

NIGAR VALIYEVA

SYNERGETICS OF THE LANGUAGE,

NATIONAL CONSCIOUSNESS

AND CULTURE

BY GLOBALIZATION

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Suggested to your attention this monograph is devoted to the learning of the specific peculiarities of the qualitative perfection of foreign languages teaching, not only the description, analysis, classification and application of the ways of explaining, but also to the investigation of the appropriate level of the effective teaching of the non-cognate languages, taking into a consideration an intensive development of the intercultural communication in the globalized world.

The monograph is written for the modern foreign language teachers, linguists, students, postgraduates, respondents, scientists and all people who is interested in the intercultural communication during the process of globalization and its influence on the national language, culture and consciousness.

The monograph is useful mean for the specialists of the Pedagogics, Psychology, Lexicology, Linqvoculturology, Sociolinguistics, Stylistics, Pragmatics, Logic, Linqvodidactics and the Literature of the Region.

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P R E F A C E

Thoughts on the ancient and ever-young bridge of the Language and Art

Each book does not answer questions all the time, it itself asks some questions as well. The books that asks many questions are almost widening internally, make you think more and find answers to the new questions arising beyond the limits of the book. From this point of view, inside such books there are still books that are not written yet but are necessary, that are seeking answers to your new questions and creating additional questions.

Professor Nigar Valiyeva's monograph "Synergetics of the Language, National Consciousness and Culture by Globalization" is one of such books; a book containing a lot of new questions and inviting you to seek answers for these questions, a book with wide horizons.

Today the World is smaller than it was 50, 100, 1000 years ago. In real the Earth has not changed from how it was 50, 100, 1000 years ago. It is in the same size as it was. Simply, as time passes the World is moving from past to future, communication among countries and nations got more easy, travels increased, some borders are removed totally or just got more transparent. Due to this distances got short, nations, countries, and people got closer and thus the World also got smaller.

Generally, a human was always trying to "belittle" the World. After the discover of geography, the son of mankind tried to enlargen the borders of the places since the ancient times, intended to travel, communication, relations in order to learn unknown things that he did not know.

Though the word "Globalization" entered the scientific circle and became mostly-used during the last decades of the XX century, we should look for it in the depth of the history as an understanding and evolution.

My first teacher on my mothertongue was my grandmother. She was an old person, had not gratuated from the school and was not able to read and write. And

now when I am writing in my mothertongue and having doubts about expressing my thoughts as in a bookish style not in natural way, I am always appealing to the editor in my head - starting to think how my grandmother would express herself when turning this essence into words, more precisely, how she was talking in similar moments.

Now I remember my grandmother's one combination that was the striking image and linguistic proof of the globalization. In my childhood when I was too addicted to the street games, she used to say me: "bir hour dincəl" (rest a while). Now the word "hour" is in the both explanatory and orphographical dictionaries of the Azerbaijani Language as our original word. It is clear that the word "hour" being a foreign word was not known to neither my grandmother nor me when I was unaware of European languages. My grandmother's life was in a remote village and how could such a word travel several countries and reach Azerbaijan, spread in villages and be oftenly-used, gained official status if there were no globalization processes, no contacts with foreign countries and cultures?!

In that enviroment since the VII-IX centuries after the attacks of the arabs, mongols, persians, ottomans, the entrance of any Arabic, Persian, Turkish, even Russian words was ordinary acceptable and normal, whereas the arrival and gradual localization of this Greek word into the Azerbaijani language was not that ordinary but strange and unexpected. In the Ancient Latin and Greek languages the word "hour" was used in the same meaning as we did, and was percieved in the meaning of "a part of the day", "a while", "some period".

Really, this word came to the lands of Azerbaijan with the Greeks and Byzantines before the Arabic and Persian attacks. It was their trace living on the ground and in the live language. And at that regions of Azerbaijan, in the center of Aran under the soil there are still trails of those old communications; the ancient Greek and Byzantine coins found in the several pitchers during the latest 100 years become a witness, lightens ancient permanent relations, gives us knowledge how different cultures and outlooks got closer and had mutual benefits.

Through the history language and culture were always the most reliable bridges connecting and bringing the people close. Culture is such a priceless and exclusive power that sometimes when one country was invading another one and keeping in slavery, she was obeying the local culture of the invaded country and became its volunteer captive not even feeling it. Language is a mirror. One can watch a nation's, country's history, investigate the cultural past of these lands and nations, also come to conclusions and evaluate the cultural level of the society through it.

Hundreds years ago the number of languages were more than now. Through the time when the distances among countries got smaller, i.e. when the World got little, the number of the languages decreased as well, tiny languages got “dead” almost each day and was stocked in the archieve of the history. According to some calculations the number of languages is from 2-3 thousands to 7 thousand. Also, due to the approximate estimations in every 2 weeks one language ends its life. Naturally, the number of languages 50, 100, 1000 years ago was more than now. By this time it has got into this number and the ongoing decrease of this number is a sign that in future they would be much fewer.

As the World is our common nest, joint home, the language is also one of the most important spiritual lairs where each nation took a refugee, shows and declairs its uniqueness, feels herself more comfortable. This language lair, this native home needs many doors, windows to be fed with new breath, to be enriched and brighten with the positive and healthy waves coming from abroad. In real each language has walls surrounding it as castle cities of the medievals. In the absence of such walls a language can get assimilated and lost inside the other ones. But if those walls would have more windows and doors, and if they would be kept open, the chance of living long, safe, more powerful and sustainable of that “city” is increasing.

Talking about the language and culture is almost speaking about nearly everything related to the national existence. That is why, Mrs Nigar Valiyeva’s work is moving on the cross point of several sciences on the basis of the analysis, i.e. this work is important not only from the linguistic point of view, but also from the cultural, literary, psychological and sociological points of view.

And the author’s of the work reflecting the global problems that are the reason of numerous investigations and making the whole world think at present, being Azerbaijani has a conformity to natural laws that was formed by the history and the multi-centuried tradition.

Fate gave Azerbaijan such a georgraphical location and tolerant quality towards different cultures that it has been confirmed in its blood and genes.

Due to sources Genius Nizami Ganjavi was always living in Ganja, the city where he was born, during his whole life and never left its borders. But he never considered himself just a poet of Ganja or Azerbaijan. With the width of the ideas the Ganjanian thinker nest had moved into the civilized world, he took the themes and heros from his contemporary international cultural atmosphere that he knew on the basis of his wide readings. That is why, after his death due to the wide scale of

his talent his works became the universal heritage turning into the cultural model and was an object of study and observation by the members of different nations in both East and West.

At that time the Arabic and Persian languages had a great role in the Medievals in the East like ancient Latin or modern English and French are having in the West. The scientific works being written in Arabic and the literary ones in Persian were simplifying the exchange of cultural and scientific values, and speeding the intellectual transfer in a wide area. This point was also explaining to the heritage creators the habits of staying far from the national restrictions, and the scientists and poets living and creating in the Central Asia were accepting this great landscape as a Motherland. It is the result of that habitual thinking that in the XVI century Muhammad Fuzuli, in the XIX century Mirza Fatali, in the XX century Huseyn Javid and Mirza Jalil were not only addressing to Azerbaijan but to the whole East and World.

In my opinion, it is also the result of those sustainable phenomena characteristic to Azerbaijan that the founder of the Theory on Artificial Intelligence that is considered to be one of the peaks of the contemporary science – Lotfi A. Zadeh who gave the thinking formulas to the society for its globalization is also a member of our nation.

And the ability of the author of this monograph in investigating the essence of the problem, of independent observations, of getting the results to be accepted by both West and East, is the evidence of the cultural remembrance coded in her genetic memory.

We would be right if we share the belief that the English language is one of the happiest languages in the World. Its growing weight, widening surrounding, becoming one of the supporters of the globalization and advantages among other languages in the world's life are the one side of its happiness, whereas the other important side is the world's service to its unstopable growth and enrichment, more polishing in terms of expressiveness.

Science is almost getting English-linguaged and with it the literature and culture in the English language is improving along with native ones of some nations. And it is like new blood to the English language. Each stranger having the English language as a second native language is giving his beauties and characteristic features of his national mentality and psychology being unaware of this. And this means new shades, details, sweetnesses, attractive moves to the colour and taste of the English Language.

The analysis in Professor Nigar Valiyeva's monograph expressing the leadership way of the English language, its proved varied advantage in the modern world, its influence on the other languages and the globalization procedure, leading position in the spread of the multicultural values, her reference to the thoughts of the internationally accepted scientists, state, political, literary and cultural figures are of great importance. This way of approach and analysis gives birth to such a dream that it is high time to create such strict investigations about the Azerbaijani language and culture.

In my mind, the author could definitely identify the central element that is standing for the nuclear of the notion of "Globalization" and it is one of the merit of the monograph. This nuclear is the "His Majesty Information" that is the foundation of the globalization in the ancient times, medievals and same processes in our times. The principal difference is that in the ancient times, globalization was the result of the power, guns, invasions and at the end of it the information exchanges were increasing in global areas and newly-formed empires.

But at present information itself is a ruler. Information creating the World Brain with all of its types and details - the continuing circulation and exchange of economical, political, cultural, mental information.

Information flow is the power that controls the life of the World, modern existence process. It is the value and speed of information flows that forms global area and global communication. And first of all information is being delivered by means of language. In the Medieval the Arabs were applying their language and alphabet to the areas they invaded by force, or in the later period the English, French or others did the same to their colonies whereas at the modern world the ruling role of the English language is spreading voluntarily as a natural process.

The need for information exchange, the cover of the internet network of the world make the English language more seen among other global languages.

Attempt for creation of the joint world or regional language artificially existed in the different periods of the history and did not have a successful result. To choose a language by the millions or hundred millions people and make it global is only possible at the end of multidirectional historical procedures and the fate of the English language showed it evidently.

What is the image of the Azerbaijani Language and a culture associated with it is in the eyes of a European or an American person, which power, strength, possibilities and perspectives does it have in the process of globalization?

This matter should be evaluated by several born-rooted European or American. But Nigar Valiyeva's ability to look at the Azerbaijan reality, Azerbaijani Language and culture in the way Europeans and Americans do and an Azerbaijani investigator's like her inquiries and gained results about the same problems leaves no words, and this monograph promises to be more scientific, honest and convincing.

But it is evident that we are still lack of scientists having both Western and Eastern way of thinking in one mind, to be able to approach our language and culture as a native and as a stranger from abroad, conducting deep scientific analyses.

Louis Pasteur believed that there is no motherland of science, but motherland of the scientist.

Though the aimed theme and directions varies, professor Nigar Valiyeva investigates the world in the globalization era and global values, and uses the innovative investigation technologies of the modern world science, gives comparison with our country, our dynamic development, place in the world, language, culture, traditions and creative potential, and the final reality is given from this point of view.

Though the monograph was addressed to the global audience not to the local one, and was written in the English language.

After all the author herself is an Azerbaijani!

After all her motherland is Azerbaijan!

Rafael Huseynov,

academician

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Chapter I

Globalization. What does it mean?

The globalization, covering various spheres of life, is an universal process, as for thousands of years separated, remote to some extent, differential events - national or regional peculiarities, habits, complexes strongly influenced by modern technologies, approaching each other with incredible speed and combine as a result of multifaceted economic, socio-political, moral and ideological ties, limiting the kind of peculiarities, lead to the events and processes happening in the world. It is obvious that there is a great influence on the language's enrichment of the process of globalization, which had taken place in the world.

First of all, it should be noted the etymology of the word "globalization". The term of "globalization" is derived from French word "global" that means "general", and Latin word "globus" denoting "sphere, globe". It is known that after the second half of the XX-th century in the scientific literature, precisely in 1967 was the first time of using of the term of "globalization" in order to explain the fundamental processes which had taken place in the world's scope (level). In modern content "globalization" as the term is used since the middle of 1980 was accepted by intellectual elite of the world.

A wide using of the term "globalization" is closely connected by the name of well-known professor Theodore Levitt. He is the author of the article "The Globalization of Markets" in the journal "Harvard Business Review" (May-June, 1983) where he using this term for describing the phenomenon of the unification and unionization of the various goods produced by the transnational corporations.

Thus, getting the academical status, the term "globalization" became often employ. A special role in wide spreading of the notion of "globalization" played an American sociologist R. Robertson.

The first elaborated theoretical models of globalization burst upon our view in 1980-1990. It is necessary to notion that in recent times the problem of globalization is learning by scientists as in Azerbaijan, so in many other countries.

In Azerbaijan such scientists as: academician Ramiz Mehdiyev, professor Nizami Cafarov, professor Aghayar Shukurov, professor Rovshan Mustafayev, professor Salahaddin Xalilov, professor Rabiyyat Aslanova, professor Nigar Valiyeva investigated the various aspects of globalization.

For instance, academician Ramiz Mehdiyev is the author of the monograph “Azerbaijan: The Demands of the Period of Globalization”. The essence of the processes which had happened inside and outside of our country, generally globalization’s scientific-theoretical learning were described in this book. And also there is a necessity to open up some problems from various prisms that trouble mankind. Peculiarly the position of Russia which is the largest country in the world is very important.

Looking from the former soviet socialist space’s window to the priorities of the modern West one can imagine what kind of different relations might be. Azerbaijan as the country entered to the system of new international economic relations from socialism, carry through a various social-economical reforms and the perspectives of its development. But there is a great necessity to learn global problems which may be danger and threat for all mankind throughout the world, i.e. not only for Azerbaijan, but also for all other countries on the Earth.

For example, professor Nigar Valiyeva in her book “Some Aspects and Peculiarities of Intercultural Communication in the Process of Globalization” explains the development of the relations between language, mind, culture and intercultural communication during the process of globalization in the modern world, analyses the modern educational problems, especially in the process of learning of the foreign languages, describes the different aspects of multicultural communication, writes up transnational processes of the end of the XX-th century

and the beginning of the XXI-st century. The scientist also depicts the problem of correct communication in condition of intercultural dialogue, considers the various aspects of English History and Lexicology, the different ways of enriching of Basic Word Stock of English, rummages lexico-semantic variation of Modern English, discloses the lexico-grammatical, phraseological, stylistic, logic problems of the translation as a main mean of intercultural communication. A process of phraseologization of the word combinations, their main factors and sources, the specific features and peculiarities of non-verbal communication (body language) and other linguistic problems find their reflection in the above-mentioned monograph.

Professor A.N.Chumakov, well-known Russian philosopher, is the author of the book “Globalization. The Outlines of the Integral World”. This scientific work has a great scientific-theoretical and philosophic value.

First of all, in order to rightly understand the kernel of the process of globalization it is necessary to differentiate the notions of “civilization” and “culture”. So, civilization, in fact, has a planetary scale, as for its nature, it expresses the development of all mankind. Culture, particularly, spiritual (moral) culture is quite different for various peoples. However, unhappily, many researchers try to describe the process of globalization as covering precisely their national culture.

Samuel P. Huntington, for example, coordinating civilization with language and religion, in fact, he disregards difference between culture and civilization. Peter L.Berger, the other American ideologist considers analogically. It is not incidentally that both of them are the editors of the book “Many Globalizations: Cultural Diversity in the Contemporary World”. This monograph was written on the basis of that idea. They consider that much is discussed but poorly is understood, globalization is praised as the answer to all the world’s problems and blamed for everything from pollution to poverty.

Professor of Political Science at the LSE, David Held together with professor of International Relations at Southampton University, Anthony McGrew wrote the book “Globalization” which is Entry for Oxford Companion to Politics. They marked that:

“Globalization can be conceived as a process (or set of processes) which embodies a transformation in the *spatial* organization of social relations and transactions, expressed in transcontinental or interregional flows and networks of activity, interaction and power. It is characterized by four types of change.

First, it involves a *stretching* of social, political and economic activities across frontiers, regions and continents.

Second, it is marked by the *intensification*, or the growing magnitude, of interconnectedness and flows of trade, investment, finance, migration, culture, etc.

Third, it can be linked to a *speeding up* of global interactions and processes, as the development of world-wide systems of transport and communication increases the *velocity* of the diffusion of ideas, goods, information, capital and people.

And, fourth, the growing *extensity*, *intensity* and *velocity* of global interactions can be associated with their deepening *impact* such that the effects of distant events can be highly significant elsewhere and specific local developments can come to have considerable global consequences.

In this sense, the boundaries between domestic matters and global affairs become increasingly fluid. Globalization, in short, can be thought of as the widening, intensifying, speeding up, and growing impact of world-wide interconnectedness.

Three broad accounts of the nature and meaning of globalization can be identified, referred to here as the hyper-globalist, the skeptical, and the

transformationalist views. These define the conceptual space of the current intensive debate about globalization”.

In “Many Globalizations” Peter Berger and Samuel Huntington bring together an array of scholars from around the world, who paint a far subtler and more richly shaded portrait, showing both the power and the unexpected consequences of this great force. Here the stereotypes of globalization as American imperialism on the one hand or economic cure-all on the other falls apart under the close scrutiny of these leading scholars. Looking at globalization in countries such as Chile, Japan, South Africa, Germany, Turkey, Hungary, Taiwan, India, and the United States, they show that an emerging global culture does indeed exist, one that is heavily American in origin and content, but that neither is far from a centrally directed force like classic imperialism nor is it simply a “metastasized Disneyland”.

They examine the currents that carry this culture, from a worldwide class of young professionals to nongovernmental organizations, and define globalization’s many variations (ranging from Buddhist influences to Islamic modernism) as well as subglobalizations that bind regions together.

The authors also draw attention to globalizing forces that have escaped media scrutiny, such as the role of evangelical Protestantism (which both adapts to local languages and cultures, and introduce distinctively American values) and Opus Dei, the conservative Catholic movement that originated in Spain. Analytical, incisive and stimulating, *Many Globalizations* offers rare insight into perhaps the central issue of modern times, one that is changing the West as much as the developing world.

In this book there are the articles about Hindi variant of cultural globalization, and also cultural globalization in such countries as Hungary, Turkey, Chile.

Peter L. Berger & Samuel P. Huntington reckon that every people goes its own way to the globalization, i.e. this phenomenon exactly didn’t begin from America

and was not transfer throughout the world. The cultures of the world embrace it and that time every people is as though the subject of the globalization.

Actually, the cultures of different peoples may be equal only in two extraneous cases (polar effect). We can speak about identity either if it goes down to the lowest layer, to the level of instincts, or if it approaches to the highest layer, to the level of mastership. If we consider a man, not as a representative of one nation, but simply as a biological being, exuding man's primary emotions depose that national culture, in general, is not existed. At such level we speak only about culture of mass.

On the other hand, when the scope and the level of identity of a man as a social being is the highest, he (she) tries to have all panhuman ideals. Created by man, simply, not only for one nation, it is for all mankind. And on the highest moment it eliminates national divergences. Thus, a man, being as on the lowest level, so on the highest level, becomes "nationless".

A national culture is really a transitional phase of man's evolution way from primary to higher, from brute instincts to divine feelings. And the majority of the peoples and in the cultural spectrum of the majority of the peoples we may meet the peculiarities of both two polars. A centroid is somewhere in the centre.

And what globalization promises to us? To rise peoples from the level of the national culture to the highest levels, or taking in a consideration the difference between them, that a divergence is just on the level of national culture, and knowing it to depress it to the level of mass culture?

Instead of national meal as McDonald suggested, there is shown an attempt to replace a national literature and art, which take its origin from universality of bestial instincts, by mass culture based on erotic feelings and fear, horror, and dread. And all means of modern technics, communication's systems are used for this purpose. Decline from the national to mass, a national degradation, undoubtedly, had not happened by people's own initiative. Surely, the executors of

such process are the representatives of every people. But the author's of this idea are somewhere far (aside). The waves of globalization come from West.

On the other hand, one can ask: why the USA or West Europe do it? Where to they need this process?

A.N.Chumakov in the above-mentioned book tried to answer to such kind of questions. The author come up to this problem from the point of view of a scientific-technical development and the global problems, not approaching to the problem of national cultures.

Directed by A.Clark's chief idea "Not to forget future, but we must create it" A.N.Chumakov wrote about a great responsibility of people as historical subject. But in order to create future there is a big necessity in a real force.

Though the sources of such kind of force are in a nature, an increase of man's skills and knowledge, an establishment of new optimal models and the regulation of the constructive processes on the basis of more universal idea are required for its realization.

Globalization is now a fashionable buzz word (Steger, 2009) which intensifies worldwide social relations (Giddens, 1990) and the consciousness of the world as a whole (Robertson, 1992). Globalization and the English language are said to work as pull factors for one another. While on one hand, the English language plays a major role in the progress of globalization (Phillipson, 2001) by facilitating political understanding, economic activities and cultural exchange, on the other hand globalization functions as a driving force to strengthen the position of English as a global language (Bamgbose, 2003). English can therefore be said to be the language of globalization (Crystal, 1997, 2000; Graddol, 1997).

It is also argued that such relationship between globalization and the English language implicates employability in the job market. Although the effects are uneven in different occupational groups and in different countries (Spilerman,

2009), such relationship is growing in significance to policy makers (Lall, 2002). English plays an increasingly vital role in the employment market (Dustmann & Fabbri, 2003; Kossoudji, 1988; Rivera-Batiz, 1990; Shield & Price, 2002; Tainer, 1988).

In the monograph “Globalization. The Outlines of the Integral World” A.N.Chumakov tried to show postindustrial society after the era of technical revolutions the beginning of global revolutions, scientific-technical progress. The scientist considered the globalization as a natural historical process.

Culture is a special phase in going of that process. Being alternative to nature everything created by man is referred to culture, and civilization is a constituent part of it. However in that case national cultures are contemplated only in the outlines of moral culture. Physical culture is homologated with a civilization.

In that case one can easily ask: Is driving force of the history close connected with moral or physical culture?

Answer this question unambiguously is very difficult. Thus, it is not quite enough a scientific-technical evolution. How and with what kind of aim practice of attained the technical achievements more depends on the level of moral development.

On the other hand, to some scientists seem to be a controversial to speak about the unit civilization, and also about common process of mankind's identity. For instance, Oswald Shpengler in the book “Decline of the West” didn't accept mankind as a subject and thought impossible to speak about its general aim.

Thereby, A.N.Chumakov came forward from the different position. He divided global development as a systematic process on five periods. He analyzed the integrity of humanity from the geographical and economic, and at last from the political points of view since the second half of the XVIII-th century till the 20-th years of the XX-th century. To the second period he belonged the being processes

of the 20-60-th years of the XX-th century show a consolidation of the society in mass against nature and the economic, political and even ecological aspects of this unity to common denominator. The last period A.N.Chumakov represented as the stages of identity of the globalization. The final period he called post-globalization. It was a stage of humanity's activity as a common subject. As it is not got yet, it has a hypothetic character.

Generally speaking, A.N.Chumakov's book is devoted to all processes which had taken place in a world scope. All historical periods of humanity's evolution are investigated there. Beginning thousands years ago the fundamental events and also the peculiarities and idea's sources of the modern processes are studied in this book.

It is necessary to mention that a phenomenon of globalization had really passed away four historical stages: handicraft (mastership), manufacture, mechanization and automation.

1) In the period of handicraft labour was the most important mean of production. In the market was the exchange of trade goods.

2) In the period of manufacture the owner of labour selling his work gets salary instead of part of the produced goods.

3) In the period of mechanization labour in a strict sense firstly had met with technology. In the 80-th years of the XIX-th century real revolution of productivity, in that period laborer (proletariat) had turned in a worker. Mechanization began to substitute labour greatly. Roundabout, a labour changing its quality, came to the position to control the different mechanic facilities, spares, disorders and some others problems.

4) In the period of automation in a previous period of labour's lower quality, all kinds of work were fulfilled by the modern robots.

In 1950 administrative revolution was realized. According to A. Toffler, agricultural revolution (the first stage) covering the periods of handicraft and manufacture, being an important productive factor, used land and labour yet. Industrial revolution (the second stage) covering the periods of mechanization and automation had brought the capital in the most important productive position.

Approximately the third stage which was in the 90-th years of the XX-th century is the period when the information had played a great role in the productive period. In that living process the labour was not homogeneous and standard, it was in the forms of an informer, manager, physical worker humankind and social capital.

Up to now a process that is called globalization was realized in the various stages by different people, even certain men.

In that time the occupation of well-known lands by Alexander Magnus (Macedonian), practically, and in certain historical periods the hegemony of established languages (Greek, Latin, Arabic and etc.) in the essence may be considered as a globalization. Simply the modern globalization differs by its ways of realization. If the previous globalization was realized by means of weapon, force, fright, today it is realized by means of information.

A cultural side of the globalization comes to quite different, even opposite to each other two conclusions.

The first result is revealed in the form of “micronationalism”. The latest example of it we saw in Yuqoslav’s events, “micronationalism” which contravened the borders of the national government and accepting it in the form of the smallest parts is the owner of such system now.

The second result is a making of such condition which allows to create union culture in the world, especially reacting upon a conduct of the users of the globalization. Nevertheless the situation allows for each people to promote its own

culture. For example, today the singers of the Azerbaijan Republic to popularize and to teach the mughams throughout the world, the turkish master learns playing the saz to amateurs who living in Europe or group which came from Japan tries to learn local dances and perform them. But, it is necessary to note that there are the negatives sides of the process of globalization.

Globalization is the increasingly of people's relations, culture and economy. It can contribute to the economic growth in different countries. Globalization can also refer to the transnational circulation of ideas, languages and popular culture.

Despite the common usage of the term "globalization" started in 1970-s and some scholars claim the real globalization is ancient, the truth is: it is here and it is followed by the English language – like it or not.

No one can dispute the fact that in the last fifty years English has become a global language. English is used all around the world by professionals and academics in international encounters; it is often the official language of international and multinational companies and industries; it is the language of the Internet.

According to a British Council "English 2000" press release of 23 March 1995 over 1,4 million people lived in countries where English has official status, and by the year 2000 over 1 billion people for whom English is not their first language will be learning English. Estimates of the numbers of English speakers are difficult to make.

However, according to David Crystal (1997) the cautious estimate is that there are 670 million native or near-native speakers of English. The most extreme estimate is that there are 1,800 million speakers. The middle-of-the-road estimate is that there are from 1,200 to 1,500 million native or near-native speakers.

English has spread across the globe in a such way: the development can be divided into four phases –

- 1) In the XVII-th and XVIII-th centuries English spread as a result of British colonialism.
- 2) In the XVIII-th and XIX-th centuries English spread as the language of British leadership in the Industrial Revolution.
- 3) In the late XIX-th and early XX-th centuries English spread as the language of American economic superiority and political leadership.
- 4) In the second half of the XX-th century English spread as a consequence of American technological domination.

British political imperialism had sent English around the globe, during the XIX-th century, so that it was a “language on which the sun never sets”. During the XX-th century this world presence was maintained and promoted, almost single-handedly, through the economic supremacy of the new American superpower. And the language behind the US dollar was English (Crystal, 1997, p.8).

English spread across the globe originally because it was the language of a world power, first in terms of military might and then in terms of technological and economic superiority.

Long before the first phase, in the XI-th century English spread to Scotland partly because of the military escapades of William the Conqueror, and it was maintained there because it was regarded as the language of economic and political opportunity.

It spread to Ireland in the XII-th century with the Anglo-Norman troops sent in by Henry II and crudely stated, it eventually won out in the battle with the indigenous language, Irish, because of British colonialism in the first instance.

The final stage in the anglicization process for Ireland was the act of joining the European Community. The economic benefits which accrued from using

English internationally far outstripped any possible advantages of using Irish Gaelic.

But in global terms the spread of English did not begin in earnest until the XVI-th century, when the language became a tool of imperial expansion, and ended up by gaining a special place in the history of a significant number of countries, such as Canada (XVI-th century), the Caribbean (XVII-th century), Australia (the end of the XVIII-th century), Africa (the end of the XVIII-th – the beginning of the XIX-th century), South-East Asia (the end of the XVIII-th – the beginning of the XIX-th century), New Zealand (the beginning of the XIX-th century), Pacific territories (the end of the XIX-th century).

Today the use of English throughout the world is wide. There are a number of ways of looking at the role of English in different countries of the world. Basically, let's divide up countries according to whether they have English as a native language, English as a second language, or English as a foreign language.

The first category is self-explanatory. The difference between English as a foreign language and English as a second language is that in the latter instance only, English has actual assigned communicative status within the country. All told, there is a total of 75 territories where English has a special place in society.

Kachru has divided the English-speaking countries of the world into three broad types, which he symbolizes by placing them in three concentric rings:

1) The inner circle: these countries are the traditional bases of English, where it is the primary language, that is Great Britain and Ireland, the United States, Canada, Australia and New Zealand.

2) The outer or extended circle: these countries represent the earlier spread of English in non-native contexts, where the language is part of the country's leading institutions, where it plays a second-language role in multilingual society, for example, Singapore, India, Malawi and fifty other territories.

3) The expanding circle: these countries that recognize the importance of English as an international language though they have no history of colonization and English has no special administrative status in these countries, such as: China, Japan, Poland and a growing number of other states. This is English as a foreign language (Kachru, 1983, p.353-355). Here also belong Russian, Kazakhstan, Azerbaijan, Uzbekistan and other countries.

It is clear that the expanding circle is the one that is most sensitive to the global status of English. It is here that English is used primarily as an international language, especially in the business, scientific, legal, political and academic communities.

English, or better said, the concept of English language known as “international English” is the global view of the language or an international standard for the language. It can also be referred as: Global English, World English or even Globish. Despite the arguing if it is a desired standardization or killing of the language, the focus here is to show that it is globally acknowledged to be the most global language of all times.

It is may be simplistic to say that the last two decades are the decades of globalization. Yes there is even more growing international commerce, financial and technological which copulates to an international economy. But not only those, the flux of innovations, information and people also reaches a higher everyday's level. With those problems that once were local, today are global, to name some: environmental destruction, clandestine immigration, terrorism, drug trafficking – these problems do not any more go steady under a nations rule of justice, and it does not matter how strong the nation is – they have gone global.

The fluctuation of information and people increases in the world nowadays and with it known problems, the distance between the globally included and those excluded. The counterpoint of this problem is the increase of an uncontrollable migration fluctuation with it's hazard: intolerance. Diseases also do not respect

borders and the constant migration of people makes it easier for it to spread. Drug cartels and organized crime are increasing and regrouping in the most unimaginable ways decades ago.

But the globalization does not come only in the evil way. There has also grown an international conscious that the world is on “one world or no world”. In each time more interdependent world, transnational problems require an world approach.

The environment most certainly shows that the world is wrapped in itself. If a disaster happens on one side of the Globe, most certainly it will reverberate on another side. Such views today are easier to see when we talk about the Ebola virus. As the slogan says: act locally, think globally, the introduction of the notion of solidarity questions the economic power when discussions come to environmental problems.

The almost synchronized creation of the Green Parties in Europe, and around the world afterwards, shows that the values of humanity tend to be the same. Also other organizations such as International Amnesty show that even in the world of war, be it local, national or world, the values are each time similar.

So many global problems and interdependent needs can only show that we do live in a world with similar, if not equivalent values. Any sensible human being will see that these needs and values do need to be communicable around the Globe. And the way today for that to happen, for good or bad, is by the English language.

An increasing of globalization in the world provides an opportunity, the certain conditions and an atmosphere for global crimes, global moral declines. A realization of narcotism, racketeering in the international scope, an activity of the big mafias, international terror may be the examples of it.

The all above-mentioned shows the matter of globalization as an ambiguous phenomenon.

Political communities are in the process of being transformed. At the heart of this lies a growth in trans-border political issues and problems which erode clear cut distinctions between domestic and foreign affairs, internal political issues and external questions, the sovereign concerns of the nation-state and international considerations. In nearly all major areas of public policy, the enmeshment of national political communities in regional and global processes involves them in intensive issues of trans-boundary co-ordination and regulation.

Political space for the development and pursuit of effective government and the accountability of political power is no longer coterminous with a delimited national territory. The growth of trans-boundary problems creates “overlapping communities of fate”; that is, a state of affairs in which the fortune and prospects of individual political communities are increasingly bound together.

Political communities are locked into a diversity of processes and structures which range in and through them, linking and fragmenting them into complex constellations. National governments by no means simply determine what is right or appropriate exclusively for their own citizens.

This condition is most apparent in Europe, where the development of the EU has created intensive discussion about the future of national sovereignty and autonomy. But the issues are important not just for Europe and the West, but for countries in other parts of the world, for example, Japan and South Korea. These countries must recognize new emerging problems, for instance, problems concerning AIDS, migration and new challenges to peace, security and economic prosperity, which spill over the boundaries of nation-states. There are emerging overlapping communities of fate generating common problems within and across the East Asian region.

Political communities today are no longer discrete worlds. Growing enmeshment in regional and global orders and the proliferation of trans-border problems has created a plurality of diverse and overlapping collectivities which

span borders binding together directly and indirectly the fate of communities in different locations and regions of the globe. In this context the articulation of the public good is prized away from its embedment in the bounded political community: it is being re-configured in the context of global, regional and transnational orders.

The contemporary world is no longer “a world of closed communities with mutually impenetrable ways of thought, self-sufficient economies and ideally sovereign states” (O’Neill, 1991, p.282). This is not to assert that territorial political communities are becoming obsolete but, rather, to recognize that they are nested within global, regional and transnational communities of fate, identity, association, and solidarity. Political community today is being transformed to accord with a world of “ruptured boundaries”.

Globalization of culture includes the synthesis of the world cultural values and an organization of its new form. An enlargement of the cultural relations between nations in the modern world, their communication and mutual understanding come to close connections among these peoples. However such kind of contiguity is not existed without an impact. It determines the forgetting of the specificity of the little peoples under the influence of big nations’s culture and also comes to the union cultural sameness, identity.

Professor Manfred Stege thinks: “Global crises and the future of globalization’ assesses how globalization may continue in the twenty-first century. Many problems, ranging from international terrorism to the fallout from the Global Financial Crisis, stalk our world. Will these issues help or hinder international cooperation. On the surface these social processes look hard to stop, but hard times can lead to extremism. Previous attempts to create a global market led to the erosion of social security and the outbreak of World War I. Subsequent protectionism led to fascism and Nazism, resulting in World War II. Inequalities and instability need to be countered to prevent a repeat of history - a Global New Deal is needed” (Globalization.).

The globalization of the world relations is a developing process not depending from our will. To raise objections against it, we may say, that it is impossible. But a process of organization of the union economic culture by its own nature menaces to lose partially or wholly the cultural peculiarities in fact for some nations.

Taking it into a consideration we must never forget: “Such kind of globalization that is out of management can destroy any society!”

That is why Milli Majlis of the Azerbaijan Republic accepted the law about assertion of the convention of “A defence and promulgation of self-expression of the cultural divergences” and the Prezident of the Azerbaijan Republic, Mr. Ilham Aliyev on November 26, 2009 signed a decree: “A defence and promulgation of self-expression of the cultural divergences” which was accepted as convention in Paris on October 20, 2005. (Baku, № 918-IIIQ).

Chapter II

Global English

Today there are about 6,500 different natural languages. Only 200 languages are the official state languages. Eleven of them account for the speech of more than half the world's population. Those eleven are Chinese Mandarin, Arabic, Spanish, Portuguese, Hindi, Bengali, Japanese, French, German, Russian and English.

According to James Peoples and Garrick Bailey counting, reduced in their book "An Introduction to Cultural Anthropology" (2011) wrote that the number of extinct languages range from 4000 to 9000 since the 15th century.

Among six official languages of the United Nations' Organization English is the most relying one and one of the working ones. The 1945 constituent Charter of the United Nations' Organization did not provide official languages for its offices; it was even enacted in six languages: English, Russian, Chinese, Arabic, Spanish and French. During the first session of the United Nations General Assembly, it was adopted rules of procedure setting out the six languages and two working languages: English and French. In the next year it was adopted permanent rules: Resolution 173 (II). In 1983 the Security Council also recognized English, among others as the working languages. INTERPOL, another world-known International Organization uses English among three languages as its official language to issue notices.

There are languages teetering on the brink of extinction. More than half the world's languages have fewer than 5000 speakers, and there are many hundreds that have as few as a dozen. Languages are disappearing all the time – it's estimated that a language becomes extinct roughly every two weeks.

Other scientists form an estimate for the future predicts that only 10 percent of the present languages will continue into the 22nd century.

Globalization is a social process "characterized by the existence of global economic, political, cultural, linguistic and environmental interconnections and flows that make the many of the currently existing borders and boundaries irrelevant" (Steger, 2009, p.180).

Globalization is not as recent phenomenon as economists have generally led us to believe, although it has undoubtedly operated in faster and more complex ways since the late 1980-s.

Languages are the very lifeline of globalization: without global language, there would be no globalization and vice versa, without globalization, there would be no world language. But one can give a fundamental question: Why is or was there a need to develop a global language?

The idea of having English as a national language developed only gradually even within Britain, arising at first as the country emerged from hundreds of years of French domination. Its position was only really secured in the Renaissance period, when French and Latin were completely replaced by English as a language of learning, law, literature and commercial activity. Even when English expanded into Celtic-speaking areas of Britain, this was not done with any nationalistic fervour, or indeed with any specific legal programme. But gradually, with the rise of Standard English, the nation came to associate one particular way of speaking with the identity of the nation.

However, the philosophy of one nation united under one language is a European notion that developed primarily in Germany in the XIX-th century. From this point on, national languages were considered a potent symbol of national unity and identity and were exploited in the development of national cultures and government. It is no accident that this desire for unity came at a time when Europe was particularly unstable, in the run-up to World War I, and far from unified either politically, culturally or linguistically.

The role of the standard national language was to act as a unifying force within countries, but the problem of communication between nations still remained.

Latin had functioned as an international *lingua franca* for centuries, but as with English, the use of Latin created advantages and disadvantages. While on the one hand it did allow people of different nationalities to communicate, it was nevertheless the exclusive privilege of the rich and the learned, and thus it was also a tool for elitism, serving to lend power and prestige to those who spoke it, and to

subjugate and alienate those who could not.

Already in the XVII-th century there were calls for a replacement language for Latin, and this was the first time that the possibility of inventing an artificial language was suggested.

Once French began to serve as a *lingua franca* in the XVIII-th century, the need for another auxiliary language was less keenly felt. But French never did achieve full global status.

During industrial expansion and the beginning of international markets in the XIX-th century, and especially in the period of great tension before World War I, a number of artificial languages were proposed as auxiliary languages, with wonderfully utopian names, such as: “Volapük” – “world language”, “Novial, Ekselsioro, Mondlingvo and Europeo”.

The most famous of them, Esperanto, developed by the Pole Ludwig Zamenhof at the turn of the century, caught on with significant numbers of adherents around the world, and is still learned, spoken and used at international meetings today. However, neither it nor any other artificial language became the international auxiliary language that many had dreamed of. This is because a number of important factors of language use are not covered by artificial languages. They are often no easier to learn than a natural language, such as English or French, and they would need to be equal to the full range of communicative functions that a natural language covers, from greetings card messages to high poetry to weather forecasts. They would need to develop a standard form that everyone could agree on and identify with, and to be capable of change. Most importantly, they should not show bias towards any particular language or region of the world and almost all are Eurocentric.

In the end, utopian attempts to develop a global language by planning, with all the goodwill that this must entail, seem doomed to failure. The accession of English to its global position was anything but a planned development, although proponents of theories of cultural imperialism might not entirely agree with such a statement.

There are some structural considerations about the accession of English to its

global position. Umberto Eco said that apart from by historical contingency, English expanded because it is rich in monosyllables, capable of absorbing foreign words and flexible in forming neologisms (Eco, 1995, p.331).

Baugh and Cable also discuss the structural characteristics that supposedly made English the “right” language for global expansion (1993, p.9-13). Firstly, they stress its cosmopolitan vocabulary. They point out that as a Germanic language it has affinity with the other Germanic languages structurally, but that more than half of its vocabulary is Latin-derived. This means that it has much in common with the Romance languages, increasing its universal appeal. Moreover, English has in the course of its history been receptive to loans from a wide variety of the world’s languages, from Hebrew to Malay and Irish to Chinese. This cosmopolitan lexicon is, they feel, a direct asset to a language bidding for global status. Next they discuss the relative inflectional simplicity of English in comparison with other languages and suggest that this makes it easier to learn than the “complicated agreements” of a language such as German. Finally, they mention explicitly the fact that English has natural, not grammatical gender, which makes it more accessible to learners than, say, the Romance languages.

But even Baugh and Cable suggest that English also has “liabilities” in its linguistic system. The first that they mention is the need to express oneself idiomatically. And secondly they mention the “chaotic” (by which they mean “unphonetic”) character of English spelling.

Other commentators have gone further than Eco and Baugh and Cable, suggesting that there is something about the structure and beauty of English that makes it better suited than any other language for the role of a global language. But no descriptive linguist could really agree with any of this.

It is well-known that British colonialism clearly set the stage as the first phase of the expansion of English. The necessarily brief sketches of the development of English in various parts of the world illustrate how English-medium instruction was a major tool both in reinforcing British colonial power on the one hand, and spreading the language on the other. This role of language as the passport to

knowledge was extremely important in the second phase of the development of English as a global language.

Britain was at the forefront of the Industrial Revolution, as steam-engines, bridge building and large-scale manufacturing and production machinery were just some of the major technological advancements being pioneered there. Countries which needed this new industrial knowledge could access it most directly via the medium of English, and this again strengthened the position of the language internationally.

The development of technology in the age of steam often quite literally went side by side with the spread of English: when railway tracks were laid, telegraph cables were laid along with them. Since English was the language in which the telegraph system was developed, English became the international language of all telegraph operators. This early use in international communications clearly paved the way for the use of English in radio and telecommunications at a later stage.

In Britain after World War II most large British industrial companies still employed French translators, reflecting the position of French in international trade, finance and industry. In the fifty-odd years since the war the role of French has declined dramatically, and with it the hiring of multi-lingual secretaries. Those companies, however, that deal through and with Europe still frequently employ multilingual workers, particularly in French and German.

It is the reality that English is a linguistic system, that is as complex and as simple as any other. There are features of English that are harder or easier to learn for some speakers and not for others. But there is nothing inherent in the language that equips it uniquely for the role of a global language. The fact is that English could not have spread without the social, economic, technological and political developments of the English-speaking world of the past two centuries.

The global language system is very much interconnected, linked by multilingual persons who hold the various linguistic groups together. The hierarchical pattern of these connections closely corresponds to other dimensions of the world system, such as the global economy and the worldwide constellation of

states.

As global communication expands throughout the world, so does the need for a global language - a language that is recognized and understood by people everywhere. In many parts of the world that language has been established. It is English.

It is not a secret that in our days the English language is one of the most important language in the process of intercultural communication. We may say that English is a Global Language today as from the geographical point of view it is spread throughout the world between three big oceans (the Atlantic, the Pacific and the Indian Oceans) and from the social-cultural point of view almost all the population of the Earth use this language in different purposes.

In modern time a rapid growth of the prestige of the English language is observed in the modern world, as well as in Azerbaijan and this can be explained by, at least, two reasons.

The first: there exists a necessity for a universal means of communication, a common language for the whole mankind.

The second: the advantages of the English language in comparison with other international languages in gratifying this need.

Thus, English is established from the other languages by having very significant numbers of non-native speakers, it is the one most affected by globalization.

It's clear that globalization is making English especially important not just in universities, but in areas such as computing, diplomacy, medicine, shipping and entertainment. No language is currently being learned by more people, there may soon be two billion actively doing so and the desire to learn it reflects a desire to be plugged into a kind of "world brain".

In most countries around the globe the English language can be found in some form or another, whether it is an international news broadcast, such as BBC, CNN, or a Chicago Bulls tee-shirt.

Professor emeritus Klaus Rohde wrote: "What centuries of British colonialism

and decades of Esperanto couldn't do, a few years of free trade, MTV, the internet has. English dominates international business, politics, and culture more than any other language in human history.” For this world to be truly global there must be some commonality or ease of communication.

Becky Stevenson from the University of Sheffield marked: “If trade and tourism around the world are going to operate and a global economy function and a global culture flourish, a widely shared, reasonably accessible language is requisite”. And also “A global economic and political structure needs a common tongue”.

The phenomena globalization and the need for an efficient way of communication around the world is a fact which does not depend on our wanting or not, believing or not – it is a fact. The domain of English is, today a basic need for any professional in any major area.

The internationalization of manpower made nations adopt English as the official language of the world, as said before and the learning of the language opens doors for personal, professional and cultural development.

Nowadays we often hear about global English. “Global English” in a sociolinguistic context refers almost literally to the use of English as a global language as it is spoken internationally and is very popular throughout the world.

Everyone has their own reasons for the rise of English as the global language. However, there are some common traits between them. Here are just a few samples of what people are saying:

“Experts attribute the worldwide spread of English to British colonialism and American culture, rather than to the inherent qualities of the language... English is dominating the globe today because, when the sun finally set on the British Empire at the end of World War II, the United States emerged as a global superpower and cultural giant, leading the way in medical research, technological innovation, motion pictures and rock ‘n’ roll” (Michael Rezendes, “The Boston Globe”).

“In the XVII-XVIII-th centuries, English was the language of the leading colonial nation – Britain. In the XVIII-XIX-th centuries it was the language of the

leader of the industrial revolution also Britain. In the late XIX-XX-th centuries it was the language of the leading economic power – the United States” (“Guardian”).

“Experts say the simultaneous rise of the US as a military and technological superpower and the receding of the British Empire gave many in the world both the desire and option to choose American English” (Campbell).

As one can see, there are many reasons associated with the rise of English as a global language. Most people agree that it has something to do with the emergence of the United States as a world superpower. The USA has worked hard to reach the level of achievement and cultural clout that it has today, but in no way wishes to wipe out all other world cultures.

The important thing to remember is: “A language becomes an international language for one chief reason: the political power of its people – especially their military power” (“Guardian”).

It is estimated that the number of native English speakers is 300 million to 450 million. More than one billion people are believed to speak some form of English. Although the numbers vary, it is widely accepted that hundreds of millions of people around the world speak English, whether as a native, second or a foreign language. English, in some form, has become the native or unofficial language of a majority of the countries around the world today. In twenty to thirty countries around the world English is merging with native languages to create hybrid Englishes.

English is a very effective language, that it is proved by the many native and non-native speakers all over the world. Statistics suggest that nearly quarter of the world’s population is already fluent or content English.

As English is so widely spoken, it has been referred to as global language. While English is not an official language in many countries, it is the language most often taught as a second language around the world. Its widespread acceptance as a first or second language is the main indication of its worldwide status.

A secondary concern with respect to the spreading of global languages, including major languages other than English such as Spanish, Chinese, Arabic,

etc., is the resulting disappearance of minority languages, often along with the cultures and religions that are primarily transmitted in those languages.

Language death caused by English has been particularly pronounced in areas such as Australia and North America where speakers of indigenous languages have been displaced or absorbed by speakers of English in the process of colonization. The expansiveness of the British and the Americans has spread English throughout the globe.

Some linguists have different points of view as to whether a language becoming global depends on the number of people speaking it. For instance, Chinese has more native speakers, however it is a more complicated language in terms of grammar, verbs, meaning of the words, etc., but it is not global.

English can help one to express various meanings. That is happening because English has not only a lot of words with different meanings but also various types of syntax which help the speakers to be more accurate and to give more emphasis to a particular point if it is needed.

The other interesting point is that the writing of English is simple in compare with other languages which have hundreds of letters in their alphabets that could have a different meaning when pronounced differently like Chinese. The Roman alphabet is considered to be very easy to learn and surely much easier than the Chinese writing system which is very difficult for most people. Moreover, the Roman alphabet in English is very phonetic rather than character based hence it can help to describe the actual sounds of words or phrases.

On the other hand, there are some poor features of English. For example, there are words written in one way and read in another way. That is why a lot of people may get confused; especially if one's native language is not English.

The difficulty in English is mostly apparent when one goes in different areas in England. There are different ways of pronunciation, making it difficult for someone who speaks English as a second language to understand people from different areas such as Wales, Ireland, and Scotland. So, non-native speakers have a different accent.

The major varieties of English in most cases contain several sub-varieties, such as Cockney slang within British English, Newfoundland English, and the English spoken by Anglo-Quebecers within Canadian English, and African American English within American English.

For the complete analysis of the English language's development it must be mentioned that America and American English have played a large part in the emergence of English as a world language. American English is not a monolithic language when it is examined within America. To the outside world, it is more monolithic – representative of American culture in the broadest definition of the word.

It has been reported in numerous histories of the English language that from very early on commentators remarked on the uniformity of American English in contrast to British English. Somewhat perplexingly, however, commentators also remark on the emerging varieties of American English.

The development of English in the United States is not, of course, synonymous with the development of “language” in the United States, since there were already indigenous Native American languages when the European settlers first arrived. Indeed, the native peoples of America spoke approximately one thousand different languages or dialects, representing language families and groupings as diverse as Na-Dene, Eskimo-Aleut, Algonkian, Iroquoian, Salishan, Penutian, Uto-Aztecan, Yuman, Coahuil, Siouan and Gulf.

The history of the Native Americans has been well documented. It is known that they were slaughtered, dispossessed and displaced by the white settlers, often taken as slaves, and in some cases, whole tribes were eradicated. While today Native Americans can be found across the country in many cities and states, just under half of them live on reservation lands. As far as their languages are concerned, the number of Native Americans still speaking them has been decimated, particularly as a result of the XVIII-th and XIX-th century expansion of European settlers. Only about two hundred different native languages survive, of

which Navajo is the healthiest, though still with significantly fewer than 100,000 speakers.

In many regions of the world such a small number of speakers would be signalling a critical stage in the life of a language, even the probability of eventual language death. Some of the language families or groupings, such as Penutian and Salishan, are now represented by fewer than 1500 speakers and needless to say, many are featured in the UNESCO Red Book on Endangered Languages.

The language that the British brought with them to America, beginning with the first settlement in Jamestown, Virginia, in 1607, is Early Modern English, and is largely the English of South-East England. Its subsequent development in America is affected by a number of factors, which are summarized as follows:

- 1) The source of the original British dialect;
- 2) Maintenance of contact with the “home” country;
- 3) Patterns of settlement;
- 4) Influences of languages other than English caused either by immigration from other countries or by contact with speakers of other languages within America;
- 5) Social and geographical mobility.

Simplifying for the sake of clarity, we might say that settlement of America occurred in three very broad stages.

Firstly, the original thirteen colonies were established on the Eastern Seaboard, moving into the mountainous regions of the East, such as the Appalachian and Allegheny Mountains, only rarely as far as the Mississippi.

Secondly, settlers pushed into the deep south: west and south-west of Georgia, and then northwards into the Ohio Valley and the Midwest; and finally movement was possible into the Southwest and the West in general, including the Pacific Northwest.

A major reason why settlement occurred in stages was the sheer size and geographical complexity of the country: sections could only be opened up as ways were found to negotiate mountain ranges, navigate rivers, and cross deserts and snow-filled valleys. For example, the opening up of the Erie Canal was instrumental in the populating of the Midwest, while the coming of the transcontinental railroad helped considerably in the opening up of the Far West, as well as in improving communications and mobility generally across America.

The settlement of the original thirteen colonies was important for dialectologists, who can say with some certainty from which areas in Britain and in mainland Europe these colonies were settled, and what the relationship was between these colonies and with Britain, at least until American independence in 1776. The original colonies extend from Maine in the North as far south as Georgia, and have traditionally been divided into New England, the Middle Atlantic States and the South Atlantic States.

Although Britain had been the greatest political, economic and industrial power in the world in the XVIII-th and XIX-th century, by the end of the XIX-th and in the early XX-th century the United States had emerged out of its splendid isolation as an economic and, ultimately, political superpower.

During this time, the countries of the world began to come together in international organizations: the League of Nations after World War I, the United Nations and side organizations, such as UNESCO and UNICEF after World War II.

And as they came together, they needed to be able to communicate; several languages were chosen as the official languages of the League of Nations and later the UN.

However, it is extremely expensive to run this kind of multi-lingual operation: the translation and printing costs alone are prohibitive. It is not surprising, then, that a number of countries with languages of little international status, often meaning “having small numbers of speakers”, have decided to use English in their international interactions. Of course, at least one important factor differentiates the

UN from the earlier League: the League's headquarters were in Europe, while the UN's ended up in New York. The world's focus thereby shifted to the United States for yet another reason.

The influence of the United States, exerted by the combined weight of economic and political factors, is finally, enhanced by the sheer size of its population: the United States has 70% of all the native speakers of English in the world, excluding creoles.

It is necessary to mention that the computer revolution that took over the world in the period after World War II and particularly in the 1980-s and 1990-s was spearheaded by American technology and American know-how.

Consequently, the language of computers is English. There are economic and technical reasons why this is so. While some countries have developed versions of the most popular software such as Word with instructions in their own languages, this is a very expensive undertaking and can only be done when it is economically viable – that is, when enough software will be sold to make it worthwhile. These days it is, of course, not just technically feasible, but relatively easy to develop programming based on other languages, were the computer revolution beginning now, for example, developing outside of the United States, it might be a very different “virtual” world, at least in a linguistic sense. But English has been so firmly entrenched as the computer lingua franca that it is likely to continue in this role.

Another case in point is the airline industry. In the early decades of commercial flight, American aircraft production proved to be dominant throughout much of the world. Practically all of the technology connected to this industry was English-based, and most of it American.

The most visible symbol of this phenomenon is the universal use of English in all communications between aircraft and control towers today: and more often than not it takes place between non-English speakers, at both ends.

This is also true of other areas, such as international shipping, and indeed so important is the use of English for such professions that applied linguists have developed programmes in English for Special Purposes.

The actual issue is the question: “How, why and when American English began to diverge from British English?”

From the very beginning of the settlement of America by English speakers, the two varieties of the language necessarily began to diverge from each other. It is remarkable how quickly British travellers to America begin to comment on the differences between the varieties of English they encounter in the two countries. This divergence came about for a number of reasons, including:

- 1) The physical separation of America from Britain;
- 2) The different physical conditions encountered by the settlers;
- 3) Contact with non-native speakers of English, both Native American and immigrant;
- 4) Developing political differences between the two countries and the growing American sense of national identity.

There is no doubt today that in comparison with British English, American English is remarkably uniform. And there is likewise also no doubt that the various regions of American English have dialect features that clearly set them off from each other.

So, just how is it that this seeming paradox has existed since the beginning of American English and can it be the case that diversity and uniformity coexist in this way?

Until the turn of the century the vast majority of immigrants to America were of northern European and particularly British origin. In the years before World War I eastern and south-eastern Europe became the primary sources of

immigration to America. Since World War II South America has provided the greatest number of immigrants.

The dialects that developed in America are generally much more homogeneous than they are in Britain. This is partly because of the high degree of physical, geographical and social mobility possible during the settlement process, and partly because of the social mobility that contrasts with generations of relatively static class structure in Britain.

It must be noticed that there are still a large number of documented regional dialects in the United States. Three major dialect studies have attempted to delimit the dialect boundaries of the United States. These are the traditional dialect studies that were part of the “Linguistic Atlas of the United States”, Carver’s (1987) discussion of lexical variation, based on the research of the “Dictionary of American Regional English”, and Labov’s (1989) studies of phonological variation in the United States leading to TELSUR, the still on-going telephone survey of American dialects.

It was generally believed that there were three main dialects: Yankee (Northern), Midland (the Midland area subdivided into a North Midland and a South Midland) and Southern. This division in the dialects was based largely on lexical differences amongst the different regions. For example: “pail” (Northern, North Midland); “bucket” (Southern Midland); “faucet” (Northern); “spicket, spigot, hydrant” (Southern, Midland).

In spite of the realities of the use of English on a global scale, wherever English has gained societal status and has been in use alongside other, indigenous, languages, that variety of English has taken on features specific to those regions. Such features can be phonological or morphological, but most often they are lexical. In other words, the English of a given region can contain a lexical component that refers specifically to indigenous phenomena or realia. On top of this, in a multilingual country such as India, where access to English is not equal

for all citizens, a variety of types of English develop in English - “knowers” from Pidgin English or broken English on the one hand to educated or Standard South Asian English (Kachru, 1983, p.356).

English is considered a language with no variety being clearly considered the only standard. Because of English’s wide use as a second language, English speakers can have many different accents, which may identify the speaker’s native dialect or language.

In a study on English language proficiency vis-a-vis economic achievement of immigrants from non-native English speaking countries to the USA, professor of Columbia University Francisco L. Rivera-Batiz (1990) examined the impact of the English language proficiency. The results indicated that reading proficiency in English was a major constraining factor in wage earning for immigrants. Similarly, Shield and Price (2002) argued in their study that speaking fluency is associated with significantly higher mean of hourly occupational wage among ethnic minority immigrants in the UK.

According to Tainer (1988) the English language proficiency has significant positive influence on earnings. She notes that the earnings of overseas born Hispanic and Asian men relative to their European counterpart are most affected by their English language proficiency. Indeed, in human capital framework, language proficiency is considered as language capital (Dustmann, 1999, cited in Dustmann & Fabbri, 2003) which is often a decisive factor in employment opportunities with higher earnings and in organizations aiming at higher productivity.

Just as English has borrowed words from many different languages over its history, English words now appear in a great many languages around the world, indicative of the technological and cultural influence of English speakers. Several languages have formed on an English base – Tok Pisin was originally one such example. There are a number of words in English coined to describe forms of particular non-English languages that contain a very high proportion of English words – Franglais, for example, are used to describe French with a very high

English content, spoken mostly in the border bilingual regions of Quebec.

Since English is so widely spoken many people believe that it is vital necessity to learn it as a second language. World's population made the right decision as it is spoken in a wide geographical area. It is a reality that English is the language of trade. It is true that English has been introduced in the field of business during a long period of time. In addition, English is a language which is used in modern music, television, radio, films and internet. A great amount of world's population watches Hollywood's movies. This expansion also led to the increase in popularity of the English language.

Moreover, English has enabled a common communication means between people of different backgrounds. For instance, a German has not need to learn Indian in order to communicate with someone from India if both of them speak English. Hence, English has helped to diminish certain cultural barriers between nations; however there are cultural differences between countries and peoples. The history of a nation may influence to their willingness to learn or speak another language that their own.

Some people consider that riding the crest of globalization and technology, English dominates the world as no language ever has, and some linguists are now saying it may never be dethroned as the king of languages.

Others see pitfalls, but the factors they cite only underscore the grip English has on the world: cataclysms like nuclear war or climate change or the eventual perfection of a translation machine that would make a common language unnecessary.

Some insist that linguistic evolution will continue to take its course over the centuries and that English could eventually die as a common language as Latin did, or Phoenician or Sanskrit or Sogdian before it.

"If you stay in the mind-set of the XV-th century Europe, the future of Latin is extremely bright", said Nicholas Ostler, the author of a language history called "Empires of the World" who is writing a history of Latin. "If you stay in the mind-set of the XX-th century world, the future of English is extremely bright".

That skepticism seems to be a minority view. Experts on the English language like David Crystal, author of “English as a Global Language”, say the world has changed so drastically that history is no longer a guide. “This is the first time we actually have a language spoken genuinely globally by every country in the world”, he said. “There are no precedents to help us see what will happen”.

John McWhorter, a linguist at the Manhattan Institute, a research group in New York, and the author of a history of language called “The Power of Babel”, was more unequivocal. “English is dominant in a way that no language has ever been before”, he said. “It is vastly unclear to me what actual mechanism could uproot English given conditions as they are”.

As a new millennium begins, scholars say that about one-fourth of the world’s population can communicate to some degree in English. It is the common language in almost every endeavor, from science to air traffic control to the global jihad, where it is apparently, where it is apparently the means of communication between speakers of Arabic and other languages.

It has consolidated its dominance as the language of the Internet, where 80% of the world’s electronically stored information is in English, according to David Graddol, a linguist and researcher.

There may be more native speakers of Chinese, Spanish or Hindi, but it is English they speak when they talk across cultures, and English they teach their children to help them become citizens of an increasingly intertwined world.

At telephone call centers around the world, the emblem of a globalized workplace, the language spoken is, naturally, English. On the radio, pop music carries the sounds of English to almost every corner of the earth.

“English has become the second language of everybody,” said Mark Warschauer, a professor of education and informatics at the University of California, Irvine. “It’s gotten to the point where almost in any part of the world to be educated means to know English”. In some places, he said, English has invaded the workplace along with the global economy. Some Swedish companies, for example, use English within the workplace, even though they are in Sweden,

because so much of their business is done, through the Internet and other communications, with the outside world.

As English continues to spread, the linguists say, it is fragmenting, as Latin did, into a family of dialects – and perhaps eventually fully fledged languages – known as Englishes.

New vernaculars have emerged in such places as Singapore, Nigeria and the Caribbean, although widespread literacy and mass communication may be slowing the natural process of diversification.

The pidgin of Papua New Guinea already has its own literature and translations of Shakespeare. One enterprising scholar has translated “Don Quixote” into Spanglish, the hybrid of English and Spanish that is spoken along the borders of Mexico and the United States.

But unlike Latin and other former common languages, most scholars say English seems to be too widespread and too deeply entrenched to die out. Instead, it is likely to survive in some simplified international form – sometimes called Globish or World Standard Spoken English – side by side with its offspring.

“You have too many words in English,” said Jean-Paul Nerriere, a retired vice president of IBM USA, who is French. He has proposed his own version of Globish that would have just 15,000 simple words for use by nonnative speakers. “We are a majority”, Nerriere said, - “so our way of speaking English should be the official way of speaking English”.

As a simplified form of global English emerges, the diverging forms spoken in Britain and America could become no more than local dialects – two more Englishes alongside the Singlish spoken in Singapore or the Taglish spoken in the Philippines. A native speaker of English might need to become bilingual in his own language to converse with other speakers of global English.

“We may well be approaching a critical moment in human linguistic history”, Crystal wrote. “It is possible that a global language will emerge only once”. After that, Crystal said, “it would be very hard to dislodge. The last quarter of the XX-th century will be seen as a critical time in the emergence of this global language.

English and globalization have spread hand in hand through the world, Warschauer said. “Having a global language has assisted globalization, and globalization has consolidated the global language”, he said. That process started with the dominance of two successive English-speaking empires, British and American, and continues today with the new virtual empire of the Internet.

Although Chinese and other languages are rapidly increasing their share of Internet traffic, English is likely to remain the common language, experts say.

“Estonian has an amazing Web presence”, McWhorter said. But when Estonians speak on the Internet with people outside their small country, they will continue to use English.

In a phenomenon never seen before, Crystal said, English is spoken in some form by three times as many non-native speakers as native speakers.

The teaching of English has become a multibillion-dollar industry and according to Graddol, nearly one-third of the world’s population will soon be studying English.

By the most common estimates, 400 million people speak English as a first language, another 300 million to 500 million as a fluent second language, and perhaps 750 million as the foreign languages.

The largest English-speaking nation in the world, the United States, has only about 20% of the world’s English speakers. In Asia alone, an estimated 350 million people speak English, about the same as the combined English-speaking populations of Britain, the United States and Canada.

Thus, the English language no longer “belongs” to its native speakers but to the world, just as organized soccer, say, is an international sport that is no longer associated with its origins in Britain.

Two years ago for the first time, a non-native English speaker, Jun Liu of China, was elected president of the global education association Teachers of English to Speakers of Other Languages, known as Tesol.

Even if English were somehow to collapse as the language of its birthplace, England, Crystal said, it would continue its worldwide dominance unperturbed.

A recent study found that the Queen's English – the language as spoken by the queen of England has evolved over the past 50 years, becoming slightly less plummy and slightly more proletarian. But the future evolution of the language, scholars say, is more likely to belong to the broken-English speakers of far-off lands.

“The people who were once colonized by the language are now rapidly remaking it, domesticating it, becoming more and more relaxed about the way they use it,” wrote the Indian author Salman Rushdie in an essay in 1991.

But in the end, Ostler said, all of this could become moot. The advance of technology that helped push English into its commanding position could pull it down again. Though it still sounds like science fiction, it seems likely that some time, many decades from now, a machine will be perfected that can produce Urdu when it hears someone speaking German.

“With progress, the problem of machine translation and automatic interpreting is going to be solved”, Ostler said, “and the need for a common language is going to be technically replaced. The world's top universities are shifting into English, but the move is not without its difficulties, for faculty and students”.

English is being considered as an easier language to learn than some others, for example, like Chinese. But the level of difficulty also depends on the individual learner. English can indeed be regarded as a global language. In fact, every language has its special characteristics and ways of expression. English has simply developed to be an easy way of communication between various nations.

Up to now English is global as it is a language of science. Science is a process what we do to find out about natural world. It is total of Physics, Chemistry, Biology, Geology, Astronomy and so on. Science makes use of Mathematics, it makes observations and experiments. Science produces accurate facts, scientific laws and theories. Science also refers to the large amount of knowledge that has been found using this process. Scientific research uses different scientific methods, hypotheses based on ideas or earlier knowledge, and then those hypotheses are tested by experiments. Science makes models of nature, models of our universe. People who study and research a science are called scientists. Scientists all over the

world use English as a language of communication as they have to exchange their cognizance, knowledge, information and proficiency in this or that sphere.

English is the only language used in international air traffic control and is virtually the only language of a whole range of other activities from scientific research to pop music. It doesn't depend of one's will, i.e. whether someone likes it or not, today the English language is the global language.

There are numerous arguments for and against English as a global language. On one hand, having a global language aids in communication and in pooling information as, for example, in the scientific community. For many people, then, the spread of English seems a positive thing, symbolizing employment, education, modernity, and technology. On the other hand, it leaves out those who, for one reason or another, are not fluent in the global language. It can also lead to a cultural hegemony of the populations speaking the global language as a first language. But to plenty of others it seems ominous. They hold it responsible for grinding down or homogenizing their identities and interests. It tends to equalize values and desires, without doing the same for opportunities.

Today the Universities around the world are testing more and more early, the knowledge of English language in its exams. Not only the student need the acknowledgement of the language, also the professional, in all areas, private and state, need this knowledge. The reality shows that or you have the domain of the language or your chances will be fewer.

With the advent of the internet, the knowledge of the English language is fundamental for the one in search of a more efficient research through the www. – World Wide Web. Internet also tends to be, in the future, one of the most powerful technological instruments, which will send information in a more efficient way, in a faster way.

English is the most well-known language around the world. Even in China people are talking more and more in English. If one travels and uses the language, trip will certainly be much more pleasant.

So far, so unsurprising, you might say, but globalization may well have a kind

of revenge effect. There's a distinct chance that it will actually undermine the position of the very native speaker who, by virtue of having a mastery of this obviously valuable language, thinks he or she is in a strong position. It is so because one of the intriguing consequences of globalization is that English's center of gravity is moving. Its future is going to be defined not in America or Britain, but by the new economies of places like Bratislava, Tbilisi or Bangalore.

A French philosopher and sociologist Edgar Morin, Judeo-Spanish origin, is known for the trans-disciplinarity of his works in the "L'identite Humaine" wrote: "The great difficulty is thus considering the unity of the many and the multiplicity of the unity. Those, who see the diversity of cultures, tend to overlook the unity of mankind; those, who see the unity of mankind, tend to dismiss the diversity of cultures".

This endangerment of languages can have a drastic effect on the cultures that loses their identity. Effects on language loss on cultures might include:

- a) dismay at the realization that the native language is lost;
- b) anti-social behaviour as minority will desperately try to preserve their language;
- c) loss of self-esteem.

Therefore, it is important for cultures to preserve their language. Despite the increase in globalization, this is possible in many ways, such as language classes, promoting the native language in homes, schools, art, promoting though a strong national identity.

The most problematic issue is how to make these two seemingly contradictory facts compatible: continuity of the linguistic diversity created by humanity through its Diaspora all over the world, and the need for intercommunication between these groups of linguistically – diverse individuals in the new – "global" era of positive reunification of the species.

Actions and representations and discourses on language diversity (cultural identity), integration and intercommunication are therefore primordial, promoting the search for new principles and ways of looking at situations of language contact.

Fritjof Capra therefore suggests dealing with the columns of the table below complementarily, in order to rectify, particularly in Western culture, the predominance of assertive thought and values at the expense of integrative ones:

thinking values
 self-assertive – integrative self-assertive – integrative
 rational – intuitive expansion – conversation
 analysis – synthesis competition – cooperation
 reductionist – holistic quantity – quality
 linear –non-linear domination – partnership

This change of paradigm does seem urgent because it is clearly coherent with the main problems of modern societies. Now that we are getting to know ourselves better genetically too and that we are sure that human are a unique species and that the genome of other species is not so different, perhaps we can enter another planetary era with more solidarity between the diverse cultural groups and the other species with which we share the biosphere. Biologically and linguistically, as an American researcher Edward O. Wilson says, “soon we must look deep within ourselves and decide what we wish to become!”

If we have a deep look inside us we will come to the conclusion that Art can be bridge that can make compatible Language and Globalization.

In all, the expression “Universe of the English Language” reaches the language, culture, teaching, products of all sorts. This universe covers all ways of life of contemporaneity. The use of English terms in other languages is extremely often. Conclusion is that you are in a very concrete sense, disadvantaged if you do not know English.

Despite the fact that it is not easy to debate on terms of anti-globalization, there are no plausible ideas of what to use in its place. What we can find are rhetorical slogans that are used for calling to different dates and events in which supposedly there would be manifestations in which is the general tone is of indignation, revolt. There are few documents debating on terms of anti-globalization; making it harder on how to debate them.

The Celtic language in the modern world and its fundamental importance can be explained through the importance of the British Empire during the XIX-th century and beginning of the XX-th century, the called “Pax Britannica” followed by the “Pax Americana” through this century. According to the Spanish Renaissance scholar Antonio de Nebrija (1441-1522, also known as Elio Antonio de Lebrija) “Language has always been a companion to the Empire”. But English became formally global in the end of the 90-s with the implementation introduction of the internet. The recognition of the global position of English came true.

One of the ideas of those who defend the anti-globalization is, for example, the agriculture protectionism, arguing that there should be given priority to the feeding of one nation’s population through its own soil and land, and not through exportations or importation. For that food safety sustainability can only exist when a country is capable of satisfying a significant part of its own feeding needs. For the exempt observers there is no “food insecurity” in the world. Since Malthus the agriculture production has grown fast, even faster than the growth of individuals. The same can be said about Language Imperialism with the comprehensive view that English was, and still is a global phenomenon.

David Graddol in the book “The Future of English? A Guide to Forecasting the Popularity of the English Language in the 21-st century” exams English and emphasizes the unpredictability in the language. He says: “The current global wave of English may lose momentum” and new languages can emerge in the next century.

So, from different views it can be said that English is here for historical reasons and may be not here tomorrow for the same reasons. No anti-globalization fundamentalisms can change this fact and the fact that if it was not English, it would be another language.

It must be mentioned that there is a consensus that the world which emerged during the 1990-s is characterized by the globalization and the regionalism in which the known notion of nation-state had its role changed. The phenomenon “globalization” had already shown to be irreversible because of a world immersed

in a democratic opening in different regions, the crash of political and commercial barriers and the new structure of the transnational financier system. Parallel to the “globalization” phenomenon there was also a regionalism increase. Countries regrouping in certain regions around commercial cooperation mainly, Europe can be the most explicit example, but also MERCOSUL and ASEAN are other examples.

In an interconnected world regional events do influence on world events. This new century starts in a more complex sphere that the globe has never seen before. That is why there is a need to analyze and connect the system through its subsystems: politically, socially, legally, culturally, militarily, and the connection has to be done in a language that all can understand.

Every year hundreds of presidents, state employees, businessmen, bankers, intellectuals and journalists from dozens of countries meet in Davos, Switzerland for the World Economic Forum. Almost all, as has observed Samuel P. Huntington, with college degrees in all imaginable areas: social, exact, business, law. They regroup every year to debate and decide on the direction the world must take, they control virtually all international institutions, many of the governments and they mainly use the English language to advocate, arrogate, derogate and delegate decisions that will influence every human being in the planet.

It is pretty clear that the XXI-st century started with the English language in its centre as the main if not unique language of communication in international area. Even when we talk in regionalism the English language will be used to externalize the conclusions and regulations of those regional countries or parties. The most important, may be not the most known, international meeting held in Davos, every year also has its externalization through media done mainly in English, not to say the negotiations itself that do happen in the English language as well.

Due to globalization and a different form of imperialism held on this 21-th century English cannot be seen simply as an international language wrapped in imperialism and the standardization of the world. It is a border language which

people appropriates to act in life socially making the language work locally and globally.

People have adopted the English language to communicate among non-hegemonic groups and itself. It can be understood today that Global English is a decentralized language and its uses and creations are more global than native country speaking, which makes possible to contemplate other endings, even for the globalization or for another globalization.

Considering the different natures of the spoken English around the world, the contradictions, conflicts and struggles of this diverse language, it is possible to imagine that the language has no owner any more. The owners of the language are those who make use of it, reinventing its identity and recreating the world.

The margins of the language exceed the nowadays English, enabling even more profoundly the plague of Caliban: “

You gave me language, and my profit on't

Is I know how to curse.

The red plague rid you

For learning me your language!” (“The Tempest”, William Shakespeare, p.363-368).

The power of the English language surrounds us. The words we need today is to recreate the future or imagine alternative futures, can be given by this global language. And it does not prevent us from reflecting about English in a contemporary world, in a theorization between world margins and local story in which nearby happenings reflect on global areas as to regionalism to globalization, and global events affect close events and people as the World Economic Forum in Davos, Switzerland does each year happen and affect us.

The importance of knowing the English language resides on knowing the

knowledge and using it. Therefore while using the language it is essential that the user has a theoretical comprehension of what language is from the point of the knowledge needed to use it and from the point of the use that is made from these acknowledgement, to build meanings in the social world.

The use of the language – verbal and visual – is essentially determined by its social and interactive nature, for who uses it, considers the person to whom is directing to, or who made an announcement by. All meaning is dual, in other words, it is build by its participants of the speech. Besides that, every interactive meeting is crucially marked by a social world which evolves it, by an institution, by the culture and by history.

It means that counteraction events do not occur in vain or in a social vacuum; quite the contrary, when envelopes in an written interaction, or oral, people do it to act in the social world, in a determined moment and space, in relation to whom they direct to or by who they where direct to. In this sense the construction of the meaning is social. The marks that define social identity's, such as: rich, poor, men, women, black, white, homosexual, heterosexual, elderly, youth, etc. are intrinsic in the determination of how people can act in the speech or with others in relation to them, in their various interactions, orally and written, from which they participate. When using the language with another, it is done from a determined social place, and historical one.

The social interactive process of building the linguistic knowledge and learning how to use it has already been done by everyone on our own maternal language. When we start to learn another language, such as English, we are already a competent speaker in our own language for the uses of a narrative.

What the learning of the English language can bring is the increase in the knowledge we have built in our own maternal language through comparisons with the English and making it possible for us to involve in the processes of building a speech in the English language itself on different levels.

For that the process of construction of meanings is possible, people use three levels of acknowledgement: systemic knowledge, world knowledge and text

organization knowledge. This knowledge composes the communicable sphere and prepare to the speech engagement.

The systemic knowledge involves the various levels of linguistic organizations which people have. It makes possible for people to produce, to make choices, grammatically adequate and to comprehend announcements based on a level of acknowledgement of the language.

The world knowledge refers to the conventional knowledge which people have over worldly things. The acknowledgement of the world is recorded in the memory of people on various things built in one's life.

The third type surrounds the acknowledgement a person has over the use of the language around its routine. For instance, to give an exposition class it is needed the knowledge on how to organize the information, which is a different nature from organizing the information during a conversation.

In the systemic level a person already knows that the construction of meanings envelops the establishment of cohesive standards, so when finding the pronoun "he", in Portuguese, it is known he has to search before, in the text, the masculine gender. In the world knowledge, a person knows he has to look in the text for a correct meaning from a coherent understanding. In the organization knowledge, it will be known to the reader that in a certain area of the text, it will be referent to a certain topic, such as signature in a letter, for instance.

The main objective is to show how the learning of a non-maternal language, mainly English, can be done, towards communication in a globalist world.

Chapter III

Cultural globalization

Globalization processes such as immigration and internationalization lead to contact situations in which different people with their distinct languages and cultures meet. Such forms of contact have been labeled “super-diversity” and our research can be described as the study of language and culture in the context of super-diversity. These contacts have consequences at a content level, i.e., for the languages and cultures involved, at an individual level, i.e., for the users of these languages and cultures, and at an institutional level, i.e., for the societal structures in which language and culture contact is situated.

Globalization processes and their outcome, super-diversity, on the one hand pose a theoretical challenge: theoretical and methodological models have to be revised in view of an increasing knowledge on scaling processes, worldwide movements of people, goods, ideas, and a growing influence of telecommunication and new media in the communicative and cultural landscape. On the other hand, they also pose a descriptive challenge: these processes, movements and influences are not yet sufficiently understood and have to be analyzed in detail using a variety of research methodologies in a variety of sites and contexts, at the crossroads of science and society, and preferably at a world-wide scale.

There are three main research domains: language and culture contact; language and literacy acquisition; language, culture, ideology and policy.

With respect to language there is special attention for processes of language mixing, code switching, language change and the emergence of new varieties, registers or hybrid codes. A thorough study of these phenomena that as a consequence of globalization show more speed and scope at the same time is a priority. Research approaches in this field include sociolinguistics, linguistic-anthropological and cognitive linguistic analysis.

The acquisition of language and literacy focuses on formal (educational) as well as informal contexts (via popular culture, new media, peer groups, etc.).

Especially the way in which the acquisition of language and literacy is influenced by globalization processes needs ongoing monitoring and analysis. Increased and diversified migration processes lead to new forms of language and literacy acquisition that are often considered problematic in formal contexts. The influence of new technologies leads to a growing role for mediation and multimodality in using language and literacy. Research methodologies in this domain include the “new literacies” approach and studies of new media as well as semiotic, sociolinguistic, linguistic-anthropological, psychological and cognitive linguistic analysis.

In the domain of “language – culture – ideology – policy” special attention is given to ways in which – in a context of globalization – new questions with respect to the relationship between language, culture and identity come into existence, and how these questions are also discursively shaped in media, policy and popular culture. A special field of attention here is the issue of new forms of normatively, and attention is also given to the context of schooling in which legitimate forms of language and culture in a broad sense are defined, canonized and passed on to next generations. Research methodologies in this domain include critical discourse analysis, policy analysis, historical and contemporary document analysis and historical analysis.

Language – the most commonplace of all human possessions, is possibly the most complex and the most interesting. Since it is an instrument for human’s communications with each other, the growth and development of their talents, causing creativity, innovation, and novelty, exchanging and transferring their experiences, and on the whole, for formation of society. Concern with language is not new.

From the earliest recorded history, there is evidence that people investigated language. Many of the assumptions, theories and goals of modern linguistics find their origin in past centuries. However, this study aims to investigate whether there is any relationship between language and culture, and if so, what this relationship

is. To achieve the aims of this study, some of the main theories which can be related to the goal are introduced and explained.

Undoubtedly, there is a very close relationship between language and culture. That is, culture has direct effect on language. Language and culture are closely correlated.

The problem of the relationship between language, culture and thought bothered many linguists and philosophers since ancient time.

The interrelationship between a language and what a society cognizes is a clear anthropological institution explicable through ethno-cultural and ethno-linguistic prisms. Ethnoculturally, a language is an embodiment of a society's upheld and undiluted values as well as their diverse ways. Ethnolinguistically, a language is subject to the influence of a culture and vice-versa, i.e., both language and culture co-determine each other.

Investigating this problem we had to give the definition of language and culture. Language is generally accepted as a system of arbitrary vocal symbols used for human communication. And there is a most widely accepted definition of culture given by Linell Davis: "Culture is the total accumulation of beliefs, customs, values, behaviors, institutions and communication patterns that are shared, learned and passed down through the generation in an identifiable group of people".

And also the word "culture" has several other related senses. They are important to be mentioned. These senses can be briefly explained as follows:

First of all, there is the sense in which culture is more or less synonymous with civilization and, in an older and extreme formulation of the contrast, opposed to "barbarism". This is the sense that is operative in English, in the adjective "cultured". It rests ultimately upon the classical conception of what constitutes excellence in art, literature, manners and social institutions. Revived by the

Renaissance humanists, the classical conception was emphasized by thinkers of the XVIII-th century Enlightenment and associated by them with their view of human history as progress and self-development.

The view of history was challenged, as were many of the ideas of the Enlightenment, by Herder, who said of the German equivalent of “culture”: “nothing is more indeterminate than this word and nothing is more deceptive than its application to all nations and periods” (Williams, 1983, p.79).

In this connection it is interesting to note that the expression “*langue de culture*” literally “language of culture” is commonly employed by French-speaking scholars to distinguish what are held to be culturally more advanced from culturally less advanced languages. “*Kultursprache*” is similarly used in German. Although there is no accepted equivalent in English, the attitude on which the use of such expression rests is no less common in English-speaking societies. Most linguists nowadays take the view that there are no primitive languages.

The word “culture” is to be interpreted not in its classical sense, but in what might be described loosely as its anthropological sense. In fact, this is the sense in which Herder proposed that the term should be used, but it was not until about eighty years later that anthropologists writing in English adopted this usage.

In this second sense, culture is employed without any implication of unilinear human progress from barbarism to civilization and without a prior value being made as to the aesthetic or intellectual quality of a particular society’s art, literature, institutions and so on. In this sense of the term, which has spread from anthropology to the other social sciences, every society has its own culture; and different subgroups within a society may have their own distinctive subculture.

Herder’s promotion of the word “culture” in this sense was bound up with this thesis of the interdependence of language and thought, on the one hand, and on the other, with his view that a nation’s language and culture were manifestations of its distinctive national spirit or mind.

Indeed, many other writers in the Romantic Movement had similar ideas. This is one strand in the complex historical development of the so-called Sapir-Whorf hypothesis, which dominated all discussion of language and culture, as it did of language and thought, a generation ago.

Although the word “culture” is now widely employed in the social sciences, and especially by anthropologists, in the sense that has just been identified, it can be defined, technically, in several different ways.

Culture may be described as socially acquired knowledge, to be precise, as the knowledge that someone has by virtue of his being a member of a particular society. Two points must be made here about the use of the word “knowledge”.

First, it is to be understood as covering both practical and propositional knowledge: both knowing how to do something and knowing that something is or is not so.

Second, as far as propositional knowledge is concerned, it is the fact that something is held to be true that counts, not its actual truth or falsity. Furthermore, in relation to most, if not all, cultures we must allow for different kinds or levels of truth, such that for example the truth of a religious or mythological statement is evaluated differently from that of a straightforward factual report. Looking from this point of view, science itself is a part of culture. And in discussion of the relationship between language and culture no priority should be given to scientific knowledge over common sense knowledge or even superstition.

It is customary to draw a distinction between culture and biological transmission. As far as language is concerned, it is quite possible that there is an innate language-acquisition faculty. Whether or not this is so, there is no doubt that one’s knowledge of one’s native language is culturally transmitted: it is acquired, though not necessarily learned, by virtue of one’s membership of a particular society.

Moreover, even if there is a genetically transmitted language-faculty, this cannot result in the acquisition and knowledge of a language unless the data upon which the language-faculty operates are supplied by the society in which the child is growing up and, arguably, in conditions which do not seriously affect the child's cognitive and emotional development. This means that the cultural and the biological in language are interdependent.

The definitions of language and culture imply that the two are closely connected to each other. On one hand, culture seems so inclusive, it permeates almost every aspect of human life including languages people use. On the other hand, when people need to share a culture, they communicate through language.

Indeed, it will be obvious, on reflection that one's linguistic competence, regardless of its biological basis, comes within the scope of our definition of culture. And it may very well be that other kinds of socially acquired knowledge including myth, religious belief and so on - have as much of a species – specific biological basis as language does. This point should be borne in mind when one is considering the acquisition and structure of language in terms of the opposition between the biological and the cultural.

In fact, it is no longer possible to think in terms of a sharp distinction between nature and nurture. Herder talks about the interdependence of language and thought. Humboldt comes closer to linguistic determinism. The Sapir-Whorf hypothesis, as it is usually presented, combines linguistic determinism (language determines thought) with linguistic relativity as there is no limit to the structural diversity of languages.

Surely, language plays a role in the process of thinking. As language is human, it is vehicle for human cultural expression. While culture is a people's way of life, language is the encapsulator of that way of life. As features of human society intertwined in the way they render social utility to members of a society, it

will be quite difficult to make sense of the notions of language and culture in the absence of human existence.

What makes language central to human existence is its capacity to serve both as a trajectory and a repository of their cultural experience, practices and history. Against the background of being a carrier of culture and its contents, language is an identity marker. It marks the identity of its speakers in at least two ways. First, speakers use it to code and conceptualize their interpersonal relationships. Second, speakers use language to reflect the social conditions and practices sanctioned by them. A third characteristic of language is its structural nature. In other words, it is built up and used in a manner that follows a string of rules called grammar. The following of grammatical rules is important to determine correct use of language and vice versa.

Language as a game of communication enables people to, among other things, share ideas, make things explicit and play the game of giving and asking for reason. Language is effective in this game because it has the capacity to denote and connote. That is, it has meaning and applies to things cognized by a society.

Altogether, the prisms show a language as a tool for chronotopic representations for a society. Specifically, it is a society's device to express its worldviews. It also helps a society to cope with new and contingent experiences. In essence, a language is a social construct that evolves into a means for conveying shared socio-cultural experiences of a community. This is why it is an indispensable element of culture.

But the contemporary reality shows that the ethno-linguistic cum ethno-cultural situation has been vitiated by a process called globalization – a high level of interaction between societies. In other words, the ethno-linguistic situation where every society seems coherent in both culture and language; where every culture has its own cultural domain, so to say, and its own language enjoys dominion, hardly exists. The era where every culture spoke its own language; met

its own cultural needs; regulated its people's interpersonal relationships and conditioned their socio-economic circumstances - is past.

The possibility for any society to remain as an ethno-linguistic enclave, with a minimal interaction with others is diminishing by the day. The minimalist-interactionist relationship between societies is vanishing as a result of globalization. With time, it will be difficult to find any one individual going through life in a monolingual environment, i.e., having just one ethno-linguistic identity.

Particular languages are associated with particular cultures. The languages provide the key to the associated cultures, and especially to their literature. The languages themselves cannot be fully understood otherwise than in the context of the cultures in which they are inextricably embedded. Subsequently, language and culture are studied together. It happens so that English and the other major languages of Europe are, in much respect, highly unrepresentative of the languages of the world. English, in particular, has been used in the administration of an empire of great cultural diversity. It is spoken as a native language by members of many different ethnic groups and adherents of many religions, living in many parts of the world. It is widely employed by anthropologists, missionaries and writers of all kinds, not only in the description of every known society, but also in novels, plays, etc., which have their setting in countries and societies in which English is not normally spoken.

The above mentioned points indicate that English to an even greater extent than other European languages has been enlarged and modified by loan-translation in almost every area of its vocabulary. The correlation between the semantic structure of English and the cultures of its native speakers are therefore much more complex and diverse than are the correlations between language and culture in the vast majority of human societies. It is also much easier for a native speaker of English or one of the major languages of Europe to think that all human languages are inter-translatable than it would be for a speaker of most other languages.

It is necessary to mention that the lexicon is the most changed aspect of English in the present day period. This is largely due to the development of scientific-technological vocabulary and, at the end of the XX-th century especially, the rapid progress of computer communications technology and computer literacy. Borrowing has become a less important source of new words than in the previous period, although, as the chart below demonstrates, it is still a significant source of lexical enrichment.

What is interesting is that the languages from which English borrows reflect the level of cultural or economic importance of the country or countries in question. Thus, for example, although there have been a number of Japanese loan-words in the last few years, such as: “karaoke, tamagochi, hibachi”, they have been relatively few in number and specific to Japanese culture, such words as: “buta, ashug, mugham, khanende, shur, segah, tesnif”, which are specific to Azerbaijani culture. Beyond borrowing, the systems of register and acceptability are changing, so that previously unacceptable slang and taboo words are now in use in written as well as spoken media. Thus, although such words have always existed, they were formerly an “invisible” component of one’s vocabulary, whose visibility is now increasing.

But there are at least two standards of English, especially where the lexicon is concerned: the national and the international. New dictionaries aim to reflect this fact and do not claim to be the dictionary of American or British English, as they often did in the past. There will always be overlaps between the two standard lexica, however, as culture-specific borrowings can appear in the English of distant countries.

The following is a partial list of loan-words into English from the XIX-th and XX-th centuries from languages and cultures as far apart as France and China. Only a few can be assumed to have been borrowed during eras of colonialism, while most are culture-specific and generally, though by no means exclusively, refer to tangible phenomena rather than abstract concepts.

Some words, such as: “piranha” and “samba” have been borrowed from Brazilian and Portuguese languages; “café, surveillance, hangar, chauffeur, limousine, déjà vu, rotisserie, courgette” have been borrowed from French; “bravura, lasagne, vendetta, diva, spaghetti, gorgonzola, ciao, al dente, paparazzi, dolce vita” have been borrowed from Italian; “mustang, ranch, rodeo, vamoose, cafeteria, bonanza, macho, machismo, salsa, fajita, burrito” have been borrowed from Spanish; “schnapps, poodle, semester, kindergarten, lager, Doberman, gestalt, Luftwaffe, abseil, blitz” have been borrowed from German; “vodka, samovar, dacha, pogrom, borzoi, kalashnikov, glasnost, perestroika, qulac” have been borrowed from Russian; “pyjamas, yoga, tandoori, sitar, gymkhana, khaki, samosa” have been borrowed from Urdu; “pukka, chapatti, thug, raj, poppadom, biriani, tikka, balti” have been borrowed from Hindi; “Islam, wadi, yashmak, jihad” have been borrowed from Arabic; “poteen, sporran, colleen, ceilidh, corgi” have been borrowed from Celtic; “hara-kiri, tycoon, jujitsu, sumo, tofu, kimono, dan, bonsai, karate, kamikaze, origami, shiatsu, karaoke, hibachi” have been borrowed from Japanese; “kow-tow, chop-suey, chow mein, shih-tzu, mahjong, gung-ho, dim sum, wok” have been borrowed from Chinese.

The journal of the American Dialect Society “American Speech” keeps a careful watch on the new words coming into the language in a column called “Among the New Words”. The following list contains a number of words and their definitions:

“Euroskeptic klingon” – in the sense of an unexplained icon that appears on a computer screen;

“mickey Schwarzeneggerian alcopop crippleware” – demonstration software that lacks the full features of the program;

“netrepreneur net-savvy” – Internet entrepreneur.

Not surprisingly, the majority of words on this list are related to computing, reflecting the rapid pace of technological advancement and application of computing to daily life. Others, such as “Schwarzeneggerian, alcopop” refer to cultural phenomena, respectively, - a film star and a new type of drink, while

“Euroskeptic” is clearly a political term, in this instance in reference to British politicians who are opposed to the integration of the UK in the EU.

What is remarkable about much of the new vocabulary is that it does not involve borrowing, but rather combining or blending existing words, for instance, “alcopop” – alcohol + pop; “crippleware” – cripple + ware; “Euroskeptic” – Europe + skeptic.

So, the method of lexical enrichment that was the primary method in Old English is still productive today. In addition, orthographic practices are adapted or invented in order to be eye-catching and memorable. Thus, many new product names consist of blends that have an interesting orthographic twist: they can use capitalization in the middle of a word, as for example, in the name SmartLinks.

There are other ways in which the language enriches the lexicon. For instance, there are many examples of functional shift which can add completely new words to the language, or create words with slightly different nuances from existing words. For example, the verb “give” is a core word of English, with the noun “gift” deriving from it. However, a recent development is the derivation of a new noun “gifting” from “gift”, as in “Diamond jewellery makes great Christmas gifting”, which seems to suggest the act of giving a gift, rather than just giving – quite a subtle but suggestive difference.

From the noun “parent” in a similar fashion, derive the verb “to parent” and the new noun “parenting” – performing the functions of a parent, as in “The midwife is very knowledgeable about parenting”.

While many commentators deplore such usages, they nevertheless are widespread across the language and signal living processes that will continue to enrich a language and expand its lexical base.

Nouns are also frequently derived from phrasal verbs, though, once again, this can be an indirect process. “To black out” – “cut, extinguish, cease, cover, make dark”, for example, leads to the noun black-out, from which derives, by analogy, the noun “brown-out”, as in “Storm-hit Washington is having another brown-out”.

Adjectives can also be derived in this way: “to knock out” leads to something

being “a knock-out idea”.

Another word-formational process that is productive in the creation of neologisms is that of affixation; certain prefixes and suffixes have become noticeably productive, including “un-” – “un-American, un-English, un-freedom”; “-ee” – “franchisee, contractee” (originally a French passive suffix, is now productively used in everyday speech, especially in the United States, expressing the passive partner for any agentive noun); “-ize” – “burglarize, regularize, hospitalize”.

Finally, several linguists have noted that present-day English also exhibits a tendency to use acronyms, particularly with reference to military and governmental institutions, for instance, UNPROFOR, UNICEF, NALGO, UNESCO, ISESCO, etc. Such formations are also frequently employed in the creation of names of corporations, as in “AMOCO” (technically a combination of an acronym and a blend, from American Oil Company).

Globalization is readily increasing in modern world. This increase in globalization has many effects on language, both positive and negative. These effects on language in turn affect the culture of the language in many ways. However, with globalization allowing languages and their cultures to spread and dominate on a global scale, it also leads to the extinction of other languages and cultures.

Almost everywhere language is used as an identity to be part of the “world system” now, and the thing about any system that integrates people is that it benefits its architects. Imported cultures are going to push out indigenous ones.

The most controversial, problematic and important sphere of globalization is a cultural globalization. From the point of globalization’s vanguard only this sphere around the essence and the perspectives of the whole globalization is learning as the “epicentrum” of the scientific-political discussions.

A necessity to discuss the problems of the cultural globalization of mankind’s globalizing nations had appeared as the result of the understanding of

the fear to lose the resources of civilizations' cultural multilaterality, divergency and cultural originality.

First of all, a mutual dependence of the expression of the development of the economic globalization and in less degree political globalization, and also a strengthening of the transnational tendencies obligate the scientists and the politicians throughout the world to pay serious and more attention to all social-cultural transformations.

Taking into a consideration a special importance of the cultural globalization, also its contradistinction, and an understanding of the rising problems there is a community in views in such aspect of the investigations.

Actually, conditioned not only by an obscure understanding of the cultural outlines of megasociety, at the same time an unavoidable danger and knowing of the losses, but also the great incertitudes expect us here.

It is true, to my mind, that there is the "psychological" difference between economic and cultural globalization.

The positives of the first in comparing with its negatives are better understandable, but in the cultural globalization possible losses in the uncertain background of the advantages are more visible.

Every man understands that mutual dependence and transnationalism, even if in virtual form, bear a fear of the deformation of their cultural specificity. Globalization publicly defies to people's cultural identity by means of universal-unificational tendencies. It is established a fertile position for "traditional fundamentalism".

Between different specificities possible cultural menaces of globalization insistently demand the necessity of forming of the optimal models of harmonizing of mutual relations. To my mind, cultural globalization is not the same that from the cultural point of view world must be homogeneous and uniform. On the

contrary, it is important and inevitable to keep and develop multicoloring, variety and diversity.

I think, on one hand, it is an invitation to the abundance, diversity and equality of the cultures, on the other side, it is a calling to particularity, then, to the hidden hierarchy. Here is only one step to the creation of a hierarchy of the cultures.

As it is seen, the conversation is not only about “multifaced and one-coloured” culture of a megasociety, but also of “horizontal” sovereignty of cultural specificity or their subordination, mutual “upright” dependence. And as the result this comes to the process of “americanization”.

Cultural globalization arises so much serious problems that the scientists decisively, in a natural way, don't hurry to summarize it.

These two approaches to globalization (from the point of view of the cultural perspectives) lead in final to the results, which going far away and that is why, for a long time the science seriously investigates the problems of cultural globalization from one-polar approach.

According to one approach, in the process of globalization being a megacountry, it has the unit world's culture, and forms human community. In such variant the global relations play a role of impersonalization, assimilation. In that case diversity is eliminated.

According to another approach, a future world is imagined as the integrity of specific feelings – mutual closed by subjects. The relations between subjects are various, but these contacts don't destroy the specificity of those subjects, vice versa, they complete and enrich them in a equal form.

It is necessary to analyze not only an access of the way to homogene of the process of globalization, as an important source of diversity, but also an entire assemblage of the different specificities.

Thinking about a cultural model of megasociety they imagine not only a scientific interest, but also the national sovereignty of every country, concretely their national interests, at the same time the socio-cultural specificity of that country. On the level of the theoretical analysis it is not closed out the contingency of losing of the cultural specificity of the globalized country. It provides a certain atmosphere for the formation of “cautious” (may be negative) approach to the globalization.

Losses which are completely clear and even feasible, are possible to drawn down to minimum, of course, if only the scientific association, all public people will come to consensus of considering the cultural globalization as a process.

What do we mean telling about a cultural globalization as a process?

This process doesn't take into account unification of the “western example”, it is established on the basis of the synthesis of the national specificity, it gives an opportunity to construct the “variegated, many-colored, mixed culture” megasociety.

The acquaintance with the appropriate literature shows that the majority of the scientists got to know the advantages of the “variegated” cultural globalization. For instance, V.Tolstikh, Y.Rustamov, A. Shukurov, N.Imanov, M.Efendiyev considered the expression of the globalization as the unity of dual processes (in the meaning of integration and automatization of the existing knowledges, institutions, and spheres of activity), as the transaction based on the constructive and comprehensive understanding of the global world formalizing according to the model of “the unity of the divergencies”.

However some investigators preferred to note their apprehension of the megaculture's “americanization” entertaining a vanguard position and great role of the USA in real globalization.

It is chosen two positions on “westernization”. We may call them conditionally as pessimist and optimist.

The first position accept the persistence of the westernization. The second position say about the temporality of such situation and doesn't except the possibility of the weakness of the waves of the “americanization”.

The analysis of the actual problems of the cultural globalization as in a global scope (the vision of the outlines of megasociety), so in a local plan (in the plan of the globalization's perspectives of the national specificity) proves the earnest, relevance and gravity of these problems.

First of all, precisely in the sphere of the cultural globalization, the countries in reality meet ineligible tendencies and threats of the globalization. Moreover, in this sphere in an appropriate condition (in the process of the globalization's development as a whole) the first conditions may arise for the collision (confrontation) of the civilizations (Huntington).

It is not casually that in a common list of the scientific works devoted to the theme of the globalization a number of the culturological investigations has exaggerated.

Scientific community distinctly understands that social-cultural problematics is really philosophic “cornerstone” - globalization spreading throughout the world. The success of this process (or its fail) depends upon the agreement and consensus between scientists and politicians in understanding and selecting the most advisable, appropriate scenario for the development of the cultural globalization from the various aspects. To my mind, without solving this problem the ensuring of the national interests in a strict sense is impossible.

In the beginning of the XXI-st century globalization being the subject of the theoretical debate and political discussion, became the social-cultural reality. Today the specific features of the globalized cultural space are the following

factors:

- an intensification of the expansional process of the international economic, political, social and cultural relations' outlines;
- a beginning of new period after cold war;
- a transformation of world's economy;
- an advantage of the system of american values as a result of coordination of the non-liberal economic programmes with the political democratization's programmes;
- orthodoxal ideology (a stability and continuity of an idea, creed);
- a technological revolution;
- an inability in solving the global problems of the national countries (demographic, ecological, man's rights, prevention of nuclear weapon's outspread).

Chapter IV

Problem of the Literary Language

It is well-known that language is a code for human social interaction. As a common human property, it is taken for granted that its definition will be easy and devoid of any disputes. But this has turned out not to be the case. Whether from the position of ordinary usage or from the epistemological standpoint, linguists, including psycholinguists, sociolinguists, psychologists, philosophers of language and a host of other experts concerned with language are not agreed on a common definition of it. We take into consideration Sapir's functionalist definition of language (2004, first published in 1921) and Crystal's structuralist definition (1985). Both of these definitions help us to understand clearly the sociolinguistic nature of language.

According to Sapir: "Language is a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols". Further he observes that "symbols are in the first instance, auditory and they are produced by the so-called "organs of speech" (2004, p.5). Seemingly taking off from where Sapir stopped, Crystal on his part gives an overview of language as a hierarchically organized and designed tool consisting of sound, phoneme, morpheme, word, phrase, and sentence. This hierarchy, which is in the form of "lower" to "higher" demonstrate that a language is a composition "of sounds or letters, which go together to form words, which combine to form sentences" (Crystal, 1985, p.1).

These definitions invite the conclusion that a natural language is a unique system of verbal behavior patterned over time by users to exchange ideas and thoughts. Part of this uniqueness is that language is infinitely flexible – essentially to enable change in meanings of words, to allow the creation of new words, to vary the symbols and sounds associated with words and speech – in order to reflect transformations in historical and social conditions of users.

Put differently, these definitions indicate that language is an art of encoding and shaping social customs. The prime function or use of language has always been taken to be communication. However, this view does not enjoy a consensus.

For Searle (1998), the essential use of language is communication; this in turn corresponds to meaning and representation. For him, to utter a sentence entails the performance of illocutionary acts such as giving orders and asking questions. This implies saying something to someone and meaning it, i.e., making an utterance with a fixed set of intentions addressed to a particular hearer.

But Chomsky (1986) in denying that the essential function of language is communication simply rejects that it is a mere instrumental tool for achieving a given end. He posits that language is a system and organ of the mind which can be studied independently of its function for communication. Thus, while for Searle the question of how communication is possible leads us to how language works, Chomsky's (1957) attempt to focus on deep structures of language that are universal, draws attention to how the mind works.

Clearly, they both approach language from different perspectives. Chomsky's discourse is from a formal perspective and Searle's is from a pragmatic perspective. But Hymes (1974) puts language use within the framework of social contexts and situations he refers to as the ethnography of communication.

Hymes says: "it is not linguistics, but ethnography, not language, but communication, which must provide the frame of reference within which the place of language in culture and society is to be assessed" (1974, p.4).

Another exciting function of language is that of recording and embodying the experiences of a speech community. It is seen as agreed upon medium to encode and share specific beliefs and cultural norms. In this vein, it enables users to share common memories and experiences. Accordingly, it is a means of integration for speakers, i.e., a means by which speakers are socialized into their community.

The last function of language to be examined here is that which claims that thought is dependent on it. This view is associated with Whorf (1956) and Vygotsky (1961). It is further defended and strengthened by some philosophers

(Davidson, 1973, 1975; Dummett, 1978; McDowell, 1994) who are of the view that various forms of propositionally structured thought rely on language.

Here we try to investigate the specific peculiarities of the past, present and future of English as a global language.

As it is well-known, English chief medium of communication of people in the United Kingdom, the United States, Canada, Australia, New Zealand, South Africa, and numerous other countries. It is the official language of many nations in the Commonwealth of Nations and is widely understood and used in all of them. It is spoken in more parts of the world than any other language and by more people than any other tongue except Chinese.

English belongs to the Anglo-Frisian group within the western branch of the Germanic languages, a sub-family of the Indo-European languages. It is related most closely to the Frisian language, to a lesser extent to Netherlandic (Dutch-Flemish) and the Low German (Plattdeutsch) dialects, and more distantly to Modern High German. Its parent, Proto-Indo-European, was spoken around 5000 years ago by nomads who are thought to have roamed the south-east European plains.

Typically, studies of the development of English taking wider approach divide the language into four stages: Old English, Middle English, Early Modern English and Modern or Present Day English. However, this is also not a straight forward task, as there are no hard and fast rules about when one period of English ends and another begins. The dates for the periods of English are as follows:

Old English	CE 500-1100
Middle English	1100-1500
Early Modern English	1500-1800
Modern English	1800-present

Each of these dates actually marks a historical event rounded to the nearest century or half-century, rather than a linguistic development. The Old English period begins about fifty years after the invasion of Britain by the Germanic tribes at the behest of the Celtic king Vortigern in CE 449. This is the time when the Germanic dialects were first brought to Britain providing the raw material for the development of English. Rounding up to CE 500 here with good reason, as it probably took several generations of settlement before any distinctively Anglo-Saxon variety of Germanic established itself.

The Old English period ends with the second major invasion of Britain. This was the conquest of Britain by William, Duke of Normandy, in 1066, which marks a watershed in the linguistic history of Britain, as it heralds almost four hundred years of intimate contact with French, the period that we call Middle English.

The Early Modern period begins in 1500 and ends in 1800. The date 1500 roughly marks the beginning of the Renaissance and the introduction of the printing press, both of which had profound consequences for the development of the English language.

The Early Modern English period ends with the independence of the American colonies. This event marks the end of the British monopoly on the English language and the beginning of the Modern English period, in which several national varieties of English developed, changing the profile of English forever.

There are some important linguistic characteristics that overlap with these historical periods. The year CE 500 marks the branching off of English from the other Germanic dialects.

The year 1100 marks the period in which English lost the vast majority of its inflections, signaling the change from a language that relied upon morphological marking of grammatical roles to one that relied on word order to maintain basic grammatical relations.

1500 marks the end of major French influence on the language and the time when the use of English was established in all communicative contexts.

From 1500 to 1800 and later, the English language absorbed a huge number of words from Latin and Greek as a result of the revival of classical learning.

Towards the end of this period and picking up momentum from 1800 on, the lexicon of English is enriched by two significant historical processes. The first is colonialism which actually begins at the beginning of the Early Modern English period, during which process English both spread throughout the world and absorbed many hundreds of words from a rich array of the world's languages with which it came into various forms of contact.

And from the end of the XVIII-th century the Industrial Revolution and eventually the emergence of the United States as a world power, coupled with the development of technology, particularly electronic and computer technology, also had a profound influence on the vocabulary of English.

The English vocabulary has increased greatly in more than 1500 years of development. The most nearly complete dictionary of the language, the Oxford English Dictionary (13 volumes, 1933), a revised edition of A New English Dictionary on Historical Principles (10 volumes, 1884-1933, supplements), contains 500,000 words.

It has been estimated, however, that the present English vocabulary consists of more than 1 million words, including slang and dialect expressions and scientific and technical terms, many of which only came into use after the middle of the XX-th century.

The English vocabulary is more extensive than that of any other language in the world, although some other languages – Chinese, for example, have a word-building capacity equal to that of English. It is, approximately half Germanic (Old English and Scandinavian) and half Italic or Romance (French and Latin) and

extensive, constant borrowing from every major language, especially from Latin, Greek, French, and the Scandinavian languages, and from numerous minor languages, accounts for the great number of words in the English vocabulary.

From Old English have come cardinal and ordinal numbers, personal pronouns, and numerous nouns and adjectives: from French have come intellectual and abstract terms, as well as terms of rank and status, such as duke, marquis, and baron. In addition certain processes have led to the creation of many new words as well as to the establishment of patterns for further expansion.

Among these processes are onomatopoeia, or the imitation of natural sounds, which has created such words as “burp” and “clink”; affixation, or the addition of prefixes and suffixes, either native, such as “mis-” and “-ness”, or borrowed, such as “ex-” and “-ist”; the combination of parts of words, such as in “brunch”, composed of parts of “breakfast” and “lunch”; the free formation of compounds, such as “bonehead” and “downpour”; back formation, or the formation of words from previously existing words, the forms of which suggest that the later words were derived from the earlier ones, for example, “to jell” formed from “jelly”; and functional change, or the use of one part of speech as if it were another, for instance, the noun “shower” used as a verb “to shower”. The processes that have probably added the largest number of words are affixation and especially functional change, which is facilitated by the peculiarities of English syntactical structure.

English is said to have one of the most difficult spelling systems in the world. The written representation of English is not phonetically exact for two main reasons. First, the spelling of words has changed to a lesser extent than their sounds; for example, the “k” in “knife” and “gh” in “right” were formerly pronounced. Second, certain spelling conventions acquired from foreign sources have been perpetuated; for instance, during the XVI-th century the “b” was inserted in “doubt” (formerly spelled “doute”) on the authority of “dubitare”, the Latin source of the word.

Outstanding examples of discrepancies between spelling and pronunciation are the six different pronunciations of “ough”, as in “bough, cough, thorough, thought, and rough”; the spellings are kept from a time when the “gh” represented a back fricative consonant that was pronounced in these words. Other obvious discrepancies are the fourteen different spellings of the “sh” sound, for example, as in “anxious, fission, fuchsia, and ocean”.

Theoretically, the spelling of phonemes, the simplest sound elements used to distinguish one word from another, should indicate precisely the sound characteristics of the language. For example, in English, “at” contains two phonemes, “mat” – three, and “mast” – four. Very frequently, however, the spelling of English words does not conform to the number of phonemes. “Enough”, for example, which has four phonemes (enuf), is spelled with six letters, as is “breath” which also has four phonemes (breu) and six letters.

The main vowel phonemes in English include those represented by the italicized letters in the following words: “*bit*, *beat*, *bet*, *bate*, *bat*, *but*, *botany*, *bought*, *boat*, *boot*, *book*, and *burrr*”. These phonemes are distinguished from one another by the position of articulation in the mouth. Four vowel sounds, or complex nuclei, of English are diphthongs formed by gliding from a low position of articulation to a higher one. These diphthongs are the “i” of “*bite*” (a glide from “o” of “*botany*” to “ea” of “*beat*”), the “ou” of “*bout*” (from “o” of “*botany*” to “oo” of “*boot*”), the “oy” of “*boy*” (from “ou” of “*bought*” to “ea” of “*beat*”), and the “u” of “*butte*” (from “ea” of “*beat*” to “oo” of “*boot*”). The exact starting point and ending point of the glide varies within the English-speaking world.

Other means to phonemic differentiation in English, apart from the pronunciation of distinct vowels and consonants, are stress, pitch, and juncture. Stress is the sound difference achieved by pronouncing one syllable more forcefully than another, for example, the difference between “record” (noun) and “record” (verb). Pitch is, for instance, the difference between the pronunciation of “John” and “John”? Juncture or disjunctive of words causes such differences in

sound as that created by the pronunciation of “blackbird” (one word) and “black bird” (two words). English employs four degrees of stress and four kinds of juncture for differentiating words and phrases.

Modern English is a relatively uninflected language. Nouns have separate endings only in the possessive case and the plural number.

Verbs have both a strong conjugation – shown in older words – with internal vowel change, for example, “sing, sang, sung” and a weak conjugation with dental suffixes indicating past tense, as in “play, played”. The latter is the predominant type. Only 66 verbs of the strong type are in use, never verbs invariably follow the weak pattern. The third person singular has an “-s” ending, as in “does”.

The structure of English verbs is thus fairly simple, compared with that of verbs in similar languages, and includes only a few other endings, such as “-ing” or “-en”, but verb structure does involve the use of numerous auxiliaries such as “have, can, may, or must”.

Monosyllabic and some disyllabic adjectives are inflected for degree of comparison, such as “larger” or “happiest”; other adjectives express the same distinction by compounding with “more” and “most”.

Pronouns, the most heavily inflected parts of speech in English, have objective case forms, such as “me” or “her”, in addition to the nominative (I, he, we) and possessive forms (my, his, hers, our).

Although many grammarians still cling to the Greco-Latin tradition of dividing words into eight parts of speech, efforts have recently been made to reclassify English words on a different basis. The American linguist Charles Carpenter Fries in his work “The Structure of English” (1952) divided most English words into four great form classes that generally correspond to the noun, verb, adjective and adverb in the standard classification. He classified 154 other words as function words or words that connect the main words of a sentence and show

their relations to one another. In the standard classification, many of these function words are considered pronouns, prepositions, and conjunctions; others are considered adverbs, adjectives, or verbs.

Modern English language has a long history of its development. Three main stages are usually recognized in the history of the development of the English language. Old English, known formerly as Anglo-Saxon, dates from AD 449 to 1066 or 1100. Middle English dates from 1066 or 1100 to 1400 or 1500. Modern English dates from about 1450 or 1500 and is subdivided into Early Modern English, from about 1500 to 1660 and Late Modern English, from about 1660 to the present time.

Old English, a variant of West Germanic, was spoken by certain Germanic peoples (Angles, Saxons, and Jutes) of the regions comprising present-day southern Denmark and northern Germany who invaded Britain in the V-th century AD; the Jutes were the first to arrive, in 449 according to tradition. Settling in Britain (the Jutes in Kent, southern Hampshire, and the Isle of Wight; the Saxons in the part of England south of the Thames; and the Angles in the rest of England as far north as the Firth of Forth), the invaders drove the indigenous Celtic-speaking peoples, notably the Britons, to the north and west.

As time went on, Old English evolved further from the original Continental form, and regional dialects developed. The four major dialects recognized in Old English are Kentish, originally the dialect spoken by the Jutes; West Saxon, a branch of the dialect spoken by the Saxons; and Northumbrian and Mercian, subdivisions of the dialects spoken by the Angles.

By the IX-th century, partly through the influence of Alfred, king of the West Saxons and the first ruler of all England, West Saxon became prevalent in prose literature. The Latin works of St. Augustine, St. Gregory, and the Venerable Bede were translated, and the native poetry of Northumbria and Mercia were transcribed in the West Saxon dialect. A Mercian mixed dialect, however, was preserved for

the greatest poetry, such as the anonymous VIII-th century epic poem *Beowulf* and the contemporary elegiac poems.

Old English was an inflected language characterized by strong and weak verbs; a dual number for pronouns (for example, a form for “we two” as well as “we”), two different declensions of adjectives, four declensions of nouns, and grammatical distinctions of gender. These inflections meant that word order was much freer than in the language today.

There were two tenses: present-future and past. Although rich in word-building possibilities, Old English was sparse in vocabulary. It borrowed few proper nouns from the language of the conquered Celts, primarily those such as *Aberdeen* which means “mouth of the Dee” and *Inchcape* in the meaning “island cape” that describe geographical features. Scholars believe that ten common nouns in Old English are of Celtic origin; among these is “bannock, cart, down, mattock”. Although other Celtic words not preserved in literature may have been in use during the Old English period, most Modern English words of Celtic origin, that is, those derived from Welsh, Scottish Gaelic, or Irish, are comparatively recent borrowings.

The number of Latin words, many of them derived from the Greek that were introduced during the Old English period has been estimated at 140. Typical of these words are “altar, mass, priest, psalm, temple, kitchen, palm, pear”. A few were probably introduced through the Celtic; others were brought to Britain by the Germanic invaders, who previously had come into contact with Roman culture. By far the largest number of Latin words was introduced as a result of the spread of Christianity. Such words included not only ecclesiastical terms but many others of less specialized significance.

About forty Scandinavian (Old Norse) words were introduced into Old English by the Norsemen, or Vikings, who invaded Britain periodically from the late VIII-th century on. Introduced first were words pertaining to the sea and battle,

but shortly after the initial invasions other words used in the Scandinavian social and administrative system, for example, the word “law” entered the language as well as the verb form “are” such widely used words as “take, cut, both, ill, ugly”.

At the beginning of the Middle English period which dates from the Norman Conquest of 1066, the language was still inflectional; at the end of the period the relationship between the elements of the sentence depended basically on word order. As early as 1200 the three or four grammatical case forms of nouns in the singular had been reduced to two, and to denote the plural the noun ending “-es” had been adopted.

The declension of the noun was simplified further by dropping the final “n” from five cases of the fourth, or weak, declension; by neutralizing all vowel endings to “e”, sounded like the “a” in Modern English “sofa”, and by extending the masculine, nominative, and accusative plural ending “-as”, later neutralized also to “-es”, to other declensions and other cases. Only one example of a weak plural ending “oxen” survives in Modern English; “kine” and “brethren” are later formations. Several representatives of the Old English modification of the root vowel in the plural, such as “man, men, foot, feet” also survive.

With the leveling of inflections, the distinctions of grammatical gender in English were replaced by those of natural gender. During this period the dual number fell into disuse, and the dative and accusative of pronouns were reduced to a common form. Furthermore, the Scandinavian “they, them” were substituted for the original “hie, hem” of the third person plural, and “who, which, that” acquired their present relative functions. The conjugation of verbs was simplified by the omission of endings and by the use of a common form for the singular and plural of the past tense of strong verbs.

In the early period of Middle English, a number of utilitarian words, such as “egg, sky, sister, window, get” came into the language from Old Norse. The Normans brought other additions to the vocabulary. Before 1250 about 900 new

words had appeared in English, mainly words, such as “baron, noble, feast” that the Anglo-Saxon lower classes required in their dealings with the Norman-French nobility. Eventually the Norman nobility and clergy, although they had learned English, introduced from the French words pertaining to the government, the church, the army, and the fashions of the court, in addition to others proper to the arts, scholarship, and medicine. Another effect of the Norman Conquest was the use of Carolingian script and a change in spelling. Norman scribes write Old English “y” as “u” and “u” as “ou”. “Cw” was changed to “qu”, “hw” to “wh”, and “ht” to “ght”.

Midland, the dialect of Middle English derived from the Mercian dialect of Old English, became important during the 14-th century, when the countries in which it was spoken developed into centers of university, economic, and country life. East Midland, had by that time become the speech of the entire metropolitan area of the capital, London, and probably had spread south of the Thames River into Kent and Surrey. The influence of East Midland was strengthened by its use in the government offices of London, by its literary dissemination in the works of the 14-th century poets Geoffrey Chaucer, John Gower, and John Lydgate, and ultimately by its adoption for printed works by William Caxton. These and other circumstances gradually contributed to the direct development of the East Midland dialect into the Modern English language.

During the period of this linguistic transformation the other Middle English dialects continued to exist, and dialects descending from them are still spoken in the XX-th century. Lowland Scottish, for example, is a development of the Northern dialect.

The transition from Middle English was marked by a major change in the pronunciation of vowels during the XV-th and XVI-th centuries. This change, termed the Great Vowel Shift by the Danish linguist Otto Jespersen, consisted of a shift in the articulation of vowels with respect to the positions assumed by the tongue and the lips. The Great Vowel Shift changed the pronunciation of eighteen

of the twenty distinctive vowels and diphthongs of Middle English. Spelling, however, remained unchanged and was preserved from then on as a result of the advent of printing in England in about 1475, during the shift. In general, Middle English orthography was much more phonetic than Modern English; all consonants, for example, were pronounced, whereas now letters such as the “l” preserved in “walking” are silent.

All long vowels, with the exception of “i:” pronounced in Middle English somewhat like “ee” in “need” and “u:” pronounced in Middle English like “oo” in “food”, came to be pronounced with the jaw position one degree higher. Pronounced previously in the highest possible position, the “i:” became diphthongized to “ah-ee”, and the “u:” to “ee-oo”. The Great Vowel Shift, which is still in progress, caused the pronunciation in English of the letters “a, e, i, o, u” to differ from that used in most other languages of Western Europe. The approximate date when words were borrowed from other languages can be ascertained by means of these and other sound changes. Thus, it is known that the old French word “dame” was borrowed before the shift, since its vowel shifted with the Middle English “e:” from a pronunciation like that of the vowel in “calm” to that of the vowel in “name”.

In the early part of the Modern English Period the vocabulary was enlarged by the widespread use of one part of speech for another and by increased borrowings from other languages. The revival of interest in Latin and Greek during the Renaissance brought new words into English from those languages. Other words were introduced by English travellers and merchants after their return from journeys on the Continent. From Italian came “cameo, stanza, violin”; from Spanish and Portuguese “alligator, peccadillo, sombrero”. During its development, Modern English borrowed words from more than 50 different languages.

In the late XVII-th century and during the XVIII-th century certain important grammatical changes occurred. The formal rules of English grammar were established during that period. The pronoun “its” came into use, replacing the

genitive form “his”, which was the only form used by the translators of the King James Bible (1611). The progressive tenses developed from the use of the participle as a noun preceded by the preposition “on”; the preposition gradually weakened to “a” and finally disappeared. Thereafter only the simple “-ing” form of the verb remained in use. After the XVIII-th century this process of development culminated in the creation of the progressive passive form, for example, “The job is being done”.

The most important development begun during this period and continued without interruption throughout the XIX-th and XX-th centuries concerned vocabulary. As a result of colonial expansion, notably in North America but also in other areas of the world, many new words entered the English language. From the indigenous peoples of North America, the words “raccoon” and “wigwam” were borrowed; from Peru “llama” and “quinine”; from the West Indies “barbecue” and “cannibal”; from Africa “chimpanzee” and “zebra”; from India “bandanna”, “curry” and “punch”; from Australia “kangaroo” and “boomerang”.

In addition thousands of scientific terms were developed to denote new concepts, discoveries, and inventions. Many of these terms, such as “neutron, penicillin, supersonic” were formed from Greek and Latin roots; others were borrowed from modern languages, as with “blitzkrieg” from German and “sputnik” from Russian.

At present in Great Britain the speech of educated persons is known as Received Pronunciation. A class dialect rather than a regional dialect, it is based on the type of speech cultivated at public schools and at such of the older universities as Oxford and Cambridge. Many English people who speak regional dialects in their childhood acquire Received Pronunciation while attending school and university. Its influence has become even stronger in recent years because of its use by such public media as the British Broadcasting Corporation.

Received Pronunciation is not intrinsically superior to other varieties of English, and is, itself, only one particular dialect. It has just achieved more extensive use than others.

Widely differing regional and local dialects are still employed in the various counties of Great Britain. Other important regional dialects have also developed, for example, the English language in Ireland has retained certain individual peculiarities of pronunciation, such as the pronunciation of “lave” for “leave” and “fluther” for “flutter”; certain syntactical peculiarities, such as the use of “after” following forms of the verb “be”; and certain differences in vocabulary, including the use of archaic words such as “adown” for “down” and Celtic borrowings such as “banshee”.

The Lowland Scottish dialect sometimes called Lallans, first made known throughout the English-speaking world by the songs of the XVIII-th century Scottish poet Robert Burns, contains differences in pronunciation also such as “neebour” – “neighbour” and “guid” – “good”, and words of Scandinavian origin peculiar to the dialect such as “braw” and “bairn”.

The English spoken in Australia with its marked diphthongization of vowels also makes use of special words, retained from English regional dialect usages, or taken over from indigenous Australian terms.

It is necessary to mention that an important development of English outside Great Britain occurred with the colonization of North America. American English may be considered to include the English spoken in Canada, although the Canadian variety retains some features of British pronunciation, spelling, and vocabulary.

The most distinguishing differences between American English and British English are in pronunciation and vocabulary. There are slighter differences in spelling, pitch, and stress as well. Written American English also has a tendency to be more rigid in matters of grammar and syntax, but at the same time appears to be more tolerant of the use of neologisms. Despite these differences, it is often

difficult to determine apart from context – whether serious literary works have been written in Great Britain or the United States and Canada or, for that matter, in Australia, New Zealand, or South Africa.

But now brief information about Basic English. A simplified form of the English language based on 850 key words was developed in the late 1920-s by the English psychologist Charles Kay Ogden and publicized by the English educator I.A. Richards. Known as Basic English, it was used mainly to teach English to non-English-speaking persons and promoted as an international language. The complexities of English spelling and grammar, however, were major hindrances to the adoption of Basic English as a second language.

The fundamental principle of Basic English was that any idea, however complex, may be reduced to simple units of thought and expressed clearly by a limited number of everyday words. The 850-word primary vocabulary was composed of 600 nouns, representing things or events, 150 adjectives for qualities and properties, and 100 general “operational” words, mainly verbs and prepositions. Almost all the words were in common use in English-speaking countries. More than 60 per cent were one-syllable words. The abbreviated vocabulary was created in part by eliminating numerous synonyms and by extending the use of eighteen “basic” verbs, such as “make, get, do, have, and be”. These verbs were generally combined with prepositions, such as “up, among, under, in, forward”. For example, a Basic English student would use the expression “go up” instead of “ascend”.

We have note that English also enters into a number of simplified languages that arose among non-English-speaking peoples. Pidgin English, spoken in the Melanesian islands, New Guinea, Australia, the Philippines, and Hawaii and on the Asian shores of the Pacific Ocean, developed as a means of communication between Chinese and English traders. The Chinese adopted many English words and a few indispensable non-English words and created a means of discourse, using a simple grammatical apparatus. Bkche-de-Mer, a pidgin spoken in the

southern and western Pacific islands, is predominantly English in structure, although it includes many Polynesian words. Chinook Jargon, used as a lingua franca by the Native Americans, French, and English on the North American Pacific coast, contains English, French, and Native American words; its grammatical structure is based on that of the Chinook language. The use of pidgin is growing in Africa, notably in Cameroon, Sierra Leone, and East Africa.

The problem of the literary language in the whole and especially of the lexical layer in modern Azerbaijani and English languages is often investigating sphere today. One can ask: why do languages change?

It is an irresistible fact that languages change for a wide variety of reasons.

Firstly, languages have an internal structure, which is it dynamic, and may change for internal reasons.

Secondly, languages might also change because people do not learn them perfectly: as people come into contact with others, they might learn the contact language imperfectly, which could ultimately cause the language to change, perhaps causing a “substratum” effect on the language, that is, an underlying effect from language 1 on the structure of language 2. It is underlying by virtue of the fact that 1 is usually a language that existed but is no longer spoken in the territory of 2.

A second question might be: why don't people always speak the same way all of the time?

Linguists believe that all children who are born without special needs are linguistically equal: that is, they are all born with the potential to learn any language. Thus, a child of Azerbaijani parents who is born in the USA is just as able to learn English as a first language as any American child born in the USA to American parents. Moreover, all normally developed human beings are born with the same articulatory apparatus, which is why we are all potentially able to make

the same range of sounds. However, there is always the potential for slight variation in the production of sounds: some people produce “sh” sounds that are closer to “th” than others, while some people pronounce “r” sounds that are closer to “l” or “w” than others.

Or looking at the vocabulary choice of individuals, we know that sometimes consciously or subconsciously take a liking to a particular word and use it with particular frequency and in a specific way. For example, in Britain in late 1999 and early 2000, teenagers and young adults used the word “pants” to mean “bad”, as in “I don’t like this dinner – it’s really pants!” or the Russian word “нештяк” in the meaning of “отлично” as in “Всё сложилось замечательно – просто нештяк дела”. This individual variation provides the potential for change. It might be that the way a particular individual pronounces or uses a word becomes a marker of prestige, in which case other members of his or her cohort will, possibly subconsciously, begin to change their speech in the direction of the prestige pronunciation, in order to express their solidarity and identify with that person.

We are all aware of the fact that we often shift our speech according to the person we are talking to: if we want to express solidarity with that person, we shift towards his or her speech, while we shift away from it if we want to keep our distance. In social psychology, this quite natural process is called “linguistic accommodation”. When this occurs on a one-to-one basis and is a temporary phenomenon, no language change ensues from it. But when such accommodation spreads from individual to individual and happens repeatedly over time, it can lead to language change.

Another reason why language changes is the fact that speakers of a language come into contact with speakers of another language or languages. This can be because of migration, perhaps because they move to more fertile lands, or because they are displaced on account of war or poverty or disease. It can also be because they are invaded, as in the case of the earlier periods of English, when first the Germanic tribes, then, later, the Vikings and later the Normans invaded Britain.

Depending on the circumstances, the home language may succumb completely to the language of the invaders, in which case we talk about replacement.

Alternatively, the home language might persist side-by-side with the language of the invaders, and depending on political circumstances, it might become the dominant or the dominated language. If there is close contact between the invaders and the invaded, it is possible for there to be significant influence from one language on the other. Cultural and physical separation, on the other hand, could lead to the persistence of both languages in their separate domains with very little influence of one on the other, for example, in the case of Welsh and English throughout the Tudor period.

If the contact is between a dominant language and more than one other language, and the speakers of these languages have no language in common, then an interim contact language might develop. This language would have a reduced linguistic system in the first instance; it would be subject to variation and would not be equal to all the communicative tasks that a native speaker is likely to need to perform from say, ordering goods to saying prayers to composing songs or poems. In this case, we would call the variety a pidgin. The pidgin might persist over time and stabilize in terms of its forms and functions. If it is passed on to subsequent generations, which need to use it as their main or only language, it will expand to fulfill those linguistic functions it was not equal to in its earlier form. In this case, we would speak of a Creole developing.

More often than not, such languages end up shifting in the direction of the dominant language as social conditions improve and access to power and the mainstream society increases. It is usually the case that a society in which a Creole develops displays a continuum of language varieties, which we refer to as a post-Creole continuum. Barbara A. Fennell (2001, p.4) wrote: “The varieties that coexist in such circumstances range from a still relatively reduced “basilectal” variety, through a range of more standard-like “mesolectal” varieties to “acrolectal” varieties, which are very close to the dominant (lexifier) language, but

which retain features of grammar, lexicon and pronunciation that still mark them off from the national, often European, standard variety”.

But language contact is not always a necessary or sufficient condition for language change: its opposite, separation, also very often leads to language change. When the English language was taken to America in the XVII-th century, for example, it began to diverge from British English for a number of reasons.

Firstly, it developed from not one standard dialect of English, but from a number of regional varieties that were all brought to America by different waves of settlement. Once in America, English changed in response to the new conditions that the settlers encountered, from physical geography to forms of government, and as a result of contact with many other indigenous and immigrant languages.

Furthermore, and this was particularly the case after political separation from Britain, American English diverged from British English in the absence of, or indeed in reaction to, an acknowledged British model. And since there was no one particular American state or city to which all Americans looked as their linguistic model, a large number of regional focal centres developed, each acquiring its own regional prestige.

We must bear in mind, however, that a discussion of language change such as this necessarily simplifies matters. Most languages change across time for a variety of reasons. For example, American English also diverged from British English because of contact with other languages, and in African-American Vernacular English (AAVE) this divergence is considerable. In the standard language, however, the influence from other languages is comparatively minimal, and confined for the most part to lexical elements, though some of the differences, such as pronouncing “-r” sounds that occur after a vowel, have become emblematic of the differences between the national varieties.

The factors involved in language change that we have discussed so far depend on language-external conditions. But there also appear to be language-internal

reasons why languages change. A prime example of this is the change in system in English from a synthetic or inflectional language, which relies on morphological endings to mark grammatical function, to an analytic one, which relies on word order to convey grammatical relations.

From a structural point of view this is the most significant change that has occurred in the history of English. The reason why English developed in this way is also internal. The major stress on a word, which in Indo-European could originally fall on any syllable in the word, eventually fixed on the word-initial or nuclear syllable. This meant that attention was drawn away from the end of the word, ultimately leading to the obscuring, and eventual loss, of inflectional endings.

This in turn caused English to become heavily reliant on word order to signal the basic grammatical role of a noun phrase as subject, direct object, indirect object, etc., resulting in a major typological change. Ultimately, we do not know what caused the stress to fix on the nuclear syllable, and it may indeed have been on account of some extralinguistic factor such as those we have discussed above, but we have no way of knowing this. Once the stress became fixed, however, it triggered this succession of internal changes.

The development of the verb “do” in English from a full verb with its own lexical content to a support or auxiliary verb after about CE 1500 is another example of system internal change. In this instance the original meaning was bleached out of the full verb “do”, and it became a lexically empty grammatical function word, used for example in yes-no questions (Do you know the way home?) and to support the negative particle “not” (I don’t smoke). This kind of system-internal change refers to grammaticalization.

This last example could also be termed a form of reanalysis, that is, where a word that historically has been associated with one particular structure becomes associated with another. There are lots of morphological examples in English of a

sub-type of reanalysis, namely “meta-analysis”, where morpheme boundaries come to be reinterpreted or reanalyzed. Thus, English “naddre, napron, noumpere” have become “adder, apron, umpire” be reanalysis of the morpheme boundaries in combination such as a “naddre”. The converse has also happened, for example, the morpheme boundaries in the phrase “an ewt” have been reanalyzed to produce “a newt” (Trask, 1996, p.103). This is another type of internal source of language change.

From common historical point of view: while everyone is aware of the Industrial Revolution, it is not so widely realized that it could not have taken place without a parallel revolution in agriculture. The Agricultural Revolution was just as significant in the development of English as was the Industrial Revolution, and, like its better-known partner, did not occur without physical and emotional hardship.

The major factor in the increase of agricultural output was the revolution in farming techniques and animal husbandry wrought by the introduction of fertilizers, the draining of marshlands, the enclosure of farmlands and the development of agricultural machinery. The enclosure movement was ultimately of particular importance to the history of the English language, as it involved the consolidation of smallholdings and widely separated parcels of land into large estates.

Increased output could be achieved by the adoption of modern farming methods and large-scale production. The idea behind the improvement of agriculture was to eradicate hunger from Europe. The last major famine in Europe came in the 1840-s, with the failure of crops, particularly potatoes, all across Europe from Ireland to Eastern Germany.

With the increase in agricultural production came a marked decline in the number of people employed in farming. Since people were no longer bound to the soil to eke out a meagre living, and since food supplies were becoming more

reliable and food surpluses quite common, a fundamental change took place in employment patterns. More and more people took work in industry, commerce and finance. The proportion of people living in the country declined dramatically as farming improved and urban life with its concentration of employment opportunities became more attractive. In Great Britain in 1851 approximately half of all citizens lived in rural communities. By 1891 this number had dropped to 28 per cent and by 1911 it was only 22 per cent of the population.

Thus, in a social push-and-pull relationship, the Agricultural and Industrial Revolutions caused the large-scale movement of people away from the country and into towns and cities, causing fundamental changes to demographic patterns that had held for thousands of years. This radical change had tremendous social consequences, among which were the restructuring of social classes in Britain and Europe as a whole, and the weakening of the status of the landed aristocracy, the foundation of whose power had been their role in agriculture. In the decades after 1815 the seat of power shifted to industry, and with its decline in economic power came the decline of the aristocracy in political and social status.

With the demise of the landed gentry came also the demise of the peasantry, who had, of course, earned their mean living off the gentry's land. The consolidation of land and the development of large estates caused the uprooting of thousands of small subsistence farmers who had no choice but to move – either into the city, or to a different country altogether. The factory system attracted a large number of people and was responsible for the new wave of urbanization. Though there had been towns and cities before, their size had been contained by limitations in manufacturing and agriculture. With the industrial and agricultural revolutions, full rein was given to the expansion of towns.

Whereas in 1800 there had been only one city – London with more than 100,000 inhabitants in the whole of England, for example: Manchester had 77,000, Liverpool 82,000, Birmingham 71,000, industrialization now brought with it

massive urban expansion. By 1931, two-thirds of the inhabitants of England and Wales lived in towns of over twenty thousand inhabitants.

Unlike the United States, which has never had a recognized geopolitical centre, the population of Britain has its centre in London: whereas in 1700 there had been about 500,000 people in the capital city, by the early 1860-s there were - 3, 000,000 (million) or more, and close to 5, 000,000 (million) at the beginning of the XX-th century. Economic and political power was centred on London, which became the heart of the British class-based society, though all the larger British cities mirrored London's social make-up to a greater or lesser extent.

The interesting thing about urbanization is that, on the one hand, it promotes diversity, as it brings different population groups together into the centre, causing contact amongst a greater variety of forms of language and culture; on the other hand, however, it leads to uniformity of behaviour, since as people come together they accommodate to one another, developing compromise forms of behaviour, including communication, in order to maximize the intelligibility of their utterances and to achieve the greatest amount of social acceptance by their interlocutors. The growth of the middle class and the general increase in affluence since the Second World War particularly have led to the breakdown of close-knit communities and the development of diffuse networks of social interaction, which tend to promote uniformity of speech patterns and less emphasis on face-to-face interaction.

The general spread of literacy that followed the introduction of compulsory education in 1870 in Britain also led to the leveling of dialect and slowed down the pace of linguistic change. Improved communications have also had an enormous impact on the language, especially in the XX-th century, and social mobility has been a most important factor in the standardization of the language and the development of rules of English grammar and usage.

The explosive growth of technology – in particular in the communications industry – over the last quarter of the XX-th century caused another great shift of large sections of the work-force. The transferability and spread of communications technology across the globe accompanied or even assisted by the universal comprehension of computer and Internet-Speak is a development that might be written about a century from now in the way that we say about the Industrial Revolution today.

To summarize the causes of language change, we can say that languages change because of:

- * Urbanization, industrialization, social stratification;
- * Geography (separation of one language or variety from another; alternatively closeness – language contact);
- * Contact with new vs. old phenomena (the need to adapt to new, different, or changing aspects of society);
- * Imperfect learning;
- * A substratum effect;
- * Social prestige factors (the attempt on the part of speakers to imitate or acquire linguistic features that are considered “better” than their own).

Where internal factors are concerned, we can cite as motivation such reasons as:

- * Ease of articulation;
- * Analogy (the application of one phenomenon to others by association);
- * Reanalysis;
- * Randomness (Crystal, 1987, p.333; Trask, 1996).

Analyzing the problem of the literary language, first of all, it must be mentioned that in the modern world globalization is the process of interdependent

connection across societies. As a result of globalization, the prior minimalist – interactionist relationship between cultures and societies has been replaced with increased linkage of societies in economics, technology, politics, culture, and language, to mention a few.

In this view, it is practically difficult for any society to claim to have its own cultural domain where its language alone holds sway in the conduct of its affairs. The ever increasing linguistic interactions between what has come to be known as the developed world with mainstream languages on the one hand and the developing world with weak languages on the other do not occur in a neutral fashion. Rather, globalization creates a sociolinguistic behaviour that favors the expansion and acquisition of mainstream languages at the expense of the less empowered languages that have increasingly become endangered.

Nowadays, it is common to hear sociolinguists say, loud and clear, that certain languages are threatened or endangered. Languages in this category are those that are in the process of being eclipsed in their cultural domain by other languages. The reversal of this threat or danger of death of a language is what is referred to as language saving.

The evidence for the concern about threatened languages can be seen in the steady stream of works available on this sociolinguistic issue. Among the many authors engaged in it are, Fishman (2001), Woodbury (1993), Hale (1992), Kraus (1992) and Dalby (2002), just to cite a few. Though they do not approach the issue of saving threatened languages from the same perspective; they and many other authors of the same ilk have something in common and that is a concern about the imminent loss of the linguistic variety in existence. They are convinced that, if nothing is done as quickly as possible, to save the threatened languages, there is a very high probability for them to die over the course of time.

Quite frankly, the reality of some languages being under the threat of death or attrition cannot be denied. The reality of the phenomenon of language death is

historically confirmed by Mufwene (1995). He observes that Latin died but survived through its numerous other offspring – French, Spanish, Latin, Portuguese, Rumanian, and Romansh. Furthermore, he recollects the death of Gaulish (Celtic) spoken then in present day France. The same is true for Celtic languages spoken in the United Kingdom which became subdued by English. In Sub-Saharan Africa, Mufwene notes the disappearance of Twa spoken by Central African pygmies and Khoikhoi spoken by Hottentots / Khoikhois in the Kalahari Desert.

Other scholars such as Skutnabb-Kangas (2000), Maffi (2001), Dalby (2002), Phillipson (2003), Crystal (2004) also confirm the reality of language endangerment, but unlike Mufwene, they see language death, whether in past or now, to be the result of domination by another. In other words, for them, dominant languages kill the weak ones. But contrary to this, the domination of one language by another cannot be correctly described as one language “killing” another; what actually “kills” language is the choices of the speakers. It is the choices and preferences for particular languages made by speakers based on some factors that lead to the domination and or the death of some languages. This position is in conformity with Mufwene (2005), who calls the idea that languages kill one another, a myth.

It must be noted that the globalization as the main factor that influences speaker’s linguistic choices and to that extent causes the death of languages.

Globalization is arguably a formidable factor of endangerment and language death because of its capacity to diffuse societies around the world into some kind of close-knit circuit, from which it is difficult for any society to disentangle itself. The upshot of this diffusion presently, is the emergence of two categories of languages. On the one hand, there are the mainstream languages which are associated with developed societies and, on the other hand, there are weak languages which are associated with developing societies.

The interaction between these two categories of languages has been favorable to the former but source of danger to the latter. In response to language endangerment, linguists have been prompted to embark on the project of saving them. Not repeating what has been said before, the major reason on which this project is hinged, is the need to preserve diverse forms of languages, i.e., to ensure that the linguistic diversity in existence always flourishes. Though the proponents of this enterprise are up-beat about it, in spite of their many efforts the enterprise appears to be an exercise in futility. One reason for this is functionalism. There does not seem to be any need to save a language if it is abandoned by speakers for lacking a functional capacity they desire.

The idea of functionalism intended here has some concordance with the more influential philosophical position of Bronislaw Malinowski on social functionalism. He tried to explain a social phenomenon based on the ability of such a phenomenon to provide satisfaction for the individual's needs, i.e., a custom must be able to yield an individual some dividend for partaking in it. In the same way, a language that does not serve its speakers well, in the sense of not functionally guaranteeing them the ability to survive socially, politically, economically, etc., especially in this globalized world can be rejected for another by the speakers. When they do, their rejected language should not be saved.

On the basis of this, one of the main concerns of linguists is to save so-called endangered languages. Some of the good reasons warranting the activity of saving endangered language includes:

- a) Documenting human heritage;
- b) Undertaking language typology, particularly in the absence of writing;
- c) Conserving human history;
- d) Satisfying intellectual curiosity as well as folkloristic pleasure, etc.

This activity is pointless and futile because of a whole gamut of constraints. Part of which is that a saved language is not a language indeed. If a language dies,

i.e., is abandoned by its speakers because it cannot aid them on the global stage, there is no basis for the preservation of such language.

The development of the living language is the constant changing and enrichment of various components, which constitute the Basic Word Stock of the language, especially sounds, words, word groups, set-expressions, and also grammatical relations.

Language's development is connected with the general evolution of the people, who speak this language. Consequently, language's evolution on its various levels is conditioned by the inner and outer factors which are influenced on its changing. Even Wilhelm Humboldt wrote about it: "Everything is constantly changing in the language. The language is very streaky, unstable, notwithstanding, it is singularly steady". Thus, language's evolution and its changes depend on various internal and outward factors.

The changing and development of the language – is a normal process and natural condition and its main quality. It is well-known, that in the word-stock of the language the borrowings are the result of certain historical, political, economic, cultural and social processes which had taken place in the society and they are reflected in the language.

Investigating the processes which have taken place in language development we observe that the systems of meanings of polysemantic words evolve gradually. The older a word is the better developed is its semantic structure. The normal pattern of a word's semantic development is from monosemy to a simple semantic structure encompassing only two or three meanings with a further movement to an increasingly more complex semantic structure.

Borrowings are divided into two groups: absolute (oblique) borrowings and aimless borrowings. Here "aimless borrowings" are considered relative, because every borrowing, indeed, gives bad influence, at the same time, innovation to a language.

If we look through a vocabulary stock of modern English, we come to

conclusion that there is a great deal of borrowings.

It is an incontrovertible fact that a wide range of the lexical units in English were taken from Latin, Greek, German, French and other European countries. A large portion of the borrowing uses as main source the French language justifying English affinity for foreign words as well as mixed vocabulary.

An attitude to the borrowings isn't the same. Some linguists consider that the enrichment of the language by means of borrowings increase a word stock, but others notice that the borrowings are useless, as they make language "dirty", i.e. worse.

Thus, how long men, their ideas, discoveries, scientific-technical civilization will exist, so long new terms and the borrowing process continue.

It is very actual in modern Linguistics to investigate not only the general used words, archaisms, neologisms, terms, poetic words, barbarisms, professional terms, dialecticisms, argot-jargons, vulgar words, but also the borrowings as in cognate, so in non-cognate languages.

Languages have a strong relation between dominance and cultural power. The main reason that the languages exist is because of a strong power-base, political and military or economic.

Up to now English is being considered as an easier language to learn than some others, like Chinese, but the level of difficulty also depends on the individual learner.

Another reason of a wide outspread of the western culture is a growing interest of learning of the foreign languages of the western countries in the East. Naturally, any foreign language – means new culture.

A learning of the foreign languages gives a good opportunity to study the very culture of the men who speak that language. A new language may be the language of some peoples of various cultures and countries. For instance, learning of the English language peoples can get acquaintance with the culture not only of

the Great Britain, but also the USA, Australia, Canada, New Zealand, even India, Africa.

By means of this language one can read the works in the original of such writers as Chaucer, Shakespeare, Byron, Dreiser, also can see over the words of well-known popular music of the Britain and USA, can adopt and master new printed books and modern films in the original language, can deal with the final news, innovations and fashion. During the tours to different countries men can easily and comfortably rest anywhere by means of English, beginning with the entrance to the airports, till to hotels, shops, cinemas, theatres, concert-halls, cultural centres, exhibitions, cafes and restaurants, even in non-English speaking countries. They simply can get knowledge and all detailed information of the history and culture of any country in a comprehensive form.

The destiny of the Azerbaijani language in a globalizing world, even if it is associated with a variety of certain and uncertain circumstances, depends, at least, on the position of the steps carried out at three levels:

- a) Ensuring the development of Azerbaijani as a state language on the territory of the Azerbaijan Republic;
- b) Dissemination of literary and standard quality of the Azerbaijani language as the main medium of communication among the Azerbaijanis throughout the world;
- c) The growing interest in the Azerbaijani language in the world.

These levels, really, are highly correlated with one another, and each level has the necessary conditions to enhance the status of the Azerbaijani language, so here are the potential of the population, the intellectual and cultural opportunities of the people and quite perfect language policy of the independent Azerbaijan Republic.

Chapter V

Intercultural Communication

The flowing current events in the policy of modern world show us that the activity of the countries and international organizations in the international

relations includes not only the spheres of policy and economy, but at the same time also of culture.

Intercultural communication between peoples is an integral attribute of the human society development. Not a single country, even the one considered most powerful in political and economic aspect, can meet cultural and aesthetic requests and needs of the humankind without applying to the world cultural heritage, spiritual heritage of other countries and peoples. The modern world is developing towards globalization. In this regard, the issues about the role and the place of intercultural communication become an integral part of life both the humankind in general, as well as for the individual.

Before getting into these issues we need to understand the way students perceive the term “globalization”. This term is perceived in a number of ways: “the unity of capital”, “disappearing of borders between nations and increasing the international division of labour”, “the similarity of values among different cultures”, “everybody and everything together”.

As it can be noticed from the results of our survey, which we held our academic group recently, the majority of students find globalization as the unity in economic, political and cultural aspects. Taking such kind of point view into consideration, we can conclude that international communication plays a great role in the process of globalization.

Globalization represents a process of pervasive force which increases global connectivity and interdependence in the realms of life such as technology, economics, politics, and cultures. Though the process of globalization is more popular in its economic sense where it is seen as a course of unification of global patterns of production and consumption. But, equally in its technological, political, and social dimensions, globalization is an overwhelming force across landscapes of cultures.

Another trait that is integral to globalization is the possibility and availability of instant information about everything almost everywhere. As a result, boundaries have dissolved and there seems to be few cultural frontiers that are immune from external interference. Hence, the areas where cultures previously exercised influence are now intruded on by strong external and dynamic influences, which occasion social cultural changes. This intrusion whittles down the hegemonies of cultures and equally endanger their languages.

A very typical instance of language endangerment, resulting from globalization, can be seen in the linguistic interaction between the developed world with mainstream languages, and the developing world with weak languages. The former has an undisputably high level of economic development evident in their optimal industrial capacity for the production of goods and services. Added to the economic prowess, is technological and political capitals.

The coalition of all these has helped to make the culture-institution of the developed world to rise as a model for the rest of the world. And in tandem to this, their languages have permeated information technology, media, science, business and virtually every facet of life and have thereby emerged as the primary international languages of communication. For this reason, they are as strong and mainstream.

It is inevitable given the inequity existing between these two worlds, that the weak languages will be dominated by the mainstream languages in interaction. This is more so in view of the fact that globalization is not neutral in the interaction of the two worlds, but rather privileges the mainstream languages. It effects shift from weak languages to languages of the vanguards of globalization.

In other words, the sociolinguistic behaviour that characterizes global interaction, favors the acquisition and expansion of the mainstream languages, while the weak and less empowered languages are increasingly beleaguered and

endangered. Consequently, the route of globalization is littered with dying languages.

Lee & McLaughlin give us some hint about the number of languages that are faced with the cruel fate of dying. Their suggestion is that out of “the world’s 3000 to 8000 distinct languages, depending upon how one counts, only 399 might be considered power languages and thus assured, amazingly, of surviving into the 22nd century ” (2001, p.24). But, receiving this view with mistrust, Anthony Woodbury cautions that these “numbers should be taken with a grain of salt, because our information about many languages is scant or outmoded”.

I also do not share this mistrust. It may well be that the exact number of existing languages may not be clear, and the correct number of those dying unavailable. But this does not matter. We do not have to be certain about the number of languages still being spoken in order to come to terms with the reality of the death of languages.

To refrain from talking about dying languages because of the uncertainty of the number of languages in existence or dead, is like not knowing how many people will have to die before a massacre is called genocide.

There can be no doubt about the fact that some languages are weak and threatened and even die. This reality has been historically shown earlier on with the views of Mufwene and others.

We always have to remember that language contributes to the formation of culture, such as through vocabulary, greetings or humor. Language is in a sense the substance of culture. Languages serve as important symbols of group belonging, enabling different groups of people to know what ethnic groups they belong to, and what common heritages they share. Without a language, people would lose their cultural identity.

Languages are the essential medium in which the ability to communicate

across culture develops. Knowledge of one or several languages enables us to perceive new horizons, to think globally, and to increase our understanding of ourselves and of our neighbour.

During the globalization in the international policy the development of the intercultural and interreligious dialogue is considered as the foreground task. In the system of the international relations of modern time the elaboration of the factor of culture during cooperation between different countries and peoples plays a great role for the growth of the international image of the countries and the taking of the worthily place among world's countries.

As it is well-known, the main function of the language is that it keeps culture and hands over it to the next generations. That is why language plays such a significative role in the formation of the personality, national character, ethnic collectivity, people, and nation.

Culture is an appreciable characteristic of man, connected with purely man's ability of purposeful and task-oriented reformation of outworld, in the duration of which there is making of synthetic world of things, symbols, and also joins nexuses and relations between people. All that is made by man or is having relation to it is a part of culture.

“Cross-cultural contact, therefore, is often viewed as a potential source of unmanageable, or at least undesirable, culture change and of language shift, given that power differentials are to be expected between ethnic groups in interaction” (Fishman, 1989).

Communication and intercourse are the main parts of man's activity, and, so, is a part of culture. Emphasizing their importance, many investigators equate culture to communion (communication). Emanant from such exposition, many western scientists describe culture figuratively in the form of the iceberg. There are cultural values and norms in its basis, but an individual man's behaviour is at its

top. They are based on it and are demonstrated, first of all, in converse with other men.

One can ask: “And what is intercultural communication?” - “In its most general sense international communication occurs when a member of one culture produces a message for consumption by a member of another culture. More precisely, international communication is communication between people whose cultural perceptions and symbol systems are distinct enough to alter the communication event” (O.V.Kovbasyuk).

In spite of the fact that this phenomenon is being researched by scholars from the whole world for many years, it still remains timely and causes controversies and discussions.

Under the circumstances we would like to answer the list of questions:

- a) What is the role of intercultural communication in context of globalization?
- b) How will the process of globalization influence the humankind?
- c) Do we take into account cultural difference while we are joining the process of globalization or do we globalize only for the sake of globalizing?

The first aspect of our investigation is that societies and communities have no choice of either to participate in process of globalization or not, but the character of their participation is shaped by specific social, cultural, economic and political conditions. This complex multi-level process of mediation between the global and local issues, being an inherent character of communication, promises to change not only the context, but likely the nature of intercultural communication. Thus, the question about the place of intercultural communication is ambiguous.

On the one hand, due to intercultural communication, nations can engage in a dialogue and find understanding during the process of searching and making

decisions in crisis, non-standard situations. Not to make unsubstantiated statements the recent summit in London can be given. Countries with diametrically opposite points of view on the economic crisis's roots managed to find consensus and start working out a common approach to the solution of worldwide problems.

Another example to illustrate the same point is the Cuban missile crisis in 1962, when the whole world was standing on the brink of the nuclear war. The two leaders from communist and capitalist great powers made an agreement, which prevented humankind from treat of death.

Today one of the actual political problems is Ukraine. The serious conflict between the USA, such countries of the European Council as Germany, France, the Great Britain and Russia for territorial integrity of the Ukraine is one of the examples of global contravention.

But there are a lot of grievous examples when countries were unable to find understanding and to solve urgent problems and conflicts. This can be referred to the situations between Serbia and Kosovo, South Ossetia and Georgia, Moldova's East and West, Palestine and Israel.

In each of these conflicts, opposing forces suppose they held the only right and appropriate opinions regarding the issues, and they did not want to compromise, therefore civilians suffered.

In the retrospect to the previous experience of the world history, we can ask such questions:

- a) Is the idea of the "uniform" humankind feasible?
- b) Can you imagine the situation when everyone has similar culture with similar values and similar beliefs?

Maybe, in such world community, there will be no misunderstanding and obstacles in the process of communication. This would also mean the destruction

of cultural diversity as a result of globalization. In such a case, the seemingly positive side of cultural destruction can be presented in the following way:

Destruction of cultural diversity → destruction of communication

obstacles → easiness

to find understanding and to solve problems. It seems to provide a great impulse to the development of society in economic and political aspects. But if we scrutinize this problem closer, we can find a big amount of disadvantages connected with this outcome. Our cultural heritage would turn into dust because “culture is communication, communication is culture” (Hall).

Moreover due to the fact that this process of globalization is done by the “upper” side according to the will of the strongest, the opinion of individuals (national minorities) is not taken into consideration. Therefore resistance against globalization will increase. It casts doubt on the idea of a totally globalized world. If this problem is solved by radical measures, two worlds will be able to appear: the world of supporters and the world of opponents who will never have their place in such kind of a world.

Speaking about communication we must note that for a lot of us it is very hard to initiate contact with other people. The following suggestions should help make that first step easier. The most important factor in this matter is having the courage to say something to begin with. The actual content of the conversation is often secondary. By initiating a conversation one can find out if the other person is interested in social interaction. Do not assume if someone else is interested or not. Often this interest can be made to grow during a discussion.

It is distinguished that in most cases laughing opens doors. The magic way of making contact with other people easier is a genuine friendly smile. At least one should take on an open and friendly look that invites contact. When the people in front of you smiles back, then you have already established a form of contact. If

you are now also able to find the right conversational topic, you have probably already “won” this person.

One of the ways of communication is to open a conversation with a compliment. This is more interesting and appealing for the other person than any remark on the weather. For the topic of your compliment, select a feature from the person that really impresses you. Otherwise the compliment might come across as not genuine. Continue on the topic if your conversation partner shows interest. Examples: “you are wearing a beautiful.... Where did you get it?” or “you have such a wonderful smile, one cannot stop from smiling with you”.

It is clear that nonverbal behavior always communicates. Using body language is the other way of communication. If you have seen couples that are in love sitting in a restaurant, you have probably noticed that a lot of their body movements are similar. They support themselves with the same arm, they pick up a glass with the same hand and have their legs positioned in the same way. Use this principle to make initiating contact with other people easier. Create an “understanding” in a non-verbal way by mirroring the other person’s body attitude. Using this principle can be very useful because it will make relating much easier.

It is also important to find out who in your environment is interested in relating to you. Can you recognize any reactions from your verbal or non-verbal expressions? Express what you have interpreted from the other persons’ behavior. Example: When someone is clearly not comfortable in a situation, you can say, “It looks like you are not feeling well here”. Do not hesitate to find out if the other person is interested in continuing the contact (for instance: “I hope my question was not too bold” or “Please excuse me for being so direct”).

Humor also plays a great role in communication. You can create an open and conversational atmosphere by applying humor (do however respect any other sentiments that might be there too). Do not joke on the expense of other people.

In order to initiate contact with other people one can refrain from acting like a reporter. Do not bombard your partner with questions. The more you are showing yourself, the more interest you can generate. A good conversation is a mixture from interest in the other person and opening up too. When you do that, you make it easier for other people to relate to you. However, remain authentic. You can even express any insecurity you might have. Expressing your strengths and weaknesses can make it easier for other people to relate you and enjoy building a relationship.

Only by means of communion man passed over enculturation and socialization, became the representative of its own people and culture. Just the converse in all its forms (verbal and non-verbal), kinds (formal and informal), and types (interpersonal, interindividual, intersectional, and intercultural) discloses much totally the specificity of man's society.

Every concrete act of converse determines by the cultural divergences of the collocutors. Depending upon of specificity of the cultural diversities in the intercultural communication we distinguish between collectivist and individualist kinds of culture.

A collectivist kind of culture is expanded par excellence (mostly) among eastern peoples, in the cultures of which the main value is identification of oneself with a collectivity. The representatives of the collectivist cultures often forget their own personal interests for the sake of successful interindividual cooperation.

Here a personality is assessed for his (her) brilliance and skills to establish contact with the other people, and for this ability the other men view the man's character and competencies. Contrariwise, in the individualist cultures the accent is to personality and his (her) main value is individualism. So every man has own principles and persuasions. In such cultures all man's actions are destined for himself. Logically, that this and that kinds of culture reproduce its own type of converse.

So, the representatives of the collectivist cultures try to avoid the direct intercommunications and do the accent upon non-verbal means of communication, which, to their opinion, allow better finding out and understanding the intentions of the collocutor, to determine his attitude to them.

In their turn, the representatives of the individualist cultures prefer the direct forms of communion and open ways of the conflict's solving. Therefore in the process of communication they chiefly use the verbal means.

A communion transpires on three levels:

1) Communicative level represents the communion by means of language and cultural traditions, which are characteristic to this or that language's community. A result of such level of transaction is common ground, fellow feeling between men.

2) Interactive level is a communion, allowing the personal characteristic features of men. It comes to the certain relationship.

3) Perceptive level gives an opportunity for mutual cognition and contingency of the people on the basis of such rational, efficient backbone. It represents the process of an embracement by partners of each other, a determination of the meeting's context. Perceptive attainments are revealed in the ability to mastermind (govern) by own perception, sense, "to catch" the mood of the partners analyzing their verbal and non-verbal characteristic features, to understand psychological effects of sensation and consider it for reduction of its misrepresentation.

None of culture exists disconnectedly. In the living process it usually has to address or to its past, or to the experience of the other cultures. This appeal to the other cultures is named "cultural cooperation". In such intercommunion the evident fact is a cultural intercourse by means of the different languages.

A matter is that every culture in the process of its own development makes various systems of marks, which are their peculiar bearers. Creation of symbols is an empiric man's peculiarity. But this man's ability simultaneously makes problem of understanding and reception of a foreigner culture. Every concrete act of communication is determined by cultural diversities of communicators.

In modern time how to understand speaker's intention is very important.

Grice in his book "Logic and Conversation" argued that what a speaker says often does not fully communicate what the speaker means. Often speakers rely on what their utterance implicates in addition to what meanings the actual words convey. According to the theory of conversational implicature, listeners interpret an implicature when the speaker intends to convey something beyond the minimal meaning of their statement.

So, on the Gricean view, saying and implicating are two separate aspects of a speaker's utterance. The first aspect, "what is said", refers to the explicitly stated linguistic context and the second aspect, "what is implicated", refers to what is further intended by the speaker and depends on additional information that the listener brings to the situation for its understanding.

Such theorists as Carston and Recanati have challenged the Gricean view that pragmatics only come into play at the implicature or the second stage. These theorists have argued the same processes may be used to determine what is said, that is in the first stage of processing. They refer to generalized implicatures as "implicatures" to stress that they are not implicatures at all in the traditional Gricean sense.

If we consider an example "It will take us some time to get there", the word "some" in this sentence may imply a large rather than a small amount of time, but instead it may be considered an explicit part of the utterance, which means that no additional processing step is necessary. This presents an alternative view to Grice

in that what is said may include more than the traditional meaning of the words in a sentence.

Grice's view of implicature has been very influential in views of how figurative and indirect language is understood. The claim is that there are two parts of speaker's utterance, the said and the implicated, and this has obvious consequences for figurative language understanding. Indeed, it has been a long standing idea that figurative language requires special processes to be understood and we first must interpret the literal expression and then take an additional step to understand the figurative meaning.

On the basis of the analysis we conclude the following:

- a) People require additional processing time to interpret what a speaker implicates in addition to interpreting what a speaker says only when the speaker utters a punctualized implicature;
- b) People do not equate a minimal meaning with what is said and instead pragmatics plays a role in determining both what speakers say and what they implicate;
- c) People can recognize a distinction between is said and what is implicated.

It is necessary to mention that we had take in consideration our emotions which play a great role in the process of intercultural communication and generally in communication.

One can ask: What is the place of emotions in an explicit theoretical model of human communication?

This intuitively important question has not been considered extensively, although a reasonably well-worked out and psychologically plausible model of human communication – Sperber and Wilson's (1986) Relevance Theory (RT) - has been around for almost three decades.

Relevance is a property of inputs to cognitive processing. It is defined as a positive function of informativeness and a negative function of processing effort. Although a vast range of stimuli that impinge on our senses can be relevant, only some types of stimuli consistently seem relevant enough to warrant being mentally represented and processed. For example, utterances and other forms of ostensive behaviour tend to seem relevant because they make evident the communicator's guarantee of their own optimal relevance. Various spontaneous expressions of emotion seem relevant because emotions arise as responses to relevant events.

As it is known, there are hard skills in technical subjects like engineering or accountancy used to be considered the most important ones in business. However, soft skills are the skills one need in order to communicate with or manage other people which are becoming more and more important. These skills are also referred to as emotional competencies. People with these skills are emotionally intelligent. The ideas behind emotional intelligence (EI) were developed during a long time.

It must be mentioned that the information which people have about their language is their linguistic competence. The information about the situation and about the people involved in the conversation is contextual knowledge. Both linguistic competence and contextual knowledge are necessary for understanding, but they are not enough.

People must also know the principles of conversational exchanges. Grice (1975) was among the first philosophers of language to point out that people who participate in a conversation follow the "Cooperative Principle". Speakers are assumed to be informative, truthful, relevant, and concise. Listeners assume that speakers do try to be informative, truthful, relevant, and concise. When a speaker seems to violate these maxims of conversation, the listener is led to seek some alternative interpretation. This is known as a conversational implicature.

People also go beyond both the literal and conveyed meanings of utterances to draw inferences about matters that are related to an utterance. Whenever we deal with speech in meaningful ways, we bring to bear our knowledge of the language and the world, and, perhaps most of all, our beliefs about ourselves and other people.

Languages are the most powerful instruments of preserving and developing our tangible and intangible heritage. All moves to promote the dissemination of mother tongues will serve not only to encourage linguistic diversity and multilingual education but also to develop fuller awareness of linguistic and cultural traditions throughout the world and to inspire solidarity based on understanding, tolerance and dialogue.

Learning foreign languages gives the learners insight into the people, culture and traditions of other countries and helps them to understand their own language and culture. Language is the means of the forming, developing and keeping of the culture. Language and culture are closely interrelated. Culture is the foundation of communication. Cultures provide people with ways of thinking, seeing, hearing and interpreting the world. Thus, the study of cross-cultural communication is fast becoming a global research area. As a result cultural differences in the study of cross-cultural communication can already be found.

The role of cultural learning in the foreign language auditorium has been the concern of many scholars and teachers and has sparked considerable controversy, yet its validity as an equal complement to language learning has often been overlooked or even impugned.

Up to now, two main perspectives have influenced the teaching of culture. One pertains to the transmission of factual, cultural information, which consists in statistical information, that is, institutional structures and other aspects of the target civilization, highbrow information, that is immersion in literature and the arts, and

lowbrow information, which may focus on the customs, habits, and folklore of everyday life (Kramsch, p.24).

This preoccupation with facts rather than meanings, though, leaves much to be desired as far as an understanding of foreign attitudes and values is concerned, and virtually blindfolds learners to the minute albeit significant aspects of their own as well as the target group's identity that are not easily divined and appropriated. All that it offers is "mere book knowledge learned by rote" (Huebener, p.177).

The other perspective, drawing upon cross-cultural psychology or anthropology, has been to embed culture within an interpretive framework and establish connections, namely, points of reference or departure, between one's own and the target country. This approach, however, has certain limitations, since it can only furnish learners with cultural knowledge, while leaving them to their own devices to integrate that knowledge with the assumptions, beliefs, and mindsets already obtaining in their society. Prior to considering a third perspective it is of consequence to briefly sift through the relevant literature and see what the teaching of culture has come to be associated with.

It is evident that much as the element of culture has gained momentum in foreign language learning, most educators have seen it as yet another skill at the disposal of those who aspire to become conversant with the history and life of the target community rather than as an integral part of communicative competence and intercultural awareness at which every educated individual should aim.

The idea of teaching culture is nothing new to second language teachers. In many cases, teaching culture has meant focusing a few lessons on holidays, customary clothing, folk songs and food. While these topics may be useful, without a broader context or frame they offer little in the way of enriching linguistic or social insight, especially if a goal of language instruction is to enable foreign language learners to function effectively in another language and society.

Understanding the cultural context of day-to-day conversational conventions such as greetings, farewells, forms of address, thanking, making requests, and giving or receiving compliments means more than just being able to produce grammatical sentences. It means knowing what is appropriate to say to whom, and in what situations, and it means understanding the beliefs and values represented by the various forms and usages of the language.

Culture must be fully incorporated as a vital component of language learning. Second language teachers should identify key cultural items in every aspect of the language that they teach. Foreign language learners can be successful in speaking a second language only if cultural issues are an inherent part of the curriculum.

Language and culture are so intricately related that their boundaries, if any, are extremely blurred and it is difficult to become aware of the assumptions and the assumptions and expectations that we hold. It should be reiterated that language teaching is culture teaching. Language and culture go hand in hand.

Many scientists have attempted to show that language and culture are from the start inseparably connected. The reasons why this should be the case are: language acquisition does not follow a universal sequence, but differs across cultures; the process of becoming a competent member of society is realized through exchanges of language in particular social situations.

As it is well-known language is a means of forming and storing ideas as reflections of reality and exchanging them in the process of human intercourse. Undoubtedly, language is social by nature not only as it is inseparably connected with the people who are its creators and users, but also, we must mention that it grows and develops together with the development of society. It is naturally that depending on different circumstances each language has its own development.

It is necessary to mention that mutual connections of the different languages and their mutual influence on the historical development of the peoples during all

periods were not the same. Only as the consequence of the mutual relations one language borrows lexical, phonetic and morphological features from another one. Vocabulary of any language is enriched by all these borrowing features and it is developed by means of cooperation of countries.

Today we investigate foreign language learning. In our days the English language is one of the most important language in the intercultural communication. As it is not our native language, the role of its learning is greater up today.

Foreign language learning is comprised of several components, including grammatical competence, communicative competence, language proficiency, as well as a change in attitudes towards one's own or another culture. Foreign language learning is foreign culture learning.

“Culture” is “the whole way of life of the foreign country, including but not limited to its production in the arts, philosophy and high culture” (Byram, p.15). Really, culture covers a wide territory. Culture includes such areas as literature, the arts in general, history, music, folklore, customs, habits and traditions, human's behaviour, gestures, social relationship. This can be considered a problem deriving from the complicated nature of culture.

Culture in language learning is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading, and writing. It is always in the background. The teaching of culture is not akin to the transmission of information regarding to people of the target community or country, even though knowledge about the target group is an important ingredient. It would be nothing short of ludicrous to assert that culture is merely a repository of facts and experiences to which one can have recourse, if need be.

To learn foreign language is not merely to learn how to communicate but also to discover how much leeway the target language allows learners to manipulate grammatical forms, sounds, and meanings, and to reflect upon, or even flout, socially accepted norms at work both in their own or the target culture.

The cultural basis of English teaching has been closely linked to the culture of native-English-speaking countries. The fact that English has become an international language offers a serious challenge to this approach. In dealing with the linguistic and pedagogical aspect of culture in language teaching, what is needed is a full recognition that English today has become denationalized. Hence, it is local educators who need to determine what linguistic information, cultural content, and teaching methodology are most appropriate for the local context so that learners will be able to use English to tell others about their own culture.

When we speak about integration of foreign language teaching with culture we should remember that the teaching of culture has certain goals and is of and in itself a means of accomplishing them. There are: to help students to develop an understanding of the fact that all people exhibit culturally-conditioned behaviours; to help students to develop an understanding that social variables such as age, sex, social class, and place of residence influence the ways in which people speak and behave; to help students to become more aware of conventional behaviour in common situations in the target culture; to help students to increase their awareness of the cultural connotations of words and phrases in the target language; to help students to develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence; to help students to develop the necessary skills to locate and organize information about the target culture; to stimulate students' intellectual curiosity about the target culture and to encourage empathy towards its people.

The aim of teaching culture is "to increase students' awareness and to develop their curiosity towards the target culture and their own, helping them to make comparisons among cultures" (Tavares, p.19).

Culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages

may or may not be sent, noticed, or interpreted. Culture is the foundation of communication (Samovar, p.24).

Teaching culture in language class is already a concept accepted by language teachers the world over and this concept has been put into practice for a long time.

Teaching culture has been considered important in foreign language instruction for almost a century. It is important to point out that the reference here is made to culture integrated in foreign language teaching, English in particular, in auditorium situated in a different linguistic environment, in this case, looking at the foreign language as a part of learners' education. Foreign language teaching as referred to learning in a non-native language environment (Valdes) is very complex. The focus will fall on culture as a valuable component to which often attention is paid by course book writers on one hand, and teachers on the other. However, it was not until more recent years that teaching culture in language courses has been widely emphasized in high schools and universities.

Much of the literature having to do with intercultural communication, including manual style texts, summarize their perspectives and strategies for approaching cultural differences by suggesting that in the end intercultural communication is about respect and keeping an open mind. However, the didactic methods used in class attempted to demonstrate that individual perception of even these are culturally shaped and influenced, which was demonstrated through an exercise on trust.

The didactic methods that were used were aimed at questioning the three main pillars of intercultural communication theories: the other communication and culture. In relation to the other, students were assigned into multicultural groups that were changed throughout the course; they were given interactional data from a multicultural workplace and were asked to first analyze the data in terms of ascription of identity and otherness, and then reflect on how identities are ascribed onto them in their daily lives.

In relation to communication, well-known communication models in intercultural communication (such as the transmission model, meaning negotiation models) were questioned in respect of their assumptions about inter-subjective meaning, understanding and conflict. For instance, there is a tendency to assume in these models that in group communication is by default effortless and free of misunderstanding. To question these models, experimental techniques were used; these were based on Michael Reddy's (1979) toolmakers paradigm which questions that conceptualization of language as a code for the transfer of meaning. For example, pairs of students, who shared similar cultural and ethnic identities, were given an image description task where one student described an image for his / her partner who could not see the image and then this student was asked to report on the mental image evoked by the verbal description.

The experiment aims to test the idea of fusion of horizons as necessary for successful communication, showing the disparities in communication even between people from same culture backgrounds. In relation to culture, students were asked to perform simulations that elicited stereotypes of same and other cultural groups, the aim being to raise awareness about how ethnocentrism functions in their own daily perceptions.

Observations from the classroom and also during coffee breaks revealed changes in behaviour in terms of greater interaction between different cultural groups, which included international students, as the course progressed. However, there was an incident when students left the classroom during the coffee break apparently because there were to be simulations after the break. This apparent negative event was turned positively around in discussions after the performances when notions of discomfort and ambiguity with new or anxiety-provoking situations, which presumably lay behind the observed student behaviour, could be given an authentic context.

Nonetheless, it needs to be borne in mind that not all students are willing to participate in simulations due to a sense of vulnerability or what might be termed “classroom culture shock”.

This presents a pedagogical challenge in relation to learning styles as opposed to teaching methods that should not be underestimated. In evaluations of the course, the students reported successful learning. It would seem that the students had acquired a more critical understanding of the complexities of intercultural communication and an awareness of the beliefs and values of themselves and others, which they could apply to real and stimulated intercultural contexts.

Intercultural communication is identified as both a concept and a competence. Intercultural competence is the active possession by individuals of qualities which contribute to effective intercultural communication and can be defined in terms of three primary attributes: knowledge, skills and attitudes. The acquisition of skills and human attributes likely to enhance intercultural communication is viewed exclusively as a component of language programmes, i.e., as an accompaniment to the practical acquisition of language itself.

Now most scholars in second language acquisition have operated with the assumption that learning a language means acquiring the set of pragmatic norms and cultural values embodied in the target language. Brooks states: “Turning to culture, we deliberately shift focus away from language as such towards the people who use the language: where and how they live, what they think, feel, and do. It is nowadays a commonplace in a language pedagogy that language and culture are intertwined, that it is possible to teach language without culture, and that culture is the necessary context for language use” (Brooks, p.45).

The cultural dimension in language learning is nothing new, but in the traditional models of language education culture means mainly highly culture. It

occupies a prominent but isolated position (Byram M. & Fleming M.). This component is usually given little importance if it is considered at all.

Recent models have tended to put more emphasis on the behavioural aspects of culture and its role in communication (Morgan, p.63-75). It is recently that the concept of culture has become fashionable in language teaching (Tomalin & Stempleski). At present, the need for learning about culture is widely recognised, as it is seen that it is inadequate to teach the language only in itself.

In order to get meaningful results when integrating culture in foreign language learning, it is necessary to look at the process and the small particular aspects of it. Truly, learners want to have a good command of the foreign language, therefore, they need competence in grammar and vocabulary.

However, learners need more in order to communicate in the foreign language. In addition linguistic knowledge, a vast amount of cultural information is needed. The role of cultural background knowledge that derives from textbooks, pictures and realia is seen as essential. Cultural knowledge makes it easier to understand texts (Brown, p.11-17).

If we consider culture as knowledge, this body of knowledge should be conveyed to the learner. In order to find the key to success, we need to understand the very process of conveying as well as encountering.

It must be stressed here that when we teach a language, one encounter follows the other. As far as the process of becoming adapted to the new culture (acculturation) is concerned, research has found that there are four stages:

first, *euthoria*, which refers to the time when knowing little about the foreign language can be a source of excitement;

second, culture shock that goes with feelings of irritability and anxiety;

third, gradual recovery that means gaining confidence with the language;

fourth, adaptation or assimilation related to language awareness and high level of competence. Needless to say, the role of the teacher is extremely important in each stage in order to help learners through the process of acculturation.

Narrowing the scope, however, every time we meet culture there is a cognitive and affective process of seeing the cultured self and the cultured other, therefore, perception is seen as crucial. The assumption is that schemas, cues, values and cultural experience influence perception. The picture will be incomplete without making a point of how important it is for teachers to refer their students to schematas and beliefs that they possess in their own culture.

Furthermore, broad stereotyping is necessary in order to establish self-identity. Response to the language can be due to positive or negative perceptions. The negative ones as well as cross-cultural misunderstandings are related to perceptual mismatches and differences perceived. How people perceive others is further related to the notions of identity, role and voice (Kramsch, Identity). According to Kramsch these three factors constitute someone's culture and they find their realization through discourse.

The concept is that knowledge about culture helps discourse and enables people to communicate. The communicative approach to language learning is now the prevailing method in foreign language teaching. One of the main reasons for the acceptance of anything communicative is that language is seen as means of communication or passing messages between people. The communicative approach to language learning provides relevant teaching and is better means of motivating pupils.

The communicative approach has given us a more complete view of language, a more realistic view of what our teaching goals are. Inevitably, there is a strong demand for linguistic fluency, but cultural fluency is also needed. There are good reasons for stressing that language is above all means of communication, but successful cultural as well as intercultural competence are necessary.

On balance, actions taken with the communicative approach have become a lot better but at the same time everything is more complicated, and it is harder than ever to prioritise. What communication or miscommunication are about is that it is not only a question of finding the right words to fit what you want to say but trying to see things as others see them. It is particularly useful to develop various strategies. In this respect the role of ethnography is believed as crucial. Shifting the perspective, the ultimate aim to surpass the native speaker model and have the intercultural speaker and prepare the learners for intercultural communication.

It is necessary to point out that dealing with cultural knowledge and understanding only is not sufficient. Truly, much more is needed in order to gain success in language teaching. In addition to cultural knowledge and understanding, the weight comes down on cultural awareness and interpretation. It should be made clear that the aim of raising cultural awareness is to promote learning as well as to increase the motivation of learners. Using culture as subject matter not only provides enjoyment and a clearer self concept to the students, but it also allows the teacher to learn about the students through their eyes. The teacher can gain a general idea of their assumptions about school and teachers, home and family, which would be impossible for him or her to arrive at through library research or asking students even the most expertly phrased questions.

Recent research in the field of foreign language teaching has pointed out that students' motivation and interest are among the most important factors for the learning of a foreign language. There are several means to improve the teaching effectiveness and to raise the interest and motivation of the students. It is especially useful to be conscious of thick and thin ego boundaries of students. This leads us to the role of the affective domain in language learning and in this respect tolerance of ambiguity which is crucial to success in auditorium. And also recorded tapes, sound films, songs, comics, newspapers and magazines are familiar to teachers and students and they have proved to be very effective especially when cultural background is presented.

We may conclude that the need to integrate culture into language learning has long been recognized. Apparently, it is not enough to get information about culture elements and evaluate only them. We should go beyond this and try to interpret the elements connected with culture. Thus, a demand has been created for teachers with a great deal of experience and knowledge about what is relevant to be discussed and how it is to be discussed.

Cultural information should be presented in a nonjudgmental fashion, in a way that does not place value or judgement on distinctions between the students' native culture and the culture explored in the auditorium.

It is also important to help foreign language learners understand that cultures are not monolithic. A variety of successful behaviors are possible for any type of interaction in any particular culture. Teachers must allow students to observe and explore cultural interactions from their own perspectives to enable them to find their own voices in the second language speech community.

Cultural activities and objectives should be carefully organized and incorporated into lesson plans to enrich and inform the teaching content. Using authentic sources from the native speech community helps to engage foreign language learners in authentic cultural experiences. Sources can include films, news broadcasts, television shows, web sites, photographs, magazines, newspapers, restaurant menus, travel brochures and other printed materials. Teachers can adapt their use of authentic materials to suit the age and language proficiency level of the learners.

Discussion topics might include nonverbal behaviors, for example, the physical distance between speakers, gestures, eye contact, societal roles and how people in different social roles relate to each other. Foreign language learners might describe the behaviors they observe and discuss which of them are similar to their native culture and which are not and determine strategies for effective communication in the target language.

Using proverbs as a way to explore culture also provides a way to analyze the stereotypes about and misperceptions of the culture, as well as for students to explore the values that are often represented in the proverbs of their native culture. Discussion of common proverbs in the target language could focus on how the proverbs are different from or similar to proverbs in the students' native language and how differences might underscore historical and cultural background.

Foreign language learners can be presented with objects, for example, jewelry, art, figurines, or images that originate from the target culture. The students are then responsible for finding information about the item in question, either by conducting research or by being given clues to investigate. They can either write a brief summary or make an oral presentation to the class about the cultural relevance of the item. Such activities can also serve as a foundation from which teachers can go on to discuss larger cultural, historical and linguistic factors that tie in with the objects. Such contextualization is, in fact, important to the success of using culture capsules.

One of the effective way for foreign language learners to study about the target language and culture is to send them into their own community to find information. Learners can carry out ethnographic interviews with native speakers in the community, which they can record in notebooks or on audiotapes or videotapes. Discussion activities could include oral family histories, interviews with community professionals, and studies of social groups. It is important to note that activities involving the target-language community require a great deal of time on the part of the teacher to help set them up and to offer ongoing supervision.

Literary texts are often replete with cultural information and evoke memorable reactions for readers. Texts that are carefully selected for a given group of students and with specific goals in mind can be very helpful in allowing foreign language learners to acquire insight into a culture.

Film and television segments offer foreign language learners an opportunity to witness behaviors that are not obvious in texts. Film is often one of the more current and comprehensive ways to encapsulate the look, feel and rhythm of a culture. Film also connects students with language and cultural issues simultaneously such as depicting conversational timing or turn-taking in conversation. At least one study showed that students achieved significant gains in overall cultural knowledge after watching videos from the target culture.

Thus, language is the carrier of culture and vocabulary is the basic ingredient of language. The cultural difference will inevitably be exhibited on the vocabulary, and the explanation of vocabulary will also reflect the national or cultural difference. In a word, culture is a comprehensive composite with abundant implication and each factor in it may be exhibited on words. Learning vocabulary, while paying attention to cultural factors, is vital and crucial.

Intercultural communication is defined as situated communication between individuals or groups of different linguistic and cultural origins. This is derived from the following fundamental definitions: communication is the active relationship established between people through language and intercultural means that this communicative relationship is between people of different cultures, where culture is the structured manifestation of human behaviour in social life within specific national and local contexts, e.g., political, linguistic, economic, institutional, and professional.

It's obvious that the teaching situation and teaching methods used in English language teaching in Azerbaijan need to be changed to involve culture instead of language knowledge only. To account for the roles culture plays in language learning and teaching, it is necessary to demonstrate the functions it may perform in the components of language learning and teaching, such as listening, speaking, reading and translating.

In present-day life taking into a consideration the process of globalization we have been educated apart from each other and have had few opportunities to meet and learn to trust each other. Some people have seen this as a significant obstacle to community peace and reconciliation in the world.

It is not a secret that the world's cultural wealth is its variety in dialogue. While each culture draws from its own roots, it must not fail to blossom when crossing other cultures. Among UNESCO's chief missions is to ensure space for and freedom of expression to all the world's cultures. Therefore, it isn't a matter of identifying and safeguarding every culture in isolation, but rather of revitalizing them in order to avoid segregation and cultural entrenchment and prevent conflict.

Every cultural dialogue has taken a new meaning in the context of globalization and current international climate in politics. Thus, it is becoming a vital meaning of maintaining peace and world unity.

In present time intercultural communication is an inseparable part of the progressive mankind's life. Every cultural dialogue has taken a new meaning in the context of globalization and current international climate in politics. Thus it is becoming a vital meaning of maintaining peace and world unity.

I think we must pay a great attention to the integration of the Azerbaijan Republic into Europe and vice versa and devise a new cultural policy agenda for development and mutual understanding.

Analyzing global context a great role plays a changing cultural landscape, new socio-cultural fabrics, trends of standardization of cultural patterns at the global level and cultural diversification at the local level, relating cultural diversity and intercultural dialogue: a virtuous cycle, rethinking cultural policy design, key objectives and strategies, and the two-tiered approach to rethinking cultural policy for development and mutual understanding.

In modern society intercultural dialogue is not a conversation between two cultures, but a close interaction of them. Intercultural dialogue is a process that comprises an open and respectful exchange of interaction between individuals, groups and organizations with different cultural backgrounds or world views. Intercultural dialogue is the communication between the representatives of the various cultures from different countries. In multicultural society several cultures live together and co-exist.

We also pay attention that the Azerbaijan Republic is really multicultural as it is the acceptance and encouragement of many cultures in a society. In our multicultural society one can find people of different backgrounds or religions living together.

Intercultural communication is a dynamic field incorporating social, economic and political contexts which are constantly evolving. It is generally an integrated sub-component of language learning which is often not articulated as a separate activity in HE degree programmes. It comprises a complex combination of knowledge, skills and attributes which are reflected in learners' behaviour and are infrequently taught and evaluated holistically.

In focus are courses involving intercultural communication in language degree programmes and integrated elements or modules in language teaching programmes primarily for university students at BA level.

The courses provide students with knowledge and understanding about language, culture, institutions and different ways of life in various communities, facilitate the application of this knowledge in intercultural situations by training in linguistic and intercultural skills and encourage reflection about their own cultural and linguistic behaviors, practices and attitudes as well as those of others.

A high-educated man never hesitates that in modern world education is one of the main instruments for mutual understanding between the countries, peoples, nations. Building on the work of individual teachers and schools of voluntary

organizations and of experimental curriculum projects over many years, for instance, the Department of Education for Northern Ireland (DENI) has since the early 1980's promoted in all kinds of schools the development of educational programs to encourage better community relations.

Since 1983 the umbrella title of Education for Mutual Understanding has been adopted to cover these various activities. This work relates closely to programs found in other countries, such as multicultural or intercultural education for citizenship and peace education. In 1987 DENI introduced a voluntary inter-school Cross Contact Scheme which provides funds to support planned and long-term contact programs between controlled and maintained schools. Presently between one-third and one-half of all schools in Northern Ireland are taking part in this scheme, although the numbers of pupils involved varies considerably from place to place.

Education for mutual understanding and cultural heritage has been defined as being fundamentally about "learning to live with differences in a spirit of acceptance, fairness and mutual respect" (Richardson Norman).

This definition is elaborated by four shared objectives which may be summarized as follows:

- 1) Fostering respect for self and others and building relationships;
- 2) Understanding and dealing creatively with conflict;
- 3) Awareness of interdependence; and
- 4) Understanding cultural diversity.

It is an undebatable fact that the close connection and the interaction of the languages influenced on the ways of the expression of the borrowings. Mutual influence among the world languages and the borrowings – all these processes has

happened very often. So, it gives the reason, in its turn, to analyze all these processes.

Thus, globalization is simply the merging of societies be it through their cultural, intellectual, moral, political or other foundational aspects. Globalization will eventually lead to the elimination of cultural diversity in particular. However, it has lead to the unity of all those different aspects thereby allowing particular societies to promote their universal well being with others.

Although globalization acts as common ground to certain countries that feel the need to expand their borders but it is also the reason we as a group of culturally diverse human societies appear more different to one another as time passes by. The ease with which international communication is now occurring draws us apart though it appears to be bringing us closer together.

The reason is because it is easier to differentiate now between those that specialize in medicine and those that know more about astronomical technology, for instance. While our turn to globalization strives to create one big civilized human society, a major census, with “common ground rules”, it overlooks the reason we were originally created different from one another in the process.

It will bring about the peace and harmony any normal human being would want for this planet, but there is question: “If that should happen in the future as a result of globalization, would we still acquire the cultural, religious, and political bonds that shape our identities and aid in the ongoing presence of our uniqueness as humans?”

This has already claimed that the destruction of cultural diversity will lead to the easiness of understanding one another, regardless of our backgrounds, and also the solving problems.

I’d like to believe that globalization could very well lead to the creation of a single civil society with no problems with negotiation and general cooperation.

Fear is that this promise is really going to be in exchange for whom we are as individuals and if that should happen in the future, well, then, it might be welcoming idea of being expressionless automatons.

Chapter VI

Great Influence of Mass Media Means on the Process of Foreign Language Learning

Language is a purely human and non-instinctive method of communicating ideas, emotions and desire by means of voluntarily produced symbols. Language is a part of culture and a part of human behaviour. It is often held that the function of language is to express thought and to communicate information. Language also fulfils many other tasks such as greeting people, conducting religious service, etc.

Language is the primary vehicle of communication. Language reflects both the personality of the individual and the culture of his history. In turn, it helps shape both personality and culture. Language makes possible the growth and transmission of culture, the continuity of societies and the effective functioning and control of social group.

It is obvious that language plays a paramount role in developing, elaborating and transmitting culture and language, enabling us to store meanings and experience to facilitate communication.

It must be mentioned that appearing of the culture is always supported by many languages. In any culture or region, language is much more than semantics, much more than what the written page or the spoken word can contain. This especially becomes clear when studying a foreign language and learning the ways of a particular culture. This area in particular gives more weight to culture than to the words themselves. Anyone studying a foreign language has to be bicultural as well as bilingual to speak the new language in a way that it is not disparaging to the culture and its origin. Language does not end at the meaning or the use of words associated to a culture words represent beliefs, history, and the culture of their origin and they must be used accordingly.

Language as one element of culture has a very important role in human life. Language allows a person communicating with others in meeting their needs. Thus, it can be said is the main function of language as a communication tool. This does not mean that the language has only one function. Another function is as a tool to express self-expression, a tool to make integration and social adaptation as well as a tool to hold social control.

Based on these functions also mentioned that language is a means of communication between members of the public symbol of the sound produced by means of said human. Similar opinion was also expressed by Sitindoo states “Language is a symbol of the sound produced by means of said human and the system has means that are arbitrary, used by men in their life as a means of communication between each other to form, express and communicate thoughts and feelings. It is cultural social nature.”

Based on the notions described above, it is clear that the language is a communication tool produced by the tool man has said symbol, system, meaning, and social are arbitrary and culturally. Every language has a symbol. With the symbol will facilitate communication, although not directly dealing with the object. This is because each symbol already contains a concept or understanding. In order for the meaning of the symbols are understood, every language user must understand and follow the system language is used. Language system contains rules or rules must be obeyed by the user’s language. If not obeyed, the delivery information may be chaotic or communication cannot happen.

Languages are arbitrary means no direct relationship between the symbol with the symbolized. Symbolic emergence of an object is based on the convention. However, even so to be able to understand a language must be studied and used as a communication tool.

Analyzing the great influence of mass media means on the process of language’s development it is necessary to mention that there are Modern (British)

English dialects which have been divided into two types: traditional and modern dialects (Trudgill, 1990). The traditional and rural dialects of English are those spoken in rural areas, usually by older, less educated people, often involved in traditional occupations such as farming and fishing. The modern or urban dialects, including Standard English, are associated with the Home Counties (the six counties around London where Standard English is more often encountered), urban and metropolitan areas, and places where English developed only relatively recently, such as parts of Wales and western Cornwall, which used to be Celtic-speaking areas. These mainstream modern dialects are also associated with younger people and with middle- and upper-class speakers. The major difference between traditional and modern dialects is that the latter are not so different from each other, or from Standard English, as are the former.

Basing Wakelin's findings (1984) on the Survey of English Dialects, he posits four dialect areas in England: the North, the West Midlands, the East Midlands and the South-West. For Wakelin the North is separated off from the rest of the country by a line running from the Humber to the Ribble, north of which words like "cows, goose, loaf, eat, blind" can be pronounced as [ku:z], [gɪəs], [lɒf], [ɪət], [blind].

Wakelin has made a particular study of the dialects of the South-West, which are characterized by rhoticity (pronouncing [r] both pre-consonantly and post-vocally), voicing of initial fricatives as in "seven" and "sir"; omission of initial [w] in words like "woman"; and the use of "be" or "bin" for "am".

Trudgill (1990) posits three traditional dialect areas based on the Survey of English results. These are: North (North and Lower), Central (Western and Eastern) and South (Eastern and Western). Each of these areas can be subdivided down to regional and county level.

Trudgill finds that there is still a basic distinction in traditional dialects between the South and the North. He proposed thirteen distinctive areas. While the

words “long, right, blind, hand, seven” can be used to differentiate traditional dialects of English, they contain features that are receding and are not diagnostic of the dialect of the majority of the population.

It must be mentioned that throughout the history of the English language standardization has proceeded in tandem with the reverse trend: localization in both the written and the spoken language. When dictionaries appeared in the XVIII-th century, they constituted a move to fix and standardize the language. However, it was not until Victorian times that the notion of the “Queen’s English” developed, that is, the drive for uniformity in spoken English.

As it was mentioned above in the early XIX-th century industrialization led to the further development of towns, and much of the rural work-force moved to these areas. After the Education Act prescribed a minimum education for all children, the ensuing increase in literacy meant that the standard could be disseminated more widely, with schoolteachers playing a central part in the standardization process. Improved road, rail and canal communications meant that people were geographically more mobile and that dialects came into contact with one another, which naturally led to a certain amount of accommodation and, ultimately, leveling.

Language attitudes were still very strong, however, prompting George Bernard Shaw to write: “It is impossible for an Englishman to open his mouth without making some other Englishman hate or despise him”. During this period people with social ambitions were quicker to espouse a more standard form of speech (a major premise of Shaw’s “Pygmalion”).

Received Pronunciation emerged along with the Imperial Civil Service and the establishment of the British education system. The Education Act of 1870 established English public schools, where middle and upper classes mingled for the first time. As a typical elitist reaction to this, at the same time preparatory schools developed, where the children of the upper echelons of society were brought

together and educated separately from the other classes. This segregation resulted in a dramatic change in speech patterns.

Before the Education Act, most upper-class English men and women (including prime ministers like Gladstone and Peel) kept their local dialect when speaking, and the use of spoken local dialect was not stigmatized. However, by 1890 this situation had changed and accent leveling was applied both from above, by parents, teachers and employers, and from below, by peer pressure from the other boys to conform.

The use of non-standard English became a marker of lack of education. And not just standard grammar and vocabulary were required, but also standard pronunciation, the so-called Received Pronunciation - RP. This term entered into British common vocabulary at the end of the XIX-th century to refer to the educated accent of London and the Home Counties.

In 1917, Daniel Jones, a phonetician, described this accent as Public School Pronunciation, though it was not restricted to public schools. Received Pronunciation spread via the Army and the Imperial Civil Service throughout the Empire, and became a symbol of authority and the model for English-language instruction throughout British territory.

However, because Received Pronunciation was associated with authority, material wealth and success, it also simultaneously engendered dislike and rejection, since many saw it as a marker of elitism and snobbery. During World War II telephones were first used on a wide scale, and recorded and electronically broadcast speech was also widely available for the first time.

In 1921 the BBC was founded, and for years before, and most importantly during World War II, there were frequent radio broadcasts of leaders' speeches. During the war the BBC assumed enormous importance as a means of spreading information on the progress of the fighting – propaganda from both sides. The BBC had a global and imperial attitude towards English and from the outset there

was serious debate about how words were to be pronounced; a British broadcasting authority made rulings about such matters through the Advisory Committee on Spoken English, which included high-profile authorities on language.

The first Director General of the BBC, Lord Reith, who was from Scotland, argued strenuously in favour of RP in the belief that it would cause least offence to the listeners. Moreover, the BBC was regarded as a vehicle to promote English as an international language, and it was exactly this RP variety that was to be the target form.

In Britain the BBC was responsible for the spread of RP as the pronunciation associated with public schools, universities, the professions, government and the Church. Yet only about three per cent of the population actually spoke RP. Even in Hollywood films on the 1930-s this more “refined” accent was aspired to.

There were actually two types of RP, unmarked RP and marked RP. Professor Alan Ross coined the terms “U” and “non-U”, popularized by Nancy Mitford, for these kinds of English, which were concerned with the “linguistic demarcation of the upper class”.

But during the middle part of the XX-th century attitudes towards Received Pronunciation and non-standard dialects began to change. In the 1960-s people began to feel more positive about their regional dialects, conceding less prestige to the dialect of London and the Home Counties. A variety of reasons have been suggested for this change. In a well-known discussion of British pop song pronunciation, Peter Trudgill has suggested that the Beatles, with their Liverpool accent, had a very strong influence on British linguistic attitudes. While they clearly did have some effect, it is much more likely that attitudes to local dialects improved along with improving local conditions. And it is certainly the case today that the regionalization of Britain is having a strong effect on attitudes towards language. One powerful indicator of the rehabilitation of regional language and a

concomitant drop in the prestige of Received Pronunciation is the proliferation of regional accents now heard on the BBC.

Until the late 1990s the BBC national news was still read by predominantly Received Pronunciation speakers. However, partly in response to political devolution, the 1999 revamping of the programme has Huw Edwards, who has a marked Welsh accent, as a principal news reader, and virtually all regional news programmes are broadcast in the appropriate regional accents. On ITV, the independent channel, the most popular news reader of the past decade has been Trevor McDonald, a Caribbean Briton, who has careful RP-like pronunciation, but displays the slightest hint of his Caribbean origins.

Today there are Received Pronunciation (RP), Estuary English (EE) and “the Queen’s English” in Great Britain. There is currently some debate on the status of, and relationship between RP and “Estuary English”.

Characterizing the Estuary English it must be mentioned that phonemically it is a mixture of “London” and general RP forms. EE uses “w” where RP uses “l” in final position or in a final consonant cluster, for example: in the word “milk” - [miwk], in the word “faulty” - [fowti]. EE is characterized by a rise / fall sentence intonation, giving it a kind of “sing-song” character. There is a greater use of question tags, such as “don’t I?” and “isn’t it?”, realized in Cockney as [ɪnɪt] than in RP. Certain vocabulary items are indicative of EE, such as “cheers” instead of “thank you” or “goodbye”. The word “basically” is used frequently. “There you go” is used to signal something that is offered, rather than “Here you are”. “Excuse me” is used where RP might use “Sorry”. “There is” is used invariably with singular and plural. There is frequent use of Americanisms and American discourse patterns, such as asking on the telephone “Who’s this?”, rather than “Who’s that” or “Who’s speaking?”

The phonetician David Rosewarne coined the term “Estuary English” in 1984 to describe a variety of present-day English that is a mixture of local south-

eastern English pronunciation and non-regional or supraregional speech. He suggests that it would lie in the middle of a continuum with RP at one end and popular London speech at the other; in other words, between Cockney and the Queen's English. His research suggested that the accent occurred most commonly in the suburbs of Greater London and in Essex, north of the Thames, and Kent, south of the Thames Estuary.

This was probably a result of the movement of speakers of popular London English eastwards from Victorian times through the blitz and then onto modern housing estates in the region. Estuary English spread during the 1980-s and 1990-s into Norwich and as far west as Cornwall, south of a line from the Wash to the Avon. It is not restricted to any one class, and has been identified as spoken by a number of notable public figures, such as members of parliament and prominent business people and entertainers. It is characterized as being more appealing to the masses than RP, which some consider "snobbish" and indicative of the old school and the establishment.

While many commentators disagree with him, Rosewarne suggests that EE is an indication of the way RP is headed. A.C.Gimson suggested that Jones' original term "RP" be subdivided into conservative, general and advanced RP, and suggested that the younger generation was using the advanced RP, which he felt was the way RP would develop. However, in the past few decades, RP has had to be democratized; that is. It has had to accept some regional forms what Trudgill termed "regionalized RP", with even the general RP of the BBC giving way to local forms, including EE.

One of the reasons why Rosewarne believes EE is the direction in which RP is headed is that children in state secondary schools and children in private schools in southern England are tending to accommodate to one another and emerge from school speaking Estuary English. It is suggested that EE constitutes a linguistic middle ground. The more affluent classes accommodate downwards in order to increase their popular appeal, such as Nigel Kennedy - the violinist, while the

working-class group accommodate upwards in the hope of sounding more “sophisticated”. The point is that the EE-speaking group is now far larger than the advanced RP-speaking group, and Rosewarne claims, it is also more influential. As Rosewarne puts it, “these developments may be seen as the result of the development of less exclusive linguistic networks in Britain. It is a sign that the class barriers are coming down” (p.8).

The advance of EE is also regarded as merely the latest step in the long history of London influence on the English language. Rosewarne contends that popular and prestigious accents only began to diverge noticeably from each other in the XVIII-th century. At this point it was London speech that was the impetus for “Standard” English to lose non-prevocalic [r]. In the immediate linguistic past, that is since the 1940-s, popular London speech has increasingly been influencing RP. The spread of final [l] as [w], a feature of EE, is considered by Rosewarne as analogous to post-vocalic [r]; this makes perfect sense from the phonological point of view, as both are liquids and prone to change.

While EE is spreading within England, and may indeed cross the Welsh border, Rosewarne does not feel that it will spread into Scotland, Ireland or internationally, as his research has suggested that EE does not meet with strong approval abroad. Matched-guise testing showed that teachers internationally still rate RP most highly, followed by “General American”, Australian English and, in last place, Estuary English.

The role of English in England is clearly dependent on dialect, the social prestige of RP and EE, and changing population profiles across the island. The role and status of English in Scotland, Ireland, and Wales – originally Celtic-speaking countries – differ markedly from the English situation, especially given interaction with indigenous languages. It is a fact that the three are very different, and the status of English differs greatly from one to another.

For example, the history of the English language in Scotland is a fascinating one, and without parallel in the world. In Scotland, a dialect of English evolved into a separate language, Scots for the reason of dramatic political changes lost its position of dominance to Standard English. Despite this, spoken Scots survived, although most believed it was simply an inferior dialect of English. There have been two earlier attempts to revive it as a literary language and at present there is another similar move to develop Scots as a separate language, particularly by those with Scottish nationalist leanings, who wish to make the most of the new independence of the Scottish parliament from Westminster and the dominance of the English.

In order to understand the developments fully, let's go back briefly to the origins of English in Scotland.

The original inhabitants of Scotland are believed to be the Picts, who lived in the North-East of the land. Using the almost forty known ogham inscriptions, which have not to this day been satisfactorily deciphered, as evidence, conventional scholarship has held for over fifty years that the Picts spoke a non-Indo-European language along with some from of Brythonic Celtic.

The suggestion is that the non-Indo-European language was merely a survival and used for ceremonial purposes only. Recently, however, some scholars (Forsyth, 1995) have come to believe that the ogham inscriptions are basically Old Gaelic, some perhaps in or with some Pictish (British Gaelic), and in some cases with Norse elements added. However, even more recently Cox (1999) suggests, quite controversially, that at least some of the ogham inscriptions in North-East Scotland are written in a form of Old Norse, possibly from the XII-th century. As the ogham script is essentially an Irish script, the question would pose itself: why would Old Norse speakers use a Gaelic script?

Cox suggests that it was probably the case that Norse-speaking clerics would have learnt about ogham and other Celtic learning traditions in what were

fundamentally ecclesiastically Celtic establishments in Scotland, while the impetus for actually writing inscriptions may have come from Norway, where runes were used for memorial inscriptions, Cox's suggestion is that the clerics would have learnt ogham and adapted it to Old Norse.

Whatever the outcome of the discussion of the nature of Pictish, however, it is known that the Irish invaded the North of Britain, bringing a variety of Celtic with them that was different from that of the Britons, the Romans referred to them as Scoti. The Picts eventually learned Scots Gaelic, giving up Pictish completely for Old Irish, whose speakers were literate and who had developed their own literary tradition.

Eventually the Picts and the Scots merged into the Gaelic-speaking kingdom of Alba, which the Anglo-Saxons called Scotia or Scotland. Alba pushed southwards soon after it was founded and annexed the South-West in the late IX-th century. Then Dun Eideann (Edinburgh) and then the entire Lothian area as far as the River Tweed came into Scottish possession, bringing Gaelic speakers into contact with the Anglo-Saxons of Northumbria.

In 1018 Malcolm II defeated the Saxons at Carham to consolidate the Scottish hold on Anglo-Saxon territory. This territory, Old English-speaking, was loosely associated with Scotland for a considerable period, that is, during the reigns of Malcolm II (1005-1034) and Macbeth (1040-1057), who were both Gaelic-speaking kings.

The attempts of Malcolm III (1057-1093) to modernize the Scottish monarchy along English lines were carried forward by his son David I (1124-1153). A major result of this modernization was that Old English gained in prestige. Old English was particularly promoted through the establishment of the burghs, an Anglo-Norman innovation, and the courts, guilds and other institutions were also Old English-speaking. Large numbers of Old English-speakers also fled into Scottish territory to escape the tyranny of William Conqueror and the anarchy

of the reign of his son-in-law Stephen. Dutch, Flemish and Scandinavians also immigrated to Scotland, both directly and via England, and as they were speakers of Germanic languages, one assumes it was easier for them to learn English than Gaelic.

Thus, from the start in Scotland Old English was associated with modernity, with trade and commercial opportunity, enterprise and prosperity. While Old English did not become the official language of Scotland, David I and his immediate successors did prefer it to Gaelic.

The position of English suffered no setback when the Celtic royal line died out with Alexander III (1249-1286) and his granddaughter the Maid of Norway, and the throne passed to Lowland families, the Balliols, the Bruces and the Stewarts. In fact, as a consequence, the monarchy itself began to identify with Lowland Scotland, rather than the Gaelic-speaking Highland region, especially when the seat of government moved from Perth to Edinburgh, deep in earlier Old English-speaking territory.

Under James I (1406-1437) the Acts of his predecessors were translated from Latin into Lowland Old English, not Gaelic, and his own legislation was written in Old English, and during the reigns of Robert II (1371-1390) and Robert III (1390-1406) the Lowland language was used in poetry and developed into a flourishing literary vernacular. Though Gaelic was still used over more than half of the area of Scotland, particularly in the Highlands, where it was the language of culture, it was Old English that Scotland used in its transactions within the mainstream of European culture.

In the late XV-th century English began to be referred to as Scottis. Gavin Douglas, the poet, was the first person to insist that Scottis was a distinct language from Inglis. This assertion was made on political grounds, but also because Douglas had lived in England and was aware of the sometimes striking differences between the two varieties. This change of name reflects a difference in Scottish

national self-awareness. The Lowlanders had now claimed the term “Scottish”, which used to refer to the Gaelic of the Highlands and Ireland, as their designation for the language. This was clearly a shift in perception, since up until this point Scottishness had been associated with the Gaelic language. The term “Scottis” was being applied to English, suggesting that the linguistic centre of Scottish identity had shifted.

At this point, Scots could have become a separate standard language, though this was not to be: Chancery English became standardized and universal but standardized written Older Scots did not. Older Scots did show signs of standardizing, however, as the vernacular was beginning to broaden its scope in the XV-th century, and a number of dialectal varieties of Scots were beginning to be suppressed.

Furthermore, there was remarkable literary activity in Scots. The XV-th and early XIV-th century mark the Golden Age of Scots literature, the period of the “makars” (makers or poets), Robert Henryson, William Dunbar, Gavin Douglas and Sir David Lyndsay. Barber (1997, p.37) points out that official documents, private letters, contracts, sermons, pamphlets and works of scholarship were also all written in Scots. However, the development of this variety of Older Scots into a standard was interrupted for several reasons.

Firstly, it had an uneasy relationship with “English English” south of the border. Until the late XV-th century the Old English-derived language spoken in the south of Scotland was referred to as “Inglis”, while the term “Scottish” was reserved for Gaelic.

Added to this, there was intimate cultural contact between Inglis and English, and the Scottish vernacular literature of William Dunbar and Robert Henryson had close affinity with the earlier English poetry of Chaucer, Gower and John Lydgate. This made it harder to separate the literary status of the one from the other.

Secondly, the standard never gained enough prestige to be used as a language of education. There were no grammarians to regularize Scottish forms, and orthographical conventions were widely variable.

Thirdly, the southern variety began to influence Scots because of the many printed books that circulated in southern English.

Fourthly, unlike with other languages, such as Welsh, there was no translation of the Bible into Scots. This meant that literacy, which was usually based on reading the Bible, centred on English English.

The main reason for the lack of standardization, however, was the collapse of real Scottish political autonomy after the defeat at Flodden in 1513, which was immediately followed by the Protestant Reformation. James IV (1488-1513) and most of the Scottish nobility were lost at Flodden, and this led not only to political decline but to a decline in cultural life as well. James V (1513-1544) could not complete the promised national revival before his early death, after which the Protestant reform movement provided a new threat to the use of Scots.

The Union of the Crowns (1603) shifted Scotland's political power southward: the Authorized Version of the English Bible was used on solemn occasions while Scots remained the language of every day. Devitt (1989, p.71) shows that shifts into English between 1520 and 1659 followed in an orderly sequence from religious treatises through official correspondence, private records and personal correspondence down to public records.

The Reformers used English for their confessions of faith and for theological works, and the Geneva Bible they used was also in English. When James VI left to become James I of England he took his court with him. The court naturally shifted to using English, and with this came the end of royal support of literary activity in Scots. This was especially the case after 1603 and the Union of Crowns, and even more so after the Union of Parliaments in 1707. Although Edinburgh did become a centre of cultural and economic achievement, it was fashionable to use English

there, often to the explicit exclusion of Scots features. Henry VIII, Edward VI and Elizabeth I helped the reformers in Scotland as a way of suppressing the Catholic monarchy and this meant that Protestantism triumphed, leaving English as the political and cultural language of the day. From the XVIII-th century onwards the use of Scots was disparaged, particularly in Scottish schools.

Scots survived as a spoken medium of communication, particularly in intimate conversations. It also persisted as a language of poetry and fiction, though no major literary figures emerged again until the XVIII-th century, which witnessed a revival of literary Scots, spearheaded by Robert Fergusson (1750-1774), Robert Burns (1759-1796) and Sir Walter Scott (1771-1832). However, even Burns and Scott could not effect the revival of Scots as a national language, and, indeed, literary activity in Scots dwindled until Hugh MacDiarmid began writing after World War I.

Other writers such as William Soutar, Douglas Young, Sydney Goodsir Smith and Alexander Scott also attempted to revive literary Scots, producing a synthetic, not a vernacular, variety which was referred to as “Lallans” (McClure, 1988; Romaine, 1985).

Certainly in the XX-th century much academic attention has been paid to Scots. There are a number of reference works, dictionaries, grammars and readers, including the “Scottish National Dictionary”, and “A Dictionary of the Older Scottish Tongue” (Aitken).

A linguistic survey of Scotland has been carried out at the University of Edinburgh, the major centre for research on Scots, and Mather and Speitel have compiled the important “Linguistic Atlas of Scotland”.

Nevertheless, Murison (1971, p.179) was pessimistic about the future of Scots as a language: “The stark fact remains that the Scots language is in a bad state of decay and will assuredly pass into such a vestigial condition as to be virtually dead”. He could not know then that in 1999 Scotland would regain a

significant amount of independence in the form of a separate parliament in Edinburgh.

To what extent this important political development will affect the future of Scots is anybody's guess. There is no doubt that interest in the revival of Scots as a literary language is growing. The Scots Leid (language) Society in Perth is active in lobbying for increased status for Scots both in Scottish private and public life and in the school curriculum; the University of Aberdeen has a Scottish writer-in-residence and a specialist in vernacular Scots whose role is to promote creative writing in Scots at school and university level.

The Scottish Nationalist Party apparently has plans to bring Scots into the school curriculum on a larger scale, should it gain majority control of the Scottish parliament. In the meantime, teachers in Scotland are gearing up to teach about Scots in the English-language classroom.

Historically, it has proven very difficult to revive languages, once they are on their way out. Since Scots has always been so healthy as a spoken form of communication, thriving in a number of regional dialects, it is certain to survive in the meantime. Scottish educational and political policies of the future, but especially the crucial will of the people, its speakers will be the final arbiters of the fate of this variety.

For a complete understanding of the English language's development let's go back briefly to the origins of English in Wales.

Southern Pembrokeshire has been English-speaking since the medieval period, which is traditionally attributed to Henry I establishing an English-Flemish settlement there in 1108. This is an example of linguistic colonialism, which theory gains support from the fact that the border of this country is completely straight, and man-made looking, as opposed to other borders which follow the natural contours of some geographical boundary such as a river or hill range.

Many place-names in the area end in “-ton” suggesting that this was an English-Flemish settlement with a preponderance of English-speakers. The Gower peninsula was also anglicized early, before the XV-th century, which suggests that it was another English settlement area.

Elsewhere in Wales change was gradual, but in the Gower peninsula and in southern Pembrokeshire there is no evidence of this. Instead it would seem that the two areas were well insulated from the surrounding Welsh-speaking areas, because there is significantly little Welsh influence on the English of these two areas.

As was the case in Scotland, Royal Burghs were set up in North Wales, and these excluded Welsh speakers by charter. Trade and commerce revolved around English-speaking townspeople and it was this, rather than the number of English settling in Wales, that was the main reason for the spread of English. For hundreds of years in Wales towns served as the focal point for English activity and anglicization, and this increased the divide between the small but wealthy and influential English-speaking gentry and the masses of Welsh-speaking rural peasants.

The Tudor dynasty's intent was to unite the kingdom, and as part of their strategy the prestigious speech of the strong commercial centres was backed up by law. Thus, people who could afford to do so were moved to educate their children to speak English, and education itself became an ever more important tool in the spread of the language. In contrast to the situation in Scotland, by the XV-th century English seems to have been established as a medium of education in Wales. However, the major reason for the shift to English in Wales is that the Acts of Union (1536 and 1542) required that English should be the only language in Wales with legal and administrative status, and any non-English speaker was excluded from holding a position under the Crown, which forced people to learn English in order to prosper in Elizabethan Britain, which was a time of great individual opportunity.

Hence, the Welsh gentry who supported the new regime learned English and became functionally bilingual. Those that did not remained monolingual Welsh-speakers. In any case, by the XVII-th century English had spread into significant areas of Wales. Even church services were held in English in the eastern part of the country (Radnorshire, Breconshire and Monmouthshire), where communication was facilitated by the rivers Severn, Usk and Wye. A number of Welsh-speakers worked for the Tudors in the Inns of Court, and had their children educated in Latin and English, either in Wales or in England. The gentry who left Wales were considered progressive entrepreneur types, while those that stayed behind were more concerned with Welsh culture, supporting the Welsh tradition of literacy in the face of the encroachment of English. Thus, once again, English was the language associated with modernism, opportunity and entrepreneurial spirit.

The Bible and the Divine Service were translated into Welsh in 1563, thus creating a linguistic double-edged sword. On the one hand, this helped maintain the Welsh language, but on the other it permitted Welsh to be identified as the language of religion, thus diverting it away from any political importance. As it was deemed a language that was less than important, it survived most strongly among the peasantry.

In fact, by the end of the XVIII-th century the Welsh peasantry still had not become very anglicized. Anglicization was contained mainly on the eastern side of the country, and monolingual English-speakers were separated from the monolingual Welsh-speakers in the west by a small buffer zone of Welsh-English bilinguals. However, eventually English did begin to spread into the Welsh Marches in the XVIII-th century.

What is interesting about the situation in Wales is that the two monolingual communities did not mix as communities, but bilingualism developed from individual to individual, and therefore took place much more gradually. Progressively, English entered more and more communicative domains in the

eastern regions, from the commercial and public to the personal and private, while its influence in the West remained restricted.

But eventually industrialization dramatically changed patterns of language use throughout Wales. The Education Act of 1881 promoted English in universal primary education and through this the working class became more anglicized. Education, commerce and industrial expansion in south-east Wales eventually made the use of English inevitable, and by 1872 there was not a single Welsh-medium school left in Glamorgan. Apart from its promotion of English, the Education Act also led to a demotion and stigmatization of Welsh in these areas.

The need to recruit workers into industry in the South-East also changed patterns of movement within the country, with workers coming first from the Welsh-speaking areas of the West and then the North. At the same time that this reinforced Welsh as the language of the chapel and home, English soon developed as the language of the workplace. Once this source of labour dried up, however, new migration developed from outside Wales.

By 1901 67% of migration into Wales was from the South-West of England and the anglicized Welsh Marches. Because of the sheer numbers, there was no need for new immigrants to learn Welsh. Furthermore, this mixing caused an increase in mixed marriages, which led to even faster decrease in the number of Welsh-English bilinguals, leading to the eradication of Welsh in many areas. That the rise of English in Wales took place at the expense of Welsh goes without saying. The number of monolingual English-speakers rose from 63% in 1921 to 81% in 1981, and the entire population of Wales now speaks English: there are no monolingual Welsh-speakers left.

While Wales held on as a diglossic country until World War II, the war itself caused tremendous social upheaval, changes in agricultural practice and depopulation of the Welsh-supporting rural areas. At first the prestige of Welsh in the non-conformist chapels helped slow its demise, but nowadays religion is of

much less significance in Wales, and the church can no longer act as a force for the maintenance of the Welsh language.

There are Welsh-language societies, the BBC has had broadcasts in Welsh for a number of decades – both on television and on radio – and literature and poetry are still being produced in Welsh. This, it is hoped, will help keep the language alive, and the recent devolution vote can be viewed as a positive step towards Welsh-language maintenance. But, again as in the case of Scots in Scotland, it will be the speakers, and the desire to keep the language alive as a first language, that hold the key.

Analyzing the development of the English language let's go back briefly to the origins of English in Ireland.

There are three major historical periods of English influence in Ireland. The first is during the Anglo-Norman period when Henry II landed his Pembroke-based Anglo-Norman troops in Ireland (1171). However, English had little prestige at the time and they were soon gaelicized by the Irish. The Statutes of Kilkenny (1366) tried to reinforce the position of English by stating that all Englishmen were to use English surnames, English language and English customs, or forfeit their lands. The law proved not to be effective. In the 1550s there was Roman Catholic opposition to the Reformation and Irish Gaelic was championed over English: language was a weapon, and Irish Gaelic was seen as a long-established symbol of Catholic Ireland, while English was the language of Henry VIII's Protestant country. English was most definitely in a state of decay in Ireland in the XVI-th century. In 1578 an English lord chancellor reported that "all English and the most part with delight, even in Dublin, speak Irish, and greatly are spotted in manners, habit and conditions with Irish stains". By the end of that century there was almost no more English in Ireland, much to the disgust of visiting English dignitaries.

The second wave of influence was in the XVII-th and XVIII-th century, when the English colonized Ireland by instituting the plantations. In this two-

hundred-year period there was strife between the Protestant English and the Ulster Scots and the landowners, as the planters competed with the native Irish.

The consequences of these differences persist today. Irish Gaelic became synonymous with Roman Catholicism and English with Protestant supremacy. As English power grew in the towns in the XVIII-th century, the English language came to dominate there, and the Irish ruling classes learned to use English in order to increase their influence over the English overlords. Even in the Independence movement of the 1790-s there were many English-speaking Irish.

In 1801 the Act of Union made Ireland part of the United Kingdom, triggering a third wave of English influence, since from this point it was deemed desirable to speak English, and speaking Irish was considered by most Irish people to be a barrier to progress. The Anglo-Irish aristocracy became even more English and like the Scottish aristocracy two hundred years before, they began to send their children to England to be educated.

In the early part of the XX-th century Irish writing in English became extremely popular and well regarded, with writers such as J.P.Synge, Sean O'Casey, W.B.Yeats at the forefront. Synge particularly represented rural Irish English, often with wonderful comic effect, and all three authors used Educated Hiberno-English in such a way as to establish Irish English as a true literary medium.

Some of the traits of present-day Irish English include: constructions such as "I am after finding it, He do be living in Cork" answers to a question with a formulation such as "indeed" or "indeed not" instead of a direct "yes" or "no". Word stress that is often on a different syllable than in Standard English English.

The expansion of English in Ireland occurred at the expense of Irish. In 1800, fewer than 50% of the people in Ireland had English as their first language, but in 1851 only 23 % had Irish as their first language, and the census of 1861 records only 2 % of children under the age of 11 as monoglot Irish speakers.

The rapid decline of Irish was caused by:

- 1) The expansion of the railways out from English-speaking Dublin and Belfast;
- 2) The spread of education, first in unofficial “hedge” schools and then in the national schools from 1831, where English was promoted and the use of Irish actively discouraged;
- 3) Dramatic demographic change caused by famine and the massive emigration to America and other countries from 1830 to 1850. The famine particularly decimated the Irish-speakers in the west of Ireland, possibly halving the number of speakers;
- 4) The association of English with progress, modernization and an international voice (even nationalist politicians in Ireland preached their message in English, in the knowledge that it would bring them a wider audience).

Only after the Easter Uprising of 1916 was there a return to regarding Irish as the language of Ireland, and a symbol of Irish identity, but by this time it was too late to save the Irish language as a national language. By 1900, more than 85% of the Irish were monoglot English speakers, with about 10% bilingual in Irish and English, and only 5% monoglot Irish speakers. Today there are virtually no monoglot Irish speakers left, and while there was some attempt to bring back Irish in the schools, fewer than 100,000 have knowledge of Irish from birth.

And English continues to consolidate its position in Ireland. Certainly Ireland's position in the European Union today is aided by the fact that it is an English-speaking country. Ireland was in on the technological revolution from an early stage, and, particularly in the area around Dublin, there has been dramatic development as a consequence, making Dublin an extremely international capital with excellent international communications. All of this reinforces the position of English.

Today there are different Irish English dialects. The Anglo-Norman influence on Ireland held in only a few places, giving way to Irish in all other areas. Only in northern Dublin county and in Wexford did it persist, no doubt bolstered by the fact that there had been Germanic-speaking settlements in the east since Viking times, English in Ireland is referred to as Hiberno-English, and there are three main varieties of it:

- 1) Rural Hiberno-English, the most conservative and gaelicized variety, spoken in the countryside and in the west.

- 2) Urban Hiberno-English, more mixed in character because of contact with outsiders, though perhaps preserving some original Anglo-Norman features in the big cities.

- 3) Educated Hiberno-English, more influenced by Standard English, though still with some rural characteristics. Or Modern Educated Hiberno-English, influenced by the media and in particular the newsreaders of RTE, the television company, and by Dublin-educated teachers and other influential members of the community.

The situation in Northern Ireland is quite different. There is a distinction between Northern and Southern Hiberno-English, with the major dividing line falling between Bundoran (north of Sligo) in the west and Carlingford Loch (north of Dundalk) in the east.

In the Northern area, Ulster Scots is spoken in the North-East, and is heavily influenced by Lowland Scots. There is then a Mid-Ulster dialect spoken in the Lagan Valley, south Tyrone, north Monaghan and north Fermanagh. The English in the north and east of Ulster is most influenced by Scottish and Anglo-Irish, while in the west there is greater influence from Irish. The Ulster Scots regard themselves as a distinct group, even to this day, and this identity is reinforced by their literary links with Scotland from the time of Burns (1759-1796), and by the

tradition of sending their children to Scottish universities. However, it has been suggested that Ulster Scots may be showing signs of decline.

It must be noticed that Britain has been a destination for immigrants and refugees throughout its history: Angles, Saxons, Jutes, Danes, Norwegians, Normans, Flemings, Germans, Walloons, Dutch, Huguenots in 1685, French Catholics and aristocrats during the Revolution.

World War II was an important cause and catalyst of migration. After 1941 the government made it easier for colonial subjects to enter Britain without documentation, and the shortage of labour made it easy for them to find employment. While efforts were made to repatriate them after the war, many either did not want to go, or came back because of the lack of economic opportunities in the West Indies.

There has also been considerable migration within the British Isles in the past two centuries, from Ireland to England and Scotland and from Wales to England. Between 1820 and 1910 almost five million Irish left Ireland, most for the United States, but many also for England and Scotland. About 3% of the population of England were Irish-born according to the census of 1861, and 7% of the population of Scotland. In 1801 Britain and Ireland were formally united under one parliament, but the union was dissolved in 1921 with the creation of the Irish Free State. However, even after this the British government allowed unrestricted movement between Britain and Ireland; Irish citizens are not treated as aliens, but have full citizenship rights, including the right to vote.

In 1984 British citizens were accorded full voting rights in Eire. But despite these close ties, the Irish were not always welcome in Britain, and they met with considerable hostility in England and Scotland. They were regarded with dislike by working-class Britons who felt they were keeping down wages by being willing to work longer for less money than the British workforce. Moreover, they were

Catholic, which brought with it religious antagonism, especially in fiercely Protestant areas of Scotland (Layton-Henry, 1992).

In general, whenever there is large-scale immigration there is resentment, hostility and violence, especially in the areas where immigration is focused. This was the case between 1870 and 1914, when about 120,000 Russian and Rumanian Jews migrated to the East End of London. Poverty, unemployment, overcrowding and crime were all blamed on the Jews, though they had been rife before the Jews ever arrived in the East End.

But anti-Jewish sentiment was pushed even at government level, in the shape of a number of Conservative back-benchers. There were repeated reviews of immigration, which repeatedly found that it was not at a sufficient level to be harmful or to need special action. However, the feelings persisted and in 1905 the Aliens Act was passed, giving the Home Secretary the power to refuse entry to people who could not support themselves or their dependants, or to those who would be likely to be a burden to society because of ill health or a criminal past.

Nevertheless, the principle of asylum was reaffirmed. The law was not changed until 1914 when the Aliens Restriction Act was passed, giving the Home Secretary complete power over immigration. This was amended after the war and then in 1920 a new Aliens Order was passed, and renewed every year until the Immigration Act of 1971.

The next major period of immigration to Britain occurred during and after World War II, when over 120,000 Polish ex-servicemen were resettled in the country. This happened very smoothly, largely because of the acute labour shortage after the war, resulting in the rapid absorption of the Poles into the British economy, but also because the government had instituted positive measures to integrate them, in marked contrast to their treatment of other groups.

Besides the fact that Britain has been a destination for immigrants and refugees throughout its history, as the subjects of the British Empire, colonial

immigrants had the right of access to Britain and full rights of citizenship, including the right to vote, the right to work in the civil service and the right to serve in the armed forces. Many colonial immigrants, especially those from the West Indies, felt British and were optimistic about their reception in the Mother Country.

However, they suffered a number of disadvantages, partly because of the history of the conquest and enslavement of African, Indian and Caribbean people. The authorities and the people of Britain felt superior and were off-hand with them, because of this history of subjugation, and the colonial migrants also reacted according to their experience of subjection.

Until the middle of this century Britain proudly pursued a policy of the free movement of capital and labour within the Empire, and made no restrictions on colour, as many other countries had done, largely out of fear of a flood of Indian immigrants. There had already been small settlements of black people in port towns such as Liverpool and Cardiff, as well as in Manchester and the East End of London. These settlements were established mainly by colonial seamen, especially in World War II.

In the early 1950-s it was discovered that there were no accurate estimates of the size and composition of the non-white community in Britain. Estimates were provided by the police in 1953, according to which there were about 40,000 non-whites living in Great Britain, the largest groups being West Africans (15,000), Indians and Pakistanis (9,300) and West Indians (8,600).

The 1987 Local Education Authority Language Census recorded 172 different languages spoken by students enrolled in British Schools.

There has been a lot of research on Celtic-speaking communities, but virtually none on speakers of other European languages, South Asian languages such as Tamil and Sinhala, African languages such as Hausa and Yoruba, or East Asian varieties of English such as Singaporean and Malaysian English.

Immigrants came either as refugees seeking asylum (Vietnamese, Tamils), or for economic reasons (from Pakistan, India, Bangladesh, the Caribbean). It is not a simple matter to separate out these reasons, however. There is also a distinction to be made in Britain between long-established immigrant communities, such as South Asian, Italian and African immigrants, and more recent arrivals, such as Vietnamese.

There are even differences within groups: Bangladeshis are different from other South Asians, in that they arrived from East Pakistan between the 1950-s and 1960-s and clung firmly to the “myth of return”, only sending for their wives and children much later. Thus, many Bangladeshi children were born in Bangladesh and therefore needed greater support in language teaching. They still form one of the largest linguistic minorities in the Inner London Education Authority.

Patterns of settlement are also important. If an immigrant group settles within a limited geographic area, it can form dense and multiplex social networks, which can act as norm-enforcing, and identity and language-reinforcing, mechanisms. Examples of such groups are Spanish, Turkish, Greek and Vietnamese immigrants living in London. If they are spread out thinly, only loose networks form and identity and language are harder to maintain. This is true of Panjabis, Ukrainians, Poles, Tamils and Sinhalese, though there are some dense Polish and Panjabi settlements outside London.

Furthermore, communities with little or no contact with their home country have a harder time sustaining their cultural and linguistic identity than those which have close connections. Lithuanians, Latvians and Ukrainians were in this position before the break-up of the Soviet Union.

It would be interesting to see what the impact of the loosening-up of travel restrictions has been on these communities in Britain. We must also realize that patterns of language use change from generation to generation, depending on circumstance. While it is imperative for newer groups to develop facility in

English, often to the detriment of their home language, more established ethnic groups may well place greater emphasis on maintaining the mother tongue, such as the Slavic communities. Just as the “Roots” phenomenon sparked off interest in the “new ethnicity” in the United States, this has also happened in Great Britain amongst particular immigrant groups, and the burgeoning numbers of community-based language classes bear witness to this development.

As the Minority Languages Project in the middle of 1980-s showed in many communities the church, mosque, gurdwara or temple plays a central role in their social life and welfare. There are often extensive secular organizational networks on top of this. Ethnic groups frequently develop an extensive ethnic economy, for example: restaurants, travel agents, grocery stores, clothing shops and video stores.

The age at which immigrants come to this country has an effect on how well they learn English, which in turn has an effect on how they are perceived by Standard English speakers. Most immigrants will not learn Standard English, but some regional variety of it. And the younger immigrant is on entering school the closer his or her language is likely to be to the local target variety. Children born in this country are even more likely to acquire a local variety. However, even the local variety they learn might be disadvantaged and non-standard. Giles and Bourhis (1976) found that immigrants who accommodate linguistically to a local style might actually decrease their perceived status. Children might become doubly disadvantaged on the grounds of skin colour and dialect.

It is generally accepted that children learn best through the medium of their mother tongue, and for this reason special provision has to be made for immigrant children in areas with a particular ethnic concentration. Special classes might be provided for children from a similar ethnic background, or there might be ESL (English as a Second Language) teachers who go from school to school.

In any case, it has been suggested that children should not be isolated from mainstream groups, but integrated in the classroom as soon as possible. In general

Britain does not support bilingual education. Whenever instruction in the home language is given, it is to foster transitional bilingualism, that is, facility in the dominant host language only, even at the expense of the mother tongue.

The Afro-Caribbean speech community is a particularly interesting case. The Caribbean was subject to multiple colonial powers throughout history: Dutch in Surinam, Spanish in Cuba, French in Guadeloupe, and British in Barbados. Sometimes a succession of different colonial powers governed a Caribbean region, e.g. St Lucia and Trinidad. What unities all Caribbeans therefore is their shared experience of political and economic conditions.

Linguistic variation in the Caribbean is the result of multilingual contact. Speakers of different African languages were deliberately separated from each other by slave-masters so they would not be able to plot their escape. They therefore needed to develop a means of communication with some urgency. Thus, first, pidgins developed and then, when they became the native tongue of slave children, they creolized. This took place in the Caribbean between 1600 and 1800. While much work has been done on the impact of European languages on the Caribbean.

English and French were often the lexifier language, but Niger-Kordofanian languages most likely formed the grammatical base. While European languages are generally recognized as the official national languages of Caribbean countries, the majority of the people speak some variety of creole. There is a continuum from very basilectal to very acrolectal varieties, and there is much code-switching between creole and the European languages.

Moreover, the European languages have a long written tradition, while the creoles continue the African oral tradition of story-telling and language games. Since education is largely through the medium of English and French, a truly diglossic situation often occurs, where English and French is the High language and creole (Patwa) is the Low language.

The history of Afro-Caribbean Britons is similar to that of West Africans, since the slaves often came from Africa to Britain by way of the West Indies. Some also came as sailors in the late XIX-th and early XX-th centuries, and some of the first black settlements in Britain were in large ports such as London, Liverpool and Cardiff. The most significant immigration from the West Indies occurred in the 1950-s when serious labour shortages in Britain led to West Indians immigrating and finding work with such concerns as the National Health Service and London Transport. Between 1955 and 1961 about 200,000 West Indians settled in Britain, notably in Brixton and Haringay, but all over the country in industrial areas.

A continuum of forms of British Black English (BBE) is spoken, from acrolectal varieties to recognized creoles, which moreover vary from one group or individual to another, as well as varying from speech situation to speech situation. Sutcliffe (1982) demonstrated that, just as white speakers vary their language from one situation to another, so Jamaican Britons can vary the lects they use, depending on the social situation, and they code-switch into and out of them for a variety of reasons.

In purely linguistic terms, Caribbean variants of English in use by the first generation of immigrant groups can continue into the second. The language of children of the third generation (and not infrequently of the second) generally is that of the community at large, while “Caribbeannes” is often still reflected in isolated linguistic features.

However, elements of the original Caribbean variant are amply present in the linguistic inventory of the speaker, for example: the phonological system that makes up the “Caribbean accent”, and they can be and are used for effect, for instance: in expressing ethnic or group solidarity. The influence of African-American Vernacular English (AAVE) is also felt in Britain, however, depending on context. Thus, in some modern black British musical genres, especially rap music – elements of AAVE are readily recognized.

As this particular genre had its genesis in America, this will not come as a complete surprise; it is unlikely that this one genre on its own will contribute greatly to the further development of British Black English in the future.

All the above-mentioned types of English language's dialects greatly influence on the modern literary language.

The function of language is so important in communication that it is even exaggerated by some scholars. The most famous one is the hypothesis of linguistic determinism concerning the relationship between language and culture, which Nida regards as misconceptions constituting serious difficulties for cross-cultural understanding.

Culture is the whole communication system that binds and allows operation of a set of people called the public. Thus, culture can be defined as a system of rules of communication and interaction that allows a society occurs and preserved culture that gives meaning to all business and human movements.

The above mentioned definition clearly shows that humans and culture are inseparable. Culture can also be interpreted as the activities and the creation of the mind (reason) people like: faith, art, etc. For example, Azerbaijani Culture, Culture of Britain, Chinese Culture, Russian Culture. Based on this understanding we can say that only humans have culture. This is due to living things is people who have sense and reason to generate culture.

It is necessary to point that the notion of "culture" can also be viewed from the corner of Anthropology. In this regard "culture" is defined as "the entirety of the conduct and results of regular human behaviour by the administration that must be acquired behaviours by learning and all are arranged in life". "Culture" in this case is understood as a learned behaviour and conducted by a group of people, cultures obtained from others by learning from the community.

Culture also includes everything that is the result of creativity, initiative, and the work of humans in an effort to improve the standard of living and adapt to their environment. As a system, the culture needs to be seen from the embodiment of human life associated with the ideas, behaviours and material that are influenced by various aspects.

Based on the notions above can be concluded in the following way: the culture is a result of creative initiative, and the work of humans in an effort to improve the standard of living and adapt to their environment. These limits are more emphasized on the fact that humans are capable of producing culture, because humans are living beings who have mind and reason.

It is irrefutable and an unanswerable fact that the English language and globalization walk side by side towards the goal of communication, business and politics, making simpler the ways around the world. Beyond the pragmatical approach to the language and the globalization itself it is also exposed the practical use of the English language in the human being's everyday wherever around the world.

According to David Graddol there will be two billion people speaking or learning English within a decade. Undoubtedly, English is the language of globalization. Today everywhere and anywhere, certainly tomorrow, English is to be present in the life of every citizen around the globe. It is the main tool for operating in most fields: mass media means, internet, banking, travelling.

In modern globalized world mass media means as one of the forms of culture play an important role, undoubtedly, in spreading the various cultures, especially western cultures to the different world's countries, standing on the basis of inclined interest to the West.

Lets have a look on the following examples. For instance, in the newspaper "Xalq" of 29.08.2009 was an information about "The perspectives of the development of nano-technologies in Azerbaijan": "Keçid iqtisadiyyatı ölkələrində

mərkəzləşdirilmiş planlı iqtisadiyyatdan azad bazar iqtisadiyyatına *transformasiya* prosesinin tarixdə *analoqu* yoxdur və qloballaşma dövrünə təsadüf etdiyi üçün olduqca mürəkkəbdir. ...*kompüter çipləri* informasiyanın saxlanması, ötürülməsi kimi işləri yerinə yetirə bilən, prinsip etibarilə yeni *elektron qurğulardır*". The words "transformasiya, analoq, kompüter çipləri, elektron qurğu" are the borrowings.

In the newspaper "Respublika" of 01.09.2009 was an information about "The prices of using of internet service again are dropping off": "Ölkəmizdə internet tariflərinin aşağı salınması dinamikası *slaydlarla* nümayiş etdirilmişdir. ...Qeyd edək ki, nəticədə, *internet* xidmətləri bazarında fəaliyyət göstərən digər *provayderlərin* də öz növbələrində xidmətlərin maya dəyərinin aşağı düşməsinə nəzərə alaraq, mövcud tariflərini endirəcəyi gözlənilir". The words "slayd, internet, provayder" are the borrowings.

As it is seen from the examples, mass media means play a special role in the process of the enrichment of the language.

We are the witnesses of the spreading of new words such as: "laptop, computer, ipod, iphone, ipad, macbook, hard disk, GB, digicam, memory card, megapixel, e-voting, biodefense" in English and "transformasiya, analoq, kompüter çipi, internet, slayd, provayder" in Azerbaijani among the population and of the forming of the majority of such kind of the words by means of media means.

11% of neologisms in Modern English are formed by means of mass media means. For example: "digicam – digital camera", "e-voting – electronic voting", "biodefense – defending against biological weapons" and etc.

As it is known, the informative and telecommunication technologies manifest themselves in the end of the XX-th and in the beginning of the XXI-st century. In that period executing modulator-demodulator or modem – conformation which is known to everyone, became the outset of the telecommunication's period.

We may say that every month we get acquainted with one innovation. All previous problems have been solved yet. As science and technology are developing, there is a great necessity in the human resources having universal knowledge and scientific research works. Informational and communicational technologies change not only our world, but also our outlook, ideology.

The innovations are in all spheres of man's activity. New spheres, fields of activity are appeared too. Recently if computer was a helpful mean for the scientists and investigators, nowadays computer is the constituent part of the work of the majority of people throughout the world. In some spheres there is impossible to face out the work without computer.

Modern technology is useful and convenient. Computers are an important invention, but internet is better than any other type of information. Nowadays no one can deny the importance of the internet, because there are hundreds of millions of users and their number is growing. Though internet was a military experiment of the USA of 60-s, now everyone in the world can use it.

Internet is a global system of interconnected computer networks that use the standard internet protocol suite to link several billion devices worldwide. It is an international network of networks that consists of millions of private, public, academic, business, and government packet switched networks, smaller domestic networks linked by a broad array of electronic, wireless, and optical networking technologies. The internet carries an extensive range of information resources and services, such as the inter-linked hypertext documents and applications of the World Wide Web (www), the infrastructure to support email, and peer-to-peer networks for file sharing and telephony. So, in other words, the internet is a network of networks.

The origins of the internet date back to research commissioned by the United States government in the 1960-s to build robust, fault-tolerant communication via computer networks. While this work, together with work in the United Kingdom

and France, led to important precursor networks, they were not the internet. There is no consensus on the exact date when the modern internet came into being, but sometime in the early to mid-1980-s is considered reasonable. From that point the network experienced decades of sustained exponential growth as generations of institutional, personal, and mobile computers were connected to it.

So, the internet was created in the USA by the “United States Department of Defense Advanced Research Projects Agency” (ARPA). It was connected in October, 1969. The World Wide Web was created at CERN in Switzerland in 1989 by a British (UK) man named Tim Berners-Lee.

The funding of a new U.S. backbone by the National Science Foundation in the 1980-s, as well as private funding for other commercial backbones, led to worldwide participation in the development of new networking technologies, and the merger of many networks. Though the internet has been widely used by academia since the 1980-s, the commercialization of what was by the 1990-s an international network resulted in its popularization and incorporation into virtually every aspect of modern human life.

As of June 2012 more than 2,4 billion people – over a third of the world’s human population, have used the services of the internet, approximately hundred times more people than were using it in 1995. Internet use grew rapidly in the West from the middle 1990-s to early 2000-s and from the late 1990-s to present in the developing world.

In 1994 only 3% of American classrooms had access to the internet while by 2002 - 92% did. Most traditional communications media including telephone, music, film, and television are being reshaped or redefined by the internet, giving birth to new services such as voice over internet protocol (VoIP) and internet protocol television (IPTV).

Today the internet is used for many things such as electronic mail, online chat, file transfer and the interlinked web pages and other documents of the World

Wide Web. The most used service on the internet is the World Wide Web which is called the “Web”. The Web contains websites, blogs, and also wikis like Wikipedia. Anyone can see and read webpages on the web. The second major use of the internet is to send and receive e-mail which is private and goes from one user to another. Instant messaging such as AIM or ICQ is similar to email, but allows two or more people to chat to each other much faster.

Newspaper, book, and other print publishing are adapting to website technology or are reshaped into blogging and web feeds. The Internet has enabled and accelerated new forms of human interactions through instant messaging, internet forums, and social networking. Online shopping has boomed both for major retail outlets and small artisans and traders. Business-to-business and financial services on the internet affect supply chains across entire industries.

The internet has no centralized governance in either technological implementation or policies for access and usage; each constituent network sets its own policies. Only the overreaching definitions of the two principal name spaces in the internet, the Internet Protocol address space and the Domain Name System (DNS) are directed by a maintainer organization, the Internet Corporation for Assigned Names and Numbers (ICANN). The technical underpinning and standardization of the core protocols is an activity of the Internet Engineering Task Force, a non-profit organization of loosely affiliated international participants that anyone may associate with by contributing technical expertise.

Undoubtedly, there is a lot of bad writing on the web, but there is a lot of very good writing too. There’s just more writing at all levels of quality. For instance, there are many different internet competitions for various subjects which give students the opportunity to participate even in the international competitions. Thanks to the internet people can quickly sell, advertise and share knowledge, ideas, and personal feelings. People enter the world of virtual reality to avoid everyday problems.

In spite of all positive sides that internet has there are some drawbacks. First of all, they are viruses, which can be very dangerous for any computer. That's why it's good to have reliable anti-virus software installed. Other minus is the violent content. There is a lot of violence and cruelty online. People are suffering from inappropriate information on the internet, because it is very hard to control information from the internet. Although the internet offers us large amount of information, its reliability is dubious because many untrue news stories can be posted and cause confusions to many people. One can get blackmail or spam and that is very harmful for man's health.

So, some governments think the Internet is something bad and block all or part of it. For example, the Chinese government thinks that wikipedia is bad. Many times no one in China can read it or add to it. Some parents block parts of the Internet as they think it is harmful and nocent for their children. Well-known examples of the whole internet being blocked are in North Korea and Myanmar.

Today besides the internet there is a great influence of the other different mass media means on the process of foreign language learning, for example TV and radio programmes.

Lets analyze the commercial programmes of the national TV channels. For instance, there was such information on "Səda" information programme of Lider channel:

"Dövlət Neft Şirkəti *alternativ* və bərpa olunan enerji mənbələri ilə bağlı yeni strategiya hazırlayır. Aprelin 22-də Azərbaycan nümayəndə heyəti Almaniya səfər edərək, beynəlxalq *logistika mərkəzləri* ilə tanış olacaq. Bu gün Bakıda Azərbaycan-Sloveniya *biznes forumu* keçirilib... Enerji sektoru ilə yanaşı, qeyri-neft sektorunun köklü şəkildə inkişafının Azərbaycan üçün *prioritet* əhəmiyyət kəsb etdiyini vurğulayan prezident respublikamızın son illərdə qazandığı iqtisadi uğurlardan və Azərbaycan *investisiya* şirkətinin həyata keçirdiyi layihələrdən danışdı. Avropa İttifaqına *integrasiyada* Sloveniyanın Azərbaycana

dəstəyini əsirgəmədiyini bildirən dövlətimizin başçısı biznes forumun konkret layihələrə təkan verəcəyinə əminliyini ifadə etdi”.

The words “alternativ, logistika mərkəzi, biznes forum, prioritet, investisiya və integrasiya” are new for our language. Except the words “logistika” and “investisiya” the last other four words-neologisms serve for enrichment of our language’s basic word stock. In our native Azerbaijani language there are words “təchizat” and “sərmayə” instead of “logistika” and “investisiya”. For this reason the words “loqistika” and “investisiya” are irrelevant for our language.

It is necessary to mention that recently both two words are used as synonyms, but under the influence of the international projects the preference is given to new variants, which are more used. Thus, neologisms were brought in our language by the influence of globalization and economic factors and served for the enrichment of the Azerbaijani language.

It is reality that a development of the intercultural relations influences to an expansion of the process of borrowings throughout the world. There is a great number of the borrowings from Modern English in Modern Azerbaijani. Such kind of words are used not only in oral speech, colloquial speech, but also in media means. For example:

Azərbaycanda ilk *animasiya* filminin yaranmasının 75 illik yubileyi keçirilib. – 75 jubilee of first *animation* film in Azerbaijan was held.

Tiflisdə ... terrorizmə qarşı mübarizə mövzusunda *trening* keçirilib. – Tbilisi hosts *training* course on anti-terrorism operations.

Stinq və Madonnanın *yoga qurusu* (ustadi) Hindistanda dünyasını dəyişdi. – Sting and Madonna’s *yoga guru* passes away at 93 in India.)

Sərgidə Azərbaycanın *dekorativ-tətbiqi* sənət ustalarının 50-yə yaxın rəsm əsərinin nümayişi nəzərdə tutulur. – There is supposed the demonstration of the *decorative* fine arts of the 50 Azerbaijanian artists at the exhibition.

Azərbaycanda lisenziyasız fəaliyyət göstərən 60-a yaxın *otelin* fəaliyyəti dayandırılıb. – Nearly 60 *hotels* operating without license have been shut down in Azerbaijan.

Azərbaycanın aşığı sənəti və dövlət səviyyəsində qeyd edilən Novruz bayramı UNESCO-nun Qeyri-maddi mədəni irs üzrə *representativ* siyahısına daxil edilib. - Azerbaijan's ashug music and Novruz holiday celebrated in Azerbaijan on the highest level have been included into UNESCO's *Representative* List of Intangible Cultural Heritage.

İkinci divizion təmsilçisi hesabı açmağa peşman oldu. *Het-triklə* yadda qalan Çite oyunun qəhrəmanı oldu. – The representative of the second division repented to open score. Chita was an unforgettable hero of the game with Head-trick.

There is another example. In the project “Azerbaijani mughams” the represented multimedia collection includes eight disks. In news concerning culture two new words “multimedia toplusu” and “disk” were used. But the difference from the previous used words consists of that they mean new notions and there is no any other word in our language denoting such things. Naturally, these words are etymologically English and there are the results of the development of the modern technologies. So, these words by the influence of the social-culturological factor serve to the enrichment of the language as the informational technologies. Here the factor of the mass media means especially must be noted, because an extension of the words to the population intervene by means of TV channels. For instance, there was such information on “Xəbərci” informative programme by ANS TV channel:

“Əhalisinin sayı bəşəriyyətin yarısını təşkil edən iyirmiyə yaxın ölkə bu gün Sinqapurda Asiya-Sakit okean İqtisadi Əməkdaşlıq *sammitinə* toplaşacaq. Zirvə toplantısı İkinci Dünya müharibəsindən sonra ən böyük global maliyyə böhranı və iqtisadi tənəzzül fonunda keçirilir. Ağırliqqaldıranlarımız Dünya Çempionatına yollanırlar. *Mundial* Cənubi Koreyada təşkil olunacaq. Honqkonqda “Christie’s”

hərracında 11 milyon dollara Çin imperatorunun taxtı satılıb. *Auksion* nümayəndələrinin sözlərinə görə, bu indiyə kimi təklif olunan maksimal qiymətdir”.

As it is seen, the words “sammit” and “zirvə toplantısı”, “dünya çempionatı” and “mundial”, “hərrac” and “auksion” are used as synonyms. Of course, if there is an appropriate word in the basic word stock of any language denoting this or that notion, in such cases there is no necessity to use borrowing words.

For example, there was such information on “Carçı” informative programme of Public TV channel:

“Bu gündən Azərbaycanda quş qripi ilə bağlı növbəti *monitorinqə start* verilib. ABŞ-da milad bayramı ilə bağlı hazırlıq işlərinə başlanılıb. Artıq Nyu Yorkun mərkəzində ölkənin əsas küknar ağacı quraşdırılıb. Şəhər mərkəzinə xüsusi *treylər*lə gətirilən nəhəng ağacın bəzədilməsi bir həftə vaxt aparacaq. Barak Obama Asiya ölkələrinə *turneyə* çıxır. Azərbaycanda *elektron imza* gələn ildən verilməyə başlanacaq. Ermənistan-Gürcüstan sərhədində *insident* baş verib”.

In the above-mentioned sentences the words “monitorinq, treylər, turneyə çıxmaq, insident” might be substituted by native words from the basic word stock of the Azerbaijani language “baxış-nəzarət, qoşqu arabası, səfər etmək, hadisə”. But as these words don’t express all shades of the meaning and taking into a consideration that those words are more used in the world, we gave the advantage to use foreign to our language words.

The notion of “electron signature” and this word expression are quite new for us. It is an innovation as the result of internet’s technology. This word is considered as partially loan-translation (calque). Because its second part is translated on the basis of native language, i.e. “elektron imza”.

For example, there was such information on “Xəzər Xəbər” informative programme of Xəzər TV channel:

“Bakıda açılan Telekommunikasiya və İnformasiya Texnologiyaları sərgisində *mobil operator* Azerfon da iştirak edir. Azerfon qabaqcıl mobil rabitə xidmətlərindən istifadə edərək abunəçilər üçün tamamilə yeni imkanlar yaradan *3G texnologiyalı* bir çox qabaqcıl məhsulları nümayiş etdirir. Sərgi zamanı təqdim edilən avadanlıqlar arasında verilənlərin səmərəli və sürətli mübadiləsini təmin edən genişzolaqlı *modem kartları*, 3G şəbəkəsini dəstəkləyən *SİM kart* vasitəsi ilə genişzolaqlı *internetə* giriş təmin edən *netbuklar* var. ABŞ banklarının 9 mln.dollar oğurlayan Estoniya, Moldova və Rusiya vətəndaşlarından ibarət *hakerlər* qrupu yaxalanıb”.

In that information the words “mobil operator, 3G texnologiya, modem, SİM kart, internet, netbuk, haker” being neologisms, recently are used so much. As the result of the direct contact, intercultural relations, globalization, informative technologies, mass media means, and at last social-culturological factors, which are realized by means of English, the words play special role in the process of richment of the Azerbaijani language.

The influence of the mass media appears likely to result in a more standardized pronunciation, more uniform spelling, and eventually a spelling closer to actual pronunciation. Despite the likelihood of such standardization, a unique feature of the English language remains its tendency to grow and change. Despite the warnings of linguistic purists, new words are constantly being coined and usages modified to express new concepts. Its vocabulary is constantly enriched by linguistic borrowings, particularly by cross-fertilizations from American English. Because it is capable of infinite possibilities of communication, the English language has become the chief international language.

Chapter VII

Notion of “National Conceptosphere”

In order to analyze the national conceptosphere, let us see some views on language policies in different countries as further evidence of endangerment of the national language.

Taking into consideration the fact that in modern world there are about 6,500 different natural languages and only 200 languages are the official state languages, it would be noted the historical event: the Organization of the United Nations took the embassy of Bangladesh's initiative in declaring the International Day of the Native Vernacular Mother Language on February 21 of the 1999 year.

But it would be mentioned that in our Motherland - Azerbaijan in 1978 an item (article) № 73 about the Azerbaijani Language as State Language was enregistered in the Constitution of the Azerbaijan Republic. Such decision played a great role in the formation of the notion of “national conceptosphere” as it depends from language policy about the national language.

In a modern time of globalization the intercultural aspect of the problem of perception and conception has a great significance during the process of cognition. In such process the rendering competency of interpreter is very important.

A competency is a category, belonging to a sphere of relations between knowledge and practical activity of a man. A competency involves the whole spectrum of personal qualities of a man, including not only cognitive and operational-technological constituents, but also motivational, ethical, social and behavioral.

A competency is always identical coloured by the qualities of a concrete man, and proposes a minimal experience of applying competencies by personality. An interpreter, who deals with an activity of translator, must have several kinds of competencies, such as: lingual, background knowledge, professional, social-cultural and others, but a consequential role plays the existence of the notion “national conceptosphere”.

Nowadays is the orthodox opinion that a universal (panhuman) and nationally-specific is present as in a culture, so in a language of every people. At the same time in any culture there are the cultural meanings only belonging to it, which are fixed in a language, moral norms, beliefs, persuasions, behavioral peculiarities and so on.

Among sources, giving the objective information about national character of this or that people, a set of stereotypes, associating with the given people is marked out. Stereotype is determined as a type, existing in the world, the activity; behaviour and so on are measured by means of it.

The most popular sources of stereotypical notions are:

- 1) The international anecdotes and jokes of different kinds;
- 2) National classical literature and belles-lettres;
- 3) Folklore, speaking;
- 4) A national language.

Concept is the main partition of the culture in a mental world of the man. Concept is a universal phenomenon, because the using of it helps to set the peculiarities of the national world's picture. Concept is as rich, as rich is the national, estational, class, professional, familial and personal experience of a man, using this concept. The potencies in the aggregate, opening in the word stock of distinct man, as the whole language, is called conceptosphere.

A conceptosphere of the national language is as dedal, as rich and abundant is the national culture – its literature, folklore, science, art and also language, consequently, it concerns the national conceptosphere, it sorts with all historical experience of the nation and especially religion.

Language policy plays the main role in the process of formation of the national conceptosphere of every people. Language policy, to briefly point out, is an overt survival strategy in terms of laws, charters, regulations and provisions put in place to assuage language shift. Mackey captures language policy more aptly when he says it is “accommodation of society to language diversity” (1991).

And making a distinction between language policy and language planning, Gottlieb defines the former as “consciously engineered language change” and latter as “the specific strategies formulated and implemented by planners to achieve their objectives” (1995, p.1-2).

From this distinction, language planning leads to language policy, however, they can be used interchangeably.

Since language planning and policy are issues in linguistically diverse societies that consciously intend to maintain their linguistic diversity, India offers an example that is worthy to note. India is a multilingual society. In India the foremost cultural language called Hindi and all other local languages are under the hegemony of English. This according to Nayar (1969) is prompting the Indian government at both the central and state levels and in all parts of the country, to have to tinker with language policy and planning. The main aim of this, in his view, is to ensure a balance between English and Hindi (in Hindi states); or English and other languages in non-Hindi states. In short, the idea is to ensure the survival of the local languages.

In Malaysia, language planning is also on the front burner of political development. This explains why initially, after independence in 1957, the government adopted Bahasa Melayu as official language and later in 2002 reversed

this in favor of English. Even so, Bahasa Melayu and a host of other languages such as Tamil, Mandarin, etc. were granted equal opportunity through a constitutional provision (Omar, 1979, p.11).

The same is true for China where language policy, in the last five decades, has taken the form of language engineering in a manner that has transformed the linguistic landscape of China. Consequently, the official language in China, called Putonghua or Mandarin, has become very important for both the majority and minority populations for the power, identity, nationalism, opportunities, etc. that it confers. For example, the majority groups are able to uphold their traditional heritages and identities alongside those offered by the official language. Moreover, both groups are able to enjoy the privileges and opportunities that accrue from being Chinese, and take delight in Chinese nationalism and power (Zhou, 2004).

For example, in Nigeria language policy came into effect, it seems, when the government came to terms with the detrimental effect of adopting English as an official language over the numerous autochthonous languages. Subsequently, it mounted a language policy on two fronts. The first front was through the National Policy on Education (NPE) of 1977, revised in 1981 and 1998, which contains the following paraphrased provisions:

- a) Instruction shall be carried out in the pre-primary education through the mother tongue or the language of the immediate community;
- b) In the primary school, the medium of instruction will initially be the mother tongue or the language of immediate community and later, English;
- c) That in the interest of unity every child should learn one of the three major languages in addition to their mother tongue at the secondary school level.

The three major languages referred to are Yoruba, Hausa and Igbo / Ibo.

The second front was the constitutional reinforcement of the education policy. Sections 51 and 91 of the 1979 Constitution and sections 55 and 97 of the 1999 Constitution, say that:

The business of the National Assembly shall be conducted in English, Hausa, Ibo and Yoruba when adequate arrangements have been made thereof (Nigerian Constitution, 1979 & 1999).

The business of the House of Assembly shall be conducted in English, but the House may in addition to English conduct the business of the House in one or more languages in the state as the House may by resolution approve (Nigerian Constitution, 1979 & 1999).

These provisions and the attempts to implement them generated controversies among speakers of Nigeria's other languages (over 400 languages) who felt shortchanged because these policies did not extend the same national recognition conferred on Hausa, Yoruba and Igbo to their own languages.

The concern here is not about the controversies but about the policies as efforts to mitigate the endangerment of Nigerian languages. To this extent, it should be pointed out that these policies are no more than a set of reactive contrived measure. They were selective and devoid of practical steps that can ensure the speaking of local languages at home in order to reduce the increasing number of Nigerians who are unable to speak their local languages. In view of this, they fail to ensure language survival.

These views and examples of language policies across cultures clearly show the reality of language endangerment. Consequent on this reality, the task of saving endangered languages assumes a logical necessity. This task which is a cogent response of linguists to the fate of weak and dying languages is very important today.

Today the response of linguists to threatened languages is great. A threatened or endangered language is namely, a language that is at the risk of disappearing.

Fishman (1997, p.194) observes that language endangerment is caused by two things:

- 1) Lack of informal transmission from one generation to another and lack of informal daily life support;
- 2) Languages are not taught in school or are devoid of official status.

In other words, teaching a language and using it officially are not enough to safeguard it from endangerment.

Saying the same thing in a different way, Hale (1992) observes that language endangerment is a process in which a culture becomes deprived of its diverse languages as a result of the emergence of a dominant culture and language. But, apart from the emergence of a dominant language, there are other factors that contribute to the endangerment of a language.

Fishman identifies eight stages of language loss. They are:

- 1) Some language used by higher levels of government and in government;
- 2) Language is used by local government and in mass media in the minority community;
- 3) Language is used in places of business and by employers in less specialized areas;
- 4) Language is required in elementary schools;
- 5) Language is still very much alive and used in community;
- 6) There is some intergenerational use of language;
- 7) Only adults beyond child bearing age speak the language;

8) Where only a few elders speak the language (1991, p.88-109).

Limiting himself to African languages, Adegbija (2001) outlines the factors that endanger them viz.:

- a) The presence and prestige of ex-colonial language;
- b) The inferiority syndrome associated with African languages;
- c) Officially and functionally recognized big or indigenous major languages which make smaller languages seem insignificant;
- d) Low emotional, intellectual and functional investment in languages.

What this suggests is that when these factors are present in any particular language, it has a threatened status and, gradually it begins to get curtailed, eclipsed, displaced and eventually replaced in its cultural sphere by another intruding language or languages.

On the part of Brenzinger (1992), he narrows the factors that are responsible for language endangerment down to just one, contact with another language.

A simple way to illustrate language endangerment as a result of contact, in view of the foregoing reasons offered by Fishman and Adegbija is this: two languages – English and Igbo meet, and if English is dominant, Igbo is a weak and threatened language. In other words, dominance of English as it were, implies the weakness and attrition of Igbo. Arguably therefore, a threatened language is a language that is in the unenviable position of possibly falling into disuse (i.e., becoming unspoken due to progressive atrophy). An unspoken language becomes a dead language, one that has completely disappeared (Craig, 1997) as a result of loss of both its domain and speakers. When such a loss occurs, language users are said to have switched or shifted to another language. Appel & Muysken (1990) describe language shift as a situation where language users focus and assimilate another language that is not theirs.

To sum up, whether the speakers of a language die or they shift to another, what is clear is that their original languages exit existence.

The next question to be considered is that of the cause of language death. But prior to this, it is important to distinguish between language death and language shift, or endangerment.

It should be noted that the two are not synonymous or equivalent, and they should not be construed as such. Rather, the end result of one, language shift, is the other, language death. In other words, language shift is casually responsible for language death. That is, language death is made possible by irreversible language shift. A time lag is involved; there is usually a period within which the factors responsible for language shift cannot be undone.

Dorian (1981, 1986) calls this time lag the gestation period of language death (loss of language); he adds that despite the fact that there is a period, when language death occurs, it is still perceived as a sudden death.

Craig (1997) tries to be more specific and assertive by identifying the central cause of death of language to be the pattern of language use in families, by which parents and older family members speak a language which the younger members do not acquire.

This problem of lack of intergenerational transmission which is central to the death of languages is aggravated by globalization. As a result of globalization, younger generations do not speak the language of their parents. This happens when under the auspices of globalization Igbo language meets with English and subsequently, the younger generations in Igbo community fail to emulate their elders to speak their own language. But rather prefer to acquire English even though doing so is to the detriment of their Igbo language. Yet, they acquire the English language because it can catapult them to the global stage and enhance their integration with it in a way their Igbo language cannot.

In other words, globalization prompts speakers to change their linguistic behaviour on a pragmatic ground. When they discover that their own language lacks the capacity to instrumentally and functionally secure them better opportunities, they take a purely logical step compelled by exigency to shift to a mainstream language that can do that.

What the import of the foregoing depicts is the functionality of language. However, this does not mean that language is functional mainly in the sense of communication. There are indeed a host of other functions already noted: it bears historical memories about our “Dasein”, projects cultures, marks identities, embeds social issues, etc. But all these cease to matter when speakers give up on their language for a more functional one.

Still on the idea of speakers abandoning their own language for the mainstream one as a result of globalization, this seems no doubt a reprehensible thing to do. But to express a complete disapproval of this kind of linguistic behaviour is to ignore the helpless situation of the speakers of weak languages under globalization. They are entangled in a global world where no culture can isolate itself, but, must necessarily interact with other cultures no matter the scale of the consequence of the interaction to them.

And indeed, the interaction is inimical to them on two grounds:

- 1) The terms and structure of the interaction are beyond their control;
- 2) They really have no means to counter the power differentials of the other major cultures and languages involved in the interaction.

Therefore, by creating the existential circumstances that predispose speakers of weak languages to making linguistic choices that lead to acquiring mainstream languages, globalization is a major culprit in the death of weak languages. It brings societies that are unequal in terms of development together and privileges the developed world and their languages.

For this reason, rapid acceleration of death of weak languages is an integral part of globalization. Although the possibility of weak languages dying undercuts globalization, it is not a matter to be regretted nor should it warrant a need to save such languages, which in the first place, were abandoned by speakers.

Today the important issue is language saving which is called language preservation. Language preservation is a reactive attempt to rescue threatened languages from dying. A threatened or endangered language as shown earlier on, is a language characterized by declining use, declining speakers, or both. And because there are many languages that fall under this category, language preservation has become a foremost assignment of sociolinguistics.

Fishman (2001) captures this by aptly observing that saving threatened languages is what the spirit of the new time has ordained. Reserving Language Shift (RLS) proposed by Fishman (1991) is hinged on the necessity of avoiding the death of a language so that it does not consequently lose its culture and all it entails. RSL is Fishman's response to the eight stages of language loss he earlier on identified. Each stage represents a typology of the status of threat to a language; in other words, stages 8 to 1 is a depiction for the most linguistically disadvantaged to the least linguistically disadvantaged. Each stage, he will have us believe, is a function of a degree of deficiency in intergenerational transmission. He calls this scales of deficiency Graded Intergenerational Disruption Scale (Fishman, 1991, p.88-109).

Essentially, what the sociolinguistic struggle to deal with is symptoms and not causes. On the contrary, however, if intervention comes at the earlier stages, it has a greater chance of producing shift reversal.

Nevertheless, even if reversal is achieved and a society is able to ensure intergenerational mother tongue transmission, this does not seem sufficient to sustain a language in a globalized world. This is not a guarantee that younger generations will continue to speak their language when its communicative and

instrumental functions are unable to assure them of the better opportunities they desire in the globalized world.

It is possible though that reversal can make the younger generations go bilingual, and sometimes two languages do a better job than just one; but even at that, their language will remain weak and may still die in the course of time.

It is a reality that many languages in their thousands are dying and many more are certain to die during the first half of this century, except they are saved. Therefore, to avoid the dire consequences of losing many human languages, linguists are said to have a principal duty to save them. This appeal to the fear of the consequences of losing many languages is implicit on human nature and it naturally arouses protective impulse over any human property. But, it does not, to that extent, amount to a valid *raison d'être* for saving dying languages. This need to save threatened languages should be based on some cogent reason other than the fear of losing them.

Language is a form of existence though not in a biological sense but in the sense of a semiotic system based on cultural conventions. In view of this, cessation or death is a possibility. In the particular case of language, though its death is gradual, it is however accentuated under globalization, the moment the speakers of a language realize that the power of their language to express things explicitly does not have a global functionality, i.e., once they recognize that their language is unable to take them from their local and marginal standpoint to the global mainstream, they begin to abandon it. When this happens to a language, it is just a question of time before it falls finally into disuse. The reason why the possibility of a language dying raises so much concern for sociolinguists is that they take language death to be analogous to culture death, for them the case is simply, “when a language dies, a culture dies” (Woodbury, 1993), and this consequently entails a concurrent loss in the linguistic diversity associated with human history.

This may be true, i.e., language death may translate to culture death. But the concern about saving language on this basis is misplaced because language death is primarily a fulfillment of the law of change. Change rather than permanence is the norm even though it may induce loss.

There is no reason not to allow languages that lose their communicative purposes and are abandoned by speakers, not to disappear from the public arena. It is not difficult to see why globalization is imperative to language death. Under globalization, interaction of cultures brings about a lot of pressure on languages. In that languages which co-exist on different levels and for different functions come together, and as they do, they begin to compete against each other for speakers. In the course of this, some languages felt by speakers to shortchange them in the globalized world, are abandoned. So, such languages that speakers find to be of limited potential at the global stage, if abandoned and they come under threat or even die; so be it.

There is no need to preserve them. Any attempt to preserve a language that is abandoned by its speakers is no more than filing. The moment a language loses the continuant use of its speakers, it is dead and it should be allowed to remain so.

The other point is about lack of basis to save a changed behavior. Language is a human social behavior. It is a group behavior, or put differently, a collective behavior. Behavior, usually, is associated with an object or organism in relation to the environment and it can be voluntary or involuntary, overt or covert, conscious or unconscious.

However, what is quite typical of any type of behaviour, especially a human behavior, is change. The main reason why a social group will change its social behavior is that it is no longer auspicious and expedient. And the reason why every member of the group will toe the line of change is that no one wants to be at variant with other members of their social group.

Thus, group behaviour is expectedly subject to a group influence. The moment there is a change, it is unanimously adhered to by most members, except deviants. Even deviants are sometimes deterred by the possibility of isolation or other form of reprimand by their society. The point here really is that behaviors change. A collective behavior such as language is not exempted. Any group can change its linguistic behavior if it so wishes, especially, when there is a cause to do so. The advent of globalization and its concomitant linguistic interactions provides speakers of weak languages the cause to change their languages to the more influential mainstream languages.

This change to mainstream language is basically a change in linguistic behavior. Once this change occurs, there is no need for linguists to preserve the speakers' old language or former linguistic behavior. Since every old behavior changed is never saved, why save an old linguistic behaviour?

What can be an issue in doing this is the problem of paternalism when the sociolinguists solely decide what is good for a group of people with respect to their language. Thus, when a people decide to adopt another language, there is no reason to save their former language. Quine's (1969) Ontological relativity is a pointer to the fact that the correlation between word and world (objects) has no right way of being deployed across natural languages. This removes any basis for saving a language. Rorty's pragmatic themes largely recapitulate Quine's. For Rorty the use of language to depict things does not presuppose an expression of pre-existing reality but a tool for the construction of being and its becoming. Thus, he observes that "we have no pre-linguistic consciousness to which language needs to be adequate" (Rorty, 1989, p.21).

What this possibly suggests, among other things, is that language-act occasions changes. That is, when a speaker speaks, he not only modifies himself but the world too. As a result of this, there is no need to save a threatened language because no linguistic structure, rule or theory is to be followed axiomatically.

The consequence of this pragmatic position is that individuals and societies, including different ages, are able to construct their selfhood and identity based on their use of language. In other words, if earlier and later generations of speakers are unlikely to refer to the same things with the same set of words and if they may not share the same social utility of meaning, then it is simply futile to save a threatened language. Granted that earlier and later generations may use language differently, it appears that saving a threatened language does not seem to achieve anything meaningful beyond storing languages in textual forms or other devices and displaying them on the shelf. Even so, some problems arise.

Firstly, it remains to be seen the extent to which a language on the shelf is a language indeed. For every language is specifically connected to cultural events, worldviews and realities of the speakers; this is not the case with a language on the shelf.

Secondly, even if a language can be saved in devices, a culture cannot be saved by same token. In other words, the truth of “when a language dies, a culture dies” does not imply the truth of when a language is saved in device, a culture is so saved.

In view of this, the only thing that can be achieved by the enterprise of language saving is the capturing of linguistic data which is essential and useful for intralinguistic studies. Nothing more.

Again, the idea that a language defines a space of reason further weakens the need to save a threatened language. The space of reason according to Wilfrid is a community of language users. He asserts that, the essence of acquiring language in this community is no more than allowing members to be able to “exchange justifications of assertions, and other actions, with one another” (Sellars, 1963, p.169).

It means that language enables users to socially practice justification in accordance with the rules of that language. On this account, the question that arises

is, does a language on the shelf constitute a space of reason? The answer is by no means in the affirmative.

Though a language on the shelf is, doubtless, occupying a space, it does not constitute a space of reason in and of itself. Perhaps, one way to explain the involvement of linguists in saving threatened languages is to see it as fallout of the archiving mentality of the contemporary time. The current epoch is notorious for archiving anything and everything – from works of arts, artifacts, automobiles, books, to stamps, etc. Saving threatened languages is an evidence of the entry of this art into the intellectual realm. But regrettably, it has turned linguists into undertakers of cultures, because every saved language is no more than an epitaph, a testament, or better still, a commemorative monument, of a dead culture.

Defenders of language preservation may however argue that the question of language preservation being futile because of globalization does not arise since preservation of languages precedes globalization. The motivations for this claim can among many be that: language preservation is futile because of globalization. There are two reasons of it:

- 1) Globalization for language endangerment is strong and irreversible;
- 2) There are communities of speakers of weak languages that are willing to shift to mainstream languages because their own languages lack the prospect to make them global players, i.e., they cannot guarantee them any opportunities in the global stage.

Rejecting globalization from multifaceted national position and from the point of the national language, and even declaring war on it, removing all the obstacles that appear on the way of this natural historical process, in this case, the implementation of “the world without borders”, has long coveted by mankind, will occur. Capitalism and also communism aspired to it ... The ideal of modernism and postmodernism was in it.

Thus, “State Program on Usage of the Azerbaijani Language and development of Linguistics in Accordance with the Current (Modern) Requirements in the Context of Globalization” approved by the 10-th April 2013 resolution of the President of the Azerbaijan Republic is a particular historical event.

State Program on Usage of the Azerbaijani language includes the following duties:

1) A development, defense, broad usage in the electron space of the Azerbaijani language answering to the appropriate demands of modern times during globalization and establishment of the mechanism of Linguistics’ development in the country;

2) A perfection of training of high-specialized community in the sphere of Linguistics;

3) Taking into a consideration the modern development of the world Linguistics to determine the directions of the scientific investigations;

4) An elaboration of the cooperation with the world leading scientific centers in the field of Linguistics;

5) A coordination and improvement of the issues of the language and education;

6) A guarantee of scientific participation of the linguists in the formation of the modern information and communication technologies;

7) A learning of the ancient languages’ history in order to analyze fundamentally the history of language, especially literary language and culture;

8) A retrofit of the legislative base covering the language’s development and an improvement of the literary language’s norms;

9) An enhancement of the language and speech’ culture;

10) A systematization of the basic word stock of the Azerbaijani language and its grammatical norms;

11) A studying of language's situations and language's relations in the Azerbaijani Republic.

A national conceptosphere consists of the complex of individual, factional, sectional, class and universal concepts, i.e. concepts, having panhuman value.

To a number of universal concepts belong such base concepts, such as "motherland, mother, family, freedom, love, faith, and friendship". On their basis the national cultural values are formed and also fundamental universals as "time, space, causality" and so on. So, the existence of general, universal concepts provides the possibility of common ground and public relations between peoples that is so important in the modern world.

S U M M A R Y

- Falling in the reality that Modern English is truly the global language as the main means of world's communication, during the period of globalization in our modern society the problem of the national language, and especially of the literary language and basic word stock is an actual.
- Thus, it can be concluded that there is a very close relationship between language and culture in general, and a specific language and its culture in particular. That is, culture has a direct effect on language. In fact, the two issues are closely correlated and interrelated. Language is the symbolic presentation of a nation or a specific community. In other words, language is the symbolic presentation of a culture. So, we must keep, develop and generalize the use of the national language as well as Azerbaijani national culture.
- We must develop the national consciousness as it consists of the complex of individual, factional, sectional, class and universal concepts, i.e. concepts, having panhuman value. Because the existence of the universal concepts provides the possibility of common ground and public relations between peoples, that is so important in the modern world.
- Today the cultural diplomacy is widely used with the purpose to develop the intercultural relations in the international intercourse.
- An outreach of the Azerbaijani culture in the international scope, an awareness of the world's commonality, the development of the intellectual culture in the community, the realization of the intellectual-cultural struggle in the appropriate form that we met in the abroad, an active colleaguesmanship of the scientists in such processes are the relevant orientations and courses of the cultural diplomacy of the Azerbaijan Republic.

- Nowadays there are the following characteristic features of our modern Azerbaijani society: the anxiety, richness, a tendency of the dynamical development of the Azerbaijani cultural values, the activity of the cultural processes, an interest to the civilized values, and the existence of the historical and modern practices in the sphere of the unification of the Islamic and European values, the tolerance.
- The Azerbaijan Republic as the synthesis of the cultures of the East and West is as the member of the European Society, so the member of the UNESCO and ISESCO.
- Analyzing the ways of the enrichment of the basic word stock of the Azerbaijani language in the period of the independence we knew that the means of mass media really play a great role and have the multilateral function in the society. A propagating of the literary language, a spreading of the objective information, an increasing of the education, an acquaintance with the various cultures and their learning, an amusement, the upbuilding of the nexus between world's population, the learning of the foreign languages, and so on became the order of the day. If all this would be used in the appropriate form, the means of mass media play the supporting role in the way of the development of the forwarding population.
- Nowadays it is an irrefutable fact that global English is the agile, transactional language, it has such kind of polyphony and diplomacy that keeps the pulse of modern world, at the same time it is in the ascendant and influences on the basic word stock of all world languages, including the Azerbaijani language. And during the process globalization a such affection must not be so much. We, Azerbaijanians must to protect our mother tongue of that kind of impact and as the result of it, from the needless borrowings. Azerbaijan is the country of the ancient history and culture, has a rich national language, and realizes a subtile policy. And

we must defend our historical past, support our present culture and develop our future national consciousness.

- The study of relationship between English language proficiency, employment and success of graduates in the Azerbaijani Republic in the interface of globalization, the establishment how English language skills influence on the employment mechanism in the Azerbaijani job market for our native graduates will be carried out following approach as its overall aim is to understand the role of English language skills of university graduates in determining the employment opportunities and career prospects of Azerbaijani graduates.
- The research findings may inform educational policy planners, teacher educators, teachers, employers and career advisers to identify the appropriate English language learning programmes that support increased employability through English.

The above given contemplation allows to make a conclusion that the process of globalization is permanent. Under the circumstances the era of globalization has at least two trends regarding its cultural aspect development. On the one hand, globalization is changing the traditional lifestyles of people. But on the other hand, some adaptation and protecting functions of each culture are generated, so the process of globalization takes an extremely controversial format.

Within the bounds of intercultural communication, some common values and ideals (tolerance, equality of traditions, ethics and politics of responsibility) are being formed. However, the process of creation of commonalities within communicational interaction is not always smooth. For example, such universal values as human rights, which were accepted by western scholars as basic values, turn out to be incompatible with the political and cultural customs of many eastern countries.

Taking into consideration the reality of mega-society in order to prevent such incompatibilities, countries must find points of contact in which the principles of globalization do not contradict customs and traditions of these countries. Then, as we view it, the points of mutual contact should be found. In cases when it seems impossible to find points of mutual contact, countries should demonstrate tolerance and respect to each other. In this connection we can declare that the future of humankind depends only on us and on our actions towards each other. And understanding this is one of many steps which mankind must take in order to prosper together in peace.

That's why we decided to investigate the synergetics of the national language, national consciousness and national culture by the influence of modern globalization and the ways of its further development.

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In the history of Azerbaijanian Lexicography she is the first compiler of The Big Azerbaijani – English – Russian Phraseological Dictionary which consists of more than 90 000 idioms. From the structural point of view of its composition it is the original scientific work.

In 2013 she was elected as the head of the department of English History and Lexicology of the Azerbaijanian University of Languages.

Doctor of Sciences, professor Nigar Veliyeva is the author of more than 200 scientific works, among them twelve monographs: “The phraseological units which are formed by means of the verbs of speaking and thinking in non-cognate languages” (1999), “The structural-semantic peculiarities of the word-groups in the modern English language” (2001), “The comparative linguistic analysis of the phraseological word combinations” (2001), “Azerbaijani – English – Russian Idiomatic Dictionary” (2006), “The typological analysis of the verbal word combinations in the non-kindred languages” (2008), “The Big Azerbaijani – English – Russian Phraseological Dictionary” (2010), “Actual

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