Portuguese

(the language of Brazil) "rendezvous" implies a special room for having sexual intercourse.

Another example shows that even though diplomats from Moslem countries are perfectly well acquainted with protocol and they instinctively and culturally avoid shaking hands with female diplomats at all costs, mistakes can happen. A stir of controversy was caused one year ago when an Indonesian Information Minister shook hands with Michelle Obama during President Obama's visit to Indonesia, or a recent hug of Iranian president Mahmoud Ahmadinejad and Chavez's mother in mourning that caused a storm of controversy among conservative Muslim leaders who feel Ahmadinejad's actions were inappropriate.

Also, sometimes what on surface appears to be show of respect for a host culture can be interpreted as an act of demeaning, belittling and even demonstration of superiority at times by the other party. For example, at lunch-time, during an United States Information Service (USIS) event in a European post-Soviet country large amounts of alcohol were served (something that is not common in the US business lunch etiquette). The local participants took this as an insult, because to them, it was a hint of the spread drinking problem in that part of the world (Korshuk 2004, 406).

In Russia, during her speech at a conference, a Western European female diplomat congratulated on the good work of her local female staff, saying that the young women took her as an example of what Western democracy brings for women (in her case becoming an ambassador). The problem was that the country had its first female ambassador (a polyglot Alexandra Mikhailovna Kollontai who was appointed Soviet ambassador to Norway in 1923) long before the first woman had become an ambassador in the country of origin of the ambassador in question. (Korshuk 2004, 407)

Again, an incident last year involving the Swedish Culture Minister who was involved in a supposedly artistic performance of cutting a cake that was in the shape of the naked upper body of an African woman filled with a blood-red sponge. The artist – Macode Linde (a Swedish born African) – painted his own face and took the place of the head and was screaming every time someone cut a piece of the controversial cake. Both the artist and the museum said the cake was supposed to highlight the issue of female circumcision still practiced in some African countries.

So, how can cultural diplomats improve their intercultural communication? The key lies in formal training in intercultural communication. Nowadays, it is necessary more than ever, because it moves people towards a state of functional cultural understanding by reinforcing the ability to interact

effectively with individuals from different cultures based on an understanding of cultural rules. Hence, Chen and Starosta (2005, 259) point out:

Intercultural training programmes are developed to improve effectiveness by increasing our familiarity with customs of the host culture, with differences in perceptions, with the pool of meanings within the society and with the use of varying non-verbal cues.

This means that effective intercultural training should expand our worldview, that is, those attitudes, values, opinions and beliefs by which we perceive the world. This is the reason why intercultural training begins with the understanding of cultural differences and teaches us to recognise people as a complex product of gender, ethnicity and individuality.

Kishan Rana (Intercultural communication, Diplo – Towards more inclusive and effective diplomacy, accessed March 12, 2013, at <http://www.diplomacy.edu/language/intercultural-communication>) additionally states:

Today, the addition of many layers of diversity demands explicit training in this area, but as before, the practitioner must integrate theory with practical needs, and adapt his learning on the basis of experience. However, Rana makes the important point that "to be adept at cultural understanding is not to adopt the cultural style of others, or abandon one's own cultural characteristics. The aim is to reduce the distance from the 'other', and to gain insight.

Appropriately, effective intercultural training enables people to acquire a wider repertoire of knowledge and skills to interpret the worldviews and communication patterns of people from different cultures. According to Chen and Starosta (2005, 260) this means that good cultural training affects our cognition and behaviour in three ways:

- Firstly, trainees cognitively come to understand more of each other's point of views, use fewer negative stereotypes in thinking about people of different cultures, recognise greater complexity in their own and others' cultures, and develop world oriented attitudes just as they gain a greater knowledge of their own culture.
- Secondly, effective intercultural training enhances affect. This means enjoyment in interacting with people of different cultures, expectations that we can establish good relationships with people of different cultures, and the pleasure of living in an unfamiliar cultural environment.
- Thirdly, intercultural training helps develop better interpersonal relationships in work groups whose members represent different

cultural backgrounds. By enhancing interpersonal behaviour, group members better adjust to the different kinds of stress caused by cultural differences, achieve better job performance, feel more at ease while interacting with people of different cultures, and achieve the set goals in intercultural communication.

Intercultural communication training takes place in numerous contexts and for multiple purposes. Several of the most common areas where knowledge of intercultural issues is relevant and where intercultural training would be most beneficial are:

→ **Business:** When preparing to do business abroad it is necessary to understand the other culture, including how they think and what they value. Business negotiations vary greatly from country to country and without proper training on how to approach the field, businesses can lose money and opportunities.

→ **Education:** Teachers preparing to teach abroad must know how to convey information to their students. Learning styles and views toward education are different in other countries and teachers must be aware of this in order to succeed. Teachers must also receive training when teaching students from diverse backgrounds. Students, on the other hand, must also receive training when preparing to study abroad, especially if the planned study abroad term will last for a significant amount of time. Researchers going abroad to study must also know how to approach certain topics with care and tact as well. Intercultural training will help them succeed in their efforts.

→ **Advertising/Marketing:** In order to effectively advertise or market products and/or services to a foreign market, companies must have knowledge of the culture and values of that market. The behaviour of consumers and language barriers can lead to cultural blunders.

→ **Government/Politics:** Awareness of cultures can make the difference between war and peace when it comes to foreign affairs and policy. Governments and politicians must also be aware of local practices and customs when hosting international dignitaries as well as when visiting foreign leaders at home.

→ **Volunteer work:** Those wanting to volunteer abroad must be aware of cultural differences in the environment they are about to enter. International aid workers often travel to hostile environments where the cultural practices are drastically different from those they are accustomed to at home. Intercultural awareness can make the transition to living and volunteering in another country easier.

Finally, Hahn suggests some general guidelines for bridging the gap between different cultures (Michael Hahn blog, Ten Commandments of

Effective Communication, accessed March 10th, 2013, at <http://ezinearticles.com/?Ten-Commandments-of-Effective-Communication&id=314811>):

1. Good intercultural communicators pay attention to everything the other person is communicating.
2. Good intercultural communicators constantly think about the nature of their messages: they always think about when, where, and how they will deliver their messages.
3. Good intercultural communicators always try to find the right combination of words, body language, dress, and tone of voice before sending a message.
4. Good intercultural communicators try to avoid using the same words when sending their message to different persons because no person is identical. Good communicators try to find out what is important for the other person.
5. Good intercultural communicators are always ready to be flexible or try to move on after delivering their message by reaching a decision, solving a problem, negotiating a compromise, etc.
6. Good intercultural communicators are fully aware of the reciprocal nature of communication, which is a process of giving and receiving a message. Good communication is like a dance, which entails leading and following.

Moreover, concentrate on learning something about the culture's history, religion, politics, values, and customs. Find out about a country's subcultures and any special rules of protocol before you actually venture into a new culture for either business or pleasure.

Lastly, King (Donell King. Intercultural communication, Diplo – Towards more inclusive and effective diplomacy, accessed March 12, 2013, at <http://www.diplomacy.edu/language/intercultural-communication>) points out some general guidelines for bridging the gap between different cultures:

→ *Seek information about the culture.* Knowledge is power. Prejudice stems from ignorance...do your homework, do not make assumptions.

→ *Be other-oriented.* In the American classic "Wizard of Oz", the main character Dorothy said: "We are not in Kansas anymore." This means that you can no longer rely on the assumptions of your own cultural heritage. This is not to tear down the value of your own culture; it is to make you aware of the richness that is available to you from other viewpoints. This also does not mean to try to be something you are not. It does mean allowing the other to be whoever s/he is rather than who you think that person should be.

→ *Ask questions.* Be prepared to share information about yourself, and be sensitive in the way you ask (you do not want to be perceived as prying), but open communication helps in reducing the uncertainty that is present in any relationship.

→ *Develop mindfulness.* This is another way of saying "be aware." Acknowledge that there is a connection between thoughts and deeds, and become aware of your own thinking and assumptions. Be conscious. Be active, not reactive. Be aware of your own self-talk.

→ *Develop flexibility.* Be flexible when communicating with culturally different others. Do not assume that your position is always the right one.

→ *Tolerate ambiguity.* Communicating with someone from another culture produces uncertainty, which can be uncomfortable. Learn to tolerate the discomfort until you come out on the other side.

→ *Avoid negative judgments.* Resist the opinion that your culture has all the answers. It has its strengths; so do other cultures.

At this point, cultural diplomacy will start to show its first results. An individual will have realised by now that in reality transforming of a genuine cultural diplomacy and intercultural communication theory into practice is less a matter of words but of deeds, and that for many generations of services hard work has to be done in order to become a credible player in the so much needed global intercultural communication. Cultural diplomacy is in itself vital for establishing long lasting and deep relations between countries in intercultural discourse as well as the most important thing in preserving the variety and the diversity of cultures in our efforts to bring about global cultural communication because uniform culture is not culture and cannot be communicated as such.

In the end, a word of caution is also necessary. There are no general rules for competent and effective intercultural communication in cultural diplomacy because they vary from situation to situation and from person to person and there is no guarantee to ensure competence in intercultural communication. In addition, you should remember that sometimes it is very difficult to communicate with some individuals despite your good and noble intentions. After all, the complexity of human and intercultural communication in particular is so great that it denies the possibility of a rule of thumb. There is not only one-way to be competent in intercultural interactions because there may be several paths to competent interaction. Nevertheless, the goal is to understand milestones for intercultural effectiveness that should help a person to behave in an interculturally competent manner.

The Future of Cultural Diplomacy

Suffice it to say, cultural diplomacy is on a continuous mission to grow and become a valuable tool for both governments and individuals in future, and a more valued, significant component of public diplomacy. If the governments want to see cultural diplomacy's potential fully realized, they need to understand its possibilities, provide more funding, and think about best ways to utilize it. (Mark 2009, 32–33)

Generally, the potential of cultural diplomacy is unlimited and intertwined with national culture, values, identity, and pride. Culture can present the national image abroad through cultural diplomacy, not only through a set of facts and figures, postcards, brochures, sound-bites, or tourist promotion slogans but more importantly through the power of a cultural performance, movies, or scholarships. Hence, in Mark's opinion "the dispersed messages of certain states through public diplomacy are sometimes viewed with suspicion, because the declared values and ideas frequently bear very little resemblance to states foreign policy actions. This is the point where cultural diplomacy can help overcome the gap. For example, the public diplomacy of the US in the early years of the 21st century has a very thin track persuading people in other countries that the US means what it says when it talks of its commitment to democracy and freedom." (2009, 33) The most striking example is the NATO bombing of Yugoslavia in 1999 during the Kosovo war because of the alleged atrocities committed against the Kosovars during 1998-1999. The bombing campaign, that was not approved by the UN, resulted in a number of civilian casualties, the use of cluster bombs and bombs with depleted uranium (both forbidden by the UN convention), destruction of major cities in Serbia and, finally, Kosovo's secession from Serbia in 2008 (NATO bombing of Yugoslavia [online]. Available at http://en.wikipedia.org/wiki/1999_NATO_bombing_of_Yugoslavia >[Accessed March 14, 2013]). During Operation Noble Anvil, the Serbian people stopped believing in the American commitment to democracy and freedom because they had a feeling that the whole nation was being punished for something they had nothing to do with and did not support. They felt they were the victims of Milošević's regime and the Americans respectively. Consequently, millions of people around the world think that US foreign policy in action does not match the country's exalted ideals (Mark 2009, 34). In case of then Yugoslavia, for instance, despite the bombing campaign in 1999, US cultural diplomacy has shown itself to be a remarkably powerful diplomatic tool. In the bombing aftermath, the US government was able to wield a powerful influence on people in Serbia by using aspects of American culture – particularly various scholarships (such as Fulbright), USAID, various NGOs, music, movies, and visual art – to

promote their country in a different light and use these powerful cultural assets intensively. American culture almost *sounded like* freedom from Milošević's violent and repressive regime that was originally the cause of the bombing campaign. And so, nowadays, ten years after embracing democracy, freedom of speech, political and economic reform, liberalization and deregulation of markets, Serbia is still far away from joining the European Union and, more importantly, changing its image in the world.

Speaking of the European Union (EU) and its national and cultural diversity, the union enables a peculiar environment for the development of cultural diplomacy. Nowhere else in the world can one find so many different national identities gathered under one roof with countless numbers of chances for cultural exchange and the promotion of national interests. The aims of European unification are more visible and are somehow becoming more streamlined in European foreign policies, even on national levels. Nevertheless, although Habermas (2001) says that Europeans would never persevere in the integration process based solely on economic grounds, he respectively claims that cultural unification is impossible because European nations and nation-states are too keen to conserve their national culture and identity. In his opinion any form of a

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in the EU, as is the case in America, Canada, Australia and New Zealand) is, therefore, unthinkable (Habermas 2001 *apud* Osojnik, 1, accessed March 14, 2013 at <http://www.culturaldiplomacy.org/pdf/case-studies/cd-eu.pdf>). Indeed, this lays the base for ethnocentrism and stereotypes. In the case of Serbia this is more that evident. For example, the German newspaper's "Tagesschau" reporter from Serbia during the 2007 Presidential elections describes the campaign under the topic "Europe and čevapčići": "The smell of fatty čevapčići is spreading in the cold night. Souvenir sellers offer T-shirts, calendars with images of renegade generals Ratko Mladić and Radovan Karadžić in front of the Town Hall in Sremska Mitrovica. Inside you can hear blaring folk music, patriotic songs and the national anthem. It is only when a lady in a tight body-hugging suit and dreadlocks walks on the stage that the clamorous sound of the accordion and violin quiets down. The lady starts her blustering speech with: 'Brothers and sisters...'— the rest you can only imagine." Or a recent brazen remark of a British member of the European Parliament that a discussion for Serbia to join the EU should be postponed not until April 2013, but April 3000, that shocked the Serbian nation, was given a big round of applause in the EU parliament. Moreover, CNN's reporter from Europe in his "The vice guide to travel" from 2011, described the country as "the cradle of turbo-folk that is financed by mafia" showing demeaning pictures of the worst turbo-folk singers and passing belittling comments about the whole nation. In this respect, Serbia's political elite

commitment to forging the country's image in the world as a beacon of its foreign policy and the country's failure to adequately fund cultural diplomacy in support of this goal is a disappointment.

Despite the fact that European non-governmental (NGOs) and similar organisations have been promoting the essence and importance of the European Union ever since the Serbian plush revolution in October 2000, people have started to lose hope that the country will ever join the European Union. Much money, time, effort and energy have been invested in organising cultural exchange events (various film festivals, music festivals, language schools, art colonies, student and academic staff exchanges and mobility programmes etc.) to bring Serbia closer to a European country number 1 closer to a European country number 2 while getting help from the European country number 3 (Osojnik, 5, accessed March 14, 2013, <http://www.culturaldiplomacy.org/pdf/case-studies/cd-eu.pdf>) but with little or no improvements in changing the country's image, which, in a way, points to the fact that the Union is unique in its supranational framing based on diversity and not equality. Therefore, the need for ambassadors of cultural exchange and cultural diplomacy in the eyes of the Union as such becomes a very relevant subject. If we take into consideration that the countries constituting the European Union and countries who are candidates for joining the EU, to a certain extent, have common history but are also divided by cultural differences, we can postulate that the exchange of knowledge, interests, ambitions, culture, and experience counts as something relevant. Hence, the future contribution of cultural diplomats to the success or the future of the Union is an important one. Would it, then, be absurd to claim that the future of the EU in a way depends on the success of cultural diplomacy and intercultural communication between the European nations?

In conclusion, today's modern world is one of mass migrations and movements. A wide range of ethnicities and races, now more than ever before, strive to live together under a common identity whilst retaining their cultural and linguistic distinctiveness. In such circumstances, all possible tools should be used to help the cause of social cohesion and inclusiveness, and the recognition of cultural diversity. Cultural diplomacy can do this, and so, all citizens can take pride in the recognition of their country through international cultural achievements, achievements of all members of society. To achieve this, cultural diplomacy needs more advocates, more funding, and it needs to be delivered in such a way as to minimize the sometimes negative impact on the practice. Greater advocacy for the practice by politicians, bureaucrats, artists, educators and others will be made easier if these groups better recognise the potential of cultural diplomacy. Although some scholars consider cultural diplomacy a subcategory of the

conventional practice of diplomacy or a constituent of public diplomacy, in practice, this type of diplomacy promotes culture to foster mutual understanding between all parties engaged in it. So, when cultural diplomacy is recognised as such and used in a way to promote a nation, country and culture, it can improve national reputation abroad to a great extent by adding an extra dimension to the exsisting business, tourism, education and public diplomacy. This is a significant venture that is likely to become even more so in future. (Mark 2009, 39)

Conclusion

The goal of this paper has been to provide some initial probes into the trendy concepts of cultural diplomacy and intercultural communication by interpreting them as principles that guide the process of exchanging meaningful and unambiguous information across cultural boundaries in a way so as to preserve mutual respect and minimize antagonism. As a result, understanding both cultural diplomacy and intercultural communication assumes that human beings are fundamentally relational beings with endeavor and potentiality for communion with the world and each other. In that sense, communication among peoples should be understood as something more important than a lifestyle choice, something less predetermined than DNA, and/or a catalyst for the future where the world will be unified into a multicultural and every other synergy. Finally, ideas postulated in this paper should also serve as the initial step for further research of the interplay between cultural diplomacy and intercultural communication.

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CHAPTER FIVE

WHEN STEREOTYPES INFLUENCE JUDGMENT: HOW KAZAKHS SEE AMERICANS

MADINA ASHIRIMBETOVA
AND SHYNAR BAIGOZHA

Outline

This paper discusses the ethnic stereotypes of Kazakhs about Americans, based on the interpretation of the messages sent through film. Today, in an age of timeliness and demand for information, the media plays a crucial role in informing the public and affecting how their audience thinks and behaves. Moreover, the fact that people form inaccurate stereotypes about representatives of other lingua-cultural communities leads to communicative surprises and/or in certain situations when interacting with the representatives of that or another lingua-cultural community. This is the result of wrong expectations and opinions. Furthermore, the development of wrong ethnic stereotypes through the educational process of pre-service teachers can have even more serious consequences. These wrong conceptions and opinions can be brought into the classroom and result in the formation of deeper misconceptions.

Introduction

To begin with, stereotypes are characteristics ascribed to groups of people involving race, gender, national origin and other factors. These characteristics tend to be oversimplifications of the groups involved. Some of these groups share communalities, though each may also harbor unique aspects that may supplement or contradict others. For example, someone who meets a few individuals from a particular country and finds them to be loud may spread the word that all citizens of that country are like that. Bargh says "stereotypes are categories that have gone too far ... when we use stereotypes, we take on the gender, the age, the colour of the skin of the person before us, and our minds respond with messages that stay hostile, stupid, slow, weak. Those qualities aren't out there in the environment. They don't reflect reality" ("Where Bias Begins: The Truth About Stereotypes",

Psychology Today, last reviewed June 13, 2012, accessed July 3rd, 2012, <http://www.psychologytoday.com/articles/199805/where-bias-begins-the-truth-about-stereotypes>).

People get information from all possible sources: TV, radio, newspapers, magazines, journals, the internet, stories told by their relatives, friends and acquaintances, etc. Based on these various types of information sources people form opinions, objective or subjective, positive or negative. These usually help or break down the successful communication process. Movies are an effective tool for changing and forming minds. Although these reflect the director's perspective on a phenomenon, its informative value cannot and must not be dismissed. Though a work of fiction, movies carry a cultural code often embedded in their portrayals of real life. This cultural code is clear and can be correctly decoded by the possessor of the culture. Because the cultural backgrounds of the members of the audience are not identical, and some vaguely presented cultural aspects of the movies are not correctly translated and dubbed, the result might be an inaccurate or even wrong interpretation and understanding by the spectator. This may be, and often is, one of the ways that stereotypes are formed.

Movies in general are sets of images with or without sounds shown to the audience with a purpose. Movies can be entertaining, informing, persuading, and all three have a subliminal effect on our consciousness and thus the way we form judgments, prejudices and stereotypes. Images leave stronger emotions and create vivid feelings and senses. Moreover, they stay longer in our memory; if not the whole picture or movie some bright chunks are kept in the human mind. As a result the message imposed through movies is a great tool in changing and forming our beliefs. People are being impacted by the movies. Thus, we should make discreet investigations before forming opinions based on the movies and learn to be critical spectators.

Before investigating opinions concerning characteristic features of the American mentality, we need to point out what the real characteristics are. In choosing certain dominant features of American character the author was mainly guided by Sternin's research findings (2001) and Althen's descriptions (Althen, Doran, Szmania 2003).

Americans' individualism is rooted in the fact that from the very beginning of the history of the United States the first settlers of the country escaped from the rigid control of their lives by kings, the church, and aristocracy – for freedom. As a result a state with a "climate of freedom where the emphasis was on the individual" (Althen, Doran, Szmania 2003, 29) was established. Thus, following the example of their ancestors, Americans consider the word 'freedom' to be one of the most important words for the modern society today. Freedom in the context of making their own decisions, choosing the right way on their own, not depending on anyone else and anyone else's opinion.

Independence is also among the basic American values – they believe that people have to be able to make their own decisions from a very young age. Spock (1998) in his *Baby and Child Care* states:

In the United States ...very few children are raised to believe that their destiny is to serve their family, their country, or God (as is the practice in some other countries). Generally children (in the United States) are given the feeling that they can set their own aims and occupation in life, according to their inclinations. We are raising them to be rugged individuals (7)

Americans believe that everybody has an equal chance for competition and success. From the very beginning of its existence individuals of the country believed that, without interference from the government or the church or the aristocrats, all of them had equal chances to compete and win (Althen, Doran, Szmania 2003). From the time when the first settlers came to the North American continent many people needed to leave their places and jobs to seek a better life in a new place. The unknown place of their new residence was abundant in natural resources and virgin lands. This required hard labour for little money at the primary stage of the development of the country. This is the reason why hard work is part of the ethos of American society (Datesman, Crandall, Kearny 2005).

In order to find out what stereotypes are presented and sent through the movies, and the ways these are interpreted by the Kazakh audience research investigating their opinions and stereotypes concerning Americans was conducted. The research methods are presented below.

Materials and Methods

To investigate how a Kazakh audience interprets the messages transmitted through the modern media a qualitative study was conducted. Surveys and interviews and a round table were carried out. The participants were pre-service teachers at a small, private university studying in their third year in the Faculty of Philology and Educational Sciences. The respondents were divided into two major groups. The first group were the respondents who communicated with representatives of the United States very rarely, or not at all, but judge them by the movies, TV shows, advertisement, books, songs, song videos, or by the stories of their friends, further called non-experts group (20 people aged from 18 to 21). And in the second group were those who have had experience communicating with Americans – people who lived in the United States of America for a certain period of time, worked there, or are still living there today, further called experts group (15 people aged from 18 to 21). A round table was conducted in

order to find out what were the general opinions of the Kazakh people concerning Americans and the messages interpreted by Kazakh audiences from American movies and other media. The procedure was recorded and field notes were taken. Furthermore, five representatives (aged from 18 to 20) of the non-experts were interviewed individually concerning the characteristics attributed to Americans. According to their answers a list of the 13 common characteristics was compiled. This list was used to investigate the opinions of the rest (15 people) of the non-expert group. Common features in the answers of the five participants during the interviews were chosen. The final list of common features was as follows:

Individualism
Freedom
Independence
Hard work
Competitiveness
Religiousness
Dissipation and lack of discipline
Undue familiarity
Patriotism
Semi-literacy
Discrimination
Ambitiousness

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The participants were provided a list of the characteristics and were asked to evaluate it according to the Likert scale, whether the feature could or could not be attributed to the citizens of the United States of America from 1 to 5, where 1 is strongly disagree, 2 – disagree, 3 – neutral, 4 – agree, 5 – strongly agree. The results obtained from the survey are presented under the following subheadings: Answers of the non-experts group and Answers of the experts group.

Research Findings

Table 5–1 presents findings from the survey conducted among the people in the non-experts group. As it can be seen freedom (73%), ambitiousness (67%), patriotism (60%), competitiveness (60%), and individualism (53%) are the positive stereotypes. However, the negative are undue familiarity (74%), discrimination (63%) and semi-literacy (53%). Furthermore, 40% of the respondents do not think that Americans are law abiding and 26% disagree and 67% as neutral concerning dissipation and lack of discipline.

Table 5–1 Answers of the non-experts group

Feature	1 (strongly disagree)	2 (disagree)	3 (neutral)	4 (agree)	5 (strongly agree)
Individualism	2 (13%)	3 (20%)	2 (13%)	5 (33%)	3 (20%)
Freedom	2 (13%)		2 (13%)	6 (40%)	5 (33%)
Independence	2 (13%)		8 (54%)		5 (33%)
Hard work	4 (27%)	7 (46%)		4 (27%)	
Competitiveness		2 (13%)	4 (27%)	6 (40%)	3 (20%)
Religiousness	4 (27%)	8 (54%)	1 (7%)		2 (13%)
Dissipation and lack of discipline	2 (13%)	2 (13%)	10 (67%)		1 (7%)
Undue familiarity	2 (13%)	2 (13%)		8 (54%)	3 (20%)
Patriotism	2 (13%)		4 (27%)	9 (60%)	
Law abidance		6 (40%)	4 (27%)	4 (27%)	1 (7%)
Semi-literacy		1 (7%)	6 (40%)	3 (20%)	5 (33%)
Discrimination			4 (27%)	7 (46%)	4 (27%)
Ambitiousness			5 (33%)	3 (20%)	8 (54%)

Answers of the Experts group are presented in Table 5–2.

Table 5–2 Answers of the experts group

Feature	1 (strongly disagree)	2 (disagree)	3 (neutral)	4 (agree)	5 (strongly agree)
Individualism		3 (20%)	2 (13%)	5 (33%)	5 (33%)
Freedom			4 (27%)	6 (40%)	5 (33%)
Independence		2 (13%)	5 (33%)	8 (54%)	
Hard work			7 (46%)	8 (54%)	
Competitiveness		2 (13%)	6 (40%)	4 (27%)	
Religiousness	4 (27%)	1 (7%)	8 (54%)	2 (13%)	
Dissipation and lack of discipline	10 (67%)	4 (27%)	1 (7%)		
Undue familiarity	3 (20%)	2 (13%)	8 (54%)	2 (13%)	
Patriotism		2 (13%)	4 (27%)	9 (60%)	
Law abidance		1 (7%)	4 (27%)	4 (27%)	6 (40%)
Semi-literacy	5 (33%)	8 (54%)	2 (13%)		
Discrimination	4 (27%)	7 (46%)	4 (27%)		
Ambitiousness			5 (33%)	4 (27%)	6 (40%)

As it is evident from Table 5–2, freedom (73%), law abidance (67%), ambitiousness (67%), individualism (66%), patriotism (60%), hard work (54%), and independence (54%) are among the features attributed to Americans. Furthermore, 87% of the respondents disagree that Americans are semi-literate, 84% – dissipative and lack discipline, and 73% – discriminate others.

Results

As the findings suggest the answers of the two groups are absolutely different, the opinions on the characteristics of American mentalities of the non-experts group drastically differs from the opinions of the experts group. Only ambitiousness and patriotism were similarly pointed out as dominant features of American national character. A possible drawback of the research was that diversity of the nations and communities of the United States was not taken into consideration. Kazakhs who formed stereotypes without having encountered or having insufficient experience of communication with Americans portray them as free, ambitious, patriotic, competitive and individualistic. Due to the ambiguity of ambitiousness and individualism we cannot claim that this portrait is absolutely positive. Furthermore, the portrait is amplified by negative features such as lack of discipline, discrimination, and semi-literacy. Whereas, the group of the people who have sufficient experience of communication with Americans or lived in the United States portray them as free, law abiding, ambitious, individualistic, patriotic, hard working and independent people. Furthermore, they disagree that the features such as semi-literacy, discrimination and lack of discipline can be attributed to the citizens of the United States. As previous research suggests (Sternin 2001 and Althen, Doran, Szmania 2003), the image constructed by the Experts group is really close to the real national character of the representatives of the United States.

The results showed that the movies send messages which do not always accurately portray reality and which, in most cases, are misinterpreted by the audience. As it can be noticed, the results of the two groups of pre-service teachers are contradictory to one other which makes us conclude that the messages sent through modern media (especially, movies, songs and song videos excessively shown and popularised on the television and the internet) are misinterpreted by the foreign audience, of which the Kazakh people are an example.

The media does not show the real picture and visualizes the world differently thus perverting the opinions the audience forms. Furthermore, the movies and song videos over-exaggerate some aspects (like racism, discrimination, over-excessive freedom of the teenagers etc.) of the life

and mentalities of the Americans, while leaving the most important ones (like law abidance, intellect, discipline, etc.) without sufficient attention. The findings suggest that the Kazakh audience represented in this group of pre-service teachers forms inaccurate negative stereotypes concerning Americans.

Discussion

The findings show that the opinions of the two groups were totally different. However some features, like freedom, ambitiousness and patriotism, were equally positive and dominant characteristics of Americans.

The non-experts group considered Americans to be free. Here freedom is considered living a democratic lifestyle, having freedom of speech and actions. The attribute of individualism, thought of as living one's own life without depending on anyone, especially parents, was also identified. Other features such as ambition and patriotism together with competitiveness were marked as positive traits while excessive familiarity, discrimination and semi-literacy were evaluated as the most negative characteristics. In addition almost half of the respondents did not think that Americans are law abiding and the majority were neutral concerning dissipation and lack of discipline.

Apart from freedom, ambitiousness and patriotism, which were similar to the non-experts group, the expert group results were as follows: they found law abidance, individualism, independence and hard work as characteristics attributed to Americans. However they disagreed that Americans discriminate, lack discipline, and that they are semi-literate. Thus, the image constructed by the experts group is closer to the real picture of the national character of the representatives of the United States of America.

One of the main strengths of this research is its contribution to the clarification of some of the wrong ethno-stereotypes of Kazakh pre-service teachers concerning Americans. Furthermore, the issue has not been researched very widely. However there are some drawbacks that limit the research findings drawn from the results. The small number and narrow age range of the respondents makes the results less useful for understanding the potential impact of movie stereotypes versus actual cross-cultural engagement.

Conclusion

People can form stereotypes about representatives of a particular community without encountering them. The issue of stereotype formation is urgent and relevant today. Opinions formed about other people without having direct communication are usually based on the interpretation of the messages sent through the media, or on friends' stories, etc. But we rarely think about

whether the opinions we form are grounded and can be proved. In most cases the stereotypes are not very accurate or true, and are often offensive to those people to whom they refer. This is why the process of forming opinions and further possible stereotypes should be more conscious.

Further studies in the field can investigate the stereotypes and opinions of Americans concerning Kazakhs. Also the topic can be researched deeply by taking into account different representatives of lingua-cultural communities in Kazakhstan and their attitudes toward stereotyping and judgments of Americans. Moreover a longer observation and interview should be done to have more precise results. Further, the research can suggest ideas on how ethno-stereotyping can be helpful in order to know American people and their culture and whether it helps to react effectively to certain communicative situations. The research can also focus on mass media types that give the closest picture of representatives of both nations.

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CHAPTER SIX

INTERNATIONAL BUSINESS COMMUNICATION IN KAZAKHSTAN

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Outline

Globalisation processes in Kazakhstan have increased exponentially in the course of the past decades in all walks of life, including the world of business. As a result of the current linguistic situation in Kazakhstan and a political directive on trilingual policy, there are currently three major languages – Kazakh, Russian and English – in Kazakhstan and intercultural business communication. Today English serves as a lingua franca in international business communication between local and foreign professionals in Kazakhstan. Many Kazakhstani business people write business documents in English. However, non-native speakers may continue to use the rhetorical patterns of their native languages. At the same time first language readers may expect writers using a second language fluently to have a similar fluency in culture and customs. This paper presents the findings of research that investigates rhetorical features in business letter writing by Kazakhstani students taking the English for Business Purposes course.

Introduction

Today in Kazakhstan, as well as throughout the world, English is gaining more and more popularity as a language of intercultural business communication. This is also confirmed by recently developed Kazakhstani policy documents (Cultural project "Tripartite unity of languages", 2007; State programme of functioning and development of languages for 2005-2010; State programme of functioning and development of languages for 2011-2020, etc.), which clearly defines one of the main roles of English in

a Kazakhstani context as "a means of international business communication"¹. Today many Kazakhstani citizens consider English primarily as a tool that can be useful to them in their future professional activity, as Kazakhstan is considered to be a promising country with a far-reaching and growing market, providing ample opportunities to international clients and foreign investments². Moreover, the President of Kazakhstan at the XIX session of the Assembly of People of Kazakhstan (27 April 2012) also focused on the further development of the tripartite unity of languages as an important aspect of economic and social modernisation, and noted the importance of the role of English "in the way of Kazakhstani citizens towards the world of innovation, technology and business".³ Thus, it is noticeable that the trend towards the use of English has expanded to the professional context due to an increasing need for Kazakhstani people to use English for occupational purposes, especially in a business context.

In order to meet the demands of modern society in full, many Kazakhstani business companies must have at their disposal highly qualified specialists ready to address both the internal management issues of its own enterprise and establish productive business relationships with all international partners. This is not possible without good business foreign language skills and the ability to apply existing skills in practice.

In connection with the growth of international business cooperation, many Kazakhstani business people write business correspondence in English. However, writers who use a second language for business may continue to use the rhetorical patterns of their native languages. At the same time English speakers may expect writers who use a second language fluently to have a similar fluency in culture and customs (Du-Babcock & Babcock 1996). Thus, caution in economic relations, fear of the unknown, the presence of deep intercultural differences, and aspirations for the maximum efficiency in business dialogue make the authors of business documents take into account national-cultural traditions as well. Thus

¹ State programme of development and functioning of languages in the Republic of Kazakhstan for 2011-2020. PK Presidential Decree of 29 June 2011 № 110 – Accessed: http://www.edu.gov.kz/ru/zakonodatelstvo/gosudarstvennaja_programma_razvitija_obrazovaniija/gosudarstvennaja_programma_razvitija_obrazovaniija_respubliki_kazakhstan_na_2011_2020_gody/ (2011).

² According to the research by the World Bank in 2012, Kazakhstan is in 47th place among 183 countries for "ease of doing business", and the indicator "investor protection" rose immediately by 34 positions.

³ Speech of the President of Kazakhstan at the XIX session of the Assembly of People of Kazakhstan, (2012).

successful interaction requires some understanding of differences in styles and strategies that may otherwise hinder communication.

The purpose of this article is to examine and contrast the rhetorical features, functions and linguistic realisations used by second language writers in their business letters in English, supplemented by analysis of interview data with the students. Based on the results and discussions, recommendations are offered for preparing students well for the business workplace through incorporating more authentic models and contexts into pedagogical strategies. In general, this article attempts to answer the following questions: What are the cross-cultural variations in terms of rhetorical form that differentiate the business correspondence written by Kazakh/Russian speakers from that written by native speakers of English? Do Kazakhstani business professionals use similar discourse and/or linguistic features as native speakers of English in their persuasive correspondence in English? Can those similarities and/or differences be explained in terms of cultural and/or linguistic influence from the Kazakh/Russian language?

Materials and Methods

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We compared promotional sales letters from native and non-native speakers of English, which, in general, can be classified as two corpora, namely, scenario and authentic business letters. The cross-cultural variation is investigated both quantitatively and qualitatively in collected business correspondence from contrastive text linguistic perspectives. According to Connor (1996), contrastive rhetoric involves contrastive text linguistic studies that examine, compare and contrast how texts are formed and interpreted in different languages and cultures using methods of written discourse analysis. The contrastive text linguistics in this study involves the analysis of rhetorical structures (e.g. moves, structural representation) and their linguistic realisations (e.g. linguistic features).

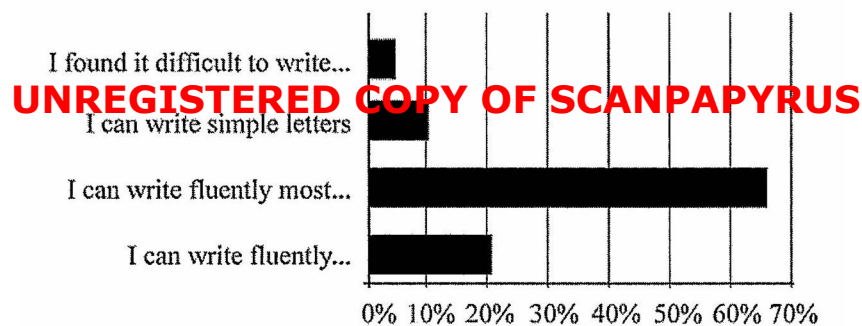
Data Collection

The sales letters written by native speakers were collected from international Kazakhstani business companies and the others from students of the English Department taking the English for Business Purposes course at L.N. Gumilyov Eurasian National University in Astana, Kazakhstan. In general, we had 25 sales letters written by speakers whose first language is English, and 75 sales letters written by the Kazakhstani university students (See Table 6–1).

Table 6–1 University students' background

Age	18-22	
Gender	Female	51 (68%)
	Male	24 (32%)
Course	3-4 year	
Department	Foreign Philology	15
	Theory and Practice of Foreign Language	35
	General linguistics and translation theory department	25
Ethnicity	Kazakh	52 (69.3%)
	Russian	23 (30.7%)

Regarding the students' language proficiency in writing almost 70% reported that they could write fluently most of the time, but occasionally need help, whilst 20% of the students indicated that they could write without any difficulty (See Figure 6–1).

**Fig. 6–1** Students' language level proficiency in writing

Data was collected through the use of a scenario which described a business situation for students. The participants wrote down what they would mention in their sales letter in order to promote the service of their company.

Scenario:

Imagine you work in one of the grain companies (in the Republican Product Corporation) in Kazakhstan. Write a sales letter to promote your company in Astana for your potential customers, who are based in Britain, so that they may use your service in the future. In your sales letter, you may want to consider the following points:

- How will you address your perspective customers;
- What are the main advantages and benefits of the service of your agencies;
- How will you persuade your customers?

General questions at the end of the scenario provided additional information and insight. The students had to indicate what problems/challenges they had had in writing the sales letters in English, how they would cope with the abovementioned problems, and what strategies they would use to make their letter more effective and clearer for potential customers.

Data Analysis Procedure

There are a number of studies on cross-cultural written business discourse, which often examine the theory of genre, the discipline of contrastive rhetoric, and the concept of face and politeness. In this paper, we follow Bhatia (1993), who introduces a textual analysis of the structure of sales promotion letters using a genre-analytical approach to business texts. He develops a move analysis of sales promotion letters following Swales' (1990) so-called move-step analysis of the introductory section in academic articles. Similar to Swales' analysis in which the rhetorical pattern of the introductory session in academic articles is identified through moves and steps, Bhatia (1993) identifies the rhetorical pattern of moves in sales promotion letters. He proposes that sales promotion letters have seven moves which consist of three obligatory moves and four optional moves as follows (See Table 6– 2):

Table 6–2 Bhatia's move analysis of sales promotion letters

Move 1	Establishing credentials	obligatory
Move 2	Introducing the offer	obligatory
	(i) Offering the product or service	
	(ii) Essential detailing of the offer	
	(iii) Indicating value of the offer	
Move 3	Offering incentives	optional
Move 4	Enclosing documents	optional
Move 5	Soliciting response	obligatory
Move 6	Using pressure tactics	optional
Move 7	Ending politely	optional

(Bhatia 1993, 49)

It seems clear that more research in cross-cultural written business discourse needs to be conducted, further developed and expanded into a

larger scale by taking into account various genres and sub-genres of business discourse. This research aims to create a better linguistic understanding of written business correspondence across cultures (that is, English and Kazakh) especially in the frequently found sub-genres of persuasive correspondence (i.e. sales promotion) to ensure pragmatic success in local and multinational business contexts, and to develop a principled pedagogical approach for Business English teaching in Kazakhstan.

Results

In Kazakhstan, a sales promotion letter is one of the most popular types of persuasive business correspondence and is written extensively in English. This section reports on the analysis of authentic sales promotion letters and those written by non-native speakers from Kazakhstan, examining rhetorical moves, and their linguistic realisations. The cross-cultural variation is investigated from contrastive rhetorical perspectives with an aim to identify cross-cultural differences that distinguish the promotional writing styles between Kazakh/Russian and native English speakers in the Kazakhstani business context.

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In his study of product and self-promotion in business settings, Bhatia (1993, 45) categorises sales promotion as a genre and explains that, "A sales promotion letter is an unsolicited letter addressed to a selected group of prospective customers (they may be individuals or companies) in order to persuade them to buy a product or service." His data consists of a number of letters written in English from Singaporean companies and Western multinationals. Although only one language is involved, his analysis refers to at least two cultures; namely Singapore and the West. In this study, Bhatia states that sales promotion letters belong to the "promotional genre" as do job application letters. He then compares product and self-advertising through sales promotion letters and job application letters, and suggests that both types of letters share the same rhetorical pattern of moves.

We also took into account Zhu's definition (2000), which points out that "sales letters are designed to achieve marketing purposes and remain a most effective sales tool to reach customers as part of the direct mail marketing effort" (Zhu, 2000, 73). Zhu (2000) studies sales genres in China and reports on some cross-cultural findings in Chinese and English sales letters. Bhatia's (1993) pattern of moves is taken into account in her research. By combining genre analysis and schema theory, Zhu (2000) introduces a four-stage process for teaching cross-cultural sales genres through a comparison between two sales letters in terms of moves, text

structure and politeness behaviour in order to show how different social and cultural contexts can influence sales letter writing.

Following Bhatia's (1993) pattern of moves, we conducted a move analysis of the sales promotion letters in our collected corpus. In this section, two sample letters (by native and non-native speakers) are presented here in order to give an overview of the move analysis, followed by the overall statistical results.

Sample 1. Native speaker's sales promotion letter.

COSTCO WHOLESALE

November 14, 2012
Kuat Nurtazin
123 Street Lane City, ST 12345

Dear Kuat:

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Did you know that as a Costco Member you could save up to 40% off of retail prices, on daily essentials, household items, jewellery, computers and even automobiles? Costco store is a best place to find whatever you want!

MOVE 1 Establishing credentials

With today's economy, you want the most out of your money - we get it. And that's what Costco is here for. We work hard to bring you the highest quality and brand-name products, for the best prices. From bulk discounts on diapers, to family Getaways, Costco can help your family save time and money. The average Costco member saves over \$2,800 a year!

MOVE 2 Introducing the offer

(i) Offering product or service

(iii) Indicating the value of the offer

MOVE 3 Offering incentives

We've enclosed a brochure that details the full benefits of a becoming a Costco Member.

MOVE 4 Enclosing documents

Join today by calling 1-800-774-2678, signing up online at www.costco.com or by visiting your local Costco store located at:

MOVE 5 Soliciting response

Costco, District at Tustin Legacy
2700 Park Avenue Tustin, CA 92782

Remember though, this offer must end at midnight tonight!

MOVE 6 Using pressure tactics

We hope help you start saving soon!

MOVE 7 Ending politely

Best regards,

Jill Lane

Jill Lane

Founder

Costco

P.O. Box 34783 Seattle, WA 98124-1783

Encl: MemberBenefitsBrochure_l21112

*Indicating Move 4
Enclosing documents*

This letter has all seven moves by Bhatia (Move 1 – Establishing credentials, Move 2 – Introducing the offer, Move 3 – Offering incentives, Move 4 – Enclosing documents, Move 5 – Soliciting response, Move 6 – Using pressure tactics, Move 7 – Ending politely). It is written by an American on behalf of Costco Company, a well-known store in the United States. The pattern of moves is quite similar to Bhatia's (1993) findings. The first paragraph indicates Move 1, Establishing credentials followed by Move 2, Introducing the offer. It may be noted that the letter ends with Move 7, Ending politely, which is seen as a typical closing move by Bhatia (1993). This letter simply shows the writing style of a native speaker of English.

The next letter will represent a different writing style that can be considered as a non-native English style.

Sample 2. Non-native speaker's sales promotion letter.

The Republican Product Corporation

Jumabaev 14/1

Tel: +7-7051198807

November 7, 2012

Dear, Customers!

Our company is engaged in processing grain on the most modern mill equipment, we have a large number of the most modern agricultural machinery: "John Deere", "Amazone", "Catros" etc.

MOVE 1 Establishing credentials

We give special attention to quality of grown-up wheat and barley. We professionally are engaged in seed farming, and our seeds of several grades of wheat buy many companies for improvement of own crops.

MOVE 2 Introducing the offer

For more details you may call us today for a Free Quote on +7-7051198807. Additionally you can view our quality furnishings on our website at www.astyk.com. Our website also lists our current specials – there are even greater savings to be made!

MOVE 5 Soliciting response

As a further gift to you, if you place an order before December 15, we are happy to offer you a further 5% off of your total order. That's an incredible savings of 85%! Call us today on 1-800-CI-ORDERS. Your order will be shipped within 14 business days and installed by our professional installation team.

MOVE 6 Using pressure tactics

PS. As a Free Gift to you I have enclosed the Republican Product Corporation pen containing our website address and contact information along with our complete catalogue for 2012. If you have any further questions, please contact me directly on +77758268792.

MOVE 4 - Enclosing documents
MOVE 5

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Mrs. Arai.

From this given example, we can see that the pattern of moves varies. Here there is no Move 3 – Offering incentives or Move 7 – Ending politely. However, in 50% of the collected sales letters Move 3 – Offering incentives is found. In accordance with Bhatia's (1993) findings offering incentives is regarded as culturally-specific in Southeast Asia based on his data from Singapore. At the same time, the majority (65%) of the letters contain Move 6 – Using pressure tactics, which is mostly relevant to European cultures (Swales 1990).

After analysing all the letters it is interesting to see that the patterns of moves in each category have both similarities and differences. The results show that all seven moves are found in the authentic sales letters written by native speakers. Move 2 – Introducing the offer and Move 5 – Soliciting response appear in every letter. On the other hand, the sales letters written by non-native speakers do not have all seven moves. In terms of the sequencing of moves we have also found different structuring of the letters of non-native writers from those which were written by native speakers.

Regarding the issue of how these moves are linguistically realised it is interesting that there are at least some common linguistic forms which typically realise each move. Thus, it was interesting to notice that in almost 83% of the collected sales promotional letters the students addressed their potential customers using an exclamation mark as "Dear Customer!", "Respectful Customer!", "Dear Mr Brown!", which is not usual in a native speakers' way of writing. But, from our point of view, that phenomenon can be explained by the influence of culture and first language writing style, in accordance with which both in Kazakh and Russian, the salutations are usually accompanied with exclamations marks ("Уважаемый, Виктор Витальевич!", "Құрметті Данияр Аскербекевич!", etc.)

The interesting major linguistic differences are mood types, the use of formulaic expressions, and lexical choice that indicate different degrees of formality. The Kazakhstani business persuasive letters generally use the declarative mood. Their use of the imperative seems to be limited and is often in the form of an If-clause. The native speakers' letters use the imperative mood more often, either with or without the politeness marker 'please'. They also use many more polar interrogatives and modals - initial interrogatives in the request sentences. Most letters of sales promotion written by Kazakhstani students make extensive use of formulaic expressions especially those concerning gratitude, appreciation and anticipation. The degree of formality in the native and non-native letters is rather different in that most non-native speakers' letters sound more deferential and formal with the use of a lexical choice such as softening mechanisms and impersonalising mechanisms.

Discussion

It is generally agreed that the amount of research in written business discourse is relatively small, and that more research needs to be done (Bhatia 1993; Yli-Jokipii 1994; Dudley-Evans and St John 1998) as some scholars believe research into this field is especially useful for language teaching and learning in both academic and professional contexts (Kramsch 1993, 1), since intercultural communication undoubtedly involves how to convey messages across linguistic and cultural boundaries. And the field of research relating to the Kazakhstani business context is even rarer and considered a new direction in modern Kazakhstani linguistics.

However, Kazakhstan's entry into international organizations, increasing numbers of multinational companies in the country and the high necessity of highly qualified professionals speaking foreign languages also make it necessary to learn the English language for business purposes:

We have to make a breakthrough in the study of English. Proficiency in this "lingua franca" of the modern world will open for every citizen of our country new unlimited possibilities in life.⁴

In accordance with the latest data of the Ministry of Education and Science of the Republic of Kazakhstan at present foreign language training in Kazakhstan is widely implemented in such specialties as "Foreign language: two foreign languages" in 60 high schools, "Translation Studies" in 53 universities, "Foreign Philology" in 18 universities of the Republic of Kazakhstan⁵.

The new multilingual educational policy in Kazakhstan has indicated the general aim of English teaching, i.e. to enable students to use English in academic and/or professional contexts. In this connection, a number of universities in the country have taken steps to teach basic and specialized courses in English. So, in 16 high schools basic and profile subjects in 206 Bachelor's, Master's and Doctoral programmes have been already taught in English.

In 2011, according to state educational standards in the undergraduate curriculum model, a new discipline of "Professional Foreign Language" was introduced, the study of which is to have two credits (90 academic hours) in a cycle of basic disciplines for the students of two-three courses⁶. Thus, in the course of Professional Foreign Language, students gain knowledge of a business foreign language, including learning a specialized vocabulary necessary for effective oral and written communication in a foreign language in their professional activities. Much attention in the framework of the discipline is given to speaking skills in the context of general business and specialized subjects. In addition, skills necessary to work with information materials and documents in a foreign language in the chosen specialized topics are developed.

In an interactive lecture with students, the President of Kazakhstan, Nursultan Nazarbayev, clearly defined the need for ubiquitous learning of foreign languages by all Kazakhstani people, starting from pre-school age:

...at the pre-school level to ensure the widespread introduction of trilingual education. So we can build a logical system of language acquisition:

⁴ Address of the President of the Republic of Kazakhstan – the Leader of the Nation – to the People of Kazakhstan: "Kazakhstan-2050" Strategy – New Policies of the Established state, (2012).

⁵ The latest data from the Ministry of Education and Science, (2012) www.edu.gov.kz.

⁶ The latest data from the Ministry of Education and Science, (2012) www.edu.gov.kz.

Foundations – at kindergarten, school – basic level, university or college – a professional language by specialty.⁷

In addition, in the newly created educationally-innovative university, Nazarbayev University, the training of which is conducted exclusively in English, there is a new "Master of Business Administration" programme (Executive MBA).

Among the first people to examine the peculiarities of students' writing in English from a different background was Robert Kaplan, who coined the term contrastive rhetoric to describe these differences (Kaplan 1966, 9). In his article "Cultural Thought Patterns in Intercultural Education", Kaplan (1966) presented his pioneering research on paragraph organisation in English essays written by ESL students from Asia, the Middle East, and Europe. This research was based on his observation as a teacher that the English texts written by ESL students were different from those written by native English speakers in terms of the rhetorical level beyond the syntactic level. His contrastive analysis suggested that the transfer of the rhetorical conventions of students' first language to their second language writing was common. He first pointed out the import of rhetoric in cross-cultural communication. With his well-known *A Compositing Magazine*, Kaplan claimed that logic and rhetoric are culturally specific.

Contrastive analysis provides a useful methodology for illustrating cultural differences in rhetoric and for explaining the influence of first-language rhetorical patterns and norms on second-language writing behaviour (Bell, Becker, & Dillon 1995; Dillon 1993; Kaplan 1966). One important implication of contrastive analysis research is that what is rhetorically effective in one culture might not be effective in another, and vice versa. In general, researchers recognise the need for contrastive analyses that can inform strategies for effective communication in an international workplace (e.g., Beamer 1995; Scollon & Scollon 1995). However, studies that contrast business communication practices in two particular cultures are relatively rare: Bell, Dillon, and Becker (1995) contrast German and U.S. memos and letters; Connor, David, and Rycker (1995) compare U.S. and Flemish approaches to completing job applications; Dillon (1993) analyses patterns of cohesion in Indonesian and Vietnamese business discourse; Varner (1988) compares U.S. and French business correspondence; Yli-Jokipii (1994) considers the ways that requests are presented in British, U.S., and Finnish business writing. Contrastive studies of business communication in Asia emphasize the Japanese experience (e.g., Barnlund 1989; Connor 1987).

⁷ Interactive Lecture of the President of the Republic of Kazakhstan at Nazarbayev University, September 2012.

Dudley-Evans and St John (1998, 30) state, "Cross-cultural communication requires awareness and sensitivity to the diversity of values and customs around the world". Research into cultural and cross-cultural business discourse, both spoken and written, has been conducted for better business communication, although on a small scale compared to other fields of study within the English language teaching context. With the globalization of business and other professional communication, writing in such metaprofessional genres as letters, resumes, and job applications for readers with a different language and cultural background than one's own is a reality for more and more people. (Connor 1996, 135)

Kaplan (1987, 15) states, "Written language is more likely to provide elaborated information, and that very elaboration is likely to require sequencing, structure, and stance not characteristic of spoken language." It is true that written discourse tends to be more elaborated than spoken discourse. However, it could be argued that in some types of spoken language such as transactional business discourse, rhetorical patterns and sequencing are equally important. There are various modes of written business correspondence such as business letters, faxes, memos, telexes, and e-mails. For better global and cross-cultural business communication, it is necessary to understand the nature of different modes of written business discourse and be aware of the cultural variability that may cause inappropriateness, discrepancies, and even communication breakdowns.

Johns (1980), Jablin and Krone (1984), Zak and Dudley-Evans (1986), and Ghadessy (1993), analyse the writing of English business correspondence written by native speakers. Following the work of Halliday and Hasan (1976) on cohesion, Johns (1980) examines three types of business discourse: letters, reports and textbooks, and analyses them in terms of cohesive elements. The findings include differences in the frequency of occurrence of certain cohesive elements, and contribute to the development of Business English teaching. Jablin and Krone (1984) explore the structural and content characteristics of job rejection letters and their effects on job applicants. Zak and Dudley-Evans (1986) investigate word omission and word abbreviation in telexes. Before the days of e-mails, they suggested that their findings could be useful for the teaching of telex writing and for the production of a manual of usage for those who regularly write and send telexes in English.

We agree with St John (1996, 5), who notes that in Business English in the 1990s "practice is rarely research led and the relatively little research there is not always directed towards the actualities of teaching and courses". Our research does have implications for the teaching practices of Business English writing especially in the Kazakhstani business context. First of all, our corpus reveals one of the widespread types of persuasive correspondence,

which is sales promotion letters. This suggests the need for the teacher to introduce them to the students as they are the types of correspondence the students will need to read and write at work. In addition to accuracy in English usage, the students should be encouraged to pursue business English communication in a culturally appropriate fashion. An emphasis should be made on developing intercultural competence by acknowledging linguistic and cultural differences in business writing across cultures. Thus, we consider it appropriate to draw attention to the teaching of English for Specific Purposes at Kazakhstani universities, namely, to acquaint students with the peculiarities of business letters writing in English. In addition, teachers should also pay attention to the cognitive knowledge in the field of intercultural business communication, the cultural conventions of writing, and the pragmatic aspects of writing business letters. We should also pay attention to ways of addressing potential customers, which is very important for business correspondence. In the course of Language for Specific purposes it should be noted that the cross-cultural aspect is important in business communication. As we have seen, some of the moves that are mandatory in the letters written by native speakers are completely absent in the letters the students.

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Conclusion

Our corpus confirms the increasingly important role of English in written business communication in Kazakhstan, both locally and internationally. Undoubtedly, the activity of more than 60 embassies, 20 foreign international organizations and increasing international cooperation naturally create the highest necessity for English-speaking professionals in the labour market of Kazakhstan⁸. For instance, according to Sarybai's study (2005), knowledge of English has become a requirement in 98 of 101 ads for the post of manager, engineer, operator, secretary, accountant and administrator. Besides, 40% of the ads in the newspaper in 2003 were published in English (Sarybai,

⁸ Today, around 16 000 companies with foreign capital and 3,411 branch offices of foreign companies are registered in Kazakhstan, including such companies as Chevron, Siemens, Microsoft, General Electric, The Coca-Cola Company, Danone, Henkel and many others. In addition, Kazakhstan is currently working to attract such companies as POSCO, Hyundai Motor Company, LG Chemical (Korea), Carrefour, Lafarge (France), Sampo Rosenlew (Finland) and others. Within the framework of the state Program on the Accelerated Industrial and Innovative Development for 2010—2014, Kazakhstan started joint realization of large-scale projects in non-extractive industry sectors with investors from the USA, Germany, France, Japan, Turkey, South Korea and other countries (Issekeshv 2011).

2005). At present, as the analysis of a popular Kazakhstani job site JobKZ (Free subscription of vacancies in Kazakhstan – JobKZ – <http://finance.groups.yahoo.com/group/JobKZ>) in more than 90% of the ads on various positions one of the required criteria for admission to work is good language skills in English. Noticeably there is an increasing number of these ads, designed exclusively in English as well.

From our study, we draw the following conclusions: (a) the letters written by nonnative speakers of English differed significantly from those written by native speakers in the use of rhetorical structure, accepted salutations, complimentary closings, tone, and information; (b) the letters written by native speakers of English deviated less from the accepted business communication practices by native speakers than did the letters written by nonnative speakers; (c) the nonnative speakers seemed to misunderstand the expectations of their readers and the context in which their letters would be received to a much greater degree than did the native speakers. This particular conclusion supports the findings of several studies which show that the nonnative speakers need to understand the reader's culture to assure effective written communication (Varner 1988).

Since our research is limited to business communication by native and nonnative speakers of English in an academic setting in the US, we cannot propose direct applications of our conclusions to teaching business communication to native or nonnative speakers of English. However, our conclusions can provide us with useful implications about teaching foreign language business communication practices to nonnative speakers and about teaching international business communication practices to native speakers of English.

Also, the findings imply a call for developing the students' English writing skills and techniques necessary for producing accurate and professional business correspondence. In our Kazakhstani business letter corpus, there are several letters that use advanced business vocabulary and terminology in appropriate business contexts. However, sometimes the Kazakhstani writers confuse such terminology by using it in a wrong grammatical pattern such as wrong form of the verb or preposition, or putting it in a long, complex, or run-on sentence. This could downplay the effect of the letter. Therefore, the teacher should also focus on accuracy and clarity in teaching business letter writing. Moreover, according to Hewings (1999, 146), "students should be taught to write a variety of texts which respond to such influence as perception of audience, the documents will be received."

Although our study examined only sales promotion letters, we believe that similar studies are possible using other categories of business com-

munication. These studies could also be conducted in non-academic environments to learn if native and nonnative letters in the business communities show similar cultural differences. Further research should be done comparing native and nonnative communication written to readers other than those in the US. This research could also show us the cultural variants among writer's countries of origin.

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CHAPTER SEVEN

THE IMPACT OF ENGLISH FOR SPECIFIC PURPOSES IN THE AGE OF GLOBALIZATION

NADEŽDA STOJKOVIĆ
AND SLAĐANA ŽIVKOVIĆ

Outline

This paper proposes that today English for Specific Purposes is not just a language of professional and technical occupations but a medium of contemporary ideology of globalization that creates our reality. Accordingly, in the act of creating the conventions of reality, by embodying performativity theory, English for Specific Purposes appears to be natural and necessary because it actually does something rather than merely representing something. Thus far, ESP can be seen as a tool that enhances skills and knowledge attained for both professional development and career advancement to comply with the needs of the global economy. The authors explore the ways in which this new social reality is continually created as an illusion through English for Specific Purposes in the age of globalization.

Essential Features of English for Specific Purposes

Today, English for Specific Purposes (ESP) is considered an avatar of language for specific purposes, which focuses on the needs in education and training, and research on language variation across a particular subject field. It is a sphere of English language teaching that focuses on teaching English language that includes specific vocabulary required for successful communication in occupational settings, content language acquisition versus general language acquisition and materials development.

Dudley-Evans and St. John (1998, 4-5) postulate that ESP has the following absolute and variable characteristics:

- I. Absolute Characteristics
 - ESP is defined to meet specific needs of the learner;

- ESP makes use of the underlying methodology and activities of the discipline it serves;
- ESP is centered on the language (grammar, lexis, register), skills, discourse and genres appropriate to these activities.

II. Variable Characteristics

- ESP may be related to or designed for specific disciplines;
- ESP may use, in specific teaching situations, a different methodology from that of general English;
- ESP is likely to be designed for adult learners, either at a tertiary level institution or in a professional work situation. It could, however, be for learners at secondary school level;
- ESP is generally designed for intermediate or advanced students;
- Most ESP courses assume some basic knowledge of the language system, but it can be used with beginners.

They assert that ESP is not necessarily related to a specific discipline and it is likely to be used with adult learners although it could be used with young adults in a secondary school setting. As for a broader use of ESP, Hutchinson and Waters (1987) point out:

ESP is an approach to language teaching in which all decisions as to content and method are based on the learner's reason for learning. (19)

Additionally, Anthony (1997) notes that, it is not clear where ESP courses end and general English courses begin; numerous non-specialist ESL instructors use an ESP approach in that their syllabi are based on analysis of learner needs and their own personal specialist knowledge of using English for real communication. Moreover, the term "specific" in ESP refers to the specific purpose for learning English. Students approach the study of English through a field that is already known and relevant to them. This means that they are able to use what they learn in the ESP classroom right away in their work and studies. Moreover, the ESP approach enhances the relevance of what the students are learning and enables them to use the English they know to learn even more English, since their interest in their field will motivate them to interact with speakers and texts; ESP combines subject matter and English language teaching. Such a combination is highly motivating because students are able to apply what they learn in their English classes to their main field of study, whether it be accounting, business management, economics, computer science or tourism. Being able to use the vocabulary and structures that they learn in a meaningful context reinforces what is taught and increases their motivation.

Critical Approach to ESP

In his influential book *The Cultural Politics of English as an International Language* (1994), Pennycook challenges the traditional views of English language teaching and applied linguistics as having nothing to do with politics and especially ideology. He insists that any academic discipline should be evaluated in terms of the vested interests supporting it and the historical context in which it arose. Hence, Pennycook discusses the spread of English in terms of Galtung's (1971) concept of Centre and Periphery. He points out how the media of the English-speaking countries (mostly from the US and the UK) have influenced the media of developing nations. This essentially one-way flow of information erodes the national sovereignty, cultural identity, and political independence of the nations in developing countries. Though institutions considered along the Periphery tend to become distributors of knowledge received from the Center, Pennycook emphasizes that the actual situation is more complex. Many institutions in the third world are more than passive receptors. Through the process of 'writing back' – of expressing their own values and vision – marginalized populations can gain dynamic voices. Pennycook concurs with Appadurai's (1990) appraisal that "the new global cultural economy has to be seen as a complex, overlapping, disjunctive order, which can no longer be understood in terms of existing centre-periphery models" (32). Instead of viewing schools as "neutral sites where a curricular body of information is passed on to students", Pennycook claims that they are to be seen as "cultural and political arenas" in which different values struggle (297). He agrees with Giroux (1991) that "teachers need to see themselves as 'transformative intellectuals' rather than mere 'classroom technicians employed to pass on a body of knowledge'" (299). For Pennycook, teaching is a process of political engagement and the curriculum should be based on themes of social relevance to students. He emphasizes that teachers can empower students through an amalgam of approaches known as critical pedagogy.

As Fairclough observes (1995) "if problems of language and power are to be seriously tackled, they will be tackled by the people who are directly involved", and their success depends upon the "theoretical and analytical resources" they have access to (221). They require "programmes of ... critical awareness ... to develop the capacities for language critique, including capacities for reflexive analysis of the educational process itself" (221). The language critique, therefore, should be a constituent part of a language curriculum.

The influence of both social and individual needs on education is addressed by critical pedagogy which problematizes and legitimates every

aspect of education in its specific social context (Freire, 1970, Giroux and McLaren, 1994, Pennycook, 1999). The lecturer and the student need to view academic activity more in terms of an awareness raising critique whose aim is to identify the positive and negative aspects of ESP. They need to develop meaningful alternatives which can turn the means of education specifically directed at future profession into an effective instrument of self-affirmation. It will help them both understand their roles as researchers and the agents of change. Therefore, it is now more than ever that ESP needs critical educators and not just experts in certain fields.

Performativity of ESP on the Open Market

Our thesis here is that ESP is moving increasingly towards the 'applied language'. Language departments are being transformed into service units, providing additional services (or in this case skills) to the core competencies required by different professions. Today, ESP is a language associated directly with a discipline other than linguistics and/or literature, that is, clearly dissociated from linguistics and literature, and belongs to the field of performative education. Nowadays, in the age of globalization, ESP is a peripheral or a secondary component, a service provision. Presumably, complex cultural and existential issues have no significance in the world of business and so ESP courses very rarely contain any critical, cultural or historical component, which again proves that ESP is essentially a performative skill.

In defining the coordinates of identity in the modern world, Gadamer (1996) emphasizes that all thinking originates in language because we can think only *in* a language. All our experience and reasoning are already pre-conceived by the linguistic presentation of the world. We are linguistically constituted. One of the primary characteristics of language is its collective nature. Its non-individuality is the reason why it is the language that speaks and not the human being (Stojković 2007). Calvet (1987) argues that the changes in languages are not mere linguistic phenomena, but often represent a chapter in the history of a society. The chapter in history our world is witnessing and taking an active part in is globalization (Živković, Stojković 2011), and the language of globalization is ESP that allows us to secure a place in business, economy, IT industry, medical sciences etc. So, the first ability required in order to successfully communicate in an occupational setting is the ability to use the particular jargon characteristic of that specific occupational context. The second is the ability to use a more generalized set of academic skills, such as conducting research and responding to memoranda. The third is the ability to use the language of

everyday informal talk to communicate effectively with peers, regardless of occupational context. Examples of this include chatting over coffee with a colleague or responding to an informal email message. And yet, it does not give us the opportunity to express our thoughts and opinions, beliefs and culture. This simply does not fit into the current market economy. There is no room for expressing personal self apart from the professional one. Culture is only dealt with in a business environment and is termed business culture or etiquette. One's identity is formed according to the performativity of an educational system that favours certain specific, market appropriate character traits and skills. Education that fosters such identity formation is in Lyotard's terms one of "administrative procedures [that] makes individuals 'want' what the system needs in order to perform well" (Lyotard 1984, 62). Moreover, Stronach and MacLure (1997) argue that performativity is gradually changing the very nature of educational research. There is now a demand for relevance, immediate speech-acts and a direct instrumental contribution to system efficiency. In the *Postmodern Condition*, Lyotard (1984) describes how education, redefined as the transmission of knowledge rather than its pursuit, is driven away from the speculative aims of "knowledge for its own sake", and towards performativity, whose purposes are efficiency, skills and function. In Lyotard's (1984) opinion, this precisely is the goal of English for Specific Purposes:

The desired goal becomes the optimal contribution of higher education to the best performativity of the social system. Accordingly, it will have to create the skills that are indispensable to that system. These are of two kinds. They vary according to which "specialties" the nation-state or major educational institutions can sell on the world market ... the transmission of knowledge is no longer designed to train an elite capable of guiding the nation towards its emancipation, but to supply the system with players capable of acceptably fulfilling their roles at the pragmatic posts required by institutions. (40)

As a result, the language of ESP is strictly functional, based on prepared instructional materials proposed by experts in the target field. As a matter of fact, ESL and ESP diverge not only in the nature of the learner, but also in the aim of instruction. In fact, as a general rule, while in ESL all four language skills (listening, reading, speaking, and writing) are equally important; in ESP it is a needs analysis that determines which language skills are most needed by the students, and the syllabus is designed respectively. An ESP programme, might, for example, emphasize the development of reading skills in students who are preparing for graduate work in business administration; or it might promote the development of spoken skills in students who are studying English in order to become tourist guides. As a result, ESP

combines subject matter and English language teaching. Such a combination is highly motivating because students are able to apply what they learn in their English classes to their main field of study, whether it be accounting, business management, economics, medical sciences, computer science or tourism. Being able to use the vocabulary and structures that they learn in a meaningful context reinforces what is taught and increases their motivation because they assume that it will make them more competitive on an open market one day.

Finally, this brings us to a point where language learning has become a commodity that concedes the concept of languages as technical adjuncts to the real business of managing, engineering, medicine, maritime etc. The framework of such criteria directly links mainstream education to the global market where ESP is sold as a commodity. Viewing ESP as a market commodity actually slumps traditional English language education in the long run. Such a close relationship between globalization and ESP, further points to certain cultural, political, ideological assumptions that make ESP a perfect medium of a globalising phenomenon, that shapes the perception of both reality and identity in today's world.

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Conclusion

Current shifts in geopolitics have made English for Specific Purposes a complex sociolinguistic field of cultural and economic exchange. This relationship entails change in the traditional authority and epistemic knowledge and relations of students and teachers, as they both present and explore their understanding of the circumstances they are in. However, it is important to note that a thorough critical and/or fully conscious attitude towards the knowledge presented and all that it entails, cannot be achieved only through the so-called 'voice' or ideology critique. It is the awareness of the specific method of instruction that provides students with conscious control over the power of English for Specific Purposes in the age of globalization.

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CHAPTER EIGHT

INTERNET RESOURCES IN TEACHING ENGLISH FOR STUDENTS OF PHYSICS

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Outline

The use of internet resources has become an integral part of the course "English for Professional Purposes" in the technical faculties at universities all over the world. One of the most successful methods of stimulating students' interest is the use of internet video lessons. This paper considers the types of classroom activities based on the internet video materials in teaching English for students of physics.

Introduction

The new educational environment requires the development of new approaches to teaching technical English. In order to maintain students' interest in studies it is necessary to introduce new types of activities. The use of internet resources has become an integral part of the course "English for Professional Purposes" at the Faculty of Technical Physics, a limited choice of ESP textbooks (specifically, English for Physics) makes it necessary to search for more efficient methods in teaching technical English. Nonetheless, one of the most successful methods for stimulating students' interest is the introduction and use of internet video lessons. As a matter of fact, the implementation of new technologies has become a reality not only in teaching natural sciences but also in teaching English.

The table below shows the steps of implementation of new teaching aids in the English language classroom in Kazakhstan from the Soviet era to modern times.

Table 8–1 Implementation of new teaching aids in the English language classroom in Kazakhstan from the Soviet era to modern times.

Time period	The Soviet era	The 1990s	Since 2000
Materials			
Textbooks	Soviet textbooks	Soviet textbooks	A wide range of textbooks written and published in Russia and Kazakhstan
		A limited range of British textbooks, no specialised textbooks in Technical English	A wide range of British textbooks, however, still insufficient number of books on Technical English
Audio materials	Difficult to find audio materials	A limited range of audio cassettes	A large variety of audio cassettes and CD disks
Video materials	Very difficult to find films (usually old films with very bad sound)	A limited number of video films	A large variety of video recordings, films, internet videos
Computers + internet	Not available	Very few computers. A limited access to the internet	Computers are available to all students. All students have access to the internet through computers and telephones

Current Situation in Teaching English for Physics

It should be noted that today students are more interested in professional than in general English because they are focused on their future professional needs. The language they want to master at university is the one that will enable them to learn professional vocabulary, give good presentations, understand legal documents, and have adequate communication skills with

their peers. Simply put, they want to fit into current market economy. The students are especially motivated by the lectures on special subjects in English. They not only motivate them to learn English but also to enrich their vocabulary. For instance, one approach stimulating students' interest is the method called "reading-to-do-skills". This method is especially useful in describing the steps in laboratory work done by the students. For example, a quick geometry lesson explains the use of Pythagoras's theorem in practice in plain English:

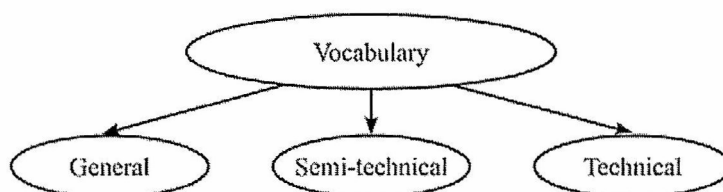
Measure a length of timber for one of the sides adjacent to the right **angle**. It is 3 feet long. **Square** that number – 3 **multiplied by** 3 equals 9. Do the same with the other side adjacent to the **right angle**. Work out the square of the number. Then calculate the **square root** of the sum of two numbers.

What we see here is a very simple text containing six technical or semi-technical words. Though it might seem simple at first, in fact, it elicits one of the main questions in teaching ESP: Which vocabulary type should the ESP teacher teach? In his research related to vocabulary learning Nation (2001) stated:

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It is wise to direct vocabulary learning to more specialized areas when a learner has mastered 2000-3000 words of general usefulness in English (187).

Learners concerned with academic study in English must focus on the academic vocabulary known as "general useful scientific vocabulary" or "semi-technical vocabulary" because they need to exhibit a wide range of academic skills like reading research papers in their own field, listening to lecturers, discussing and presenting their own methods and results. Therefore semi-technical vocabulary should be given priority by ESP teachers as this vocabulary is used in everyday life but has a frequent occurrence in academic descriptions and discussions (Dudley-Evans and Johns 1998, 87).



Let us consider a text taken from a book on solid-state physics:

Adhesion strength was evaluated by a tensile adhesion test by using a testing machine at a crosshead speed of 0.5 mm/min. Before measurements the

specimens were filled with acrylic resin in a vacuum dryer and cured at 150° for 1h to prevent adhesive penetration. After removing the protruded acrylic resin, the specimens were fixed with tensile jigs using epoxy adhesives and then cured at 150° for 2h. The tensile strength of the epoxy adhesive was only 60-70 Mpa.

The teachers, advocating the idea of using only authentic texts in the process of teaching, may applaud. It is an authentic text, but it can hardly be useful for students. What does the above example show? The text contains too many specific words used only in a narrow scientific field. In terms of relevancy or irrelevancy the text is useless for Bachelor and Masters level course students. So, the students need to be taught a specific vocabulary first to be able to read and comprehend professional texts.

However, a new generation of textbooks such as "English for Technical Universities" by Radovel (2010), "English for Physicists" by Kurashvili (2004)) offer more varied exercises when compared with the textbooks of the Soviet period, which did not include any attention-grabbing exercises such as crosswords, and did not give much place for revision. For example, Radovel (2010) includes multiple-choice exercises, which was unusual for the textbooks of the Soviet period, and a section entitled "Enjoy Yourself" containing quiz-games, (the type of activity gaining the highest score in students' questionnaires) crosswords and dominoes (the matching of two parts of the card). Following is an example of a quiz-game:

1. *In which landing module did American astronauts descend on the Moon?*
a) *Apollo* b) *Eagle*
c) *Explorer* d) *Discovery*
2. *What process breaks unstable nuclei into smaller ones releasing a great amount of energy?*
a) *Fusion* b) *Fraction*
c) *Function* d) *Fission*

However, the textbook does not contain either interactive exercises, which stimulate students' participation in the learning process, or "listening" exercises. To a degree, the book needs more improvement.

Development of task-based learning in English for Physics

For many years ESP instruction was limited to training in special lexis and translating numerous texts. Of course, such methods did not reflect students' interests and resulted in low learner motivation and poor participation. With the spread of the student-centered approach in Kazakhstan and the continued

increase of international contacts in various spheres, much attention has been paid to the design of profession-oriented courses that can prepare students for professional communication. In some specific subjects (such as mechanics, molecular, atomic physics, etc.) the students are given various interactive tasks. For example, in the nuclear physics course, students simulate the operation of a nuclear power plant. In fact, to make students more motivated we had to introduce new methodological approaches in teaching English for Physics. However, the textbooks available to teachers may be suitable only for reading professional texts. But even reading professional texts is impossible without pronunciation practice and the knowledge of the subject matter (in our case physics) respectively. So, let us observe an extract from the textbook on reactors and accelerators. We see that the short text contains several formulas which if the students do not know the subject matter and how to pronounce words in English, they will not be able to read:

SINUSOIDAL RF FIELD is an accelerating alternating field applied between the dees so that the half-period of sinusoidal oscillations was equal to the time of the ion motion inside the dee.

$U = U_0 \cos(2\pi ft) = U_0 \cos(2\pi t / T) \rightarrow$ (U is equal to U(zero) times cosine of (2 pi f t) equal to U(zero) times cosine of (2 pi t over T))

Let us derive the formula of W dependence on H and r :

$W = mv^2/2 = |r = cvm/eH| = (e^2/2mc^2)(Hr)^2 \rightarrow$ W is equal to mv squared divided by 2 where r is equal to cvm divided by eH equal to e squared divided by $2mc$ squared times Hr squared.

And now let us read the following paragraph:

Thus, increasing the H 2-fold, the energy increases 4 times for the same r . Conversely, increasing the r 2 times in the same field, we obtain the same W .

And so, very often the students just read the text and skip formulas because they cannot comprehend them. In fact, we have to help students understand lectures, and teach them how to make good presentations and write good reports in English. One of the solutions is to introduce audio and video materials in class. Today, the internet provides an unlimited choice of such material, although the main problem is to find material relevant for our classes.

We studied different sites and different materials and made a bank of YouTube videos suitable for our students. The main objective was to find material containing formulas and their explanations because the most difficult thing is to teach students to read formulas without listening to them. The students were given videos as their "self-study" tasks. Their home task was to watch the video (all the students have access to the

internet through their computers or phones) and to make written translations of the parts given by the teacher. The students had to learn how to read simple formulas, how to pronounce the units of measurement, how to read mathematical operations. And it is impossible to fulfill these tasks without video. Some materials were used in the classroom. Based on the computer presentations, the students made their own short presentations using mathematical formulas.

Until now, we have used different video presentations, but the most suitable for our ESP classes is the online physics course designed by Dan Fullerton with video tutorials, hands-on applications of physics principles, individual and group blogs for students and various resources and activities (Physics course [online]. Available at www.AplusPhysics.com > [Accessed March 14, 2013]). It should be noted that all video courses used for teaching purposes are free internet resources. The students learn how to read formulas, how to read mathematical calculations and, in general, listen to presentations about physics. A specific feature of Fullerton's lectures, making them especially useful for our students, is the presentation of most of the definitions in a written form on the screen, so that the students not only listen but also read definitions and formulas. For example, in the presentation "Wave Equations" it says on the screen "Electromagnetic waves moving through a vacuum travel at a speed 3×10^8 m/s." The phrase is highlighted when it is pronounced. This is an additional help. Being developed as a course of physics, it turns out to be extremely useful as a source of learning English for the students of the Physico-technical faculty of the Al-Farabi Technical University in Almaty. Following are two examples from the video lessons "Models of Atoms" (Dan Fullerton, Physics course [online]. Available at www.AplusPhysics.com > [Accessed March 14, 2013]):

Problems with Rutherford Model
• Electrons remain in orbit as opposed to deteriorating into nucleus • Atoms emit and absorb EM radiation only at specific frequencies

Sample Problem
Calculate the energy and the wavelength of the emitted photon when an electron moves from an energy level of -1.51 eV to -13.6 eV. $E_{\text{photon}} = E_i - E_f = (-1.5 \text{ eV}) - (-13.6 \text{ eV}) = 12.09 \text{ eV}$ $\frac{12.09 \text{ eV}}{1 \text{ eV}} 1.6 \cdot 10^{-19} \text{ J} = 1.93 \cdot 10^{-18} \text{ J}$ $E = \frac{hc}{\lambda} \Rightarrow \lambda = \frac{hc}{E} = (6.63 \cdot 10^{-34} \text{ J} \cdot \text{s})(3 \cdot 10^8 \text{ m/s})$

The students listen to the text, read the text on the screen, repeat the pronunciation of formulae after the lecturer, then practice solving problems on the computer screen. Special tasks were also designed after the videos had been shown to the students. For example, after watching the video students had to make presentations or fill in the gaps or to match the lines in the text related to the video. Following is an example of the task the students had to complete after watching the video "Models of Atoms":

Interactive tasks for physicists	
Fill in the blanks with the appropriate words from the list given below.	
1. Radioactive elements were found to ... off other types of radiation.	
2. Atoms can be neutral and positively or negatively ...	
3. If an atom ... one or more electrons, a negative ion is formed.	
4. Antimatter is composed of anti-atoms made of negative ... in their centers.	
5. Because protons ... each other the nuclei must fly apart – but they don't.	
6. If the earth's were iron, its total quantity within the earth would be at least 35%.	
a) charged, b) nuclei, c) repel, d) give, e) core, f) gains	

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To check their answers the students clicked on the icon "Check". The incorrect answers were coloured in *italic*.

Interactive tasks for physicists	
Fill in the blanks with the appropriate words from the list given below.	
1. Radioactive elements were found to <i>gain</i> off other types of radiation.	
2. Atoms can be neutral and positively or negatively <i>charged</i> .	
3. If an atom <i>gives</i> one or more electrons, a negative ion is formed.	
4. Antimatter is composed of anti-atoms made of negative <i>nuclei</i> in their centers.	
5. Because protons <i>repel</i> each other the nuclei must fly apart – but they don't.	
6. If the earth's <i>core</i> were iron, its total quantity within the earth would be at least 35%.	

Lastly, effective language teaching and learning can only be achieved when teachers are aware of their learners' needs and preferences. We have carefully monitored our students and we are trying to satisfy their needs with many different teaching techniques. Moreover, our results call for a step forward to make our students competitive on the professional market. One way of doing this is cooperation in designing syllabi, weekly course

planning, good classroom management and introducing new technologies in English for Specific Purposes, in our case, English for Physics.

Conclusion

Teaching English for Physics requires the development of new approaches and methods to teaching English for Specific Purposes. To be competitive in this field it is necessary to include practical work with specialised texts; not only reading, translation and memorizing words, but also watching video presentations, listening to oral explanations of formulas, the learning of physical units of measurements and interactive activities stimulating more active students' participation in classroom activities. Finally, the framework for teaching English for the students of physics by introducing video lessons in class as well as various internet sources, as shown in this paper, is by no means definitive, but should prove effective in teaching English for Specific Purposes, in this case English for Physics.

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CHAPTER NINE

EDUCATIONAL LANGUAGE LEARNING TEXTBOOKS: A NEW OUTLOOK ON MATERIALS DEVELOPMENT

REZA PISHGHADAM AND BOB ADAMSON

Outline

Globalization and cyberspace brought about radical changes in the way people act and live. One of the manifestations of this movement was that English has become the lingua franca in such a way that all people around the globe need to learn it. Learning another language is seemingly an exhilarating but burdensome experience. In this regard, English language teachers are expected to teach the language and textbooks have been designed to achieve this end. However, applied ELT has postulated that textbooks can be written to enhance both language and life qualities such as self-efficacy or intelligence. This new outlook implies that textbooks must be written for different purposes and so we face a large variety of textbooks. For instance, one textbook can be written to enhance intelligence and language proficiency, or another can be developed to boost self-efficacy and language proficiency. With this in mind, in this paper, we intend to outline the major tenets of developing materials for the above-mentioned purpose and provide a tangible example which can throw more light on the concept.

Introduction

Applied ELT is a term which is used to highlight the crucial role of English language learning and teaching in enhancing the life qualities of learners. According to this concept, English language learning textbooks are to boost language proficiency along with the quality of life. In the same vein, Pishghadam and Zabihi (2012) have expounded on the notion of *life syllabus* to clarify how language teachers can operationalize applied

ELT principles. Life syllabus was introduced as a concept to complement the linguistic syllabus in a way that life issues and language skills can gain more momentum in class.

In order to operationalize the life syllabus, Pishghadam, Zabihi, and Kermanshahi (2012) have stated that a language teacher who is an expert in language skills cannot deal with life issues effectively. Therefore, to achieve this end, they believe that there is a dire need for an *educational language teacher* who has expertise in both education and language. This new type of language teacher should be cognizant of how to cope with the educational concerns of the learners along with their language problems.

Therefore, in this study and in the light of the notions of applied ELT, life syllabus, and educational language teacher, we would like to introduce educational language learning textbooks as a new concept which can help language teachers operationalize the life syllabus. We believe that language learning textbooks must be written in a way that life issues and language skills are targeted systematically and coherently. To shed more light on the notion, first we provide the readers with an overview of syllabus design and then present an example of this new concept.

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Syllabus Design

Since many scholars have defined *syllabus* differently over the course of time and due to the fact that new trends in language teaching are emerging, there is no one single definition of the term. For example, structures have given way to situations, and tasks have replaced notions and functions. As a case in point, Paulo Freire's (1970) and John Dewey's (1916) democracy-seeking views on education have made many scholars and teachers reflect critically. Their ideas were a protest against the 'banking' approach to education, which prevented learners from thinking critically. In this approach the teacher was expected to transfer knowledge to students, who were expected to receive and accept the information without the right to question the knowledge being transferred. The banking concept of education was rejected by critical pedagogues as an instrument of oppression, and lesson planners and materials developers adapted more learner-based approaches to syllabus design.

Irrespective of the conflicting views on the nature of a syllabus, it is important to note the different definitions of the term in order to better clarify its meaning. The simplest definition was proposed by Hutchinson and Waters (1987, 80) as "a statement of what is to be learnt". Moreover, Wilkins (1981) contends that a syllabus involves the stipulation of language teaching content based on some degree of order for the purpose

of making teaching and learning more effective. Widdowson (1979, 38) also regards a syllabus as "the specification of a teaching programme or pedagogic agenda which defines a particular subject for a particular group of learners."

Other scholars (e.g., Foley 1991; Prabhu 1987), on the other hand, look at syllabi from a retrospective perspective, arguing that the content of ELT classes should not be determined in advance. That is to say, syllabi are localised accounts of what actually takes place in the classroom where the situated and emergent conditions make the process of syllabus design an on-going and cyclical one.

Types of ELT Syllabi

This section provides a brief overview of the different types of syllabi in ELT and their purposes. First, Nunan's (1988) classification comprises *Product-oriented syllabi* (grammatical, lexical, and functional-notional) and *Process-oriented syllabi* (procedural, task-based, and content).

A product-oriented syllabus, also known as the synthetic approach, is merely concerned with the outcomes of the learning process. Not surprisingly, product-oriented courses failed to measure up to the learners' communicative needs due to the fact that they typically take only one aspect of language, say grammar, vocabulary, etc., as their desired outcome and try their best to achieve the best result in an additive fashion, while ignoring the inclusion of the learner in the *process* of language learning.

To begin with, grammatical, lexical, and functional-notional syllabi are considered product-oriented, and their use in language classes has a long pedigree. In designing such syllabi, the grammatical structures of a language are selected and graded on the two scales of simplicity and complexity (Nunan 1988). These product-oriented syllabi are mainly concerned with learners' unit-by-unit learning and conscious practice of grammar rules in an additive fashion. As a case in point, a grammatical syllabus may begin with the simple present tense, then focus on the present continuous, then explain the simple past tense, and so on.

The grammatical syllabi were severely criticized because they failed to enhance the learners' communicative skills. They also oversimplified the form-function relation, ignoring the fact that certain forms can represent more than one function and, at the same time, a particular function may be expressed by more than one form (Nunan 1988). Baleghizadeh (2008) correctly asserts that grammatical syllabi misrepresent language learning as a linear process.

Another traditional approach to syllabus design, the lexical syllabus, requires learners to respectively master the classified 500, 1000, 1500, 2000 words of a target vocabulary (Richards 2001). As Willis (1990, 129) points out, "taking lexis as a starting point enabled us to identify the commonest meanings and patterns in English, and to offer students a picture which is typical of the way English is used." However, many scholars have been concerned with stipulating the criteria for the selection of lexical items including the frequency of words, patterns of usage, the combinations they typically form, etc., and accordingly, have provided a variety of word lists (Coxhead 2000; Hindmarsh 1980; Hofland and Johansson 1982; Thorndike and Lorge 1944).

The first large-scale attempt to incorporate the situational and functional aspects of language use into the language syllabus was made by ELT practitioners who were inspired by philosophers of language and sociolinguists during the 1970s (Nunan 1988). As its name implies, in a functional-notional syllabus (Wilkins 1976), instruction is organised around *notions*, or particular contexts of communication such as duration, colour, size, and time, and *functions*, or the purposes of communication, such as warning, commanding, complimenting and apologizing of a language, rather than merely in terms of grammatical structures. An important point concerning functional-notional syllabi is that for the purpose of specifying the functions to be included in a course, it is often mandatory to conduct some form of needs analysis.

Finocchiaro and Brumfit (1983) provide a list of advantages of employing functional-notional syllabi: they motivate learners to communicate in the target language by offering learners basic communicative functions; they remind learners that there must be a real purpose for speaking; and they allow teachers to develop flexible and modular courses.

Regardless of the fact that functional-notional orientation in syllabus design was in some respects an advantage over the grammatical and lexical syllabi, many scholars and researchers like Widdowson (1979), Nunan (1988), Dubin and Olshtain (1986), and Richards (2001), have expressed their strong reservations regarding the design and application of such a syllabus.

In recent years, there has been a shift of focus in syllabus design from the product of instruction, or the skills and knowledge the learners are supposed to acquire, to the process of learning a language through which such knowledge and skills might be gained. Language learning is no longer considered to be additive, i.e. only when one form is acquired by a person can one move on to the next form. Rather, language learning is a complicated process of forming and testing hypotheses through which

learners will realise whether they should abandon or keep their former hypotheses (Willis & Willis 2007). Accordingly, a process-oriented syllabus, or the analytical approach, which focuses on both the learning process and the learner, rather than merely on the outcome of learning, was proposed.

Prabhu (1980) proposed a procedural syllabus as a new type of syllabus with the underlying assumption that "form is best learned when the learner's attention is on meaning" (Beretta 1989, 283), putting more emphasis on the learner and the learning process. The procedural syllabus is structured around tasks and activities, including information-gap, reasoning-gap, and opinion-gap activities, rather than in terms of grammar or vocabulary items (Nunan 1988).

One of the alternative syllabus models proposed in the last twenty years is the task-based syllabus, which focuses on meaning. Rather than preparing lists of grammatical and vocabulary items, notions, functions, and so on, which is typical of traditional syllabi, the task-based syllabus designer begins the design process with conducting a needs analysis and coming up with a list of the target tasks that learners are required to perform outside the language class (Nunan 2001).

However, irrespective of their numerous merits, task-based syllabi have been criticized on a number of grounds, such as the difficulty in evaluating them, their incompatibility with different educational settings (Ellis, 2003), their inability to provide for individual differences and learning styles (Skehan 1998), and their heavy reliance on theoretical arguments, rather than on empirical evidence (Sheen 1994).

The next type of syllabus to gain favour was a content-based or topical syllabus with the primary purpose of teaching some well-defined content area, such as chemistry, engineering, biology, and medicine, concurrently with language use skills. Therefore, content area and language were not to be considered separate operations (Mohan 1986). The underlying assumption is that language is not a subject matter, but it is a vehicle for communicating about something else (Xiaotang 2004).

Moreover, Xiaotang (2004) enumerates some current trends in ELT syllabus design, including the co-existence of the traditional and new types of syllabi, the focus on the process of language learning, the inclusion of non-linguistic objectives, and the advent of the integrated syllabus. Although traditional orientations in syllabus design were criticized in many respects, they have not been abandoned completely. Instead, some aspects of traditional syllabi are being used in combination with more recent ones, like the task-based syllabus. Besides, unlike the traditional orientations to syllabus design such as grammatical and lexical syllabi, newer models like the procedural and task-based syllabi have put more emphasis on the *process*

of language learning. Another trend in today's ELT syllabus design is the inclusion of non-linguistic objectives in the syllabus. That is to say, in addition to fulfilling its obligation of enhancing learners' language skills and knowledge, ELT has another duty, which is to help learners develop their whole-person, i.e. head and heart, which includes their confidence, learning strategies, motivation, interest, and so on. Lastly, the advent of the integrated, or multi-syllabus, as another type of syllabus, was a response to ELT practitioners' adherence to only one type of syllabus in language courses. However, an integrated syllabus is not merely a haphazard combination of various elements such as functions and notions, structures, topics and situations from different types of syllabus, but is a matter of choice of priority, i.e. prioritizing the various elements in terms of their relative importance or necessity.

Educational Language Learning Textbooks

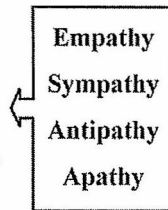
As the history of syllabus design reveals, materials developers have generally tried to enhance the language proficiency of the learners ignoring life issues. This is not surprising, because language teachers were traditionally expected merely to deal with language issues. Over the decades different syllabi were designed to help learners expedite their second language learning. In these syllabi life qualities have been given short shrift and language teachers were considered to be only responsible for language learning.

However, in the age of globalization and cyber-communication, it seems that there is a dire need for teachers who are familiar with educational issues. Moreover, as Pishghadam and Naji (2012) have indicated, applied ELT can be a panacea for linguistic imperialism, implying that applied ELT can buffer the detrimental effects of the ubiquitous spread of English, turning ELT into the benefit of our own local context. Therefore, designing textbooks which have double aims (educational and linguistic) can help language learners to cope with the potential problems of this new globalized world.

In this regard, materials developers are to pave the way for language teachers to become educationally effective. Language learning textbooks can be designed in a way that a life quality such as emotional intelligence or critical thinking along with language skills can be enhanced. To throw more light on what we mean by educational language learning textbooks, we present the readers with one example:

Exercise: Answer the following questions.

Word confusion? After reading the text, try to guess the meaning of these words. You can use the net to find the differences among them. Also, find out what they have in common.



Think of the situations in which you had any of these feelings. Which one is a memory keeper?

As the exercise reveals, the left section focuses on the linguistic part of language learning, while the right section highlights the role of one aspect of life quality, which is emotional intelligence in this case. In fact, the linguistic part tries to attract the attention of the learners to the minute differences among these terms by focusing on meaning or etymology of the words. The life section of this exercise requires learners to reflect on their feelings and to be more vigilant of them. Undoubtedly, empathy and sympathy are two important dimensions of emotional intelligence. When learners are expected to think about these feelings and try to share them with their friends in class, they will be more cognizant of them and in turn it may increase their sensitivity to these issues. In the same vein, materials developers can design books which all concentrate on emotional intelligence. In fact, all reading texts, exercises, and tasks can be designed in a way to increase the emotional intelligence of the language learners.

Conclusion

The development of linguistic syllabi from grammatical and lexical orientations to functional-notional ones, and later on to topical models has definitely exhibited significant positive changes. All these syllabi have taken language proficiency into account, trying to prescribe the best model for language learning. Yet there can be one more proposition, i.e. the life syllabus, based on which life issues and language proficiency are given primacy in a language learning class.

What we have proposed here is that ELT practitioners are expected to first enhance different aspects of learners' lives such as critical thinking, emotional abilities, creativity, thinking styles, motivation, etc., and then increase the language proficiency of the learners. This idea does not imply that the current books on the market do not take these issues into consideration, but we believe that the current books deal with life issues very sporadically.

and unsystematically. These books generally import and employ ideas from other disciplines such as psychology to facilitate the process of language learning. In other words, psychology or sociology can be at the service of second language learning, while what the idea of educational language learning textbooks proposes is that books are to take on a more important responsibility, which is educating learners and teaching a language. In fact, ELT classes have the capacity to mitigate some hindering factors such as depression, stress, anxiety, burnout, etc. provided that the relevant life syllabi are properly designed and applied.

Moreover, the idea of educational language learning textbooks implies that materials developers should transcend the issues of localization of books, entering into writing the books which are based on different educational themes. For instance, we can have an English language learning textbook which enhances creativity, or another one can increase self-efficacy or critical thinking. In this regard, we will have a tapestry of textbooks, all teaching a language but from different perspectives. Therefore, what we suggest is to reflect on designing different textbooks which can have educational and linguistic functions.

In the same vein, we need teachers who know where and when to provide learners with educational or linguistic feedback. For instance, it seems that writing classes are replete with teachers' linguistic feedback. Generally, teachers provide the learners with the types of feedback mostly focusing on grammar, punctuation, and fluency, while disregarding qualities of life. In fact, due to the importance of teacher feedback which can shape students' personality or cognition, we believe that a writing class can be a site for enhancing the creativity or social intelligence of the learners.

All in all, followed by the notions of applied ELT, life syllabus, and educational language teacher, by introducing the concept of educational language learning textbooks this study attempts to attract the attention of ELT theorists and practitioners to the idea that textbooks should be written in a way that general education and learning a language come together to train learners more effectively to cope with the demands of this post-modern, globalized world.

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CHAPTER TEN

PECULIARITIES OF KAZAKH-ENGLISH BILINGUALISM AMONG STUDENTS

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AND ATIRKUL AGMANOVA

Outline

This paper presents research on the analysis of the current state of English in the educational space of Kazakhstan. The paper also investigates the place, role and peculiarities of the function of the English language in the higher educational system. Code-switching as one of the main peculiarities of bilingualism has been highlighted in this paper as well. To achieve these aims qualitative and quantitative research methods including observation, discourse analysis, interviews with teachers, students, and questionnaires for students were used in this research. The participants of the research were Kazakh-speaking students and teachers of four Kazakhstani universities. Two multiple-choice questionnaires with a standardised Likert-scale format were developed for teachers and students. Based on the overall findings of the study some recommendations for future studies and solutions are discussed.

Introduction

Entry of the Republic of Kazakhstan into the world community as well as the influence of political, economic, social, and cultural globalization upon communication requires determining the role and place of English in the social-communicative space of the country and the complex development of its functioning in different spheres. There has been dynamic development of English in Kazakhstan, which, in turn, has affected all spheres of life. The educational sphere of Kazakhstan has also been changed significantly owing to general trends in the world. One of the priority directions of language policy in Kazakhstan is overall development of the English language

and broadening the sphere of its function. This can be illustrated by the project "Trinity of Languages" which was introduced by the Government of Kazakhstan in 2007, where English was assigned a special status as the language of integration into the global economy. One of the key indicators in the State Programme of language development and function in the Republic of Kazakhstan for 2011-2020 was to increase the proportion of the English-speaking population of the republic (by 2014 – up to 10%, by 2017 – up to 15%, by 2020 – up to 20%).

The function of English in Kazakhstan's educational domain is characterised by its own peculiarities. One of the features, which is considered in this paper, is code switching. Code switching, defined as the "systematic alternating use of two languages or language varieties within a single conversation" (Li, 2000, 13) has been a subject of academic interest in the foreign language classroom environment recently. This paper investigates English-Kazakh code switching in high schools of Astana (Kazakhstan) and aims at identifying functions of code switching among learners of English as a foreign language. Some reasons for English-Kazakh code switching are also analysed. The questionnaire was conducted among high school students of the capital higher educational institutions of Astana with different proficiency levels.

The paper is structured as follows. The theoretical background investigates the research on code switching in the foreign language classroom environment. The role and current status of English in Kazakhstan's linguistic space and educational system are discussed in the next part of the paper. Participants of the study, materials and instruments are described in Methodology. Finally, the Discussion and Conclusions part of the paper analyses the results of the research.

Materials and Methods

This research was conducted in institutions of higher education in the city of Astana. (Kazakhstan). 467 students from 1st to 4th courses, learning English as a second language participated in the questionnaire. 21 students and 12 teachers participated in the interviews. 65% of the students were female, 35% male. 96.5% of the teachers were female, and only 3.5% were male. The native language for 61.5% of students is Kazakh, 34.2% of them identified with Russian, 4.3% of participants indicated Uzbek as their mother tongue. 53.2% of teachers indicated Kazakh as their mother tongue and for 46.8% of the participants it was Russian. The distribution of the respondents-students on the basis of study year is even: 25% of learners are studying in the 1st course, 20% are studying in the 2nd course, 25% are studying in the 3rd course, 30% are studying in the 4th course. The students'

proficiency level of English is represented as follows. 3% of learners regard themselves as beginners. 12% of respondents refer themselves to Pre-Intermediate level, 46% of participants assess themselves as Intermediate users of English, 35% of students consider themselves as Upper-Intermediate users of English, and only 4% of respondents assess themselves as Advanced users of English. In this regard, it is important to note that 99% of participants indicated the necessity to improve their English language proficiency level and 96% of respondents indicated a high interest in studying English.

A multiple-choice questionnaire with a standardised Likert-scale format was used to conduct the research. The scale was comprised as follows: 1 – Strongly Agree, 2 – Agree, 3 – Disagree, 4 – Strongly Disagree, 5 – Undecided. The data were processed using the SPSS 16 programme. Prior to the actual survey, the questionnaire was piloted on a sample group consisting of 25 students. Based on the results, the questionnaire was modified to ensure the reliability and validity of the survey. The questionnaire focused on four areas: (1) background information of participants; (2) the place and role of English in the sociolinguistic and educational space of Kazakhstan; (3) the functions of code switching among learners; and (4) some reasons for code switching.

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All participants received instructions on how to complete the questionnaire. Prior to completing the questionnaire, it was explained to the students that their responses would be used only for scientific reasons and absolute confidentiality was guaranteed. The term code switching was also explained to the students to eliminate any possible misunderstanding.

Results

Before determining the functions and reasons for code switching of participants we initially tried to identify the attitudes of students towards code switching in general. According to the data analysis, 83% of respondents regard code switching as a positive phenomenon and 17% of participants consider it as a negative phenomenon.

As shown in Table 10–1, code switching has different functions. 63% of respondents consider that code switching contributes to filling a linguistic gap. Most of the respondents (73%) think that code switching assists in understanding grammatical rules. For 70% of respondents, code switching serves as a way of clarifying understanding of grammatical rules. A significant majority of students (76%) believe that code switching is one of the best ways to understand difficult concepts. As shown in the table, 60% of participants code switch to clarify meanings of difficult concepts.

Table 10–1 Functions of code switching among learners

Item description	Students' answers (percent)				
	Strongly Agree	Agree	Disagree	Strongly Disagree	Undecided
I mix Kazakh with English when I do not know how to say a word in English (to fill a linguistic gap).	34	29	26	10	1
I mix Kazakh with English to ask about grammatical rules.	25	48	16	6	5
I mix Kazakh with English to clarify understanding of grammatical rules.	26	44	13	10	7
I mix Kazakh with English to ask about difficult concepts.	31	45	14	4	6
I mix Kazakh with English to clarify difficult concepts.	19	41	23	7	10

According to Table 10–2, 49% of respondents switch back and forth between the Kazakh and English languages when the speakers do not know the equivalent of a word or an expression. It should be noted that only 34% of students agree with the statement that English-Kazakh code switching makes the speech more expressive and accurate, whereas 54% of respondents disagree with it. This situation probably reflects the fact that target language exclusivity in the Kazakhstan's educational space is usually encouraged by the teacher during the lesson, therefore, students regard code switching as a negative phenomenon to some extent. To the statement "I mix English and Kazakh to make my speech clear for everybody" 57% of respondents answered positively. Here it should be noted that nearly half the students switch back and forth between the English and Kazakh language when they do not want to make their speech clear for everybody, i.e. to show their identity with a certain group. The overwhelming majority of participants (74%) switch from English to Kazakh to attract the listener's attention. According to Table 5-2, a large number of students (60%) switch between Kazakh and English when there

is no equivalence of a word in one of the languages. However, nearly half the respondents switch back and forth between English and Kazakh when a participant does not understand the meaning of a word or an expression. At the same time, approximately the same number of participants (46%) disagrees with this statement. We assume that this situation can be interpreted by the fact that target language exclusivity in a foreign language classroom environment is considered as a positive phenomenon. As a result, learners try to use the target language as the main linguistic tool while studying foreign languages.

Table 10–2 Reasons for code switching

Item description	Students' answers (percent)				
	Strongly Agree	Agree	Disagree	Strongly Disagree	Undecided
I mix English and Kazakh when I don't know the equivalent of a word in English.	14	35	32	12	7
I mix English and Kazakh when I want my speech to be expressive.	8	26	44	16	6
I mix English and Kazakh to make my speech clear for everybody.	15	42	26	11	6
I mix English and Kazakh not to make my speech clear for everybody.	23	26	29	10	12
I mix English and Kazakh to attract listeners' attention.	30	44	17	4	5
I mix English and Kazakh when there is no equivalent word in one of the languages.	19	41	23	9	8

Interviews with teachers and students were also conducted. Respondents had the opportunity to choose the language of the answer: they were asked to answer in Kazakh, Russian and English. The following question was asked in the interview:

- What do you think about such a peculiarity of bilingualism as code switching?

Most interviewees hold positive attitude towards code switching:

I think that code switching contributes to foreign language learning. It is impossible to speak a foreign language without switching to your native language. It enhances the understanding of a foreign language (Student, 20 years old, female).

Code switching is an inevitable phenomenon. In general, my attitude towards code switching is positive. I think that it is impossible to skip code switching during the lessons. It is more efficient to conduct lessons with the help of code switching (Teacher, 34 years old, female).

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Most of the respondents think that code switching as one of the features of bilingualism contributes to the efficient learning of the language. However, some of the respondents believe that code switching hinders the process of second language acquisition:

I think that code switching prevents second language acquisition. A student gets used to switching from one language to another. Consequently, he does not speak any of these languages coherently (Student, 2-course, 18 years old, female).

Code switching negatively affects second language acquisition. A student has to try to speak the target language during the lesson. But a teacher can switch from one language to another in order to explain difficult topics, difficult concepts (Teacher, 41 years old, female).

Despite some negative attitudes towards code switching most of the respondents regard it as a positive one, which promotes successful language learning.

Discussion

Code switching is a widespread linguistic phenomenon in bilingual communities where the use of two languages is inevitable. The issue of code switching has attracted great attention from linguists, psychologists, sociolinguists and educators in recent decades. The research on this issue has aroused a lot of heated debates in the foreign language classroom context. The studies in this field demonstrate that learners as well as teachers often alternate codes during communication within the bilingual or multilingual educational environment around the world. Early studies in this area were carried out in the 1980s when many researchers began to record students' interactions within the classroom context and the studies were focused on the analysis of functions of classroom discourse (Martin-Jones 2000, 1–9). The main reason that it had not been in the centre of study before was the fact that code switching was regarded as evidence of deficient language knowledge and an example of negative transfer. Since then, a lot of heated debates have been engendered concerning code switching in the foreign language environment.

One of the main issues that have received scholarly attention in the field of foreign language learning and second language acquisition is the use of native language (L1) while teaching or learning the target language (L2). Most early investigations supported the exclusivity of the target language in a foreign classroom environment. These studies were based on psychological research on bilingualism, which claimed that the use of the native language would lead to cognitive disadvantages for children. The traditional view of code switching was considered as a haphazard mixture of two languages (Legenhausen 1991). Willis (1981) advocates teaching English through English (TETE) which she interprets as "speaking and using English in the classroom as often as you possibly can". Likewise, Macdonald (1993) writes that switching to the native language to explain the linguistic material hinders the learning process. Thus, the proponents of intralingual teaching strategy (Wong-Fillmore 1985, Lightbown 2001) believed that the exclusive use of the target language in the foreign language classroom promotes effective language learning and acquisition and creates an authentic or close-to-authentic environment.

Nowadays many linguists such as Auer (1992), Gumperz (1982), Heller (1988), Li & Milroy (1995), Myers-Scotton (1993) and others advocate the use of the native language while learning the target language. For instance, Li & Chao-Jung (2009, 194) investigating the use of code switching in the Chinese complementary school classroom state that "code switching is an

important symbolic and creative capital that the pupils own". According to Ellis (1985, 80–189), the use of the native language is considered as a powerful influence on the educational process. Macaro (1997) argues that target language exclusivity in the classroom hinders the process of foreign language learning. Skinner (1985) believes that excluding the native language negatively affects second language acquisition and hinders the process of concept formation as all ideas and thoughts are created with the assistance of the native language.

The proponents of crosslingual teaching strategy identified different functions of code switching in the foreign language classroom. For instance, Cook (2003) claims that code switching facilitates explaining grammatical and lexical materials; it can be used to define difficult concepts; reduces the time to explain tasks; and demonstrates a real second language situation.

All of the above studies have contributed largely to the research on code switching in the foreign language classroom environment. However, these investigations were concerned mostly with structurally similar languages and less has been done on languages which belong to different language branches. In this regard, the study on code switching on the example of languages from different language families and, therefore, with different structures such as Kazakh and English becomes of great importance as it may enlarge the scope of understanding code switching in sociolinguistic and educational aspects. Therefore, the following part of the paper will be devoted to the role and the status of English in the linguistic space and educational system of Kazakhstan.

Nowadays the English language is becoming the leading language of the modern world as a result of globalization and integration, dynamic migration processes and international contacts in all spheres of life. As the well-known scholar David Crystal (2003) states, approximately one out of every four users of English is a native speaker of the language and the number of non-native speakers is growing steadily. According to internet sources, speakers of English as a second language number from 470 million to one billion people, depending on the level of literacy and mastery of the language. Many researchers refer to English as an international, world, universal language and use the term "English as a lingua franca" as a way of communication between non-native speakers of English. Due to these factors, world economy and culture are becoming interconnected and interdependent in political, social and technological aspects.

Kazakhstan's linguistic landscape can be described as the unique lingual space where the representatives of more than 100 ethnic groups live in a multilingual society (Suleimenova, Shaimerdenova and Akanova, 2007). According to the Constitution of the Republic of Kazakhstan, the Kazakh language is the state language of Kazakhstan. The Russian language has

the status of the language of interethnic communication due to historical reasons of the Soviet Union period in Kazakhstan.

The globalization trends in the world, the expansion of international contacts, which have affected Kazakhstan's political, economic and social spaces, have led to the dynamic development of the English language in the sociolinguistic space of Kazakhstan. Due to general tendencies that have happened in the world, significant changes have taken place in the educational space of Kazakhstan as well. Nowadays proficiency in the English language is of high importance for the competitiveness of the young generation of Kazakhstan. This fact is reflected in policy documents where the main focus is given to the necessity for learning English. The project "Trinity of Languages" was introduced by the Government of the Republic of Kazakhstan in 2007, where the English language has been designated as a condition for successful integration into the global economy. The Ministry of Culture and Information developed the State Programme of Languages Development and Functioning in the Republic of Kazakhstan for the years 2011-2020 where one of the key indicators is to increase the proportion of the English speaking population to 10% by 2014, to 15% by 2017, and to 20% by 2020. It is expected that the proportion of the population who speak three languages, i.e. Kazakh, Russian, and English, will be up to 10% by 2014, up to 12% by 2017, and up to 15% by 2020.

In 2004, an experiment on early study of English (starting from Grade 2) in 32 schools of the country was launched by the Ministry of Education and Science of the Republic of Kazakhstan. Their number has currently reached 165. Statistical data shows that in 2007 the total number of English-medium schools was two, in 2008 it was doubled, in 2009 its number reached six and in 2010 the quantity of schools was seven. The number of learners in English-medium schools was 418 in 2007, 883 in 2008, 1060 in 2009, and 1207 in 2010. The educational system in Kazakhstan has undergone significant changes in recent years. In the annual address to the people of Kazakhstan "Social-economic modernization – the main vector of the development of Kazakhstan" (Nazarbayev 2012) President Nursultan Nazarbayev highlighted the development of multilingualism among future specialists as the basis for the upward mobility and competitiveness of the nation. Special departments for training multilingual specialists have been opened in 32 higher educational institutions since September 1, 2012 where 5,500 people are now studying.

Nowadays the English language has become one of the leading languages in the educational space of Kazakhstan and this trend will undoubtedly continue in the future.

Conclusion

This research presents the results of a study, which attempts to determine some peculiarities of bilingualism. The authors considered code switching, the functions and the reasons of code switching among the learners of English as a foreign language as one of the main peculiarities of bilingualism. In general, the students consider code switching as a positive phenomenon.

The data analysis demonstrates that code switching has specific functions among learners of English. Code switching is applied to fill a linguistic gap, to give the equivalent meaning in the native language, to ask about grammatical material and to clarify the understanding of grammatical material. The findings of the study confirm results of other studies on this issue and prove that code switching contributes to increasing interest in learning foreign languages.

During the study some reasons for English-Kazakh code switching have been identified: this phenomenon is used to attract the attention of interlocutors, to make speech more expressive and to convey the precise meaning of a word. Code switching serves as a tool for identifying a learner with a specific group. English-Kazakh code switching occurs in the speech of learners when they are unaware of the appropriate word or expression and when no equivalent word is available in one of the languages.

The issue of code switching is currently being investigated from different perspectives. It is a preliminary study in the research field of code switching in foreign language classroom environments of Kazakhstan and more research on code switching should be done by researchers who are engaged and interested in this field.

Some suggestions for further investigation may include: (1) using observation to determine the use of code switching in the classroom; (2) using critical discourse analysis of speeches of learners; (3) conducting interviews among learners of English; (4) investigating functions of teachers' code switching by means of quantitative and qualitative analysis.

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CHAPTER ELEVEN

CONCEPTIONS AND USES OF LITERACY: THE CASE OF KAZAKHSTAN'S PRIMARY SCHOOLS

JULDYZ SMAGULOVA AND DAVID LANDIS

Outline

This paper aims to critically examine current school literacy teaching practices in Kazakhstan. It draws on ethnographic observations of the classroom literacy practices in a Kazakh-medium school in Almaty. Analysis of classroom interaction suggests that the understanding of literacy as a technical skill and understanding of literacy as an education tool (to do school) are predominant.

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Introduction

Norton (2007, 6) rightly observes that "[t]he dominant conception of literacy among governments, policy-makers, and many members of the general public is that literacy references the ability, on the part of individuals, to read and write". This notion of literacy is reflected in the pursuit for universal literacy, in the national survey questions "Can you read? / Can you write?", and in the reports of countries' literacy rates. According to the national census results from the past several decades, Kazakhstan could be considered as a highly literate nation. The adult literacy rate in 2009 was 99.68. However, the latest PISA results show quite an opposite picture: of the 74 countries tested in the PISA 2009 Kazakhstan came 64th in reading. This discrepancy between two literacy measurements raises questions: Why did Kazakhstani children perform so poorly in the PISA test? What kind of literacy practices are children socialised to in the classroom? What conceptions of literacy are dominant among primary school teachers?

These questions are taken up in this article which aims to critically examine current school literacy teaching practices in Kazakhstan. It draws

on ethnographic observations of the classroom literacy practices in two Kazakh-medium schools in Almaty. We begin by describing and analysing one sample of classroom interaction during a Russian-language lesson in grade 4 in one of the schools. This is followed by a discussion of classroom literacy practices in relation to PISA's expectations. We conclude with a discussion of findings and recommendations for policy and practice.

Materials and Methods

Our study is based on understanding that literacy is not just a skill, but a socially constructed practice that is best understood in the context of wider institutional practices and with reference to unequal access to social, economic, and political power (cf. Street 1993, Norton 2007). Our focus is various uses of written language in school settings such as writing a book report, reading a textbook, writing answers to a quiz or a test, reading a homework assignment, writing answers to textbook questions, reading a mathematics equations, writing notes for a report and so on. These actions using written language have been labeled 'literacy practices' (e.g., Bloome *et al.* 2005). The actions teachers and students take with written language occur within sequences of activities that come to be known as 'lessons', 'doing homework', 'taking a test', or other labels that refer to situations or events. During literacy events, teachers and students create and use written language in particular ways to foster social identities, build knowledge and pursue their goals and interests. Learning about literacy events and literacy practices means giving attention to how people use written language as they interact with other people as well as noticing how their actions create social / cultural routines with written language over time. Since we are interested in teaching practices with reading and writing, we focus our attention upon teaching practices of literacy lessons in classrooms. Established classroom literacy practices are defined as shared expectations and standards "for doing reading and writing in classroom lessons held by participants (including stakeholders who may not be present) and as such they exist not by the force of their frequency but by the force of their valorization by people as a framework for evaluating whether classroom reading and writing is occurring" (Bloome *et al.* 2005, 67–68).

The data was collected in two primary Kazakh-medium schools in Almaty city. One school is located in the city centre and attended by middle-class children. Most of the pupils are bilingual in Kazakh and Russian; for some Russian is their dominant language and the language of their homes. The project involved approximately three months of fieldwork, and data collection involved interviews, classroom observations, and audio-

recordings of everyday interaction in and outside the classroom. The data presented and analysed in this chapter is self-recorded by one of the pupils on a digital recorder with a lapel microphone. Our analysis of classroom literacy practices focuses on the ways literacy is constructed and used in the classroom and draws on transcriptions of about 20 hours of classroom interaction. The interactional data was first transcribed broadly and then selected episodes were transcribed in greater detail.

The exchange analysed below occurred during a Russian language lesson in a grade 4 classroom. The classroom was arranged in a traditional fashion with student desks arranged in pairs in three rows. The teacher's desk was located at the front of the classroom next to a window and the chalkboard. The teacher, Mrs. Апа́й was a long time veteran member of the teaching staff. There were 25 students in this group. The decision to focus on this particular Russian-language lesson was motivated by two factors: Firstly, we decided to examine the Russian language lesson because it provided us with a better opportunity to observe multilingual and biliterate language practices. Russian is a required subject in a Kazakh-medium school, for many children it is their second language (both in terms of the order of the acquisition and in terms of the level of proficiency), but for other children it is their dominant and home language. Secondly, the main grammatical focus of the class was spelling of 'жи' (zhy) and 'ши' (shy). This is one of the most basic spelling rules of the Russian language and one of the very first taught to children. In Russian speaking culture, violation of 'zhy/shy' spelling is generally perceived as a sign of 'illiteracy'.

Results: The "Telling Case"

The lesson we describe is not atypical. The 45-minute lesson occurred in the following phases: opening (2 minutes), spelling activity (20 minutes, students copy text from the board into their notebooks while filling the gaps with correct letters); spelling activity when the teacher dictates the words to the class while one student writes at the board (10 minutes); reading activity (15 minutes, reading a dialogue from the textbook and two students read aloud while others follow in their textbooks), and discussion of homework.

The exchange below took place during the spelling activity. It was selected for analysis because of the interaction between the teacher, the student at the board and the students at their seats. The teacher was reading isolated words to students, they were suppose to write down the word, then students were asked to write the plural form the word. This plural form had the target 'жи/ши' combination and thus the overall goal of the exercise was to drill the spelling rule: "жи/ши пиши с буквой и» (Write zhy/shy with i). One student was called to the board, while others worked at their places.

The extract below is a transcript of an exchange during the dictation activity. It begins when the teacher (T) calls Kudaibergen (K) to the board. The rest of the students (Ss) are working from their places:

Extract 3.1 "Write from the new line"

1. T: Кудайберген идет к доске
'Kudaibergen goes to the board' (.)
2. ((to whole class while K is walking to the board))
а вы с новой строки пишете
'and you write from the new line'
3. работаем на оценку
'(we) work for grade'
4. ((to K)) так (.) пиши
'so write'
5. нож (.)
'knife'
6. ((to whole class, faster)) нож ~~деген~~ не ребята?
'what does knife mean, kids?'
7. что такое нож?
'what is knife?'
8. Ss: (not clear)
9. T: которым режут (.) да?
'which is used for cutting, yes?'
10. Ss: да
'yes'
11. T: ((normal tempo)) хорошо (.)
'good'
12. пишем с новой строки (.)
'(we) write from the new line'
13. нож (.)
'knife'
14. нет (.) с новой строки
'no, from the new line'

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This particular sequence begins when the teacher calls Kudaibergen to the board. His Russian language is weak and he is not very vocal in Kazakh also. The teacher also sets important values into motion by using the pronoun 'we' in this opening part of the lesson as a cooperative cue. One key value appears to be using written language to obtain a grade (line 03). A second key value is to orient students to formatting their copybooks in a particular way (line 02) by writing words on new lines. In lines 04-05, the Teacher focuses her attention upon Кудайбергeн. She tells him, "so (.) write (.) knife (.)", stressing each word.

In lines 06-11, the teacher shifts her attention to the whole class. She signals that the shift to including the whole group is taking place by speeding up her speaking velocity. She further signals a shift by switching to the Kazakh language to address the whole group of students. This interaction unit represents an extended I-R-E sequence where the teacher expands (line 09) upon the students' response (line 08) through her assertion that a knife is used for cutting and attaching a tag question to it. She evaluates the students' contribution by 'marking' or evaluating it as 'good' in line 11. The teacher addresses the students as 'kids' and asks them to define 'knife'. The students' response is not clear, but her response suggests that she was satisfied with their contribution and added the idea of cutting in association with 'knife'. The effect of the switch to Kazakh is to draw attention to defining the Russian word 'knife' in an academic register that is acceptable for use in the classroom.

Having provided an academic way of defining 'knife', the teacher now shifts her students' attention to valued ways of physically writing 'knife' in the classroom by paying attention to the lines in their copybooks and on the chalkboard (lines 12-14). Through her actions and reactions, she makes clear her expectations and standards for how she is evaluating the success of this writing activity.

Discussion

The analysis of the classroom interaction shows that literacy is consistently constructed and used as a technical skill or educational tool. The classroom activities include following:

- Reading aloud
- Comprehension as lexical work
- Copying text
- Spelling
- Formatting to the norm

Reading in this classroom is understood as simply decoding and reading aloud. Twice during the lesson the texts was read aloud. The first time the teacher read the rhyme that was written on the board to make sure that students copied the text correctly. At the end of the lesson the students are reading aloud a dialogue from the textbook. Comprehension of the text is systematically constructed as a lexical activity: the teacher asks students whether they know the meaning of a particular word and then provide a definition or synonym of the word in question (for example, lines 6–10 in Extr. 3.1). Interestingly, this lexical clarification activity is constantly constructed as a sideline activity: the teacher speaks much faster at these moments and switches to Kazakh.

Writing in the class is limited to copying texts and correct spelling; there is very little engagement with the text and there is no active production of texts. The spelling is constructed as a social imperative: after two spelling activities, the teachers stresses the importance of correct spelling and explicitly tells children to "Remember this rule for the rest of your lives". Moreover, beautiful lettering, correct spelling and formatting to the norm (lines 2 and 12) are constructed as essential for getting a good grade (line 3). It appears that reading and writing are constructed as tools for doing school.

Noticeably absent from the classroom are those types of reading that are stressed and tested by PISA. "Reading literacy is understanding, using, and reflecting on written texts, in order to achieve one's goals, to develop one's knowledge and potential, and to participate in society" (OECD, 1999). This definition presupposes that:

- Reading is interactive and reflective (e.g., learners need to think about the structure or form of the text);
- Reading is necessary to become active participants in their respective communities and for social, cultural, and political engagement;
- Reading presumes a critical stance which is essential for personal liberation, emancipation, and empowerment.

The PISA reading test is developed to measure different tasks and capacities: retrieving information, interpreting information and reflecting information. Thus the reading literacy tasks range from rather simple comprehension activities associated with the easiest 1b level of proficiency to "quite sophisticated activities requiring deep and multiple levels of understanding" (OECD 2011) associated with the hardest level 6 of proficiency. According to the OECD (2011):

Students who do not attain the PISA baseline proficiency Level 2 in reading lack the essential skills needed to participate effectively and

productively in society. A key priority for all countries is to ensure that as many students as possible attain at least Level 2. At the other end of the performance range, countries can gain a competitive advantage in the knowledge economy by educating their students to handle complex reading tasks at Levels 5 and 6 [...]. Students who fail to reach Level 2 struggle to perform many everyday reading tasks, and evidence from earlier PISA surveys shows that these students are unlikely to become lifelong learners or do well in the labour market.

According to the results of PISA 2009, about 60% of Kazakhstan participants failed to reach Level 2. Our classroom observations and the analysis of classroom interaction seem to hint at possible reasons of such a poor performance. The data reveals that through typical classroom activities such as reading aloud, spelling and providing definitions of the words literacy is systematically constructed as a technical skill and an education tool (to do school). Moreover, few of the classroom literacy activities are designed to engage students to interact with the text, reflect on and critically analyse texts, or produce texts of their own. Calligraphy and correct spelling appear to be more valuable for school success than reading comprehension and critical thinking.

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Conclusion

The analysis of classroom interaction presented in this paper reveals that in a classroom literacy is constructed as a technical skill (ability to read and write) and a skill for doing school. This understanding is much narrower than the OECD's conception of literacy as capacity of readers to retrieve information, to reflect on the content and structure of the text, to solve and interpret problems in a variety of situations. It is clear that classroom literacy practices and educational approaches in the Kazakhstan primary schools need to be changed on many levels: in the structure of moment-to-moment interactions among students and their teachers; in the types and goals of the classroom activities, in the ways that activities were designed to support students' understandings of the text; and in the overall nature of the language curriculum.

The analysis of PISA results and research on reading shows that reading engagement (diversity of reading, frequency of reading for pleasure and attitudes toward reading) is critical for reading achievement and important for further maintenance and development of reading skills (Brozo, Shiel, & Topping 2007). Thus at a very broad level, we need to ask whether the current curriculum with heavy emphasis on testing is encouraging students to read. We must find ways of increasing time spent

reading and the diversity of texts that pupils read in and outside of classroom. At the level of moment-to moment interaction, one of the simplest ways to raise reading achievement would be introducing discussion activities in the classroom. Research suggests that moving to a more dialogic, more student-centered classroom where teachers and students interact promotes engagement with the text and improves reading comprehension (Nystrand and Gamoran 1991).

All in all, we hope that poor performance of Kazakhstan students at PISA is an awakening call for educators and policy makers and a signal that it is time to move beyond the traditional conception of literacy as a set of skills. Also the PISA results are an indicator that our reading problems run deep and go beyond school. It is rather self-evident that in order to begin understanding the depth of this problem and factors contributing to low literacy levels, more studies of classroom and home literacy practices are needed.

Transcription conventions

Boldface Kazakh
 (()) stage directions
 (0.3) pause
 'word' English equivalent

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CHAPTER TWELVE

WRITING SYSTEM IN MODERN KAZAKHSTAN: PAST AND PRESENT

DAVRONZHON ERKINOVICH GAIPOV
AND KURALAI KUDERINOVA

Outline

This paper investigates writing system reforms, which occurred in Kazakhstan during the Soviet and the Post Soviet period. This paper will also focus on social and political factors of development and formation of current Kazakh writing systems. It has been noticed that each type of alphabet used in Kazakhstan has changed the phonologic and lexical characteristics of the Kazakh language significantly.

UNREGISTERED COPY OF SCANPAPYRUS Introduction

Kazakh (Қазақ тілі, Qazaq tili) is a language native to Kazakhstan, the Yili Kazakh Autonomous Prefecture in Western China, as well as Kazakh communities in Mongolia, Afghanistan, Tajikistan, Turkey, Turkmenistan, Uzbekistan, Iran, Russia, and the Ukraine. Kazakh is a member of the Kipchack branch of Turkic languages, closely related to Tatar and Kyrgyz, and more distantly to Modern Turkish, and has been influenced over the centuries by Mongolian, Tajik-Persian, Arabic, and Russian.

Turkish is the most widely spoken and published about Turkic language and shares most of its grammar and base vocabulary with the Kazakh language. Establishing a working knowledge of Turkish will ease the transition into Kazakh, both in the sense of linguistic elements and better access to various materials such as books and other resources on Turkic languages.

Russian, on the other hand, is the co-official language of Kazakhstan and is the inter-ethnic language of communication, education, and business throughout Kazakhstan and the entire former Soviet Union where most Kazakh and other Turkic speakers live. Also, many Kazakhstanis are more comfortable communicating in Russian in certain contexts (i.e. science, technology, news, etc.), but Kazakh in others (culture, music, daily life, etc.).

- Kazakh has a Subject Object Verb (SOV) sentence structure: Mary market-to went (Mary went to the market); John Frank-from old book bought. (John bought an old book from Frank).
- Kazakh observes agglutination: It strings suffixes together to form long words rich in meaning and syntax.
- Kazakh observes vowel harmony: a system whereby vowels have to agree with one other based on complex sound/phonology rules.

The Chronological Formation of the Kazakh Writing System

Old Turkic writing (VIII c. – XIII c). Memorials with Old Turkic writing have been found in several regions of Kazakhstan such as Talas, Karakorum, Taraz, Pavlodar, Essyk, Shemonaikha, and Ertys and were mostly used for grave stelae, border signs or graffiti of all sorts. Old Turkic writing is more-or-less alphabetic, and is inscribed from right to left in rows running from bottom to top (Amanzholov 1998, 509).

Fig. 12-1 Sample of Old Turkic text¹

¹ Source: ISO/IEC JTC1/SC2/WG2 N3357R2, L2/08-071, 2008-01-25

Kazakh writing based on Arabic letters (XI c). This writing was adopted together with the Islamic religion. People gained literacy in so-called *madrassahs* where religious-based teaching took place. Two types of writing were used later: *Khadim* (meaning *old*) – XVI–XVII, written literary works common to all Turkic people; chronicles and documents on an historical base belong to this type of writing. The second type of writing was called *Jadid* (meaning *new*) which was used in local newspapers of that period: "Turkistan ualayati (*Turkistan province*)" and "Dala ualayati (*Steppe province*)" (Mamyrbekova 2001):

Kazakh was first written with the Arabic script during the 19th c. when a number of poets, educated in Islamic schools, incited revolt against Russia. Russia's response was to set up secular schools and devise a way of writing Kazakh with the Cyrillic alphabet, which was not widely accepted. By 1917, the Arabic script was reintroduced, even in schools and local government. In 1927, a Kazakh nationalist movement sprang up but was soon suppressed. At the same time the Arabic script was banned and the Latin alphabet was imposed for writing Kazakh. The Latin alphabet was in turn replaced by the Cyrillic alphabet in 1940.

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Ilminski's alphabet based on Russian letters (XIX c). The difficulties in writing based on Arabic letters used among Turkic people including Kazakhstanis arose along two different dimensions. Firstly, the Arabic letters represented Islamic religion and consequently contradicted the *Tsarist* policy regime and later the Soviet regime. Secondly, the Arabic letters were insufficient to represent some specific Kazakh sounds. As a result the alphabet needed either further development or changing to a different alphabet. The former was supported by some Kazakh scholars like Baitursynuly (1912–1929), who proposed a draft of improved Kazakh writing based on Arabic letters. The latter was supported by some Russian linguists such as Ilminski (Table 12–1), Katarinski, and Alektorov, aimed at replacing the current alphabet by the Cyrillic one with missionary purposes to bring and cultivate Orthodox Christianity in newly formed schools (Ilminski 1883). Relatively, the same idea was supported by a Kazakhstani scholar, Altynsarin, with educational purposes. His aim was to enlighten people not only with religious studies, but also to master secular studies at newly formed schools through the adoption of the Cyrillic alphabet.

Table 12–1 Kazakh alphabet based on Russian letters proposed by Ilminski (1876)

8 vowels	a (ä), é (e); ы, i; o, ö; y, ŷ,
19 consonants	п, б, м, в, т, д, н, ж, з, ш, с, р, л, й, к, ф, х.

(*Arabic*) *Alphabet designed by Baitursynuly (1912 – 1929)*. Baitursynuly was the first Kazakh philologist who researched the sound system of the Kazakh language and worked out his own alphabet on the basis of Arabic letters which had been used in Central Asia. He dedicated his valuable work to improve the Kazakh writing by means of clearing and protecting it from the influence of other languages and designed a synharmonic national alphabet. At the same time Baitursynuly's alphabet was called Kazakh National Writing as in Table 12–2. Later on, the Arabic alphabet was replaced by a Latin alphabet which impeded the progress of Kazakh national writing.

Table 12–2 Baitursynuly's alphabet (1912)

Байтұрсынұлының алфавиті		НТА	Примерное произношение	Байтұрсынұлының алфавиті		НТА	Примерное произношение
До 1927	После 1927			До 1927	После 1927		
ا	ا	a	a	ا	ا	п	н задненебное, нем. ng в сл. lang.
ب	ب	b	б	ب	ب	l	л, ль
پ	پ	p	п	پ	پ	m	м
ت	ت	t	т	ت	ت	n	н
ث	ث	ʔ	ж	ث	ث	ʔ	о
ج	ج	c	ш	ج	ج	u	у
ح	Нет, ڭ замен	d	д	ح	ح	y	нем. ü более узкое
د	د	r	р	د	د	v	англ. W
ر	ر	z	з	ر	ر	e	е
ز	ز	s	с	ز	ز	i	и
س	س	o	ш	س	س	b	звук типа Ы
ش	ش	глубокое (заднее) чтение Г	глубокое (заднее) чтение К	ش	Нет, ڭ замен	j	й
غ	ع	г	г	غ	غ	e	звук ближе к И
ق	ق	q	к	ق	ق	-	знак смягчения гласной
ك	ك	k	к	ك	ك		
گ	گ	g	г	گ	گ		

Latin alphabet (1929 – 1940). Fierman (2009) claims that during the period of using the Latin alphabet as the main writing system, Central Asian countries, including Azerbaijan, but not Tajikistan, had the tendency to replace Arabic and Persian borrowings with Turkic words. Kazakhstan scholars began working on the new Kazakh alphabet based on the Latin script after the Symposium in Baku in 1926. The first attempt was made by Torekulov who proposed 28 letters and one apostrophe (Table 12–3).

Generally, adoption of the Latin alphabet in Central Asian Turkic countries, including Kazakhstan and Tatarstan in particular, was not supported

unanimously, which led to the slow process of development. In 1929, "Decree about the new alphabet" was adopted which declared the shift of Kazakh writing from Arabic into Latin script and contained 29 letters (Table 12–4).

Table 12–3 Torekulov's proposal

№	Letter	Sound	№	Letter	Sound
1	a	[a]	16	c	[ш]
2	e	[e]	17	j	[ж]
3	i	[ы], [i]	18	n	[н]
4	o	[o], [ə]	19	l	[л]
5	u	[у], [y]	20	r	[p]
6	p	[п]	21	y	[й]
7	b	[б]	22	k	[к]
8	m	[м]	23	g	[г]
9	f	[ф]	24	q	[к]
10	w	[y]	25	x	[x]
11	t	[т]	26	h	[h]
12	ğ	[ғ]	27	η	[η]
13	d	[д]	28	ə	[ə]
14	s	[c]		'	
15	z	[з]			

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Table 12–4 Kazakh alphabet based on Latin script

No	Letter	Sound	No	Letter	Sound
1	a	[a]	16	c	[ш]
2	e	[e]	17	j	[ж]
3	i	[ы], [i]	18	n	[н]
4	o	[o], [ə]	19	l	[л]
5	u	[у], [y]	20	r	[p]
6	p	[п]	21	y	[й]
7	b	[б]	22	k	[к]
8	m	[м]	23	g	[г]
9	f	[ф]	24	q	[к]
10	w	[y]	25	x	[x]
11	t	[т]	26	h	[h]
12	ğ	[ғ]	27	η	[η]
13	d	[д]	28	ə	[ə]
14	s	[c]		'	
15	z	[з]			

The Latin script reflected 9 vowels and 20 consonants peculiar to the Kazakh language. The following sounds [k], [f], [κ], [r] were reflected by particular letters. The ы [ɯ] letter was adopted from the Russian alphabet, and ğ [ɣ], č [ʃ], ɳ [ɳ] diacritics were used. Also, the h [h] letter was used only in Arabic and Persian borrowings. The first orthography rule of the Kazakh language was adopted together with the Latin script in 1929. The orthography rule defined its main principles, according to which any borrowings had to be spelled according to Kazakh writing principles.

Year by year new words were continually entering the Kazakh language from the Russian. Initially all new words were spelled and pronounced according to the Kazakh sound system, but then, with the decision of the Central Executive Committee, the Russian words that had entered the Kazakh language had to be spelled and pronounced in Russian. This led to the entry of particular Cyrillic letters into the writing system of the Latin based Kazakh alphabet. Additionally, Sebba (2003, 123) argues:

Trends toward closer relationships between the various Turkic speaking groups, in particular links between the Turkic speaking people of the USSR and Turkey itself – attracted suspicion in Moscow. The cultural link created by the simultaneous Latinisation of Turkey and Central Asian Communities of the USSR may have set alarm bells ringing in Moscow and turned the policy of the Communist Party in favour of Cyrillicisation, which followed almost as soon as Latinisation was complete.

Cyrillic-based Kazakh writing (1940 – present). There were several reasons that led to the replacement of the Latin alphabet by the Cyrillic one:

- 1) Prevention of integration of the USSR Turkic people with the Republic of Turkey, which followed a different ideology and policy;
- 2) The founders of the Kazakh writing system (based on Arabic and Latin letters) were accused of being public enemies and their actions were seen as damaging to society (Shonanuly, Kemengerov, Zhubanov, Omarov, Zhandosuly, Torekulov);
- 3) The necessity of forming one (USSR), common state writing (Russian language and writing) of people under one capital city (Moscow);
- 4) Mastery of new terms only through the Russian language;
- 5) Diversity of written orthography.

Thus, the Cyrillic-based Kazakh writing was officially adopted after its improvement proposed by Amonzholov in 1940 (Table 12–5).

Table 12–5 Kazakh Cyrillic Alphabet

Kazakh Cyrillic Alphabet						
А	Ә	Б	В	Г	Ғ	Д
Е	Ё	Ж	З	И	Й	К
Қ	Л	М	Н	Ң	О	Ө
П	Р	С	Т	У	Ұ	Ү
Ф	Х	Һ	Ц	Ч	Ш	Щ
Ъ	Ы	І	Б	Ә	Ю	Я

And thus, the Cyrillic alphabet has been used for more than 70 years in Kazakhstan. To a certain extent the Kazakh language has been modified during this period due to the impact of the Russian language. Moreover, during the Soviet period the number of Kazakhstanis was not only less than half of the overall population, but also a significant number of Kazakhstanis became Russian-speaking. As a result, the linguistic impact of the Cyrillic alphabet has led to the weakening of the language and loss of identity of the people. Nevertheless, grammatical word formation peculiarities of the Kazakh language have been preserved despite the fact it underwent dramatic changes and external influences. On the other hand, the phonology system of the Kazakh language has changed to a certain extent with the alphabet reforms and the tendency of mass adoption of Russian borrowings. It is believed that the Kazakh sound system has become semi-synharmonic due to the alphabet change as shown in Table 12–6.

Table 12–6 Current Kazakh semi-synharmonic sound

Synharmonic	дөңгөлөк (means round or tire)
Semi-synharmonic	дөңгелек

Modern Kazakh Writing System

Modern Kazakh is an agglutinative language with vowel harmony that is written in Cyrillic. However, in 2006, the President of Kazakhstan, Nursultan Nazarbayev, raised the issue of using the Latin alphabet instead of the Cyrillic alphabet as the official script in Kazakhstan. On December 13th 2007, nevertheless, President Nazarbayev announced a decision not to advance the transformation to a Latin alphabet:

For 70 years the Kazakhstanis read and wrote in Cyrillic. More than 100 nationalities live in our state. Thus we need stability and peace. We should be in no hurry in the issue of alphabet transformation.

(Kazakh language (online). Available at

http://en.wikipedia.org/wiki/Kazakh_language [Accessed May 28th, 2013])

As a result, the idea to transform the alphabet from Cyrillic to Latin, as proposed by the President, has been postponed to the year 2025. After all, modern Kazakh has historically been written using versions of the Latin, Cyrillic and Arabic scripts. Following is the table that shows Kazakh in Cyrillic, Arabic and Latin script with a translation in English (Kazakh language (online). Available at http://en.wikipedia.org/wiki/Kazakh_language > [Accessed May 28th, 2013]):

Table 12–7 Kazakh in Cyrillic, Arabic and Latin script with a translation in English

Cyrillic script	Arabic script	Latin script	English
Барлық адамдар тумысынан азат және қадір-қасиеті мен құқықтары тең болып дүниеге келеді. Адамдарға ақыл-парасат, ар- ождан берілген, сондықтан олар бір-бірімен туыстық, бауырмалдық қарым-қатынас жасаулары тиіс.	بارلىق ادامدار تۇمسىنان ازات جانە قاسيەتى مەن -قادىر كۇقىقتارى تەڭ بولىپ دۇنيەگە كەلەدى. -ادامدارعا اقل وجدان -پاراسات، ار بەرلگەن، سوندىقتان بىرىمەن -ولار بىر تۇستىق، باۋىرمالدىق قاتىناس -قارىم جاساۋلارى تىيس.	Barlıq adamdar twmısınan azat jäne qadір-qasіeti men kuqıqtarı teñ bolıp dñiñege keledi. Adamdarğa aqıl-parasat, ar- ojdan berilgen, sondıqtan olar bir- birimen twıstıq, bawırmaldıq qarım-qatınas jasawları tııs.	All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Finally, the Kazakh language is an important language worldwide with 11 million speakers. Thus, it is vital to understand the general nature and specific characteristics that make this language unique in the world.

Conclusion

The goal of this paper has been to provide a separate study of Kazakh alphabets used one after another at different periods of time. Social, political and linguistic factors of changing and using several alphabets have been discussed. As a result, the Kazakh sound system has undergone significant modifications due to several changes of the alphabet because different types of letters have been insufficient to present Kazakh peculiar sounds. Finally, the ideas discussed in this paper should serve as an initial step for further research of developing language and alphabet by improving the state language policy and educational system in the context of globalization.

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CHAPTER THIRTEEN

THE HEROIC EPOS OF THE KAZAKHS: AKHTAMBERDY ZHYRAU

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Outline

This paper presents a piece of an oral epic, developed by a Kazakh hero-warrior and orator-*zhyrau*.¹ The heroic epics of the Kazakh people are a spiritual legacy left by their ancestors, which need to be studied and popularised. Unfortunately, not all pieces of oral art from the nomadic Kazakhs have survived, but at least we know about hero-warriors and orator-*zhyraus*, such as Akhtamberdy *zhyrau*, who lived in a noble family in the history of the Kazakhs – the "years of great disaster," a period of bitter and bloody wars. Of course, these epical works are not exact replicas of real historical events, but they are valuable because they are the reflections of the people living through the events. The epic legacy of the *zhyraus*, as well as the legacy of Akhtamberdy, is valuable for being not only the historical narration but also the epical generalization and synthesis of the real historical events.

Introduction

In our globalized world, we have to know more about each other in order to preserve what mankind has collected as a spiritual treasure. The invaluable oral heritage left by our Kazakh nomadic ancestors gave us, and

¹ *Zhyraus* were orators who represented the historical poetic genre. They narrated their *tolgau*-songs that were contemplations and admonitions on different topics – in a poetic form by playing the *kobyz* (a bowed two-string musical instrument). The famous *zhyraus* of the Kazakh steppe were: Kaztugan Suyunshy uly, Dospanbet, Shalkiiz, Bukhar, Akhtamberdy. Being famous, *zhyraus* and poets were usually outstanding political and military leaders, heads of tribes and advisors to the khans. Having phenomenal memory and the ability to improvise, *zhyraus* were the creators and the treasurers of the historical memory of the nation.

is still giving us, a platform to stand on and to withstand all the hardships of the times. The heroic epics of Kazakhs are the treasures that helped them to survive through near extinction. The Kazakhs survived physically through the devastating Oirat-Kalmak invasions of the XVIII century, and the Soviet collectivization of the 1930s.² Moreover, they survived and preserved their identity in the exploration of Virgin and Idle Lands in the mid-XX century.³ The Kazakhs also survived etymologically being renamed to kirghiz-kaisaks.⁴ The Kazakhs who were illiterate for most of their existence almost lost the foundations of their literacy when the alphabet was changed a few times during one century.⁵

² In one of the recent works on the topic of collectivization in Kazakhstan (Simon Ertz 2005, 3), the author writes that the scale of repressive measures was eclipsed by the consequences of the breakdown of the Kazakh agricultural sector, which triggered a famine of horrendous dimensions, costing roughly 1.3–1.5 million people's lives from 1932–33. Simon Ertz also refers to the following works: Robert Conquest (1986) and Martha Brill Olcott (1981).

³ Upon analysis of the statistics of the nationalities of the USSR, David Growe states that Nikita Khrushchev's initiative of the "Virgin and Idle Lands" made Kazakhs a distinct minority within their own republic, since by 1939 they made only 30% of the total population. (David Growe 1998, 395–419).

⁴ Nora Chadwick considers that the name "Kazakhs" was first mentioned by Persian poet Firdausi (1020), who refers to the "kazakhs" as mounted and armed steppe marauders (Nora Chadwick 1989, p 5-6). In Lawrence Krader's opinion, Kazakhs maintained their ethnic unity continuously from the late XV century down to the present day. Kazakhs first designated a social estate, then a political union, and finally became a people unified politically (Lawrence Krader. 1960, p123–128). Vasili Bartold refers to the ruling by the Timurids of the XIV–XVI centuries, who fought for rule between each other. Kerei and Zhanibek, who migrated from Abulkhair Khan, addressed their people as "Kazakhs" (Vasili Bartold 1963, p157). David M. Crowe, in his "The Kazaks and Kazakhstan: The Struggle for Ethnic Identity and Nationhood," writes: "Given that the Russians referred to them as the Kirgiz during most of the period that they dominated the Kazaks, and thus robbed the Kazaks of their most basic linguistic identification term, there is much to be explored and reclaimed before this people and nation can truly define itself in the context of its rich history and culture" (David M. Crowe 1998, 395–419).

⁵ Modern Kazakh language is written in Cyrillic in Kazakhstan. The oldest known written records of languages closely related to Kazakh were written in the Orkhon script of the VI–VIII centuries. However, it is not believed that any of these varieties were direct predecessors of Kazakh. Kazakh written in Arabic script was first used mainly for religious and pedagogical texts translated from oriental languages and for Kazakh supplements in some local newspapers published during the last decades of the XIX century. Simultaneously in the XIX century, a special alphabet based on Cyrillic script (developed by I. Altynsarin), was used mainly at

A major problem in the field of oral literature is the relation of the oral performance to the written text, or the "orality," literacy, viability and verifiability of the text. The expeditions of Milman Parry and Albert Lord to the Balkan region, in which they succeeded to record epics longer than Homer's *Odyssey* and furthered studies in that field, proved empirically that such big pieces of oral work were able to exist in illiterate cultures. Meanwhile, a representative of another school who studied Ancient Greek epos, Alexei Losev, came to the conclusion that oral epic tradition that is not expressed in writing exists as a natural socially viable phenomenon. Without any writing, oral epic exists steadily throughout many centuries and the peoples' memory – that is, the memory of the folk narrators and singers – is as strong as it can be and more reliable than the then-existing types of writing (Losev Alexei 1960, 69). The ability to store and transmit orally hundreds of pieces of oral art demonstrated that the steppe singers-improvisers, the Kazakh steppe minstrels, retained it better than some types of writing could keep it.

Bela Balazs expressed the idea that Kazakh heroic epos and fairy tales were works of art, full of an incredible range of beauty, plasticity and integrity in its form. This Kazakh oral art – which is not well known worldwide – reveals to the world a kind of tradition that will express its voice in the world of literature.⁶ The oral works assess socio-political processes, which is why they are very important in the scientific analysis of historical events. Furthermore, Kossuth (2002) wrote that through Kazakh literature, one was able to learn about the roots of Kazakh consciousness and the Kazakh history, which had left few historical documents behind (Balazs 1960, 15). Of course, these epical works are not exact copies of real historical events, but they are valuable because they are the reflections of the people living through the events.

Historians, who have attempted to study the past of peoples without a written history, have been faced with another factor that needs to be taken into consideration – the difference between epic space and real space. These two may not always correspond to each other due to various historical moves or the change of habitat experienced by the producers of the epic and their narrators. Along with memorizing epics and tales, oral tradition delivers social and cultural messages to the next generations. These narrations were almost fully preserved in the memory of illiterate tribes. Once, Akseleu

Russian-indigenous schools, and further used in media. Modern Kazakh has historically been written using versions of Arabic (until the end of 1920 and modified to Kazakh language pronunciation called "tote zhazu" by A. Baitursynov in 1924), Latin (introduced in 1929 by A. Baitursynov), and Cyrillic (introduced in 1940) scripts.

Seidimbek (2001) succeeded to write down a *zhyr*⁷ about the death of Zhoshy khan, recited by an elderly man from Ulytau named Tai Tlegenuly. It is known that the burial place of Zhoshy khan is situated in Ulytau, Central Kazakhstan. How surprised he was when years later he studied the "Genealogy of Turks" by Abu al-Ghazi, and found that there was only a two-word difference in these two works (one written, the other oral). This kind of accuracy in transmitting the oral literary pieces through the centuries shows how deep the ethnic memory is. If we analyse the heroic epic of the Kazakhs, we should begin with the epics developed by the generations of tribes that lived on the vast steppe of Eurasia. This is not the objective of the present article, but its introduction.

Central Asian Tradition of Oral Epos

There are many ways to study the emergence, development, genres, artistic beauty and peculiar properties of oral literature. Oral works of art are to be studied based on factors like the presence of common roots and relativeness: historical, socio-cultural and economic. A study based on a language basis would cause an unbearable work for just one paper to analyse and discuss such a large group of Turkic speaking peoples with different cultural and religious backgrounds. We will restrict the research of this part of the paper to Turkic-speaking people of Central Asia: Karakalpaks, Kazakhs, Kyrgyz, Uzbeks and Turkmen, who historically have a common oral background. A 16th century manuscript, "The Book of Grandfather Khorkhyt," represents the oral tradition of all of these peoples. Other common heroes are Korughly and Edige, with narrations that circulated in different versions and variants around Central Asia.

The epos of the Central Asian people represents the very spirit of the culture of the Turkic nomads. The hero of the epos was usually characterised as the ideal personality; and the epos itself usually displayed the cultural and ethical ideals of the nomads, their understanding of the concepts of conscience and honour, good and evil, love and war. The main common heroes of the Central Asian epos were: Koblandy *batyr*, Alpamys *batyr* and Shora *batyr*.

⁷ A *zhyr* is a Kazakh poetic pattern for seven-eight syllable verse-lines, which was narrated by poets-zhyrau in epical heroic songs. It was widely used in Kazakh oral art and literature.

The Bardic Tradition

The bards of the epic poetry were not always identified because many pieces were communicated orally from generation to generation. But the forms of the poetry, its genres and the manner of the performers-singers who demonstrated the epic to the common public are known. The bards or minstrels were called *zhirau* for Karakalpak and Kazakh, *akhyn* for Kazakh, *manasshy* for Kirgiz, *shair* for Uzbek, but the word *bakshi* for Karakalpak, Turkmen and Uzbek singers, however, meant a shaman for Kazakhs and Kyrgyz. The pieces of poetry that these bards produced were called "song," *oleng*, *zhyr* or *dastan*. The songs and epics were improvised and sung to the accompaniment of musical instruments, such as the *dombyra*, *dombra*, *dutar*, *kobyz*, *komuz* or *sybyzghy*.

Despite that the epos traditions of the people of the Central Asia were closely connected and came from a common source, the various traditions also developed their own national character. Epic works, whether they were adopted from other nations or were shared by various nations, were merged into the traditions of the nations of which they were a part, and in that way gave information about the life of all nomadic Central Asia, as well as reflecting the individual character traits of the tribal groups that produced those oral works.

The Typical Kazakh Epic

Kazakh folklore grew out of the rich heritage of Central Asian folklore. Being a very musical people, Kazakhs sang and improvised at all occasions of life: birth, marriage, battle, mourning and death were all recorded in song. The songs sung by *akhyns*⁸ at different events were ritual songs accompanying "different stages of the wedding ceremony, farewell songs (*khoshtasu*), songs related to sad news (*estirtu*), sympathy or condolence songs (*kongyl aitu*), mourning songs (*zhokhtau*) and a wide range of less important ritual songs, such as songs sung at the occasions of childbirth, cursing songs and religious ritual songs of various kinds" (Winner 1958, 34).

⁸ An *Akhyn* is a poet and singer who extemporizes on different topics during presentations on the commemoration of different events happening in the steppe. He/she recites the pieces of improvisation to the sounds of the *dombyra* (a Kazakh musical instrument with two strings). The nomadic lifestyle unfortunately did not benefit from the preservation of all the masterpieces of the *akhyns*, which more often disappeared when not saved in the written form. But owing to *akhyns*, the oral art pieces were inherited by further generations.

One more genre of Kazakh folklore was that of the epical character. The former genre was related more to *akhyns* and the latter genre to *zhyraus*. It is difficult to define a certain period when the first *zhiraus* composed their masterpieces. One of the first Kazakh *zhiraus* is believed to be Grandfather Khorkhyt. In "The Book of Grandfather Khorkhyt," Grandfather Khorkhyt considered all the issues of the Oghyz people. Whatever happened in the steppe, Grandfather Khorkhyt was the main decision maker who judged and made considerations. He got the appreciation of his people owing to his wit and deep wisdom.

The people who found poetic oratory skill to be the highest of all arts respected everybody who possessed these skills. The art of word was valued very highly, and those who mastered these skills won the top social positions. Valikhanov (1962), Brehm (1891), Pashino (1868), Alektorov (1894) and many other ethnographers and travellers who visited the Kazakh steppe valued highly the oral skills of the Kazakhs. They described it as fresh, authentic, full of natural poetic beauty connected to artistic simplicity and accuracy.

The typical Kazakh epic was centered on the life and adventures of a national hero, his struggles and his triumphs against his, or his nations', enemies. The basis for the story was very often a actual historical event expressed by the producer of the epic. The basic Kazakh heroic epics were: Edige batyr, Alpamys batyr and Er-Kokcha, who represented the period of the "Golden Horde"; the disintegration of the Kazan Khanate as depicted through the life of Shora batyr, Koblandy batyr, Kambar batyr, Er Targyn and Er Saiyn, who told of the struggle against the Oirats-Kalmyks; and the other two epics of the later period as Aiman-Sholpan and Urakh batyr represented the period of Russian conquest. Epos is a heroic idealization of the past, which is living in the present-day life. Hence, it is of scientific, historical value and at the same time it has great social, cultural and educational importance. So, *Zhyrau* is the patriarch of his tribe. His advice is demanded at the time of crisis, invasions and disasters in his homeland. The favourite genre of *zhyrau* is *tolgau*.⁹ In *tolgau*-contemplation the *zhyrau* speaks as a philosopher. Such *tolgaus* are expressed in the form of admonition, aphorism, and instruction. Aphorisms once told by a great *zhyrau* became popular proverbs and sayings. The *zhyrau* reflects on the morals of contemporary epoch, social problems. The first *zhyraus* of the Kazakh steppe lived approximately in the XI–XIV centuries: Ketbugha, Khorkhyt, Atalyk, Sypyra and Kodan taishy. The *zhyraus* who formed the epic of the

⁹ *Tolghau* and *tolghamu* mean contemplation, thought, deep worry. *Tolghau* may be divided into *tolghau*-contemplation and *tolghau*-lyrical confession.

genre lived in the XV–XVI centuries: Asan kaighy, Kaztughan, Shalkiiz, Dospambet and Er Shoban. And the quintessence of *zhyrau* activity came to be in the XVII–XVIII centuries, honouring the following *zhyraus*: Umbetey, Zhiembet, Marghaskha, Tatikhara, Khozhabergen, Akhnamberdy, Bukhar, Shal akhyn and Koteshe. The early *akhyns* and *zhyraus* were themselves brave warriors who postponed using their musical instruments in order to take part in the battle together with their tribes. The hero, or *batyr*,¹⁰ is motivated by a strong social and national spirit. He is characterised by the same general traits of superman strength, bravery, and incorruptible honour.

Another hero worth mentioning is Akhtamberdy zhyrau, one of the greatest Kazakh *zhyraus*, who lived in the most difficult period in Kazakh history, when Kazakhs were unable to stop the Oirat-Kalmyk invaders. He witnessed the huge losses in people and cattle. Akhtamberdy is a real historical person. For example, he was mentioned in the Kurbangali Khalitov's "Tauarikh hamsa". Furthermore, many *zhyraus* after him referred to him in their *zhyrs*. For instance, in the XVIII century, Umbetey *zhyrau* referred to the *tolghau's* of Akhtamberdy *zhyrau*. In the XIX century, a famous Kazakh, *akyn* Dulat Babataiuly, narrated about Akhtamberdy in his "Er Espenbet" *dastan*. Akhyn Sara in her *aitys*¹¹ with *akhyn* Birzhan proudly called him a famous *akhyn* and legendary *batyr* of her tribe. Many of the known *zhyrs* were handed down from one *zhyrshy* to the other and were finally published.¹² Akhtamberdy gained his poetical glory when he was very young but he could not devote himself to the oral art being busy on the battlefield:

I went to the offensive march tying my flag around
Shouting loudly destroyed the barrage.
The humiliation I experienced from the enemy
Lighting my fiery blood in my heart.
Protecting my people
We are next to the death.

¹⁰ *Batyr* means hero-warrior

¹¹ *Aitys* is improvisational poetry performed in front of an audience as a dialogue and competition between two *akhyns*. Very often during the celebrations and feasts the audience takes part in song contests and girls and young men compete in the improvisational skills showing sharp tongue and witty thinking.

¹² Akhtamberdy's *zhyrs* were published in the editions (given chronologically): see the end of the list of references.

Akhtamberdy batyr – the hope and the reliance of his people, one of the leaders of Orta zhuz,¹³ manful *zhylau* did not lose heart. He was among those who were the first to combat Oirat invaders and organised the resistance to the invaders. With his fervent *zhyls*, and his self-sacrificing work, he strengthened the confidence of those who had almost lost it. The one can be called a *batyr* who does not think of death when courageously defending his people:

Everybody can step importantly and tall,
But his feet will not withstand the step.
It is easy to call oneself a *Batyr*,
While your enemy is not very close.
When the enemy is two steps away—
Your soul will be captured by obscurity.
Let the light shed on your soul,
And while fighting, do not think of death,
Because as long as Azrail did not call, it is not there.

Defeated by Kalmyks, having lost the ancestors lands, being oppressed, Kazakhs were dreaming of having revenge in order to return their ancestors' land and pastures. And Akhtamberdy expressed his yearning for the land and his people:

Hey, dark-ginger horses,
Sonorously neighing horses!
Would we ever ride you?
With a long horse tail being tied to the spear
Would we race along the vast and endless lands?
Should we ever put on our chain-mail armor?
Or armor of copper sleeves?
I would take my shattering spear
And the steppe would sing under the hooves.
Would we ever return to our steppe?

The land of ancestors is sacred to nomads. Geographical signs of the land of the ancestors, "*Zher ana*",¹⁴ are remembered as holy places because the ancestors spirits live there. The dream of *Zher ana*'s return was fulfilled.

¹³ Orta Zhuz: Middle Horde; Uly Zhuz: Great Horde; Kishi Zhuz: Younger Horde. Historically, geographically, economically and politically, Kazakhs were organised in three big formations, called *Zhuzes*.

¹⁴ *Zher ana* means Mother Land. The land of the ancestors is sacred to nomads. Its sacredness is inherited by the next generations in the songs of *akyns*, *zhyls*, tales and legends. *Zher ana* feeds, raises and gives the physical and spiritual energy to its children.

Akhtamberdy *zhyrau* was very old when his lands were freed. He took an active part in re-mastering his ancestors land. He was said to encourage Kazakhs to work the land and plant wheat and other cereals. In the valleys of the rivers Karakol and Ayaguz, and in the Chinghiz Mountains, there can be found dams destroyed by time. In his last *tolghau* (the song that was his contemplation on life), Akhtamberdy *zhyrau* thanked his fortune for what it had given to him and was sorry that he was dying in his bed not of the enemy's arrow.

Conclusion

The Kazakhs have preserved and transmitted from generation to generation the thoughts about their native land, and memorized the lives of their heroes who fought for their independence. Therefore, this literary heritage is cherished and remembered by all Kazakhs and there is a great need for its research. Finally, this new interdisciplinary approach to the literary analysis of the oral literary tradition will greatly enrich both Kazakh historical and literary source study.

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CHAPTER FOURTEEN

TURKISH BORROWINGS
IN THE ROMANIAN CUISINE:
COMPOUNDS AND DERIVATIVES

GEORGETA RATA

Outline

Due to social, political, economic and cultural factors, the Romanian language and the Turkish language have long been in contact, which brought about considerable language change in Romanian, but practically no language change in Turkish. Turkish borrowings / loanwords have attained *different degrees of assimilation* into the Romanian language. Therefore, in the Romanian language: Turkish borrowings that have been *totally assimilated to the native word-stock* and are *phonetically and orthographically integrated* (Rom *cafea*); Turkish borrowings that are fully part of the Romanian vocabulary, but retain traces of their Turkish origin in their *pronunciation* (Rom *musaca*), *spelling* (Rom *zaharea*), or *inflection* (Rom *linge-tipsia*); Turkish borrowings that may be well assimilated in their form, but remain *semantically tied* to the Turkish context (Rom *feregea*); and Turkish borrowings that have not achieved general currency occurring only in very limited contexts, e.g. books on Turkish cuisine (Rom *cighir*). Moreover, Turkish borrowings have produced, through composition and derivation, new words that are entirely Romanian phonetically and orthographically. We analyse, in our paper, the evolution of Turkish borrowings in the field of cuisine (names of foods and ingredients) from the point of view of their usage restrictions, word formation and semantic evolution.

Introduction

In the middle Ages, Romanians lived in three distinct principalities – Wallachia, Moldavia, and Transylvania. In the 14th century, the larger principalities of Wallachia (in 1310) and Moldavia (around 1352) emerged

to fight the threat of the Ottoman Empire. In 1541, the entire Balkan Peninsula and most of Hungary became Ottoman provinces. The Romanian Principalities were under Ottoman suzerainty preserving partial/full autonomy until the middle of the 19th century (Transylvania to 1699). During the period of Austro-Hungarian rule in Transylvania and Ottoman suzerainty over Wallachia and Moldavia, most Romanians were in the situation of being second-class citizens or even non-citizens in a territory where they formed the majority of the population. After the failed 1848 Revolution, the Great Powers did not support the Romanians' expressed desire to officially unite in a single state, which forced Romania to proceed alone against the Ottomans. During the Russo-Turkish War (1877–1878), Romania fought on the Russian side and, in the Treaty of San Stefano (1878) and the Treaty of Berlin (1878), Romania was recognised as an independent state by the Ottoman Empire and the Great Powers. During the Second Balkan War (1913), Romania joined Greece, Serbia, Montenegro and Turkey against Bulgaria. Nowadays, Romania has declared its public support for Turkey joining the European Union. With Turkey, Romania shares a privileged economic relation: Turkey is the biggest trading partner of Romania in the Balkans and the Middle East. There are approximately 10,000 Hungarians living in Romania, primarily from Moldova, Turkey, and China. There are approximately 32,000 Turkish-language speakers in Romania. Romania also has a Muslim minority concentrated in Dobruja, mostly of Turkish and Tatar ethnicity and numbering 67,500 people.

In time, the Romanians (particularly those from Moldavia and Wallachia) have had diverse and long-lasting relationships with the Turkish language: the explanation lies in the fact that social, political, economic, and cultural factors have had linguistic outcomes too (Todi 2005). Language contact between the Romanian language and the Turkish language brought about cultural mutations and language change in Romanian (Cenac, "Vechi și nou în vocabularul limbii române actuale. Despre elementele de origine neogreacă și turcă," 59), never rejected by Romanian purism (Zafiu 2003) because they have never been a threat to the language of science or religion. But the Turkish-Ottoman influence has been mainly a lexical and semantic one (Mușina 2003) and it was accepted as an exotic one (Zafiu 2003). There are two alternative directions in which language contact can go, resulting in two distinct processes: **borrowing**, 'the taking over of a word from a foreign language' (Chalker and Weiner 1994, 49), and **substratum interference** (Thomason & Kaufman 1988 *apud* Sankoff 2001). **Language contact** is largely associated with **borrowing**, the main process involved in discussing lexical aspects of **languages in contact**:

- In most situations of languages in contact, borrowing occurs most extensively on the part of *minority language speakers* from the *wider communication* into the minority language;
- There are rare cases of words that have become accepted within *majority language communities* – a process called substratum influence.

Each period in the development of the Romanian language has had its neologisms, i.e. its linguistic borrowings or loanwords: *Slavicisms* (Slavic terms that entered the Romanian language through the translations of religious books, in the middle Ages); *Turcisms* and *Graecisms* (specific to the Phanariot Period, 1669–1821); *Hungarianisms* (during the Austro-Hungarian rule, 1867–1918); *French borrowings / loanwords* (in the modern era, the 19th and the 20th centuries); *Anglicisms* and *Americanisms* (at present). *Turcisms* (including food-related terms) continued to be borrowed until late the 20th century.

Materials and Methods

Romanian language and Romanian cuisine have been greatly influenced by the Turkish language and the Ottoman cuisine respectively. Of the 2775 Turkish borrowings (Suciu 2010), 120 belong to the lexical field of cuisine (4.32%) and were borrowed between the end of the 16th century and the second half of the 20th century: *acadea* 'caramel, lozenge' < Tk *akade*, *agem-pilaf* 'raisin pilaff' < Tk *acem pilavi*, *alechim-seleam* 'Turkish dish' < Tk *aleykümselâm*, *anason* 'anise, aniseed (*Pimpinella anisum* L.); drink made of anise' < Tk *anason [rakısı]*, *babic* 'kind of salami' < Tk *babic*, *babık*, *babbık*, *baclava* 'kind of Turkish cake, baklava' < Tk *baklava*, *balbaş* 'hydromel, mead' < Tk *bal başı*, *bârdac* 'dish of butter and cheese' < Tk *bardak [güveci]*, *baş* 'dough' < Tk *baş*, *bigi-bigi* 'a kind of lokum' < Tk *bici bici*, *bıcı bıcı*, *cıcı bıcı*, *cici bici*, *boia* 'paprika' < Tk *boya*, *boza* 'millet beer' < Tk *boza*, *bulgur* 'wheat crupper; dish made of wheat crupper' < Tk *bulgur [pilâvı]*, *bulumaci* 'white sauce; noodles' < Tk *bulamaç*, *burec* 'a kind of pie' < Tk *börek*, *cacăzun* 'raisins' < Tk *kaküziim*, *cafaltâc* 'breakfast, snack' < Tk *kahvaltı*, *cafea* 'a plant (*Coffea arabica*); coffee beans; coffee (drink)' < Tk *kahve*, *caimac* 'cream, milk skin; coffee foam' < Tk *kaymak*, *caisie* 'apricot (*Armeniaca vulgaris*)' < Tk *kayısı*, *capama* 'lamb or chicken with white sauce and raisins; < Tk *kapama*, *caşcaval* 'pressed cheese' < Tk *kaşkaval*, *cataif* 'noodles, kind of Turkish whisked cream cake' < Tk *kadayıf*, *cavurma* 'fried pork; a dish with no meat in it' < Tk *kavurma*, *ceamfistic* 'pine seeds (*Pinus pinea*)' < Tk *çamfistiği*, *cerviș* 'animal fat' < Tk *cerviș*, *chebap* 'grilled meat' < Tk *kebap*, *cherdea* 'cheese pie' < Tk *kırde*, *cheșchet* 'kind of soup' < Tk *keşkek*, *chiftea* 'hashed- / minced-meat ball' <

Tk *köfte*, *chimion* 'cumin (*Carum carvi* L.; *Cuminum cyminum* L.); cumin seeds' < Tk *kimyon*, *chişmiş* 'red raisins' < Tk *kişmiş*, *cighir* 'haggis' < Tk *ciğer*, *ciorbă* 'julienne (soup), soup' < Tk *çorba*, *ciubuc* 'lollipop' < Tk *çubuk* [*şeker*], *ciulama* 'chicken / mushroom cooked in (white) sauce' < Tk *çullama*, *ciumlec* 'vegetable hotchpotch / hodgepodge' < Tk *çömlek* [kebabı], *ciurec* 'cheese pie' < Tk *çörek*, *corăbiele* 'a kind of cake' < Tk *kurabiye*, *cuşchebap* 'grilled meat' < Tk *kuşkebabı*, *cuşcuş* 'pasta dish of semolina' < Tk *kuskus*, *cuşzun* 'small, black raisins' < Tk *kuşüzümü*, *dulma* 'stuffed pumpkin' < Tk [kabak] *dolma[sı]*, *emen-cafe* 'high-quality coffee' < Tk *Yemen kahvesi*, *fâstâc* 'pistachio (*Pistachia vera* L.); fruit of pistachio' < Tk *fistik*, *gaigana* 'omelette' < Tk *gaygana*, *ghiaur-cafe* 'non-Muslim coffee' < Tk *gâvur kahvesi*, *ghioslomea* 'thin dough' < Tk *gözleme*, *ghiuden* 'kind of dry beef / mutton sausage' < Tk *göden*, *ghiveci* 'vegetable hotchpotch / hodgepodge' < Tk *gölveç*, *gibră* 'a kind of raki' < Tk *cibre*, *gurut* 'a paste made of wheat' < Tk *gurut*, *halva* 'halavah, halva(h), khalva' < Tk *halva*, *haşlama* 'dish of chicken and vegetables' < Tk *haşlama*, *hluchium* 'lokoum' < Tk [rahat] *hulkum*, *horşaf* 'compote' < Tk *hoşaf*, *hurma* 'date' < Tk *hurma*, *iahnie* 'kind of ragout with vegetables' < Tk *yahni*, *iaurt* 'yog(h)urt' < Tk *yoğurt*, *ienibahar* 'juniper (*Myrthus pimenta* L.); juniper berry' < Tk *yenibahar*, *imri*, *maladi* 'stuffed eggplant' < Tk *namazlık*, *yufka* 'flat bread', *yufka* 'pasta' < Tk *yufka*, *leblebi* 'chickpea seeds' < Tk *leblebi*, *limonadă* 'lemonade' < Tk *limonata*, *locma* 'tasty food, a kind of desert' < Tk *lokma*, *magiun* '(plum) jam' < Tk *macun*, *maia* 'yeast' < Tk *maya*, *mandalină* 'tangerine' < Tk *mandalina*, *merdenea* 'pie' < Tk *merdane*, *mezel* 'cold cuts' < Tk *meze*, *mezelic* '(cold) collation, snack; hors d'oeuvres' < Tk *mezelik*, *muhalebiu* 'jelly' < Tk *muhallebi*, *musaca* 'dish of vegetables and minced meat' < Tk *musakka*, *năut* 'chickpea (*Cicer arietinum*)' < Tk *nohut*, *nişastea* 'food starch' < Tk *nişaste*, *odagaci* 'a plant (*Saponaria officinalis*)' < Tk *ödağacı*, *pacea* 'meat jelly' < Tk *paça*, *papară* 'omlette' < Tk *papara*, *pedea* 'flat bread' < Tk *pide*, *peltea* 'fruit jelly' < Tk *pelte*, *peşchin* 'cake' < Tk *pişkin*, *pesmet* 'biscuit' < Tk *peksimet*, *petmez* 'fruit must' < Tk *petmez*, *pilaf* 'pilaff, pilau, pilaw' < Tk *pilāv*, *pinir* 'cottage cheese' < Tk *pīnir*, *pistil* 'fruit paste' < Tk *pestil*, *rachiu* 'spirit' < Tk *raki*, *rahat* 'rahat lokoum, Turkish delight' < Tk *rahat lokum*, *revan* 'cake' < Tk *revani*, *sacâz* 'a kind of spirit' < Tk *sakız*, *sain* 'animal fat' < Tk *şahım*, *salam* 'salam' < Tk *salam*, *salep* 'starch' < Tk *salep*, *sarailie* 'kind of Turkish cake' < Tk *saraylı*, *sarma* 'forcemeat roll of cabbage / vine leaves' < Tk *sarma*, *sâzârma* 'fried mutton kept in fat' < Tk *sızırma*, *schembea* 'a ruminant's stomach; haggis, tripe' < Tk *işkembe*, *şecher* 'sugar, sweets' < Tk *şeker*, *şecherlie* 'sweetened coffee' < Tk *şekerli* [kahve], *şerbet* 'refreshment; candied fruit juice, sherbet' < Tk *şerbet*, *simit* 'pretzel' < Tk *simit*, *şiş-chebap* 'kebab' < Tk *şişkebab*, *şuberec*

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'a kind of pie' < Tk *şebörek*, *sugiuc* 'a kind of lokum; a kind of sausage' < Tk *sucuk*, *susan* 'sesame, teal, til (*Sesamum indicum* L.), sesame seeds; a confectionary' < Tk *susam*, *tahân* 'sesame flour' < Tk *tahin*, *tarac* 'entrecôte' < Tk *tarak[luk]*, *tarama* 'low quality salted fish eggs' < Tk *tarama*, *tarator* 'a kind of desert' < Tk *tarator*, *tarhon* 'tarragon (*Artemisia dracunculus* L.)' < Tk *tarhon*, *telemea* 'kind of white cheese' < Tk *teleme*, *telvea* 'coffee grounds' < Tk *telve*, *terbie* 'sauce' < Tk *terbiye*, *tetrea* 'jam' < Tk *titre*, *tocmagi* 'noodles' < Tk *tutmaç*, *trahana* 'kind of dough' < Tk *tarhana*, *trufanda* 'early fruit / vegetable' < Tk *turfanda*, *tuslama* 'kind of tripe stew' < Tk *tuzlama*, *vişinată* 'cherry' < Tk *vişnap*, and *zurumbat* 'wild ginger (*Amomum zerumbet*)' < Tk *zurumbad*.

Results and Discussion

Research in the field of Romanian – Turkish linguistic relationships based on the most authoritative Romanian language dictionaries authored by different research teams (*Dicţionar ortografic al limbii române*, *Dicţionar ortografic, ortoepic şi morfologic al limbii române*, *Dicţionarul explicativ al limbii române*, *Dicţionarul limbii române moderne*, *Micul limbii române*, *Real dicţionar explicativ al limbii române*) or of individual authors (Bulgăre, Gheorghe and Constantinescu-Dobridor, Gheorghe, *Dicţionar de arhaisme şi regionalism*; Ciorănescu, Alexandru, *Dicţionarul etimologic român*; Creţa, Zorela et al., *Dicţionar al limbii române actuale*; Dimitrescu, Florica, *Dicţionar de cuvinte recente*; Gal, A. M., *Dicţionar gastronomic explicative*; Görlach, Manfred, *A Dictionary of European Anglicisms: A Usage Dictionary of Anglicisms in Sixteen European Languages*; Marcu, Florin and Maneca, Constantin, *Dicţionar de neologisme*; Marcu, Florin, *Marele dicţionar de neologisme*; Popa, Marcel D. et al., *Dicţionar enciclopedic*; Scriban, August, *Dicţionaru limbii româneşti*; Seche, Mircea and Seche, Luiza, *Dicţionar de antonime*; Seche, Mircea and Seche, Luiza, *Dicţionar de sinonime*; Suci, Emil, *101 cuvinte de origine turcă*, 2011; Suci, Emil, *Influenţa turcă asupra limbii române II. Dicţionarul cuvintelor româneşti de origine turcă*; Volceanov, George, *Dicţionar de argou al limbii române*) – allowed us to analyse Romanian words of Turkish origin in the field of cuisine from three different perspectives: usage restrictions, re-use of linguistic materials, and semantic evolution.

1. Usage Restrictions

As in any other language, there are established and customary ways of using language. Questions of usage are complicated by the fact that accepted usage may vary from one speech community to another, according to

different regional or social varieties, and such factors as who is writing or speaking to whom about what. Many dictionaries employ usage labels to indicate whether particular senses, words, or phrases are formal or informal, British or American, dialectal, dated, slang, offensive, euphemistic, etc. As far as Romanian cuisine-related words of Turkish origin are concerned, usage restrictions are as follows:

- **Domain** or **field**, defined, in semantics, as 'a range or system of referents that have some aspect of meaning in common' [Chalker and Weiner 123]. Turkish borrowings into Romanian are circumscribed to a single **domain / field** – **history**. They are considered **historical**, because they were used in the past and are no longer in use nowadays: *bigi-bigi*, *pistil*, and *salep*;
- As far as the **range** of cuisine-related Turkish borrowings is concerned, Romanian language dictionaries mention only those terms that have a **regional use limitation**. they are considered **regional**, i.e. characteristic of a form of Romanian that is distributed in identifiable geographic areas (and that differs in pronunciation or vocabulary from standard Romanian): *baş*, *bărdac*, *boia* 'dye', *bulgur*, *burec*, *cafea*, *cavurma*, *cerviș*, *cherdeu*, *cighir*, *juslăc*, *guigăna*, *ghioslomea*, *gurut*, *hluchium*, *horșaf*, *iahnie*, *iofca*, *limonadă*, *magiun*, *maia*, *mandalină*, *pacea*, *pedea*, *pinir*, *sarma*, *sâzârma*, *șecher*, *șecherlie*, *șiș-chebap*, *șuberec*, *tocmagi*, and *trahana*;
- **Register** (the variety of language used in a specific social setting) restrictions can be grouped into **standard**, **colloquial** and **slang**:
 - **standard** (pertaining to the variety of language with the most prestige): *acadea*, *anason*, *babic*, *baklava*, *cafea*, *caïmac*, *cașcaval*, *cataif*, *chebap*, *chiftea*, *chimion*, *chișmiș*, *ciorbă*, *corăbiele*, *cușcuș*, *ghiuden*, *ghiveci*, *halva*, *hașlama*, *iahnie*, *iaurt*, *ienibahar*, *imambaialdi*, *limonadă*, *magiun*, *maia*, *merdeneu*, *mezel*, *mezelic*, *musaca*, *odagaci*, *peltea*, *pesmet*, *pilaf*, *pistil*, *salam*, *salep*, *sarailie*, *sarma*, *sugiuc*, *susan*, *șerbet*, *tahân*, *tarama*, *tarhon*, *telemea*, *trufanda*, *tușlama*, and *vișinată*;
 - **colloquial** (characteristic to the spoken language or to writing that seeks the effect of speech; informal; conversational): *alechim-seleam*;
 - **slang** (the kind of language occurring chiefly in casual and playful speech, made up typically of short-lived coinages and figures of speech that are deliberately used in place of standard terms for added raciness, humour, irreverence, or other effect): *bigi-bigi* 'candy apple', *caïmac* 'semen', *cașcaval* 'woman; money',

chiftea '1,000 RON; prostitute', *ciorbă* 'alcoholic drink', *ghiuden* 'penis', *iaurt* 'trifle', *salam* 'penis', and *sugiuc* 'penis';

- **Style** (the way in which something is said or expressed) restrictions can be grouped into:
 - **Figurative** (containing many figures of speech, ornate): *caimac* 'cream, flower, pick', *cașcaval* 'well-paid job', and *ghiveci* 'valueless work';
 - **Ironical** (characterised by or constituting irony): *alechim-seleam* and *bigi-bigi* 'testicles';
 - **Pejorative** (disparaging): *boia* 'make up' and *ghiveci* 'valueless work';
 - **Popular** (prevalent among people in general): *pesmet*, *sacâz* 'a kind of spirit' and *schembea*;
- **Currency** (the state of being current; up-to-date) limitations can be grouped into **obsolescent** and **rare**:
 - **Obsolescent** (i.e. being in the process of passing out of use or usefulness): *agem-pilaf*, *balbaș*, *boza*, *bulumaci*, *cacăzun*, *cafaltâc*, *caisie*, *capama*, *cataif*, *ceamfistic*, *cerviș*, *cheșchet*, *ciubuc* 'lollipop', *ciurda*, *cușchebap*, *cușcuș*, *dulma*, *enon-cafe-fâstâc*, *ghiaur-cafe*, *gibră*, *hurma*, *leblebi*, *locma*, *mezel*, *muhalebiu*, *nișastea*, *pacea*, *pesmet*, *petmez*, *peșchin*, *revan*, *sain*, *simit*, *sugiuc*, *șerbet*, *tarac*, *tarator*, *telvea*, *terbie*, *tetrea*, *trahana*, and *zurumbat*;
 - **Rare** (i.e. infrequently occurring, uncommon): *agem-pilaf*, *babic*, *balbaș*, *boza*, *cacăzun*, *cafaltâc*, *caisie*, *cataif*, *ceamfistic*, *cheșchet*, *chișmiș*, *ciubuc* 'lollipop', *ciumlec*, *cușchebap*, *cușcuș*, *cușzun*, *dulma*, *fâstâc*, *ghiaur-cafe*, *hașlama*, *leblebi*, *limonadă*, *muhalebiu*, *petmez*, *peșchin*, *pistil*, *revan*, *sacâz* 'a kind of spirit', *sain*, *schembea*, *simit*, *sugiuc*, *tahân*, *telvea*, *terbie*, *tetrea* and *zurumbat*.

2. Re-used Linguistic Materials

Romanian words of Turkish origin have produced, in their turn, new Romanian words. Three processes of word formation could be identified in this case: **clipping**, **composition /compounding** and **derivation**.

2.1. Clipping consists in 'the formation of a new word by shortening an existing one' [Chalker and Weiner 64], as in *exam(ination)*. There is a single **clipping** in our corpus: *boia* 'dye, paint' > *a boi* 'to dye, to paint'.

2.2. Composition or compounding is 'the process of forming compound words by joining at least two independent bases together' [Chalker and Weiner, *The Oxford Dictionary of English Grammar*, 80]. In our corpus,

the Turkish word is in the first (*anason-dulce* (*Foenicum vulgare* L.), *anason-franțuzesc* (*Illicium anisatum* L.), *anason-mare* (*Foenicum vulgare* L.), *anason-nemțesc* (*Foenicum vulgare* L.), *anason-românesc* (*Pimpinella anisum* L.), *anason-stelat* (*Illicium anisatum* L.), *cafea espresso* < Rom *cafea* + It *espresso*, *cafea nemțescă* 'café-filtre', *cafea-dulciuri* 'shop selling coffee and confectionery', *cafea-filtru* / *cafea filtru* 'café-filtre' < F café-filtre, *chimion de câmpuri* 'a plant (*Nigella sativa* L.)', *chimion negru* 'a plant (*Nigella sativa* L.)', *chimion sălbatic* 'a plant (*Carum carvi* L.)', *chimion-de-apă* / *baltă* 'a plant (*Oenanthe aquatica* L.)', *chimion-de-câmp* 'a plant (*Carum carvi* L.)', *chimionul-capului* 'a plant (*Laserpitium latifolium* L.)', *chimionul-porcului* 'a plant (*Carum carvi* L.)' or second position (*arbore de cafea* 'coffee tree'), *susamolai* 'sesame oil'.

2.3. Derivation is 'the process of forming a new word by adding an affix to an existing word' [Chalker and Weiner 110], as in *sub-editor*. Only two Turkish affixes have contributed to the formation of Romanian words of Turkish origin (*-lâc* and *-giu*), while most affixes occurring in the new Romanian formations based on Turkish roots are Romanian.

2.3.1. Turkish roots + Turkish affixes/combining forms. The most important contributions of the Turkish language to the Romanian word-formation system are two suffixes ('affixes added at the end of roots' – [Chalker and Weiner 384]) and a combining form ('a bound form [or bound morpheme] used in conjunction with another linguistic element in the formation of a word' [Chalker and Weiner 72]): they entered the Romanian language as loanwords and were later detached and re-used to make up new words.

2.3.1.1. Turkish roots + Turkish affixes *-lâc* (a suffix denoting quality) and *-giu* (suffix denoting habits and trades): *ciorbalâc* '(Slang) low-quality soup'; *ciorbagiu* 'soup lover', *mezelegiu* 'person making or selling cold cuts', *mezeliçgiu* 'person making or selling cold cuts', *rachigiu* 'person selling raki', *rahagiu* 'person selling rahat lokoum', *șerbegiu* 'person making and selling sherbet', *telemegiu* 'person making white cheese', and *trufandagiu* 'person selling early fruits / vegetables'.

2.3.1.2. Turkish combining form *-baş-* (no longer in use nowadays) + Turkish roots: *baş-buza* 'first-quality cider' and *baş-rachiū* 'first-quality raki'.

2.3.2. Turkish roots + Romanian affixes. The productivity of Romanian words of Turkish origin is proven by their large number of *nominal*, *adjectival*, and *verbal derivatives* based on *nominal*, *adjectival*, and *verbal roots*:

- **Nominal derivatives based on nominal roots** (*păpăradă* 'omelette', *păpăragă* 'omelette', *păpăraie* 'omelette', *acadelar* 'person making and selling caramels', *cașcavalar* 'shepherd's tool', *ciorbar* 'soup lover', *ciurecar* 'person making and selling cheese pies', *halvițar* 'person

making and selling halva', *mezelar* 'person making or selling cold cuts', *mezelăreasă* 'person making or selling cold cuts', *mezelicar* 'person making or selling cold cuts', *pesmetar* 'person making biscuits', *pesmețar* 'person making biscuits', *sălămar* 'person making and selling cold cuts', *salepar* 'person making and/or selling starch', *șerbetar* 'person making and selling sherbet', *cigheraș* 'small haggis', *rachiaș* 'raki', *tocmăgel* 'small noodles', *cășcăvălărie* 'dairy where they make pressed cheese', *ciorbărie* 'large amount of soup', *șerbetieră* 'sherbet pot', *ghiudemărie* 'sausage factory', *halvitarie* 'halva factory', *mezelărie* 'cold cuts shop', *șerbetelniță* 'recipient for making sherbet', *rachierie* 'place where they make or sell raki', *rahagerie* 'confectioner's', *simigerie* 'a place where they make and sell pretzels', *păpărău* 'omelette', *năuțel* 'chickpea', *rachier* 'Godfather's attendant in a wedding', *rachiereasă* 'person selling raki', *iaurgerie* 'shop selling yogurt', *fâstăceală* 'bewilderment, disconcertedness, perplexity', *igurțeală* 'fat whey', *căimăcel* 'fine cream', *ghioslomică* 'small pie', *păpărică* 'omelette', *pesmecior* 'small biscuit', *rachior* 'person selling raki', *ciorboaică* 'soup', *ciorbuliță* 'soup', *halvita* 'halva', *rachierită* 'person selling raki', *rachiță* 'place where they make or sell raki', *halviciu* 'person making and selling halva', *păpăruie* 'omelette', *pidelușă* 'small flat bread', *păpăruși* 'omelette', *cafeluță* 'small coffee', *chifteluță* 'small hashed- / minced-meat ball', *ciorbuță* 'soup', *locmăluță* 'small locma', *păpăruță* 'omelette', and *sărmăluță* 'small sarma') and **on verbal roots** (*boială* 'dye; make up', *descăimăcire* 'recovery of one's senses', *căimăcit* 'skimming', and *boitor* 'dye').

- **Adjectival derivatives based on nominal roots:** *cafeniu* 'coffee coloured' and *năuțiu* 'having the colour of a chickpea'.
- **Verbal derivatives based on nominal roots** (*a bozâi* 'to ferment', *cafelî* 'to chat over a coffee', *a căimăci* 'to skim', and *a se fâstăci* 'to lose one's head, to be / get confused / flurried / perplexed / puzzled; not to know if one is standing on one's head or one's heels') and **on verbal roots** (*a descăimăci* 'to recover one's senses').

3. Semantic Evolution of Turkish Borrowings

Thirteen of the cuisine-related Romanian words of Turkish origin have produced 22 idioms ('groups of [more or less] fixed words having a meaning not deducible from those of the individual words' [Chalker and Weiner 195]): *a boi cuiva ochii* ['*to dye somebody's eyes] 'to trick somebody', *a boi pe cineva* ['*to dye somebody] 'to trick somebody', *a se boi* ['*to dye

oneself] 'to make up excessively', *a face cuiva cafeaua* [*to prepare somebody's coffee] 'to conspire (with others), to form a conspiracy, to (hatch a) plot; to revenge oneself (on), to have one's revenge', *a-i lua cuiva caimacul* [*to skim somebody] 'to deflower, to seduce', *a fura din cașcaval* [*to steal some of the cheese] 'to be a deceitful starter', *a se întinde la cașcaval* [*to reach for the cheese] 'to become cocky / cockish / saucy, to take liberties, to presume', *a se vârî în cașcaval* [*to get into the cheese] 'to get a well-paid job', *a se amesteca în ciorba altuia / cuiva* [*to stick one's nose into somebody else's soup] 'to thrust one's nose into somebody's affairs', *a băga / pune pe toți într-o ciorbă* [*to put everybody in the same soup] 'to lump people together, to treat different people alike, to take things in the lump', *a face pe cineva ciulama* [*to turn somebody into chicken / mushroom in white sauce] 'to beat somebody black and blue', *a prinde maia* [*to catch yeast] 'to regain strength, to recruit (one's strength), to get strong(er)', *a întinde / lungi pelteaua* [*to stretch the jelly] 'to give a long, meaningless speech', *a-i da cuiva pilaf* [*to give somebody pilaf] 'to have sexual intercourse with a woman', *a face pe cineva pilaf* [*to turn somebody into pilaf] 'to beat somebody black and blue, to destroy; to turn somebody into a whip', *a face rahatul din, a face din rahat* [*to turn feces into a whip] 'to accomplish something notable with few resources', *a face rahatul praf* [*to turn feces into dust] 'to be completely inefficient', *a fi în rahat până în / la gât* [*to be in crap up to one's neck] 'to be in deep crap', *a-i îngheța cuiva rahatul* [*to have one's faeces frozen] 'to scare the crap out of somebody', *a mânca rahat* [*to eat crap] 'to lie', *a mânca rahat cu lingura / polonicul* [*to eat faeces with a ladle] 'to be a demagogue', *a scoate pe cineva din rahat* [*to take somebody out of faeces] 'to get somebody out of trouble', *a se face de rahat* [*to make crap of oneself] 'to compromise oneself', *mare rahat* [*big crap] 'big deal!', *mâncător de rahat* [*faeces eater] 'liar', *rahat cu mac / perje* [*defecate with poppy seeds / plums] 'priceless thing paraded ostentatiously', *rahat cu ochi* [*eyed crap] 'insignificant person', *rahat în ploaie, rahat pe băț* [*defecate in the rain, defecate on a stick] 'priceless thing, insignificant person', *a băga carnea la salam și oasele la nasturi* [*to make salami out of the meat and buttons out of the bones] 'to commit murder', *a băga salamu-n traistă* [*to put the salami in the sack] 'to have intercourse with a woman', *tentativă de sarmale* [*faked sarma] 'mixture of French barley and cabbage', *a înghiți sarmaua* [*to swallow the sarma] 'to swallow the pill', *a-i toca cuiva carnea sarmale* [*to chop somebody's flesh for sarma] 'to beat somebody black and blue', and *a mânca schimbea* [*to eat the pie] 'to be taken in') and even one proverb (*Cine s-a fript cu ciorbă / curcut suflă si-n iaurt* [*he who burnt himself

with soup blows even on the yoghurt] 'a burnt child dreads the fire, once bit(ten) twice shy'.

Conclusions

From the point of view of **usage restrictions**, there are very few **domain (historical)** restricted food-related words (2.50%) and **style-restricted** ones (7.50%), but considerably larger numbers of **region-restricted** ones (27.50%), **register (standard, colloquial and slang)** restricted ones (49.16%), and **currency (obsolescent and rare)** restricted ones (66.66%) (Figure 14–1). Some Romanian food-related words of Turkish origin can be traced in more than one category, but we need to emphasise the large number of **standard** (40.83%) and **obsolescent** food-related words (35.83%) pointing to the fact that almost half of the food-related words are still in use.

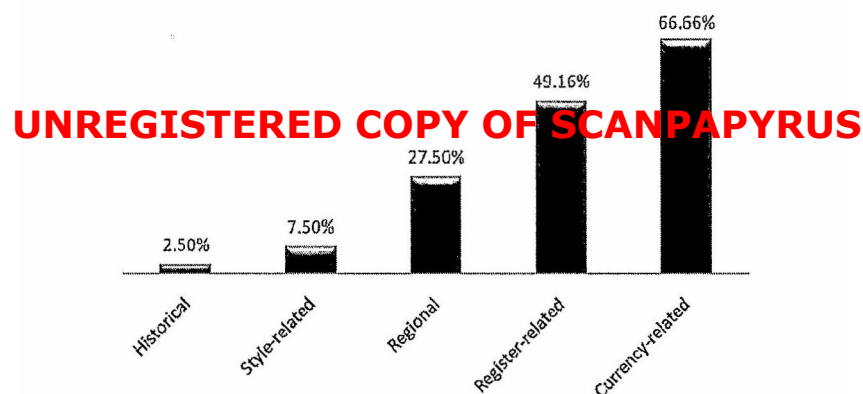


Fig. 14–1 Romanian food-related words of Turkish origin: Usage restrictions

As for the re-use of linguistic material (word formation), we identified one clipping (0.08%), 19 compounds (15.83%) and 78 derivatives (65.00%) (Figure 14–2). We need to emphasise, in this case, the large number of Romanian derivatives with Romanian affixes and Turkish roots (55.83%), the rather large number of Romanian compounds with Turkish words (15.83%), and the impressive number of Romanian derivatives with Turkish affixes and Turkish roots (9.16%).

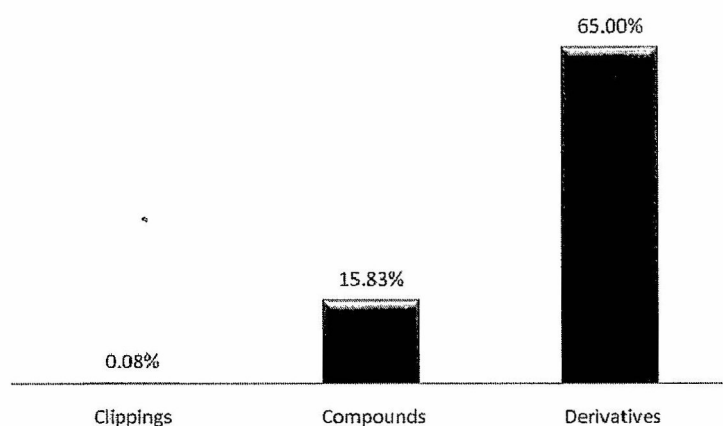


Fig. 14–2 Romanian food-related words of Turkish origin: Re-use of linguistic material

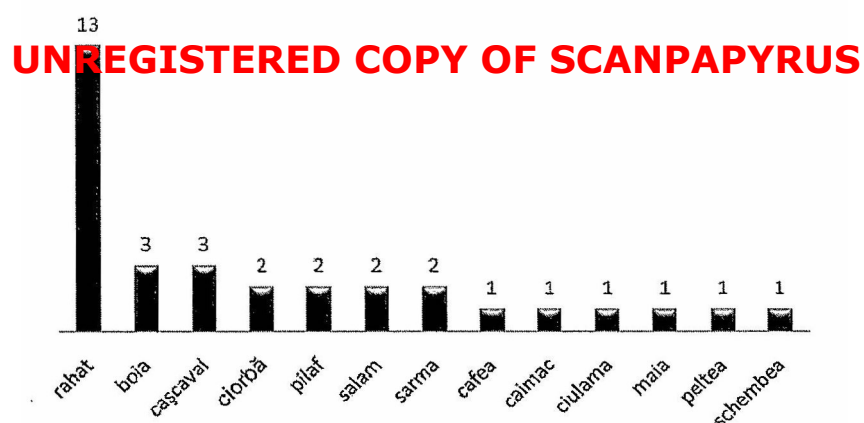


Fig. 14–3 Romanian food-related words of Turkish origin: Semantic evolution

Finally, we need to emphasise that 13 of the food-related Romanian words of Turkish origin have produced 22 Romanian idioms and one proverb (they are all cases of funny usage of words), with the Turkish word *rahat* ranking first (13 idioms) (Figure 14–3). Except for *schembea*, all Turkish borrowings in this category are widely used in modern Romanian.

In conclusion, we can say that the Turks have, therefore, accomplished acculturation, i.e. 'the modification of the culture of a group or an individual as a result of contact with a different culture' (*The American Heritage Dictionary of the English Language* 2008).

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CHAPTER FIFTEEN

ON THE DEVELOPMENT OF THE VERB PHRASE
IN MIDDLE ENGLISH

NADIJA GOVORUN

Outline

This article examines various sociolinguistic factors and outlines the criteria for differentiating the dialects of Middle English. The significant morphological and syntactic features of the development of the verb phrase are analysed for the most widespread Northern and Central-East Midland dialects. The research is based on materials selected from authentic Middle English texts from the 13th and 14th centuries.

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Introduction

The research of the last decade has been concentrated on the study of language as an open biological system, the historical development of which needs special attention. Thus the choice of changes in the Middle English verb system as the aim of the current research has been determined by the emphasis of modern linguistic schools on the complex study of language problems in synchronic and diachronic aspects. Not only the analysis of changes in the grammatical subsystem of language but also the profound study of general sociolinguistic context is essential to comprehend the intensive and extensive changes at all levels of language structure during the Middle English period.

As for the criteria for outlining the stages in language history, political and historical events are traditionally accepted; Middle English is commonly positioned between the Norman Conquest and the coronation of Henry VII, the first monarch of the Tudor dynasty (circa 1066–1485). The period is marked by dialectal par excellence, the dramatic opposition of northern and southern dialects as well as substitution of the Anglo-Saxon literary tradition by the Anglo-Norman one. Scientific interest in Middle English phenomena emerged only in the late 19th century. The vast majority of the research since then has been devoted to the identification of phonological

features of particular texts (in the works of Sir Frederic Madden, later James Milroy, Roger Lass, Norman Blake), which were considered the key criteria for determining dialectal changes. Still, morphological and syntactic changes in Middle English have not been specified in the round, while it is the very period when the evolutionary processes in morphology and syntax, particularly within a verb phrase occurred, which contributed a great deal to the introduction of a standard English language; typical for Old English syntax was a direct connection between case inflexions and semantic function which was lost and the tendency towards the fixing of an SVO-model of word order was shaped.

Discussion

The current research is based on the classification of Middle English dialects suggested by Norman Blake, who conditionally determined five basic dialects: Northern (Northumbrian), Central-East Midland, Central-West Midland (Mercian), Southeastern (Kentish), Southwestern (West Saxon) (Blake 1992). The Central-East Midland dialect played an important

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role in the formation of the London dialect. In the north, English was mostly influenced by the Scandinavian languages, which is why the special emphasis of the current research is put on the Northern dialect. The features of the Northern dialect were outlined as the result of numerous contacts with the Scandinavian tribes in the north and east of the British Isles during the conquests and massive immigrations of the Danish and Norwegian population. With strengthening of the Scandinavian influence on the territory of the north-western kingdoms of the Heptarchy, there was a gradual integration of the northern people with the local population, leading to the crossing of cultures and languages, the linguistic consequences of which relate to both the vocabulary and grammar of English.

First of all, among the changes in the verb paradigm occurring in English between the 12th and 15th centuries, there should be mentioned lexical borrowings from the Scandinavian languages, first fixed in the Northern dialect, and gradually spreading to the others substituting Old English lexemes. Most verbs borrowed from the Scandinavian languages, such as "callen", "wanten" and "dwellen" belong to the weak conjugation:

þenne þise cacheres þat coupe cowpled hor houndez,
Vnclosed þe kenel dore and *calde* hem þeroute...
(*Sir Gawaine and the Green Knight* (online). Available at
<http://etext.lib.virginia.edu/conditions.html>> [Accessed July 2nd, 2013])

Exceptions include such verbs of strong conjugation as "taken" (< Old Norse "taka", VI class) and "given" (< Old Norse "gefa", V class):

... And þat he has *gyven* him, use it ryght ...
(Sir Gawaine and the Green Knight (online). Available at
<http://etext.lib.virginia.edu/conditions.htm>> [Accessed July 2nd, 2013]).

The verb "getan" (< Old Norse "geta") is declined as a weak verb in earlier sources and as a strong one in the texts of the end of the Middle English period:

Bot he þat his wille til God wil sette,
 Grete mede þarfor mon he *gette*.
(The Prick of Conscience (online). Available at <http://quod.lib.umich.edu> >
 [Accessed July 2nd, 2013]).

...For he hadde *geten* hym yet no benefice ...
(The Canterbury Tales (online). Available at <http://www.librarius.com/cantales.html> > [Accessed July 2nd, 2013]).

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Borrowing of morphemes from the Scandinavian languages in the Northern dialect of Middle English testifies to the close contact between the native speakers of these languages, while borrowings in the 11th century of roots of French words were usually combined with Old English inflexions.

At the morphophonological level substitutions occurred, as a rule, as a result of the absence of a particular phoneme in the Scandinavian languages. Thus, in the Northern dialect, and gradually, in the Early New English period (14th – 16th centuries) in other dialects, the inflexion *-(e)s* substitutes for Old English *-eth* as a marker of the 3rd person singular of the Present Tense:

Me *thynketh* it acordaunt to resoun
 To telle yow al the condicioun
 Of ech of hem, so as it semed me ...

Loves his maker and hym *worshepes* ...
[The Canterbury Tales, passim.]

Shal it nouth ben als sho *þenkes*, Hope *maketh* fol man ofte blenkes.
(Havelok the Dane (online). Available at
<http://www.lib.rochester.edu/camelot/danefirm.htm>> [Accessed July 2nd, 2013])

Scandinavian influence caused the simplification of vowel gradation in the stems of particular verb classes, hybridization of forms in different classes during declination, transition of strong verbs into weak conjugations, the inflexion of plurality *-(e)n*; the 1st person singular forms of Present Tense Indicative Mood and singular form markers of Imperative Mood became obsolete, which further contributed to the depletion of the grammatical category of the number for verbs (except for Present Simple).

The loss of case inflexions facilitated the leveling of verb arguments in the Genitive, Dative and Accusative Cases used in the Old English language, the semantic function of argument thenceforward tended to be expressed via the prepositional system. In the new sentence structure every position came to be associated with a certain syntactic function and could not be vacant. This is evident in the obligatory use of subject, including formal "it" in impersonal sentences, and the verb-substitute "do" in the position of the predicate (Blake 1992):

Of this falshede it dulleth me to ryme.

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"Helpeth me now, as I *dyde* yow whileer.

[The Canterbury Tales, *passim*.]

As mentioned above, the word order in a Middle English sentence gradually became fixed in comparison with Old English, in particular the type of word order with the object in the position between the subject and the predicate (SOV) was abandoned (Blake 1992):

...Man þat ...

Hys creatur worshepe ... (SOV)

[The Prick of Conscience. *passim*]

...For he hadde power of confessioun ... (SVO)

[The Canterbury Tales, *passim*.]

The Norman Conquest of 1066 also had a considerable effect on the Middle English language. Introducing French literary genres into the secular literature of the British Isles which furthered the borrowing of French vocabulary, first from the Norman dialect of the conquerors, and later also from Central French, the language of the more economically and culturally developed Parisian region. During the Middle English period about 10 thousand French words were borrowed, 75% of which have survived into

present day English (Denison 1993). The French influence was more pragmatic than Scandinavian and limited not to geographical but to social borders.

As outlined above, borrowed French and Latin roots were often combined with Old English inflexions. It can be observed, for example, within the class of weak verbs that inherited the semantic features of Indo-European languages and, unlike most strong verbs, were formed by productive manners of word-formation. It is interesting that in the texts of the whole period, in Chaucer's works in particular, in spite of the substantial amount of French borrowings among other parts of speech, strong verbs are mainly of Germanic origin:

For, if he yaf, he dorste make avaunt, He wiste that a man was repentaunt ...

It was almoost a spanne brood, I *trowe*; For, hardily, she was nat *undergrowe*.
[The Canterbury Tales, *passim*.]

Perfect forms were added to the grammatical category of tense, represented in Old English mainly by the Past and Past Participle tenses, though in most Middle English sources they performed a purely stylistic function, with Preterite and Perfect forms functioning side-by-side:

A KNYGHT ther *was*, and that a worthy man,
That fro the tyme that he first *bigan*
To riden out, he *loved* chivalrie,
Trouthe and honour, fredom and curteisie.
Ful worthy *was* he in his lordes werre,
And therto *hadde he riden*, man ferre ...
[The Canterbury Tales, *passim*.]

During the 13th – 14th centuries the increasing role of medieval cities as centres of economic and cultural development, and following massive immigration from dialectal regions to the capital, resulted in a considerable influence of regional idioms upon the London dialect, the most profound being the impact of the Northern dialect with its distinctive features.

It is worth mentioning that Geoffrey Chaucer in *The Canterbury Tales* refers to characteristic features of the Northern dialect, such as inflexion *-(e)s*, with a stylistic purpose, to deliver northerners' speech, while the speech of the narrator and the characters from other regions preserves *-eth*:

Man sal taa of twa thynges Slyk as he *fyndes*, or taa slyk as he *brynges* ...

So *priketh* hem Nature in hir corages ...
[The Canterbury Tales, *passim*.].

Conclusion

The introduction and spread of printing enhanced interest in literature; the dialectal features and borrowings became fixed in written sources and became the norm of the Middle English language.

Thus, it can be concluded that it is impossible to explain numerous substantial language divergences and transformations in the Middle English dialects at all language levels (as illustrated in the example of the verb system in the current research) only by inter-lingual processes without taking into consideration the general sociolinguistic context.

Besides, we can also consider further research of literary sources from the Middle English period perspective for the generalization of dialectal features at the morphological and syntactic levels and the analysis of the influence of changes in the verb system upon the development of the literary standard of the English language.

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