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LANGUAGE AND CULTURE

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LANGUAGE AND CULTURE
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3

CONTENTS

5

Preface

The subject «Language and culture» mainly study the categories of the way of people´s understanding the truth and the relation between language and thinking. At the same time this subject is also connected with the language as the product of mutual relation between culture and identity.

Learning any language without applying the spoken culture of a certain community occurs rarely. The purpose of this course is bringing together both practical foreign language, linguistic theory and culture. So, this subject brings to the language the research of the culture, at the same time the research of the language to the culture and so language learners accept linguistics as the unity of culture and language.

Language is the inseperable part of human behavior. It is the basic tool of mutual communication among peoples. Speaking persons use a language to deliver their thoughts, feelings and intentions to others, at the same time, speaking person of the other language delivers them to others. Language combines interviewers in a process in a dinamic and mutual way.We learn humans based on what they say and how they say. Language enriches itself by means of people's communucation. This kind of expression of language and transmission of semiconductors show situative, social and cultural meanings. Situative meanings are transmitted by the existence language

forms or they are removed from the language in different contexts.

Social meanings are related by linguistic alternatives, which selected by various groups in community.For example, men and women would pronounce sounds in different ways; workers, especially hosts use special terminology and jargons. Members of different social classes use more difficult sentence types. Finally, cultural meanings show themselves in symbolic meanings of words or in communicative behavioral meanings that interviewers give preference during communication.

Speech is such an act through which meaning is organized to fit the context. By etnographic aspect its complicated functions show themselves in the most perfect way. Etimological communication includes speech analysis, the content of the situation and the analysis of the level of cultural norms in speech.

Etnographic perspective which emphasizes the importance of the relation between speech and culture is important for all the fields of linguistics.

It includes both the structure and context of the speech and sentence and the anayzing of the cultural norms in antropological and social fields. It allows linguistics to define social and cultural level of the meanings which is expressed by words and grammatical constructions. This at the same time allows that any antropologist and sociologist can evaluate all people's activities by means of communication. Social scientists learn how people organise their life, how they perform their business activities, how they fulfil their religious worship by means of needs of people's communication with one another.

It is more interesting to clarify the relation among languages, cultures and communicative meanings. Within the cultural context social function of the language shows itself and

iz realized actively. Cultural model is the construnction of any reality that is created, distributed with others and is transmitted to each other by the members of a group. It may be not transmitted to each other by the members who participate in speech in explicit form. However, it is used for giving direction and evaluate the behavior. For example, in all cultures people build up models according to the scale of their outlook and the structure of physical universe, make norms that control the activities and the structure of its communities, joint living of peoples with one another, because cultural models are distributed among people and they are accepted by the members of the community as a natural, logical, necessary and legal document. After turning to the basis of behavior they are considered as a core of life, not only a thing which is invented as a cultural aspect. Though people share certain inventions about their lives within a culture, it can not be said that they are homogeneous groups.

People are distinguished from one another according to genders, ages and the statues in community. In addition class, race and etnic differences are used as distinguishing segments within modern nations. All these factors lead to variety of communicative behavior and it helps to evaluate behavioral forms among different peoples that belong to different groups. Mutual relations between social differences and communication agree with each other in different affairs. It happens within a particular speech community. Most investigators meet difficulties during defining such a community. Leonard Bloomfield callled **speech community** as a group of people who communicate with one another by means of speech (1933, page 42)

L.Bloomfield noticed that while those people are speaking in the same language they come to an agreement with one another about what is suitable and what is unsuitable.

Dell Hymes noticed such a fact that, the members of speech community, join together by means of norms used in the language. A member of speech community is a person who knows not only that language but also what and how you see something in it. It's not important to know granmmatical informasion of speech community. There are such persons that I can clarify their English in grammatical aspect, but I can not find out the meanings that they express (1974, p 51).

While discussing speech community William Labov gave special preference to social norms accepted by the members of speech community. Any speech community can not be accepted by the groups of speakers who use the similar forms; in the best case that group must be considered as a group who have accepted the same norms in the language. That group shares some social attitudes about language. For paying attention to the persons interacting with one another, Lesley Milroy and James Milroy developed the conception of speech network. Speech network is a source in which people keep regular contacts with one another through the frequency of their mutual relation and the power of their communities are different. So people are in daily contact within «compact network». It may be they communicate by more means, so they are in mutual contact, they live in the same neighborhood and work together. Besides, the members of the community know one another. But the members of «sparse network» communicate less than the first and they don't know one another well.

«Sparse network» means that people are under pressure in acting appropriately because all of them have the same values and behavior of any member is distinguished easily. Members

of speech community try being a little different while following the norms. (Milroy and Milroy 1982, page 13) On the contrary, sparse network members don't accept values as the part of practical activity, because there is not any mechanism of speech community which a sparse network may apply for sanctions to the persons who don't follow the norms. So within speech community it is not pressured both consciously and unconsciously to the adaptation of cultural models.

The conception of speech network is important because it concentates the idea on the actual speakers, it is forming control mechanism and it is defining the rules that normalizes daily activities on the small groups. Though speech is evaluated unconsciously, sspeakers have to answer their partners' orders in involuntary way.

During the course of the subject we turn back to the rules of frequent use of language, to the evaluation of the people's behaviors within speech community, evaluation of the social and cultural beliefs of speech network, how society is forming the principles of people's mutual activities within community.

The research of language, culture and communication is based on two different but contrasitive metodologyies. One of them is ethnographic or ethnolinguistic approach which consists of gaining technical and antropological indicators which is oriented to understand the usage of people's daily activity and the behavior of people within community. Ethnologists try to understand how to ask, how to order ande express the ideas within certain culture.

In ethnolinguistic approach the research of language covers the anaysis of context, adequate norms, the information about language and its usage.

The analysis of such factors in communicative behavior reveals cultural models and demonstrates cognitive and conceptual relations that combine people within their culture.

According to the second approach behavior is a sociolinguistic aspect. This method is includes detecting examples of linguistic variations. The variation in the usage of language comes from the differences in speech situations and the differences within speech community are reflected on communicative means.

The main theory in the sosiolinguistic field consists of two processes that operate as a dynamic contact function between language and social factor. From the point of view of the language, social differences among peooles show themselves in their speech and such departures which happen in language usage, organize social segmentation. The factors such as gener, age, class, region, race, ethnic and profession often cause linguistic differences. Mutual relafions among social factors and usage of language have common aspects for several reasons. For someone sociolinguistic behavior is «quite changeable»: this means that every speaker use all varieties accepted by community, pronunciation alternatives, usage of dictionary, different sentence structures etc.

However speech variant selected in a particular case is not be discovered in advance. That's why sociolinguistic «rules» look like more probability than rules.

In sosiolinguistic analysis the third complication consists of context. The components of speech context such as speech participants, their goals affect speech as awhole in some cultural speech styles used in different contexts and which differ distinctly from one another.

Even though within a certain culture some people are more sensitive in terms of content than others about events that took place and in accordance mith how they build up their speech in

this form. The sensitivity against context belongs to social factors like gender and class or it belongs to the participation of any person in different situations. Sosiolinguistics select communicative behaviors which happen in an idle way, they try to confirm definitive factors that cause linguistic variation.

Subject 1

The alternation of paradigms in linguistics. The new paradigm of knowledge and the place of language and culture in it

1.1. Anthropocentric paradigm in linguistics and the place of language and culture in it

The problem of paradigm turned into a research area for researches after T.Kuhn´s publishing his famous book «The structure of scientific revolutions» in 1962. T.Kuhn proposed viewing the paradigm as a certain complex of knowledge in research process. It's clear that in linguistics (generally in humanitarian sciences) paradigms don't replace with one another. They exist together or they deny one another. In linguistics there are comparative-historical, structural and anthropocentric paradigms.

Comparative-historical paradigm was the first scientific paradigm in linguistics or comparative -historical method which was the first special method used in linguistic studies.

Generally in the XIX century the preference of this paradigm was observed.

The structural paradigm focused on object and name. That's why word was in the focus of attention. Even though in the third millennium researching language continued within the structural paradigm. On a structural paradigm manuals and

academic grammars were written and different information of the editions were printed.

Fundamental researches within this paradigm are valuable sources of information, not only in modern researchers, but also for future generation linguists working in other paradigms.

In anthropocentric paradigm human is investigated in language and language in human,because according to I.A.Boduen de Kurtene «Language exists in only the brain, heart and psychology of an individual who forms the language society in modern linguistics. The idea of anthropocentricity of language is in the dominant position». Language is a complex process. E.Benveniste wrote a few decades ago: «The features of language are so original that in fact it can be said language has some structures and each of them may be the basis of linguistics. Language is a multidisciplinary event in human community: it is system, anti-system, activity, activity product, the spirit, subject, naturally developing object, adjusted and self- controlled event, it is both a derivative and a commitment. By describing the complexity of the language from the opposite sides we clarify its essence».

Language is presented in several ways for showing its essence, because these ways cannot show all sides of the language separately: 1) language as the language of the indivi-dual 2) language as the member of the family of languages 3) language as structure 4) language as a system 5) language as a type and a character 6) language as a computer 7) language as intelligence and «the house of the soul» (M.Heidegger) and the cognitive result of human activity. According 7th position the first language is the result of the people's activity, the creative person and the persons who normalize the language, government, institution working on the norms and rules. At the end of the XX century one more was added to these ways:

language as the product of the culture as its main part and as the factor of the formation of cultural codes. In anthropocentric paradigm human learns the world by self-understanding and with his theoretical and physical activity. Here are a lot of examples of metaphors as confirmation of what we have seen from the human prism of the world: the voice sleeps, years pass, shadow falls.

Poetic characters form special impression on the world. The world woke up and shook, the sky is smiling as the earrings of powder.

No abstract theory can reply this question why you can think about the feeling as the flame and love as warmth of your heart and warmth of friendship?

Human can form anthropocentric order in his/her own mind and he/she can confirm it at the scientific level. This order in human consciousness defines the motive of his/her actions and spiritual being. We can understand all of them by investigating human's speech and his/her, frequently used expressions.

So, such an idea appeared during the formation of the scientific paradigm: «World is not the combination of object, but it is the combination of factors. Language is directed to the factors and events gradually and individual language user is in the center of attention. New paradigm brings new direction, purposes and new concepts and methods in language learning.

The approach to the selection of the subject and the approach to the selection of research methods and principles have changed. So, with the formation of the paradigm individual language user stands in the centre of cultural tradition and culture.

The individual language user is multitasked in the communication. This is also harmonious with the facts and strategy of the communication, the social and psychological

roles of communicators, cultural level of information included in communication. Human realizes the world when he/she isolates himself/herself from this world. Probably, this is the structure of our cognition and our language: it shows the acceptance of any world's existence or the fact that the subject understands the world.

We should remember that even if the researcher works with a traditional structural paradigm in linguistics he/she also uses anthropocentric paradigm. So, anthropocentric paradigm leads people to the first place and the language is the basis of human nature.

The main directions of modern linguistics being formed within that paradigm are cognitive linguistics, language and culture. «They are focused on the cultural factor in the language and language factor in human». So, language and culture are the product of anthropocentric paradigm that have developed in recent decades.

The basic concepts of cognitive linguistics are information on its improvement in human brain, structural concept of knowledge and their representation in human consciousness and language forms. Cognitive linguistics that forms cognitology is the representition of improvement of cognitive psychology in human consciousness, the structural concept of knowledge and their representation in language forms. Cognitive linguistics tries to answer these questions: how human consciousness is formed in cognitive psychology, how people understand the world, which information about the world turns to knowledge «how is the mentality formed».

Linguoculturology focuses attention on human and his language in culture. Here are some questions to be answered: how does a man see the world? the roles of metaphors and

symbols in culture, the roles of frazeologizms and their representations in culture.

Why do we need them ? The subject «language and culture» learns language as the case of culture. This is the view of the world from the prism of national language. All linguistics is full of cultural-historical content, because its main subject is the language that has the basis of culture.

1.2. The place of language and culture in other linguistic subjects

Language is closely connected with culture: it includes culture and develops there. On the basis of this idea the subject «language and culture» apperaed which was considered as an independent direction (aspect) formed in linguistics in the 20th century: if cultural studies learn human's nature: society, history, art and other social and cultural environments, linguistics learns the world panorama which is reflected and get stronger on the world of language. The subject of «Language and culture» is both language and culture that communicate interact with each other and «Language and culture» has formed a place where linguistics and culture intersect and it is a linguistics field that explores cultural manifestation in the people's language.

While talking about ethnolinguistic direction it should be noted that, its foundation was laid by W.Humboldt in Europe, F.Baas, E.Sapir, B.Worf in America. So, ethnolinguistics is a direction that it focuses its attention on the relation of language and culture, people's customs and traditions, social structure of society and study of national relations. Ethnos is the traditional – cultural unity of people's language which is connected with

its history, language unity, its cultural and psychological features, group unity and self-esteem. Ethnic self-esteem clarifies the group unity of the members of the ethnos and differences in the similar groups, the basis of modern or cultural-historical complexes of lexical system of the language. Sociolinguistics learns the relation between language and culture (language and culture, language and history, language and ethnos, language and religion) generally, the language features of different social and age groups.

So, ethnolinguistics and sociolinguistics are different sciences for their principles. Ethnolinguistics is based on historical facts and mainlyis aimed at finding out historical facts of the other ethnos in modern material. But sociology only discusses today´s material, language and culture and analyzes both historical and modern language factors within the prism of spiritual culture.

Language is a means of gathering and protecting cultural information. Sometimes this information appears in different forms for modern language users. But it exists and «works» at a conscious level.

Language and culture is connected closely with ethnolin-guistics. Ethnolinguistics learns the behavioural elements of certain traditions during speech activity and it analyzes the difference of verbal and non-verbal behaviour of different language carriers. Ethnolinguistics also learns bilingualism and multilingualism as the speech characteristics of different peoples. The basic research method of ethnolinguistics is a combined experiment. «Language and culture» isn´t based on psycholinguistic methods, it uses different linguistic methods.

Subject 2

A view on the history of «language and culture» in the world science. The world´s conceptual and language panorama

2.1. A view on the history of «language and culture»

The constructive features of language and its effect on national culture, psychology were investigated by I.Herder (1744-1803) and W.Humboldt (1767-1831). I.Herder combined 4 fundamental phenomenon of human in «the treatise of language formation» (1770): language, culture, society and national spirit. The formation of language is connected with culture and it develops with society together. The relation of language with culture and society makes it an important component of the national spirit.

For comparison of different human societies and clarifying the features of their moral organizations. W. Humboldt developed the idea of comparative anthropology in 1795. According to W.Humboldt language learning is the most productive solution of human secrets and peoples´ characters.

The universality and creative power of language was identified with its integrity and its system. If the type of language was not put into the human mind, it would not be possible to think about it.

There is no individual thing in language, each element of the language represents itself as an integral part.

W.Humboldt wanted to find out such a method that by the help of which it would be possible approaching the original association of the language and cultural phenomenon. The solution of the problem «language and culture» is connected with the name of J.Grimm brothers who were the founders of mythological school in the first decades of the 20th century. It was developed in the works of F.I. Buslaev, A.N.Afanasyev and A.A.Potebnya. Culturology is important in many linguistic fields, especially in lexicology and ethimology. The author of this idea was Austrian school which was known as «words and things» Some basic ideas of W.Humboldt were developed by the great Russian linguist A.A.Potebnya (1835-1891) «the word is a work that is similar to art». A.A.Potebnya created a dominant idea for his scientific work on human activity like a process of creative knowledge and original «artistry».

«Language is creativity as this it has a meaning for human…» According to A.A.Potebnya word «is in accordance with the art not only its events but also its merging method». There are 3 elements (sound, meaning and interior form) in the word and there are 3 elements in any poetic work that are suitable for it.

W.Humboldt′s ideas were developed in the books of German philologist and the founder of aesthetic idealism K.Fossler (1872-1949) «Language as creativity and development» (1905), «French culture is in the mirror of language development» (1913), «Spirit and culture in language» (1925). He explored the relation of language with religion, science and poetry.

What is culture? According to E.Sapir, culture is a social integrity of practical skills and ideas that characterizes our way of life. Culture is a valuable choice realized with society.

Language is the half, product and basis of culture. Language doesn′t exist without culture. Language is the most massive

work of all arts, created by all generations. In the end, E. Sapir noted: «The language is a part of a serious socialized culture».

What are the general characteristics of language and culture? Firstly, both speech and culture require a conceptual choice. Secondly, both languages and cultures are enough for themselves. E.Sepir expressed the difference of these two phenomena as this: culture can be determined by knowing what the society is doing and thinking but language can be determined by knowing what society is thinking.

How do the language and culture co-operate? According to E.Sapir, the most realistic way of protecting culture is the «proverb», «the mystical spells», «the standard prayers» and «the public legends». Language differences are the evidence of differences in culture.

How do languages and cultures develop? The development process of language and culture doesn't depend on each other. Cultural changes occur faster than language changes. The sudden change of society's cultural organization is accompanied by the quick development of language. E.Sapir said: «Changes in the culture are the result of conscious processes, but language changes are psychological processes that are not controlled by consciousness and will».

Dictionary as a mirror of culture. According to E.Sapir, dictionary should significantly reflect the level of cultural development. The dictionary changes take place for many reasons of cultural character. Dictionary is the most emotional expression of national culture and changing of meanings, loss of old words, formation of new words or borrowing of words come from the history of culture. Each cultural boom brings a new, lexical load with itself. According to E.Sapir, a rich dictionary is a fair indicator of any cultural past.

The role of linguistics in studying the history of culture. Language and culture consist of elements that are created at different times. With the help of language information, you can create a relative chronology of cultural elements. The concept of culture itself is an old concept. The direction of cultural influence can be learned through the analysis of word origin. E.Sapir´s lexicon selected English, ancient Latin language, medieval French, Greek and modern French language in the cultural relationship. These layers of lexicon are a clearer evidence of the different foreign cultural influences.

In 1941, the well-known Russian linguist G.O.Vinokur developed a series of ideas related to «Language and culture» in his program named «Issues about the history of the language». «Language is the condition and product of human culture» - this is the main thesis of G.O.Vinokur. Language is one of the products of cultural-historical collective and people's spiritual creativity. Language is not only the mirror of the people's history, but also it is the part of this history and the living phenomenon folk creativity. Language, history and culture are indivisible, so they should be studied in complex form.

The famous French linguist E.Benveniste formed the anthropocentric principle in language: language is created by human and should be studied according to this principle. The scientist called the main parts of his book as «Human in language», «Lexicology and culture», «General linguistics».

Nowadays the problem of «Language and culture» is researched in different aspects and in individual/alien aspects too. Language is considered as a behavioural tool for grouped stereotypes, the coding system and the transmission of cultural-semantic information. In the second half of the 20th century «Language and culture» was considered an important problem

in the teaching of foreign language because teachers found a lack of transmission of linguistic information.

2.2. The world′s conceptual and language panorama

The idea of language model is connected with mentality. In contrast to worldview the world model is a collection of knowledge on the world and a collection of human′s visual notion. There is sense of space, spiritual-culture, metaphysical models of the world. At the same time there are physical, biological and philosophical models too. The concept of «world′s language panorama» is expressed in several terms («world′s language panorama», «language model of the world» etc.). «The world′s language scene» is often used more frequently than the others.

The world panorama is one of the main concepts of several humanitarian sciences such as philosophy, culturology, ethnography and others. O.Sheplenger said: «Every culture has a way of seeing and understanding the nature or every culture has its own nature. At the same time every culture and every person in it has a historical type».

M.Foucault said: «there is a skeleton- imagination schedule of world panorama in human». The sum or intersections of different schedules create mentality. World panorama was created from concepts as this sometimes is called *the conceptual panorama of the world.*

The concepts are ideal. They are formed on the basis of consciousness based on personal experience of the person. But the images are specific. They can be transformed into the image of feeling from the image of thinking.

According to their contents concepts are divided as follows:

1)   Imagination (panorama of thinking) – apple, pear, cold, hot, sour, red etc.

2)   Scheme – some generalized spatial-graphics or concept presented with contour system: human´s, tree´s etc. schematic image

3)   Concept – a concept of the item and situation consisting of the most common basic signs, the result of effective reflection and understanding: square – a rectangular of the sides which are same

4)   Frame (carcass) – multi-component concept, voluminous imagination which is thought and imagined to be in conjunction with its components: shop, stadium, hospital etc.

5)   Scenario – sequence of episodes within the time: to go to the restaurant, to visit other cities, brawl, excursion.

Image undergoes to a certain standardization by the ethnic community so, concepts become universal, in the form of group and individual form. The collection of concepts in collective consciousness of ethnos were called concept (sense of meaning). There are national features in concepts. The national concept is a standardiezed, categorized and processed collection of concepts in the mind of the people. Most concepts of different ethnos are compatible, it is possible to translate them from one language to another.

The verbalization of concepts by lexemes, frazzems and considerations, language description, language imagination are the predments of cognitive linguistics.

So, concepts are realized with the help of lexemes. As a result the world panorama is formed.

It is possible to asume that there is a connection between the conceptual and language panorama of the world. The world panorama especially, language panorama is ethnically significant. National identity is determined by the absence of these or other concepts, value hierarchy and the relationship of the system.

In the minds of language users there is a question about the genesis of the world´s panorama. At first sight, it seems that it happens gradually and life experience and language acquistion are collected. French philosopher J.Derrida said that human adopted the names of items without thinking since his/her childhood - the system of relationship, some moments that determine imaginations for example, courtesy rules, nations on male and female, national streotypes and all initial postulates that determine the world´s panorama.

But there are also contradictory judgements that admit the world´s panorama as a congenital phenomenon. The brain is based not only an observation but also on the physical model of the physical world which is used to predict things that surround us.

It is supposed that, the study of separate language and speech unities which have particular ethnic origins has dropped. Today it is difficult to explain why Homer called the sea «like wine» or to explain the word «humor» is not translated into French from English.

Mentality is connected with culture and the world panorama. The simple world panorama is reflected with the meaning structure of the word and is defined by culture and mentality of the era, the place of human in social space.

It is supposed that the fundamental unity of mentality is the concept of a certain culture that is presented as image, concept and symbol in language. At the same time the idea of a profile of world panorama and world panoramas are being prepared.

One of the issues that can not be resolved in linguistic achievements of twentieth century is the problem of the national panorama of the world.

2.3. Ethnic mentality, the world panorama and language

While comparing English and Azerbaijani languages ethnic mentality is clearly reflected both in the language dictionaries and in the grammatical structures. For English –Saxon culture there is a negative attitude in the flow of oral feeling. The English approach emotions with suspicion. But Azerbaijan mentality considers the verbal expression of feelings as the main function of human speech.

The emotionality of the Azerbaijanis has caused the formation of many verbs expressing feelings; to be glad, to be sad, to miss, to be anxious, to worry, to be disappointed, to be happy, to get angry, to get upset, etc. In other languages, epecially in English those emotions are expressed with adjective and participle - sad, pleased, angry. The Azerbaijani verbs express emotions more meaningful than English adjectives. In the Azerbaijani language the emotional heat of the text is much higher than the English text. The grammar of the Azerbaijani language is full of free constructions of the true world. In English such units are few.

However, in the English grammar, there are many constructions that are related to human will.**He succeded -** «he achieved his goal», **He failed -** «He did not achieve his goal»- the part of the responsibility is on the subject. «He did not achieve it» - the subject has been released from the responsibility of the result. «It is my duty to do it» - the necessity recognized by the subject.

It was observed that the auxiliary verb «to be» in Norman and German languages doesn´t have great importance in the Azerbaijan language. Like Norman and German languages the problem of reality is not so sharply expressed in the Azerbaijan language.

The relation between language and ethnic mentality is felt more by word masters. The difference in languages comes from the variety of psychological features.

The Azerbaijani language is more likely to transmit the psychological situation but translation is indispensable in the panorama of spirit. The English language is more likely to feeling descriptions.

The connection between language and mentality is detected during the selection and use of the language. According to eastern scientist B.M.Alpatov in Japan the English language is preferred in science and technology fields. But in relation between people the great preference is to know mother tongue for Japan language users.

Ethnic self-identification means that member of ethnos are different from their own group associations and similar associations.The elements of the lexical system of the language associated with certain material or curtural-historical complexes organize the basis of modern ethnolinguistics.

Subject 3
The basic concepts of «Language and culture»

3.1. Culture as the world of meaning

«Culture» (lat. Cultura – upbringing, education, development, repect) is the combination of forms of life created by human beings and also their construction and recycling.In this meaning the concept of culture in contrast to the concept of nature characterizes the human world and it combines values and norms, beliefs and traditions, knowledge and skills, customs and laws, language and art, technology in itself. Different types of culture characterize certain historical periods (ancient culture),concrete society, peoples and nation (Maya culture) and also special aspects of activities (labor culture), political culture, artistic culture. The word «culture» appeared for the first time in one of the German dictionaries two hundred years ago (1793). Its first scientific definition was told by famous ethnographer E.Taylor in 1871.

Culture - is a combination of knowledge, art, morality, law, tradition and other features which characterize a person as a member of society. But scientific society were not satisfied with this definition. The number of definition reached up to 7 froms in 1919, was 250 in 1920-1950 and was over 500 in the end of 1980.

The general definition of culture was described by authors as follows:

- common and accepted way of thinking;

- selection by value of the public;
- ideal imagination;
- the trace of the artificial environment in the mind of the person;

Culture is the life, achievement and creativity of people and ethnic group.

Why there are so many definitions of this concept? The great connoisseour Y. M.Lotman explained: «the meaning of term depends on the type of culture; but the types are a lot and each of them changes dramatically at this or that period». Then great American linguist and culturologist E.Sapir explained that the lack of generalized explanation of that term was indefinite thinking.

«Culture - is the typical form of human in space and time, and also human habits and abilities.So, the cultural activity of a human is the method of being self-esteem and self-refinement. In a sense, culture is equal to society, as this, its study is also the study of society.»

The general aspect of all definitions is: culture characterizes the life activity of personality, group and society; this is a special method of human existence; culture combines human behavior, consciousness and life activity, objects, art, labor, language forms, symbols and the features of signs in itself. «…Culture - has changed as a result of human intervention and as this it is a natural phenomenon that can be included in a social context»

Culture is only human phenomenon, because everything begins and ends with human in it. So, for understanding the phenomenon of culture the key is being looked for in human.

As we increase the number of definitions of culture and look for something in common, we clearly feel that the main source of culture is in human thinking activity.

In majority of definitions of culture it seems that the essence of culture is in meanings. For russian philosopher and sosiologist P.A.Sorokin culture – is the world of values. Famous french culturologist considered the culture as the intellectual aspect of the artificial environment.

The cultural philosophy argues that the part of activity which has a religious nature and is related to the existence is to be able to commit the culture. The subject becomes a cultural phenomenon after having the meaning.

Let´s ask such a question. Is the Sun the fact of culture or not? At first sight, not. On the other hand, it is clear that this concept includs all existing cultures. So, the Sun is the symbol of kindness, heat, caress for Slavs, Germans and generally, people in a moderate climate zone. «My sun»is a simile for love.

In the Arab and Central Asian countries suffering from intolerable sun heat the Sun is considered as «harm». The Arabs do not understand the sonnets of Shakespeare, in which the girl was compared with the sun.

In our world «the Sun» is not only natural phenomenon and also the product of culture, a fact of human history.

In south culture «the Moon» means special light. For the Russians «the Moon» is considered as darkness and its acceptance creates philosophical thoughts about life and the world (live «under the Moon»,«under the Sky»).

Life of the Vietnamese people are on the «Moon» calendar. Moon holliday is the lovely holiday of Vietnamese children. Moon is compared to pure, young girl and lovers walk in the moonlight. The most important moments in the life of the Vietnamese are the months which create positive emotions. The highest praise to the beauty of women's face is comparing it with the moon.

The same natural phenomenon is accepted differently in two neighbouring cultures.The Russians understand«the marsh» as a negative meaning;the unpleasant definition of the work collective is called marsh. In Finnish consciousness «the marshes» have positive meanings.

In Russian the word «sheep» means as obstinacy and stupidity but in Americans the name of this animal gives a positive meaning - «strength».

In Russian culture the word «cow» refers to fat, plump woman but in India «cow» is the symbol of holiness,maternity and honesty.

For the Russians «съест собаку» means «to gain experience and skill at any work». For the Enghish «to eat dog» means «to abase oneself, to be insulted, to have a spite».

In the Russian language the word «pig» has a negative meaning («dirty as pigs») but in the Chinese language «pig» is the symbol of happiness. As this, the Chinese can´t understand the phrase «подложить свинью». The word «bear» has a negative meaning for them too.

The meanings come out only in comparison. We understand our culture while comparing it with the other cultures. Visiting other countries help us being a culturologist. For example, for the Germans «buckwheat pudding» is considered «feed for pigs» their «lentil soup» is poor dish for the Russians.

In Japanese culture it is not important to call a person with his name, but in Russia it is important. Some peoples accept this habit as unpleasant and aggressive situation. It is normal for Westerners not to know their colleagues' names –they remember only their surnames.

Meanings form in human brains and in the words of the poet «you may not eat, drink and kiss them». Culture is realized with codes. These word may be symbols, behavioral stereo-

types, rituals, sings and etc.The fact of culture is the unity of ideal and material.

The meanings are generally rational and irrational. We learn our culture and we don´t pay attention strangeness and stupidity of a lot of things in other cultures. Some rituals and traditions are meaningless and funny. In our culture, many meanings are strange too.

What is the source of irrational meanings?

3.2. Ethnic mentality

What is mentality? There was a letter in one of the newspapers. In Federal Republic of Germany a person who was Russian went to a cafe. After a few minutes an old german entered. Though there were many empty tables the old man approached the russian man and asked him to sit at the same table with him. They were talking. When the moment of saying goodbye came the russian man asked such a question. «Why did you approach only me? Why did you speak to me in Russian?» The german said that when he served in the German military during the Second World War, he observed that the Russians were cleaning the front part of their shoes cleaner than the back of them. Then the author of the article wrote that while he was cleaning his shoes he paid attention to the back of them and polished them more cleaner in order to win over the Russian mentality.

The invisible force is called mentality, when the Russians´ hands are forced to cleaning the front parts of shoes but leaving the back of the shoes dirty this is in science explained as mentality(mentalitet). «Mentality (lat.) – is the image of man's and group´s thinking and the general spiritual mood»

The adjective «mentalis» first appeared in Middle Ages (the seventeenth century). The noun «mentality» began to be used in English philosophy since the seventeenth century. This concept was included into the language by Volter.

The defective element is included into the initial concept of the word «mentality». It belonged to wild human consciousness, but in psychology it belonged to infantile consciousness.

The concept of «mentality» is hardly defined. It is considered that, it is possible to imagine «mentality» but to define it is difficult.

The famous French historian J.Le Goff said: «in order to avoid losing its plurality richness, the term «mentality» must reconcile with its uncertainty».

The word mentality explains strange and incomprehensible things in people′s culture and history. Mentality is deeper than cognition, behavioral norms and feelings. It was not structured. This is the field of automatic forms of cognition and behavior possible for a person. Mentality is accepted as «self – understanding of the group» and a collection of images and imaginations. Mentality shows itself in human′s daily life, in his behavior and thought.

Mentality is kept secretly in behavior, in values, in thinking and speaking. It can not be falsified, it is only adopted with language.

For psychologists mentality - is the goals that have been in the process of socializing that is the characteristics of the cultural history taken into account by people.

«Mentality» - is long-term behavior and is a common tonus within the group of individual persons. Mentality is located between the rational and religious forms of cognition. Considering the mental goals and stereotypes of the peoples,

ethnic anecdotes about the Russians, the Ukrainians, the Germans, the Chukas and the Jews have been formed.

Representatives of different ethnoses react to language mistakes of foreign interlocutors: «while talking to French if you make a mistake he does not listen to you; English ignores it; German corrects the mistake; Italian tries to understand your mistake».

Mentality is chageable. So, in the mind and behavior of modern man, fragments of ancient and magical consciousness are researched. Mentality changes over time.

Mentality is a system that changes according to its age, origin and intensity.

It isn´t impossible to adequately describe the history of a nation without taking ethnic mentality into account. First of all, it was felt by the medieval specialists. The famous «Annas» school was established in European science in the twentieth century. Representatives of this school wanted to form the brain of medieval people in a different way and to learn the importance of mentality.

«The history of mentalities» - is a type of «social history». Its subjects are the analyses of valuable directions,household features and traditions, living, fashion styles.

The goal of the history of mentality is to study three types of phenomena.

1) Interests
2) Categories
3) Metaphors.

Researchers are looking for intelligent goals, general trends and habits which are not clearly understood in texts and are not fully understood in culture and the combination of «psychological tools». The researcher of mentality looks for«the content plan» behind «the expression plan».

Ethnic mentality is strong, but the unnatural, sometimes violent forms of life of the people change it. In this case, it is necessary to refer to the old facts of mentality.

The interest to the «special face» of the nation is aggravated in the history of the nation during strong historical fragmentation.

If the mentality is read in the texts of the past, in this case, the difficulties would increase, because text is not a direct copy of consciousness. There is always an interval between text and consciousness. Although it contains information about the mentality that creates it, the text can not overwhelm all depth,variability, and contradiction of living consciousness. The text is always cleaned, regulated, shortened and changed consciousness. According to the writer, the written source is both the key to historical mentality and the covering of it.

The mentality of a particular nation is studied by people of other ethnic groups or by people of completely different mentality.

There have been made attempts to distinguish mentality in contemporary literature. For example, there are three types of mentality: 1)western deductive-minded mentality, which intends to show the reality in the form of concepts and considerations; 2)eastern mentality, which is based on thinking,self-spiritual improvement and uses ghosts and myths 3)«traditional-social» mentality.

Mentality is a variety of meaning that is associated with a specific national problem. The environment and everyday life of any nation models the culture and mentality of that nation.

So, mentality is a common idea that is derived from natural information and socially organized components and identifies the human knowledge of the world.

Subject 4
Linguoculturological analysis of the essence of language

4.1 Linguoculturological description of the regional language

The subject of language and culture consists of stylistic characteristic and description of different languages.There are many languages that consist of many dialects;there are some languages that have no differences among their dialects.

Literary language and dialects, folk poetry and argo are distinguished in language.N.I.Tolstoy analyzes culture at four prisms - elite, rural, urban and professional.There are four similar elements in the cultures of the Slavic peoples.*1)«the culture of the scientific layer». «book» or elitist school; 2)folk and rural culture;3)middle culture that is in line with the people´s dialect «the third culture»;4)«…traditional professional semi-culture».*As an example of the latter, cultures like beekeeping and engineering can be shown. This non-independent, fragmental culture is very close to the argo.

So, these parallels are as follows:
1) *literary language - elitist culture*
2) *dialect - folk culture*
3) *folk poetry - «the thrid culture»*
4) *argo-professional semi-culture*

The structure of culture is the same with the structure of the language. The worldview of a certain social group is characterized by its culture: the same realities are accepted differently by different groups.

4.2 Literary language as elitist culture

Users of literary language and elitist culture are creative and scientific-technical intellectuals of the public. It has characteristics of logical syntactic constructions, excellent pronunciation and rich vocabulary.Anyone who knows the literary language can not be regarded as a carrier of elite culture. Sometimes even educated urban residents are peculiar to use the literary norm of pronunciation, some of their style of inactivity, abuse of foreign words, and partial violation of the norm.The observations on intellectuals´ speech show a decline in speech culture:even academics-economists have many irregularities that are considered speech mistakes.

Spoken speech strongly influences on both publisistic and literary, even scientific speech.Well-known writers and poets, scholars and cultural figures of elitist culture can be considered as ideological users. It is important to determine the carrier's location in any culture. According to E.Sepir there are so many cultures in the population as many as individuality in them.

Dialects are included to folk culture. The users of literary language and dialects use language differently. A.M.Peshkovski confirmed that if we compare speech with the other habit of our organism,for example, walking and breathing, we can see that intellectual speech differs from the peasant's speech.

Learning the dialects gives valuable and endless material to understand the language development.

Dialect (in Greek language *dialectos* means - talking)is a type of communicative tool that is combined in a collective or social way. Dialect is the means of ordinary household and production of communication of peasants. The dialect forms the national identity of its carrier. Learning of the language of the carrier´s speech plays an important role in protecting the past.

Folk culture – folk language and literary language – elitist culture are cultures that influences on one another.

Folklore is the total of dialect images. It consists of different elements of the spiritual culture of the people: hate, belief, folk philosophy, folk pedagogy, esthetic views and thoughts, morality and ideals.

Folk dialect - «the thrid culture»is the folk culture. There are literary and non-literary folk dialects. Literary dialect is the low level of the language that consists of partly dialect and argo.

The third culture is included into mass holidays, festivals, spectacular events. The third culture seriously doesn´t follow the norms of literary language.

There is a gap between the literary language and the language of social groups.

4.3. Argo as subculture

Carriers of elitist culture have believed that technique will release them physically and morally. But it turned out that technique took away the life from humanism. Only the beautiful models of folklore in the language can save us.

Computer has been widely distributed in all areas of our life, and its users have created a special language out of a professional framework.

The conflict between «Earth» and «iron» nature and the technical process leads to a violation of the relationship between man and nature. Language became gradually simplified.

Every language reflects cultural realities that is; it uses and serves its culture adequately. Social and cultural types of language are related to each other and meet the requirements of communication in different spheres.

4.4. Metaphor as the carrier of culture

The appearance of the metaphor is related to the conceptual system of language carriers existing in the world and in their language, their standard imagination about human and evaluation system. So, metaphor is the model of the final knowledge and assumptions.

We can imagine the formation mechanism of metaphor: two different things are taken in different logical classes and their general features and qualities are identified.

Metaphor is formed from classical and taxonomic classification. The persons(more poets and writers) who created metaphors live in the world of quality and feature, in logical classes and in their substituted world, in terms of meaning and events. S.I.Seyidov wrote in his work «Phenomenology of Creativity» (2013): «The cluster sees only what is in front of it. But if a person sees something better than others, and if he succeeds in presenting it to someone in an unusual way, in this case his/her thinking is metaphorical. Scientists have confirmed that metaphorical thinking has a profound effect on the productivity of creative activity». Metaphor finds out the imaginary meaning of the thing, but not the abstract quality and features.

Sh.Bally´s thoughts about metaphor are interesting. He said: «We resemble the concept of abstract thing to the world of emotion because this is the only way to understand them and get to know others. The formation of metaphor is such: metaphor - is an analogy, that is combine an abstract concept and a concrete thing in one word under the influence of the trend».

In fact, why human emotions are similar to flames? – for example, love flame, to burn from love, flaming love, flaming hate, passion flame, hope lamp. Why the word «back» is thought as *defense*? – (to rely on someone - to be protected well; wide back - reliable protection). Such metaphors can be called the main metaphors.

The founders of the conceptual metaphor theory J.Lakoff and M.Johnson wrote in their work «Metaphors We live by»: «Metaphor not only interferes with our daily life, but also our language, our thinking, and our actions. The usual conceptual system which we think and act in the terminology is considered metaphorically for its nature». (lakoff J., johnson M. Metaphors we live by. Chicago; L.;1980,p.3). According to their theories, people are looking for a metaphor in their own minds in order to make it clearer. Scientists call the metaphor a fundamental feeling that helps them understand the world. They understand metaphor as a means of formation of reality. Metaphor is a powerful tool for understanding the new and old concept of the concept. According to O. Muller, metaphor was created by the lexical poverty of the ancient language: «the vocabulary was not large and people were forced to use a word to express different things and events» (Миллер О. Опыт исторического обозрения русской словесности. СПб., 1866).

So, metaphor is a way of thinking about the world of using the gained knowledge and understanding of new knowledge: a new concept emerges by means of the first meaning of the word

and the use of associations that surround it. Metaphor creates new knowledge: **the conscience spoke, hope was born etc.** So, metafor is anthropometric for its nature, understanding the metaphor means to know human himself. Metaphor helps to understand the abstract concept (is the main means of the metaphorical transition from concrete to abstract).

The main features of metaphor are: it is the main means of understanding the world, reflects fundamental values or based on a national-cultural outlook.

Scientists worry that metaphor is too far from the ability to express the main idea of the language mark. On this issue a symposium about«metaphor: conceptual leap» was held in Chicago in 1978. Metaphor is also interesting for others: in metaphor the reality disappears as if hidden from thought. In our world, the role of the second, deeper and more important metaphor begins to appear. We need it: it is impossile to understand some events and things without it. It is not only the procedure of expression but also one of the basic methods of the understanding. Really the metaphors formulate ideas that are far from serious logic and honest expression, and so metaphors help to understand them.

To find the mystery of metaphor you have to observe the images of poetry, because the creative function of the language is more clear in poetry. As well as artistic metaphors are called poetic, and they realize their creative and artistic potential in artistic texts. According to J.Vikou, metaphor acts as a knot in the language and connects the language with thinking and culture. (www.countries.ru/library/ culturollogists/viko). We are more interested in the role of metaphor in the creation of artistic images. A.Abdullaev writes about it: «In cognitive studies, metaphor is accepted as a term to distinguish between metaphorical expressions. Metaphor means conceptual

metaphor - the ability to meditate on one field through another's prism. Metaphorical expressions are the reflection of metaphor in language.It should be noted that according to the conceptual metaphor theory, metaphors can be expressed in different ways - not only in language, but also in gestures and cultural traditions. So the study of metaphor can illuminate the wider topic - the reltion between language and culture» *(Abdullaev A. Basics of cognitive linguistics. Baki, «SABAH», 2006, p.85).*

Fixed poetic metaphors, symbols, characters exist in the language. Over time, metaphors lose their esthetic values, freshness and unexpectedness. So, these metaphors are used as new, bright, individual metaphors, not as a means of creating an image. And this process is permenant. Understanding the vivid individual metaphors, different regular and uncertain associations arise.

Poetic metaphor does not need explanation, and it can be explained only if poetry is destroyed. Its mechanisms are universal, and therefore it is clear to the cultural-national identity. But each of this metaphor is the discovery of poetry.

4.5. Symbol - as a stereotype of culture

There is a need among a lot of people's other needs which sharply distinguishes him from the animal. It is a need for symbol. Human lives not only in physical environment but also lives in a symbolic universe. The meaning of man's life consists of the rituals.The symbols are not independent, they are the product of human consciousness.

The connection between people is in the root of the word «symbol». The meaning of this word in the Greek language is **«pottery»** that expresses friendship. When a guest comes, the

host would break a part of the pottery and give it to the guest and to keep the other part of the pottery. After a long time, when that guest came to this house, again recognized as to this pottery.

The interest in the symbol expanded not only in linguistics, but also in philosophy, semiotics, psychology, literary criticism, mythology, folklore, culture and etc. There are some ideas about symbols:

1) The symbol is a language suitable for the mark(in artificial languages)

2) a universal category in esthetics and art of philosophy that reflect the characteristics of imaginative life by art

3) it is any cultural conventional object that has the meaning of the conventional analogue of another object

I.Kant, V.B.Shelling, G.V.Hegel, I.V.Gete spoke about the symbol as a means of understanding the true divine meaning.

As a result of joint efforts of linguists, historians, archaeologists, art critics, folklore criticssome dictionaries appeared. In oreder to study the various aspects of the symbols many institutions and centers were created.

Coded symbols in the context of different cultures have different meanings. A.F.Losev wrote: «Symbol consists of the general principle of declining the meaning of the code. So, symbol can be considered as a specific factor of the sosio-cultural coding of data and at the same time as the mechanism of transmission of this information».

The term «symbol» is understood differently by literary critics and linguists. Y.M.Stepanov said that symbol had a poetical meaning.

But There are language symbols that occur in the process of language evolution and functionality. Such symbols have archetypal nature. For example, rainbow is the symbol of hope,

income, wish for some cultures and it has a positive meaning; there are such expressions about rainbow – rainbow mood, rainbow hopes.This symbol takes its origin from the legend of Bible. After God almighty signed a contract with humans about putting the rainbow on the Earth not to allow flood take place once more. So, here is metaphor has been symbolized.

There are some characters of symbol: figurativeness, motivation, the integrity of the content, plurality, uncertainty of borders, archetypalism taken from separate culture, its universality, intersection of symbols in different cultures, national-cultural character of some symbols.

The important character of symbol is in its figurativeness. In many definitions there are «image- symbol – sign» concepts. Symbols and signs have many features as the most important words of the semiotic lexicon. The meaning of the sign must be both conventional and concrete, incontrast to the symbol.Traffic signs help protecting against accidents due to its own concreteness.Signs are conventional. Symbol is a union of faith and space for christianity. «Signs regulate the movement of roads, water and airways. But symbols point to the path of life».

Symbol combines different plans of the reality in the semantic process of action in one or another culture.

The image forms the symbol. Each symbol is image, but the image can only be considered as a symbol in certain situations. N.Iray distinguished several criteria of image «symbols» in poetry:1)*the abstract symbolic meaning becomes explicit in terms of context 2) the image can be shown so that its interpretation is sufficient 3)image makes the association implicit with myth, legend and folklore.*

Signs require meaning, and symbols require interpretation. So, symbol has the nature of the sign and all the features of the sign refer to the symbol that are specific to it. Comparing the

symbol and conventional signs, F.Saussure pointed out that the symbol has an iconic element. F.Saussure wrote that the scales could be a symbol of justice, because they carry the idea of equilibrium, but it is not referred to a car.

Symbol is a concept that is close to image. Symbol has higher meaning. If the transition from image to metaphor is derived from semantic and artistic needs, the transition to the symbol is related to the extralinguistic factors. The image has psychological character, metaphor has semantic, characters have functional meanings. It has the ability to combine the attempts of the public, the tribal and the national collectives. Symbol has more semiotic status compared with the image. It is associated with the interpretation of the symbol in terms of culture. Hand is the symbol of power and help in Azerbaijani culture – *first hand, being right hand, to have your own hands.* This word may be the symbol of punishment as well for example, *hand won´t rise, hand is scratching* etc.

Y.M.Lotman wrote: «The essence of artistic intent is not a rational honest subject, but symbol - the seed of revealing the future text». While speaking about the function of the symbol in the cultural system, he confirmed that the symbol is a memory of culture.

Let's give examples. The Christian symbol, which is widely spread in different cultures, is 7. In German culture, the number 9 was compressed with 7. In Russian culture 7is the symbol of the limit: *behind seven locks - very secretive, to sweat seven times – to be tired, seventh layer of the sky, forest – meaningless, to be on the seventh floor of the sky – to be very happy* etc. Judging by these, it is difficult to speak about national specificity of the symbol «seven». This symbol exists in the German languages.

Another feature of the symbol is the contact between the concrete and abstract elements of its symbolic content. Symbol distinguishes form and sign by motivation. Motivation combines symbol with metaphor and metonymy. E.Cassirer mentioned the role of metaphor in the symbolic composition of reality (E.Cassirer. 1970). Metapor explains the analogies in myths. Metaphorically, concrete and abstract concepts are combined in the context of the symbol: goddess – place, time; snake – the symbol of ground (metonymy) and the symbol of underground wors (metaphor). So, there are metaphorical and metonymic symbols.

Everyone has the ability to speak and understand the language of symbols. E. Fromm said that it is not necessary to learn it, its spreading is not limited to any human group because symbols are transmitted to us unconsciously.

According to C.G.Yung archetype means hypothetical model and unconscious intention which can be judged by its existence. The archetype is also the primary image of the repeated unconsciousness throughout history. These original images and ideas are embodied in myths and beliefs, literary works and art. All poetry consists of archetypes that are the primary images of nature: forest, plain, sea, marriage, death etc. Original archetypes are found in mythology and folklore.

Accordin to C.G.Yung the main features of archetype are these: unconsciousness, autonomy, genetic dependence. So, the types of archetype are these: shadow, hero, foolish, wise old man (woman), Prometey etc.

Archetip is expressed in many symbols, so you can talk about archetypal symbols. The archetypicality of the symbol is its important feature. The archetype is understandable and has entered our reality.

Some symbols are national-specificity. For example, the Chinese write **frog** and **rabbit** in the image of the moon (the symbol of immortality), but **crow** in the image of the Sun(the symbol of respect).In Azerbaijani culture these symbols have a different meaning: rabbit – is the symbol of *cowardice*, crow – is the symbol of *unhappiness*.

So, it can be concluded that the symbol is a meaningful object. For example, cross, sword, blood, circle etc.For example, bread is an object and visible; has colour, weight, and taste. Bread is the symbol of life, more exactly, is the food that is essential for material life. According to Y.M.Lotman, symbols form the core of culture. As a rule, it has been left to us from the past centuries, but there are recent symbols, too: **dove** - is the symbol of peace (the «father» of this symbol is considered R.Picasso), the sequeezing of the colorful hands is a symbol of friendship among peoples.

The symbols are addressed to all language carriers. It performs the function of keeping in the hidden form of intact texts. For example, **nest** – is the symol of family and home.

Symbols are widely used in poetic language, metaphor and other images. C.G.Yung wrote: «The nature of the identification of contradiction is inherent in the nature of the symbol: so, on the one hand,it identifies real-surreal contradictions that are psychological reality, on the other hand, it does not correspond to the physical reality. Symbol is a fact and visible. Some symbols are dark, and it is impossible to epress them by word». A.Blox notes that symbol must remain dark at its last depth.

The symbolic expression of the word may be in the concrete text or may be included into the text from the culture. Symbol is a universal metaphor that can be adapted to any combination of artistic means that create the image's structure of the text.

The interior of the symbols is national. Let's review on several symbols based on Russian poetic materials. One of the most important symbols used in poetry is **dream**.Dream is always the transition to other world - «strangers» from idolatry position. And in this sense, dreams are less true than reality for idolaters. For the Christians there is no evil in the other world, and the evil is a spiritual gap, a place where there is no light and no good. There is no legal and permanently place in the world of evil: it throws its roots into the spiritual world, in the human spirit. Dream is a natural phenomenon that reflects the inner evil and condition of a man.

4.6. The meanings of colour

Colours can often be symbols. For a long time scientists have been working on the problem of colour. Recent studies in this field show that 10 human pigments are responsible for the colour.Everyone has his/her own colour perception. That is why, two persons look at one thing, but understand its colour differently. The connection between the words that describe the concept of colours depends on the different systems of the brain. For example, In USA «green» means *safety*, but in France it means *crime*. In China the colour «white» is the symbol of *mourning, grief* but in Europeans «black» is the symbol of this concept. Humans try to find meaning in the colours.

There are two fixed epithets in Chinese folk culture- red and white. both have previously expressed the same meaning. Red and white are the symvol of beauty, but white is also the symbol of love. Red is the symbol of both beauty and flame.

Black color represents symbolic meanings that are contrary to light such as arrogance, hate, grief or death. Night is also the

symbol of grief, beecause it brings darkness.The green color is identical to the light and symbolizes the youth.

Let's consider the meaning of the symbols of colours of S.Esen which exists in the pine tree. Here are two colours – green and white.Traditionally the green colour is connected with the development of life, but white colour is connected with light. The perception of colours occurs when we connect our vision category with certain universal patterns and models available to human. To talk about colour, we must direct our perceptive powers to everything, covering us. Green is the colour of plant. It is also which is the symbol of beauty and festivity (spring means light, brightness). A.A.Potebnja proves the fact on the basis of the materials of the German language that the green colour expresses the meaning of festivity.

White is also the symbol of beauty. Everything related to the sun is considered positive and beautiful. Besides, the colour white is also the symbol of love.

Gray colour is the symbol of the resurrection from death. The main colour of the whole world grey, is the colour of mourning, that's why the ancient Jews were covering themselves with ash.

There are also folk-poetic symbols: *autumn* means old age, *clouds* mean unhappiness, *wind* means enemy, *nightingale* is being in love, *rain* means tears, *spring* is the beginning of love, *winter* is the end of love etc.

The main duty of contemporary philology is to compile poetic symbols dictionary by revealing the composition of word symbols in the 20th and 21st centuries poetry.

Only the person who knows the cultural wealth of the his/her nation and who knows the poetry of his/her people can have the ability to use poetic symbols and images.

4.7. Streotype as an object of cultural environment

The phenomenon of «streotype» can be found not only in the works of linguists, but also in the works of sociologists, ethnographers, psychologists, psycholinguists. Each representative of the above mentioned sciences tried to expose the features of the streotype in their field of research. Here is included social streotype, communicational streotype, cultural streotype, ethno-cultural streotype and so on. For example, social and thought stereotypes show themselves in the behavior of personality. Ethno-cultural stereotypes provide a general description of the typical features that characterize any people. German accuracy, Chinese rituals, African temperament, Italian craziness, disagreements of the Finnish, tranquility of Estonians show the stereotype about the whole nation.

There are some anecdotes about national stereotypes. For example, «a film about this subject was sent to the representatives of different nations: *Hot plains and burning sun are observed. A woman and a man go to somewhere with great difficulty. Suddenly the man takes an orange out of his pocket and gives it to the woman».* They asked from viewers:

What nation does he belong to? The French viewers answer: «only a French man can take care of women so». The Russian viewers answer: «No. He is Russian: He is a foolish man.He would eat it himself». Jewish: «No, he is Jewish: no one else can find orange in the plain». So, the streotypes in this anectodes are so: French kindness, Russian arbitrariness, Jewish savvy.

There are also some types of people who think about themselves. The stereotype they think about other nations is called sclerostrootype and this type of streotype is more critical. If any event in their own nation is considered «savior», in the other nation this situation is considered as «greed». Others have to

adapt to ethno-cultural stereotypes to avoid the mockery of others. Therefore, the streotype is more likely to affect on the person.

Experts who investigate ethno-cultural streotypes say that economically high-ranking nations show themselves clever, hard-working but economicallylow-ranking nations prefer to show themselves as good, sincere, hospitable. The term streotype in cognitive linguistics and ethno-linguistics refers to language and culture.This explanation of streotype is found in the works of E.Bartminski and by his school: the language portrait of the world and the stereotype of the language are understood as parts and all. So, the language stereotype can be shown not only as a combination of one or a few ideas, but also a fixed combination of one or more words. For example, for the representatives of Caucasian nation - «as white as snow», «new Russians» etc. the use of such stereotypes simplifies communication and facilitates the work of communication of the participants.

The semiotic model is realized in the social-psychological or linguistic and psychological level. There are two types of standard and norm: punch and cliché. Streotype belongs to a culture, if there are similar streotypic analogues in other cultures, this is called quasistreotype. For example, the standing in the queue is different in different cultures, so the stereotype behavior is different: They ask in Russia: «Who is the last?»or just stand in the queue; in some European countries people receive a receipt from a special apparatus and wait for their turn.

So, the streotype means a stable cultural-national idea of any fragment, mental «picture», item or situation of the world's conceptual portrait. It shows the image of any cultural determinant of the situation about the event or the situation. Stratotypes are considered important names in culture. Stereo-

type is a language and speech phenomenon that protects and changes the stabilizing factor of any domination of a certain culture.

Factors derived from the process of congenital and socialization based on ethnic consciousness and culture acts as the regulator of human behavior. Human begins to identify cultural stereotypes as they get a certain ethnos and culture, and from this time on he considers himself being an element of them.

The mechanism of the production of stereotypes is derived from cognitive processes, because stereotypes perform a number of cognitive functions - simulation and simplification and also the formation of the group ideology.

We live in the world of stereotypes which culture has linked us with.The unity of mental stereotypes of ethnos is acquainted with each representative of it. This expression of the village representative about the bright lunar night may be a stereotype, for example, «it is so bright that it can be built», but a resident of the city can say so «it is so bright that it can be read». Such stereotypes are used by language carriers in standard communicative situations.

The cultural sphere of a particular ethnos consists of a number of elements of a streotype character that is generally not accepted by other carriers of culture: the recipient takes into consideration everything that he sees in other cultures, but does not understand. Behavior, perception, comprehension, and communication stereotypes are the common portrait stereotypes of the world.

Behavioral stereotype is the most important of the stereotypes. So, the stereotype is characteristic for the consciousness and language of representative of any culture. It is the foundation of culture, its brilliant representative and, therefore, it is the basis of personality in intercultural dialogue.

Subject 5

A view on the Azerbaijani language from the prism of linguocultural analysis

5.1. Multilingualism and multiculturalism in Azerbaijan since the ancient times up to the XIII century

A very important part of culture is language culture. Language and culture have not been fundamentally researched either in linguistics or in philosophical sciences (ethics, aesthetics, logic, cultural studies etc).

The geographical position of Azerbaijan, the existence of an ancient city culture here, the formation of Manna and Midia states in Azerbaijan, the long-lasting wars for the lands of Azerbaijan give us an idea of the genetic and typological diversity of tribes and peoples living and speaking in different languages. When investigating those historical events, it became clear that there was multilingualism in Azerbaijan since the city culture was formed in this area. Despite the fact that different ethnoses from ancient times protected their language and traditions, the leading ethno-cultural position in the country has still belonged to Azerbaijani Turks from the Middle Ages. The existence of the elements of Hun-Kipchak tribal languages, especially in the northern regions of modern Azerbaijani language confirms this. The last Turkish settlements in Azerbaijan coincide with the end of the Middle Ages.

It is clear from this that the period of being Turkish of Azerbaijani people of two stages:

The first stage - Hun-Kipchak stage

The second stage - Oguz - Seljuks stage

Mainly Hun-Kipchaks settled in the north of Azerbaijan and Oguzs settled in the south. In the III and V centuries, the Sassanis from the south occupid Azerbaijan and moved their homes to Tabriz.

With the emergence of Islam, the Sassanid dynasty was abolished. The Arab Caliphate, spread from the Atlantic to India and China brought Arabic language together with Islam.

It is clear that from the VIII century there were a beliefs in Islam, Zoroastrianism and Christianity in Azerbaijan. Therefore, Azerbaijani, Persian and Arabic languages were the main means of communication. The expansion of trade in the cities of Azerbaijan such as Shamakhi, Ganja, Nakhchivan, Ardabil, Maragha, Tabriz strengthened the trade relations with India, Russia, Syria, Iraq, Egypt and some Asian countries. This caused the development of multilingualism in the country.

As we know, in the VIII and X centuries Arabic language was the language of science, Persian language was the language of poetry and Azerbaijani language was a universal language.

Despite, the Azerbaijani language was the universal language in the II and III centuries of AD, the massive arrival of Oghuz, Seljuk and Kipchak in the XI- XII centuries resulted with the acceptance of Persian language as the official state language. During this period, classes in the madrasas were mainly conducted in Persian and Arabic languages.

5.2. The influence of different cultures on the development of the Azerbaijani language in the XIII-XX centuries

The development of Turkish literary languages, including Azerbaijani literary language are related to the XIII century. There are following reasons for the development of Turkish literary language in the XIII century:

1) The existnce of ancient written monuments belonging to the Turkish languages

2) The necessity of conveying Islamic traditions to the public in the Turkish languages

3) The influence of literature in Persian and Arabic languages

Nasreddin Tusi founded Maraga Observatory in 1259 and created a library with more than 400,000 copies of books. He also founded a great academy in Darul-Shafa medicine academy in Tabriz, where he studied and taught various sciences. This academy which had a rich library, madrasa, observatory and hospital, played an important role in the progress of the Eastern countries' culture. Most of people who worked and studied there knew three languages fluently - Arabic, Persian and Azerbaijani. In 1501 the Safavis dynasty appeared, which formed the first central feudal state in Azerbaijan. In the same year, Shah Ismail Khatai raised the Azerbaijani language to the state language level. He created political relationships with a number of European states and made beautiful poetry samples in both the Persian and Azerbaijani languages. Our poet, who used these three languages in the XVI century is Muhammad Fuzuli. He was the author of many artistic and philosophical works in Azerbaijani, Persian, Arabic languages.

In the XVII century, Saib Tabrizi, Govsi Tabrizi, Muhammad Amani and others, in the XVIII century Nishat Shirvani, Shakir Shirvani, Molla Veli Vidadi, Molla Panah had indispensable roles in the development of the Azerbaijani language.

At the beginning of the XIX century, after the integration of northern Azerbaijan to Russia, the intellectual layer of the population was encouraged to learn Russian as well asthe Arabic and Persian languages.

In the XIX century, the development of the oil industry turned Baki into a major industrial center of Russia. The national composition of the population enriched. At that time, representatives of 30 nations lived and worked in Azerbaijan. 25 % of those working in the oil industry were Russians.

At the beginning of the XX century, the culture of our language enriched and developed as a result of the activity of various press agencies in Russian and Azerbaijani languages in Baki, including the intellectuals who went to study in many Russian cities.

So, we come to the conclusion that language is a social phenomenon. If biological factors lead to the formation of language, subsequent development of language depends on social factors.

Only 250 languages of the more than 3000 languages are used as literal languages in the world. So, there are 250 literary languages all over the world which have their own writing. 5 languages in the world languages have been registered as the official languages of UNO. They are: English, Russian, French, Spanish and Chinese.

There are 13 of the world's most widely spreading languages, which are also the official languages of 65 countries of the world.

After gaining independence, correspondence in all governmental structures is carried out in our native mother tongue.

So, language and writing have a specific place in the cultural system. Another important aspect of the language's relation to culture is its function of materializing and protecting its moral values. It is known that the achievement gained by many generations is later transmitted to future generations through language. But it is forgotten that human is obliged for it to language.

Subject 6

Fundamentals of linguistic anthropology

Scientists who have the greatest influence on the development of linguistic anthropology are Edward Sepir (1884-1939) and Benjamin Whorf (1897-1941). Both scientists learned the languages and cultures of several local American nations. E.Sepir discussed the importance of the analysis of the dictionary. His discussions focused on learning«*the physical and social spheres*»of peoples' lives. According to Sepir «a dictionary of any language can be regarded as a discovery of all ideas, interests, and occupations» (1949, p.90-91). The word is generated on any object or type of activity in the language. That activity and object are important from the cultural point of view. The link between vocabulary and cultural value is multidimensional. Speakers give words and names to words, to important events and individuals for their physical jobs and their position in the world. Once named individuals and events are recognized and used from cultural and individual point of view. During this process, unprecedented cultural models are created and come into force which is dependent on one another. According to E.Sepir «in the world inhabited by different societies, the same universe can not exist in different ways» (1949, p.162).

E.Sepir's judgement is specifically applied to geographical features.People then come to a detailed discovery that their observations are directly dependent on their scope. For

example, there are the following terms translated by E.Sepir among geographical terms in the language of the Paiut people living in the semi-desert area of Arizona, Utah and Neveda states*:«divide, ledge,sand,flat,semicircular valley, or hollow, Spot of level,graund in mountains surrounded by ridges, plain valley surrounded by mountains, plain, desert, knoll, plateau, canyon, without water, canyon with creek,wash or gutter,guch, slope of mountain or canyon wall receiving sunlight, shaded slope of mountain or canyon wall, rolling country intersected by several small hill-ridges»*(1949, p.91).

English is capable of expressing countless topographical features and E.Sepir used descriptive method. The Paiut language records each feature separately under a name and gives its distinctive value. A motivating strategy stand behind both English and Paiut languages.So, the dictionaries of different languages are compared and the results of cultural relations are summarized. This is related to the relation between the development of the dictionary and the cultural interest, because cultures are more frequently changing than the language.

6.1. Linguistic relativity

Philologists and linguists were interested in the extensive scattering of the human languages and various meanings since the 18th century. The discovery of eastern languages such as Sanskrit by European scholars or the emergence of Christianity in countries such as France and Germany led to increased interest in the development of single cultural characteristics in their national languages.The romantic concept of language and civilization desocialization was nominated by the German

linguists, Iohan Herder(1744-1803) and Wilhelm von Humboldt, and this idea was made as a reaction to thepolitical and military hegemony of France. However, this concept pays great attention to the existence of the world of peoples' languages and culture in a scattered way

These linguists suggested that different peoples would speak differently because they think differently. Their distinctive thoughts express the events differently which were happening around them. So, the concept of *linguistic relativity* appears. This idea was defended by the linguist scientist Frans Boas (1858-1942) in the United States and, accordingly, Eduard Sephir (1884-1939) and his pupil Benyamin Lee Whorf (1897-1941)used this concept when they learned American Hindu languages.The idea of B.L.Whorf on the independence of language and thought was well-known under the name of Sepir-Whorf hypotheses.

6.2. Sapir-Whorf hypotheses

According to Sepir-Whorf hypotheses in the structure of the language, anyone uses the effect of the method that everyone thinks and behaves as a habit. Worf uses such an anecdote that it has already become popular.Whorf found through his work as a fire prevention engineer that English speakers used the words 'full' and 'empty' in describing gasoline drums in relation to their liquid content alone; so, they smoked beside 'empty' gasoline drums, which weren't actually 'empty' but 'full' of gas vapor. (they did not realize that the remaining gasoline at the bottom may cause the explosion).As the speakers of theEnglish language understand time as a *line* issue, the objective compromise of events is coded in the system of present, past

and future times. When he talked about Hopy language, he pointed out to this language.The Hopi language does not regard time as a unit of measurement, and considers it as a link between two delayed events.There is nothing in the Hopi language related to the time.Whorf noted that English and Hopi-speaking physicists understand each other's ideas even though they have major differences in those languages.Sepir-Whorf hypothesis led to hot disputes after its first appearance since 1940, because this theory is based on the expression of the universality of scientific discoveries with the language which, in turn, caused direct public dissatisfaction.

After 50 years, the principle of *linguistic relativity* revived, due to the rise of social sciences. The argument of transmission was equated with the argument of civilization's incomprehensibility, but this argument was not convincing as well.If the speakers of different languages can not understand one another, that does not mean that they can not translate each other's language. But everyone knows that they can do it.Because they do not think in the same way, do not explain the events in the same way. Briefly speaking, they do not accept the reality in the same way. The strongest aspect of the Whorf hypothesis is that he likes the language determiner in the style we think. In his theory, the emergence of semantic associations by common concepts is associated with the emergence of cultural differences, and this concept is generally accepted in modern times. Semantic coding of any language makes it even more colorful for users of that language. For example, children from the Navajo speak differently coded languages. So, they use a verb to raise a thing like a round ball, but use a completely different verb to lift a long and thinner thing. Children are shown blue and yellow rope and a blue stick.Then they ask children which of them matches with blue stick, almost

only Navajo-speaking children choose a yellow rope. Because this colour is the basis of their physical forms. Only English-speaking children always choose a blue rope because this colour reflects the colour of the things they are using.The semantic meanings of gene derived from codes in the discourse of a particular community, over time caused using different and colourful meanings within social contexts. We can enrich our language together with other language users as a result of pragmatic co-operation. The thoughts of Sapir and Whorf on the connection of language, thoughts and behavior caused to numerous researches and discussions. There are several key versions in their ideas that are explained differently in different writings. One of them is that some elements of the language such as dictionary and grammar systems affect the perception, behavior, and attitude of the speaker.According to another version, the language is a guide here. The difference between these two versions shows itself in the usage of the language.Whorf mentioned about the determiners among cultural and behavioral norms: «there is a relationship between them, but there is no correlation or diagnostic accuracy» (Whorf B.L., 1956, p.159). While discussing the history of the language network's culture and behavior, Whorf asked himself such a question «What is the first language model or cultural norms?» He answered: «they appeared together and influenced to one another» (Whorf B.L., p.156).

Sapir also discussed historical processes and argued that culture and language could be perceived as a result of a fixed, interconnected activity in a certain space and in a particular association. Cultures are changing rapidly than languages. Language forms will continue to symbolize cultural expressions over time. The comments in Saphir and Uorf´s writings indicate that the relationship between language, culture and human

thought is not stable and mechanical, they exist as a mixture of mixed and dynamic activities. The Russian linguist V.N.Volosinov, who had a completely different tradition, agreed with the views of Sepir and Whorf about the relationship between language, thought, and practice. As American researchers, Voloshinov believed that the experimental perception of the language and the speakers were interconnected.

V.N.Volosinov believed that the idea of any individual was realized through the abilities of his language (Volosinov V.N., 1973). Finally, Voloshinov preferred the internal social nature of personality experience.:«the structure of practice is like the external structure of the item.The degree of understanding and clarity of any experience, directly coincides with its social orientation» (Volosinov V.N., 1973).

Subject 7
Language and cultural meaning

7.1. Cultural hypothesis

The contents of the language are not simply an arbitrary or fabricated subjects or events. Words express many types of meanings, add new meanings and transform them.*The concept of cultural hypothesis* is based on the fact that during the speech activity, people participate in the interview. Each person involved in the interview has knowledge and understanding models of his culture that are transmitted and expressed in his language. For example, if any person tells «*the world series*», he claims that the listeners understand this information because this is about baseball.In this game, teams compete for the championship all over the season. Easiness of the conversation depends on the correct assessment of the listener's level of knowledge. Such assumptions are collected by people throughout their lives and the knowledge gained during life experiences affect their cultural level, because all human experiences are related to cultural issues. A large quantity of knowledge is collected, but the knowledge which we do not use continues throughout our life.

The other types of cultural hypotheses are more complicated. For example, there are many types of expressions in English they express different concepts (cause and purpose, power, obligation, validity, order, importance, necessity, etc.). There

are not such verbs in the Navajo language which are spoken in New Mexico and in the state of Arizona.Instead of these expressions **«I must go there»** or **«I have to go there»**, the person who speaks in Navajo will say the same expression as *akon deeshád go t'eiya yiz át'èèh*-**«It is only good that I shall go there»**.In this construction compulsion is not required.

In English – **I make the horse run**.

In Navajo – **tii sha yilghot** – «*the horse is running for me*».

In the Navajo language it is said that the action carried out by the «**horse**» is voluntary.There is a lack of administrative authority in this sentence.Speakers make fictions about each other's intentions, desires and goals in oreder to use and comment words in proper forms. For example, «jokes» and «insulting» speech have some important features. Any speaker can mock or insult his partner by showing his mistakes, weaknesses, or inappropriate behavior. The difference between jokes and insults is that the speaker must understand the intent of the other and report his insults and jokes with the choice of appropriate words, voice tone and mimicry.The interpretation of intentions is based on cultural and social norms. Because the purposes and contents of the joke are defined by culture. In some societies, people never joke or annoy their own parents, whereas in other societies this reverse behavior is accepted in certain contexts. When two people in the community meet one another, they use these expressions «Hi! How are you?» or «What´s happening?». If the speaker use «How are you?» they want a substantial answer to this question. This is a very inadequate answer if a respondent tells his own personal problems or if he shows his illness during a random encounter with acquaintances. The speakers in this example should know that the phrase used in the questionnaire does not actually mean the question, it actually means asking for information.

Words can also express symbolic meanings that express cultural values and coincidences. For example, when describing any terroristic group, they are subjected to a strong negative judgment. The power of language is in learning the attitudes of both the speaker and the listener. When calling any person a*«terrorist»*, you need to know the attitude of the listener, because terrorism is such an action that it is socially cursed.

Producers who advertise their goods and other people in our community realize their cultural intentions skillfully by using words and symbols. Advertisings often present their products as new, bigger and better. Such use of words shows the change and progress in goods. These concepts are expressed implicitly in the whole production of goods.Here is included marketing and consumer.They are closely connected with each other in the philosophical sense of evolution. The forms of life are dynamic, always changing, take people to a better level. The change is understood as a content which is related to the biological process, means that organisms compete for better conditions and more favorable ones survive. The change is «natural», but progress has been fabricated for innovations to achieve more desirable results.

In general, the use of the language has the manipulation aspect. Here the speakers use words to influence o the listeners. Selected words often have neutral meaning in their narratives. The cultural symbolic meanings are expresssed in them.Cultural symbols are transmitted through the language and take their power from the language. Because both the speaker and the listeners accept the fictitious hypotheses.The power of language is to deliver popular social messages.For example, while many American women are called like «girl» or africans in the USA are called like «boy» they are angry at this situation.

Translating the meaning of words is difficult, but it is more difficult to translate the meaning of sentence structure. Discourse experience makes it possible for a speaker to express himself in his speech without paying attention to what he is thinking about.

These experiments are of a *«natural character»*, that is, man's thinking is more natural than expressing or evaluating it in a culturally sensitive manner.Speech samples given in discourse are divided into meaning types for conversation and argument structure.

7.2. Expanded and transient meaning. Metaphor and metonymy

Cultural meanings are also expressed through the semantic expansion of the meaning of the complex process and transition of the meaning from one meaning to another. One of these processes is called metaphor. Metaphors are based on words that have the same meaning among things and events, but are not comparable. According to G.Lakoff and M.Johnson «the essence of metaphor is understood as the meaning of another word in connection with a word» *(Lakoff G., Johnson M., 1980, p.5).* When analyzing metaphors in the language, the meaning hidden in the bottom layer helps us to understand the speaker's outlook or reality. G.Lakoff and M.Johnson explained that «cultural assumptions, values, and attitudes are not the key conceptual points for us that have chosen for our experiment. So, all the experiences are cultural.We experience our own world in that way, so that the culture may already exist in the experience». They also argue that the metaphor analysis becomes the reality of cultural construction. They gave this

expression *«Time is money»* that is used frequently in English as an example in their works. This concept has its meanings in the following situations.

You don't use your time *profitable.*

How do you *spend* your time these days?

This gadget will *save* your hours.

These expressions are metaphors expressed on the basis of indivisible concepts or qualities. But it seems to everybody that they are specific objects. In our conceptual model, we understand the concept of «time» as a certain object and condition. «Time» is valuable for us. Time is a limited resource, so we realize our goals through it. G.Lakoff and M.Johnson discussed *«up»* and *«down»* which are other metaphorical constructions. Among them *«up»* has a positive meaning but *«down» has a negative* meaning.

In the list below, we can see some aspects of this comparison:

	Up	*Down*
Emotions:	*You are in **high** spirits*	*He is feeling low today*
Consciousness:	*Wake **up!***	*She **sank** into coma*
Health:	*He is in **top** shape*	*Her health is **declining***
Control:	*I'm **on top** of the situation*	*He **fell** from power*
Status:	*She 'll **rise** to the **top***	*He is at the **bottom** of society*

The lineal metaphors are used to describe many aspects of the English language as its characteristic feature. Metaphorical expressions are included, kinship, thought, lineal, motion, direction of argument and so on. Some of the methods of conversation show that linel word order are welcomed positively in our society.

Another metaphorical construction common to the English language shows itself when describing non-physical processes and concepts. In this case, a non-concrete concept becomes a concrete concept.

*He is **out of** his mind*
*They are **in** love*
*I feel **under** the weather*

In these expressions, subjects have been described as if they were physically connected to a certain space. There are conceptual metaphors specific to each language, which do not only make the language structure, but also form the angle of view on a certain reality. For example, many verbs in the Navajo language are refered to specific aspects of the action or objects that are influenced by motion. Metafors reporting the movement in the Navajo languages mean *«understanding the world and gaining experience»*. The following examples are examples of the metaphorical expression in the Navajo language by expressing transient meanings of the verbs:

One dresses – *one moves into clothing (?è:h-hά:h)*

One is young – *one moves about newly (?άni:-nά-hά:ha)*

To sign *-to move words out of an enclosed space (ha-di-a:h)*

To greet someone – *to move a round solid object to meet someone (o-da:h-a:h)*

In many languages there are special metaphor-types which are called personification. This is the process of transferring living thing or human qualities to inanimate objects or events.Let's look at the following examples:

*High prices are **eating up** my paycheck.*
*Anxiety is **killing** him.*
*The window **looks out** over the mountains.*

These sentences are literally abnormal or not consecutive in semantic aspect. But they have become culturally accepted expressions as metaphors.

Metonymy is another type of transmission of semantic meaning, it is replacing an item by another item. In this substitution the compliance of items is the basis. Here instead of

an item, another item is taken, not because it is another metaphor, because it replaces another item in a particular contextual relationship. The compliance between two things can be different, as some parts of the item can be given instead of an entire portion. Let's consider the following sentences:

*This business needs some new **blood***

*(part for whole: **blood for person**)*

*She likes to read **Thomas Hardy***

*(producer for product: **author for books written by him**)*

The use of metonymy may indicate the interest of the speaker in the thing. Metaphor adds meaning to words for expanding semantic coverage and comparing it with other things. But metonymy narrows the semantic coverage, puts one aspect in the foreground, and ignores other aspects.

Kinship metaphors. Certain language contexts increase the meaning in metaphoric and metonymic terms in many languages. Kinship terminology is also a sphere of such meaning. The terms of kinship are often used to show metaphorical belonging to non-realistic objects. In some families, children call their parents' relatives as an «aunt, an uncle» and so on. In these families it is shameful to call their uncles with their names.But calling of the name of his parent's friend by his *rank + name(Ms.Smith, Ms.Jones)*is considered highly formal. When speaking to an elderly person or applying to him, some of the speakers use the kinship terms as *«sister»* and *«brother»*. These terms are used not only in kinship meaning, but also in political, religious or social meanings. Sisters and brothers share the same lifestyle and have mutual respect to one another. Metaphorical meaning expansion by kinship terms can be found in the Navajo language. In this language the morphem (-mo) in the word *«mother»* is used to refer to the following concepts: ***mother, the Earth, sheep, field,***

grain(*Witherspoon, 1975, p.15-16*). These meaningsare related to the analogue symbols in the transition meaning. In Navajo culture the main social and emotional relationship is between mother and child. Mother and child are related to each other in connection with birth and education. Mother gives life to her child and then continuously protects his life from a physical and emotional point of view.

Maternal metaphor expands and belongs to the Earth and the agricultural field because they are important attributes of the mother.They are fertile and forms life, and this life looks in the form of planting and food. Grain is the most important product and the traditional continuation of the food. The sheep have great cultural significance. They are both the source of income and the criterion of personal wealth. Grain and sheep keep alive Navajo people, as if they are their mothers.

Metaphors about body members. Another common form of metaphor found in the language is the terms of body members that describe the actions of body members or descriptions of lifeless objects.In such metaphors, the members of the human body are transferred to inanimate objects.We can see them in metaphorical expressions in the English language below.

Let´s get to the *heart* of the matter

She´s willing to *face* her problem

She *shoulders* many responsibilities

The criminal *fingered* his accomlice

We describe the process of action by giving the meanings of the members of our body to inanimate objects. This is the observation of the world with human eyes.In many languages, the use of the terms of body members is intended to illustrate the activities of physical objects.In the Mexican variant of the Zapotec language, human body members are used to describe the prototype model of any animate or inanimate things. (Mark

Laury, 1989). The body members of all the animals are called on the basis of anatomical perspective of the human body. For example, the front legs of the four-legged animals are called hand and back legs are called the feet.The animal is described as if it is a human and walks on four legs *(Mark Laury, p.121)*. In addition, members of the human body are expanding on the basis of the following analogy in order to describe inanimate object:

top = head *(gik)*
front = belly *(la´áyn)*
upper front = face *(ló)*
lower front = foot *(ye´e)*
back = back *(tiĉ)*
side = side *(ko´o)*
underneath = bottom, buttockd *(git)*
entrance, opening = mouth, lips *(ro´o)*
inside = stomatch *(la´ayn)*

Human emotions often play a key role for metaphorical combinations. There are a lot of metaphors in English that are related to the sense of vision. For example, **I see what you mean or That was an insightful remark**.

Subject 8

Meaning as a sign

8.1. Linguistic sign

Language can be expressed in two basic fundamental ways. Both of them are directly related to culture. The meaning is coded through the signs (semantics) and its work is related to the context (pragmatics).

The crucial feature of human separating from animals is that human beings have the ability to create a system of signs and that system of signs is used by themselves and their surroundings. Each meaning practice is based on two elements: pointing and pointed out. So, the four letter word *«rose»* marks an object in a real world that has thorny stem and many petals. The sign is neither the word itself nor the object it belongs to. It is a link between two signs. The word *«rose»* can refer to any colour or smell as it relates to different shapes of flowers, ingredients, colours, scent. From here we can see that *«rose»*can carry meaning by different signs. Such a linguistic sign is called an arbitrary sign. No item is identical, there is no exact compliance between pointing and pointed out. This dualism of the linguistic sign is called asymmetric.

8.2. Meaning of signs

What does the meaning of the words mean by the words?When the American poet, Emily Dickinson used the word *«rose»* and *«rosemary»* in his poem, he referred these words to the plants of the real world grown in the garden. These words refer to the reality that can be determined. Their meaning can be found in the dictionary, so this meaning is called **denotative** meaning.On the other hand, the words *«rose»* and *«rosemary»* are merely different from the meaning of their plant meaning. It is related to it that in the reader's mind they have different associative features;any flower can be associated with love, passion, beauty; *«rosemary»* means freshness of summer, preservation of faded herbs. The meaning of both words is derived from their **connotations.**

Words do not only show things, do not relate to objects, but also have images*(icons)* of things like all other pointers. *«Whoops»* and *«Wow»* exclamations do not only refer to emotions and actions. As this, their meanings are also *iconic*. There are a lot of iconic meanings in E.Dickson's works. For example, in words *«screw»*, *«summer»*, *«ceaseless»*, *«rosemary»*, the interaction of voices /s/ with each other creates a powerful system of signals, and each individual word has symbolic and denotative meanings.

8.3. Cultural coding

All three types of symbols code the discourse community in their experiences. In this case, code is not something that is seperated from the meaning of the word. Acording to Whorf, different signs codify the reality differently by expressing it in

different way. For example, both the words **table** and **Tisch** belong to the same object - part of the furniture. But in the English language the word *table* refers to all tables. In the Polish language the dining table is called as *stol*, but coffee table or phone table is called as *stolik*. Cultural coding can change in language over time. In German language to codify the case of happiness the word **«glücklich»**is used.This word expresses profound happiness, but while expressing conditional happiness it is pronounced as **hepi**.

The coding practice differs according to the nature of the cultural association formed by different language signals. For example, the words *«soul»* or *«mind»*are usually equivalent to the word *«dusha»* in the Russian language. But each of these signs forms different associations with the objects they belong to. Words express the objects and persons they care about. Speakers belonging to a particular speech community can iconally strengthen the denotative meaning by extending the quality of the vowel. For example, *«It is beau:::::::tiful»*. In the French language strengthening the voice quality is not done by extending the quality of the vowel sound. This is done by rapidly repeating the same word form. For example, *«Vite, vite, vite, vite, vite! Dêpechez- vous!» (Quick! Hurry up!)*. Such different coding is considered as typical examples of different negotiation norms both in English and French. Onomatopoeia associates objects and sounds with the necessary methods and distinguishes members of the given culture. For example, in the English language the words as *«bash»*, *«mash»*, *«smash»*, *«crash»*, *«dash»*, *«lash»*, *«clash»*, *«trash»*, *«splash»*, *«flash»* express suddenly strong action or work in iconic sense for those who speak English. For the French speaking person there is no semantic link between the words as *«hache»*, *«tache»*, *«sache»*, *«cache»*, *«vache»*even though they have similar final voices.

So, these differences are not just differences in code itself, but also differences in discurse communities. Linguistic sign becomes cultural sign by means of these meanings.

8.4. Semantic cohesion

As a sign, word gets in touch with other words and symbols, and gives it a certain value within a specific verbal text or context. Besides, proper names and sounds, as it is given in the poem of E.Dickinson, words create a text through a series of colorful cohesive forms. *«It»* and the demonstrative pronoun *«this»* replace words when they pass from one sentence to another. For example, *«The Attar from the rose... The general Rose... In ceaseless Rosemary»*. The same sound, for example, repeating the sound / *l* /when passing from one line to another. *(Lady´s Drawer, the Lady lie)*. A set of words that indicate the same idea, for example, *«Suns, summer, essential, Oils, Attar»* and as well as the connjunctions *«but»* and *«when»* are repeated. Such methods are based on the meanings given by connotations in associative meanings or in the conversation of as particular community. A speaker can easily replace the words*«Suns»*and *«summer»*with the pronoun*«It»*. Along the lines of the poem semantic cohesion depends on the community associations that occurs in the community. Any sign and word may be associated with other words that have been accumulated in the mind of the community member within the text or during the conversation over time.When we go back to the sign *dusha* in the Russian language, we see that this phrase has connotative meanings in the conversations and quotations taken from the artistic work. *(«His soul overflowing with rapture, he yearned for freedom, space, openess» (written by Dostoevsky))*. This sign is used

in numerous conversations, such as human will, internal speech, knowledge, emotion, thought, religion.

Another linguistic context in which the words have a cultural semantic meaning are linguistic metaphors that have accumulated over time in the semantic knowledge of the community. So, they often associate the word *«argument»*with*«to defend»*in English. (*For example, Your claims are indefensible*) or *«to shot down»* *«He shot down all of my arguments»*. Such phrases pushed George Lakoff and Mark Johnson to define one of the key metaphors in English: *«Argument is War»*. Some of these metaphors were engraved on the structure code of the English language. For example, metaphor of the visible field; this metaphor explains what is inside or outside of it. For example, *«The ship is coming into view, I have him in sight, He´s out of sight now»*. Each language has its own metaphors that indicate the boundaries of the semantic cohesion of that language.

In all these examples, the semantic meanings of the codes are discussed in the community and in its context or culture.

8.5. The nonarbitrary nature of the signs

The signs do not have natural relations with the outside world, and therefore they are arbitrary.Those who are speaking or writing are using those signs as these signs are understood in their surroundings. Those who use the native language do not accept linguistic signs as arbitrary; on the contrary, they accept it as the necessity of nature. Only researchers and non-native speakers are able to understand the relation between sign and meaning.

Speakers in the native language do not understand that words are arbitrary signs. For them words are the physical and natural elements of their life. For those who use words, words and thoughts are the same thing. For example, a man who grew up in any French life will try to convince you that the sun is male and the moon is female. Signs are not given, they are created and these signs associate one another to produce cultural speech examples. For those who speak in mother language the signs are the arbitrary linguistic signs of the natural reality that they express.

Linguistic signs do not have any significance in social coincidence. The practice of signs and interpretations of signs are motivated by the desire and needs of the users of the language and language users use these signs to influence other people, even to interpret the meaning of the world around them.For listening to the speaker, taking seriously the speaker, trust him, and in turn, influencing other people's beliefs and works people communicate with one another.The linguistic sign is therefore called motivated sign.

8.6. Symbols

Over time, the signs are not only natural, but also traditional. Linguistic signs may be meaningless or symbolic when taken out of the original, social and historical context. For example, the words as *«democracy», «freedom», «choice»* can lose their meanings and even rich connotative meanings used by politicians and diplomats and can be politically symbolized in western democracy rhetoric. For example the expressions as *«French Revolution», «May 68», «the Holocaust»*became traditional symbols by simplifying historical events.

Signs can be converted; those who make the sign may change them as they need it. In modern times the use of signs allows the speakers to be able to revive the past events in the context of the present, distinguish it from the context and relate to future events. Rebuilding the context through such constructions and signs allows the users of signs to control their environment and the behavior of themselves and others within that scope. We can show symbols ranging from flags to slogans in public places, advertising boards, national patriotism. Culturalized stereotypes are frozen signs that affect both the users of the signs and those who characterize them. For example, the expressions as *«rebels»* or *«freedom fighters»*mean the anti-state forces. The words as

«Challenges» or *«problems»* mean the formation of obstacle; the words as *«collaboration»* or *«exploitation»* mean the labor of the workers. Where social interests intersects with one another there social forces create some cultural signs that are considered legitimate and others are considered illegal or taboo.

The meaning of the words that surrounds us and the other words that constitute the semantic relation of the speech community are related to one another; but this semantic relationship is continuously enriched and changes in the social context.

Subject 9

Meaning as action

9.1. The context of situation, the context of culture

After considering the meaning of in philosophy, law, theology and life for many years G.Dr.Faustus decided that the meaning is not in words but in actions. He says with great excitement that the act was the first and he sold his spirit to the devil by saying these words. In the end, he accepted such a judgment that all the movement is a part of a certain time and place. Meaning never occurs for everyone forever, it occurs in verbal movements and occurs in the interactions of the interviewers, listeners, writers and readers.While learning the interest of the local residents living in Trobriand Islands spending their time in fishing and agriculture anthropologist Bronislav Malinkowski (1884-1942) found out that their language (Kiriwinian) plays an important role in understanding the meaning of their job practices *(Malinkowski B., Dover, 1978)*. The scientist pointed out that there must be a certain **context of situation** in order to understand what happened. In addition, every speaker should associate their words, beliefs and thinking with the **context of culture**. Tribal economy, social organizations, kinship patterns, rituals about the Earth, seasonal songs, the concep, the semantic meanings of verbal signs are expanded with the pragmatic meanings of verbal

actions within the context. The meaning is not only formed through the words of speakres but also through their actions.

9.2. Structures of expectations

From childhood people have learned to say «Thank you» while receiving a gift or to say «Good bye» while going away. Language users have learned to interpret the signs and act on their basis. At the same time they have learned to anticipate certain qualities in other people's behavior. It looks like a car stands in front of a *«stop»* sign for the pedestrians to cross the street. So, people expect to greet them with whom they meet for the first time.They should listen to them when they talk, and they should answer their questions. There are *cultural differences* behind these expectations. For example, the French greet with hand with each other when they meet, Americans are waiting for a smile in this case, the friend is waiting to meet differently manners from the stranger.Based on the experience gained in their cultures, people acquire knowledge about the world around them. they use this information for explanation, interpretation of any information and events. As a whole, the **structures of expectations** have rooted in their minds through culture and form under the name of **frames**.

9.3. Replica, contextualization of situational judgement

In a verbal relationship, people's words associate situational and cultural contexts with one another in different ways. So, there are two persons, and we sign one of them as**A** and the other as **B**. **A** says to **B**: *«I need to get in there. Can you open the*

door?» These words will carry this meaning for **B** that if he knows English or could **A** understand the semantic meanings of words that he expressed? He must know that the words *«the»* and *«the door»* are a door that A wants to open for him; from **A**'s smile, tone, intonation, and judgment **B** should understand that **A**'s request is a friendly request, it is not a meaningless request. In other words, in addition to the semantic meanings of words useed by **A**, **B** should understand the pragmatic content of these words. Besides verbal words, there are semi-verbal (accent, intonation, temp, laugh) and non-verbal (gesture, body condition, tone of voice) signs that help the speakers to explain what the speakers are talking about by pointing to the listener. All of these are called **contextualizations of replicas**. Speakers and listeners can convey their expectations to one another while using **contextualization of replicas**.

9.4. Pragmatic coherence

Coherence is not reflected in the speech of the speaker, but it is based on the logical results of both the speaker and the listener on the basis of the words that they hear. So, here semantic coherence interconnected words to one another; pragmatic coherence connects a speaker with another speaker in the cultural context of communication. Attempts by the person to create the pragmatic coherence through contextualization of replicas can have a counter-effect. We can see this in the following example:

Chad: I go out a lot
Deborah: I go out and eat
Peter: You go out? The trouble with me is if I don't prepare and eat well, I eat a lot… Because it' not satisfying. And so if

I'm just eating like cheese and crakers, I'll just stuff myself on cheese and crakers. But if I fix myself something nice, I don't have to eat that much.

Deborah: Oh yeah?

Peter: I've noticed that, yeah

Deborah: Hmmm... Well then it works, then it's agood idea.

Peter: It's a good idea in terms of eating, it's not a good idea in terms of time.*(Tannen, Deborah. Talking Voices. Repetition, Dialogue, Imagery. Cambridge: Cambridge University Press, 1989, page 71)*

Through lexical and phonological repetitions*(I go out a lot – I go out and eat – I eat a lot)* semantic coherence is given to their conversation. Deborah and Peter are from New York, they share the same Jewish culture and they use each other's replicas. The cohesion of words combines with one another on a cultural basis and the work of the speakers creates a deep pragmatic coherence. Returning their words and phrases to each other, and repeating each other's sentences encourages each person to find out what is important in this conversation. Here the information they provide through their meaning is not so important (in fact, they do not agree with each other), but here the main criterion is that they participate in the same conversation and belong to the same culture. Coherence leads to the incompatibility of interviews between carriers of cultures that are in conflict with each other. For example, An African and American student has sent to interview with a housewife who has low monthly wage and lives around the city. The woman is called from the office by phone. The student goes there, knocks at the door, and meets the young woman's husband

Husband: So y´re gonna check out ma old lady, hah.

Student: Ah, no. I only came to get some information.

They called from the office.

The husband left the room and called his wife.

Here we can see that the husband uses expressions such as an *«old lady»*, instead of **my wife** or *«to check»* instead of **to visit**. Nevertheless, the student uses standard English in her answer, and wants to show that he is not from the culture of woman's husband, he is the member of academic culture. Then the student stated that the interview between them was extremely unsatisfactory and meaningless.

The same contextual replicas of people from different cultures can lead to different meanings and misunderstanding in some cases. Because, they differ in their personal relationships and in characteristic features. The absence of pragmatic coherence led to a misunderstanding among the participants in the interview. For example, an unexpected tone and emphasis of voice in an interview between an Asian client and a British treasurer in the bank may leded to misunderstanding between the parties:

Costumer: Excuse me

Cashier: Yes sir

Customer: I want to deposit some money

Cashier: Oh. I see. Ok. You ll need a deposit form then.

Customer: Yes. NO, NO. This the WRONG one *(Gumpers, John. J, T.C. Jupp, and Celia Roberts. Cross-Talk. A Study of Cross Cultural Communication. London: The National Centre for Industrial Language Training, 1977, page 21).*

The voice of an Asian-speaking English rise and falls in some words for example, *«some money»*. But the voice of the British-speaking English goes down in the word*«money»* and the stress is on the word*«**deposit**»*.The sentence of the Asian treasurer is not a rough tone. The British customer can misunderstand the words of the treasurer.

Cashier: Sorry?
Customer: I got my account in WEMbley
Cashier: Oh you need a GIRO form then
Customer: Yes GIRO form
Cashier: Why didn´t you say so first time?
Customer: Sorry. Didn´t KNOW.
Cashier: ALL RIGHT?
Customer: Thank you. *(Gumpers.John J. T. C. Jupp and Celia Roberts. Cross-Talk. A Study of Cross Cultural Commuication. London: The National Centre for İndustrial Language Training, 1977, page 21)*

The tone of voice is usually understood as direct replica and intentional behavior. Here the high stress of the words «**GIRO**» and «*ALL RIGHT*» can be shown as a rough answer in the sentence.

The contextualization of replicas shows that the speakers do not only prefer pragmatic coherence in their answers.And so, participants create cultural roles for themselves in a verbal interaction and, on the basis of this, identify the subject of their own talks.

9.5. Cooperative principle

Paul Grice confirmed that the general assumption that people have created through verbal exchanges may belong to *the cooperative principle*. People assume that in the exchange of information, people would´t use many words so, they would use the words required to transmit information for exchange. They are waiting for the interviewers to follow the topic; their messages should be clear and understandable; under normal circumstances, the interviewer should not use words that he

does not believe its accuracy.The conversations of the speakers and listeners in the process of exchanging information are based on the principle of the four highet cooperative principles. If the listeners know that the speaker strives to give them unnecessary information, in this case, there is a disagreement between them, because they understand that negotiations are not at the proper level, and his interlocutor does not follow the four cooperative principles. Those who have different cultural backgrounds can use different interpretations while explaining the truth; this interpretation may be short and clear for the content of the conversation. They can explain speech activity differently.

9.6. The roles of participants and the mutual construction of culture

In addition to the role they play with their position and status (for example, bank employee, customer, teacher, pupil), they argue that there is a role of a local participant or participant framework. According to the sociologist Erving Goffman all speakers and listeners should draw conclusions from what they say and how they express their thoughts. For example, people can meet face with those who are happy or embarrassed, people who are interested in anything or who are indifferent to everything, those who help people or push people away. There would be friendly attitudes, leadership attitudes or maternity roles among them.

They can also play different roles during different mutual actions. For example, let's look through the activity among **A** role playing (male gender) B role playing (female gender - A´s

wife) and **C** role playing (female gender – friend and neighbour).

A: Y´want a piece of candy

B: No=

C: = She´s on a diet. *(Schiffrin, Deborah. Approaches to Discourse. London: Basil Blackwell, 1994, page 107)*

C repeats the words which are not related to it that belong to **B**. Speaking about **B**, he is acting as an assistant to **B** or interested in things that are not his business. This kind of interference of **A** creates a feeling of rejection in **B** against **A**´s proposal and it can be understood as a replica against **B**. **C** has been **B**´s friend and neighbour for a long time; so her statement can be explained as a help to **B**'s role. Speaking on behalf of another person in context doesn´t express solidarity, but rather an asymmetric relationship with more power and influence. This happens when the mother speaks on behalf of her child, when the husband speaks on behalf of his wife, when the teacher speaks on behalf of her student.

Talking on behalf of someone or reviving the words of someone is one of the many roles of the participants that they can play so, participants can repeat the words of one other´s and the others. Another role is more important. This role is to speak within the authority given to him by the society. The thrid possible role is the author´s role that is, the author takes over the responsibility for what someone says. Speakers can often act as both authors and main parts.Listeners can play a different role as participants, who are, in turn, accepted and rejected: so, *addresee* can be listeners and participants who are outside. In the example given above **B** - **A**´s wife is addresee; but **C** is a guest, a competent listener.

The culture is formed through the language that is used in the expression of these roles. For example, children are not just

biological individuals, they have social roles and are the parts of society. So, from the cultural point of view parents speak on behalf of their children:

Kathryn: Mommy sock. /de/ - dirty.

Mother: Yes. Tyey´re all dirty. I know. *(Bloom, Lois M. One Word at a Time. The Hague: Mouton, 1970, page 47)*

The mother should speak on behalf of her baby who is unable to speak properly at the proper level and speaks as how she understands what the child wants to say. The same words can be said about the students. So their teachers say how they value those words. At school the culture of teachers and student collective shows itself in the work of teachers re-animating the words of their pupils. This idea can be seen in the following dialogue of teachers and students:

Teacher: What color are the pips?

Child 1: Brown

Child 2: Black

Child 1: Brown

Child 2: Brown

Teacher: Yes they´re dark brown that´s right. *(Wells, Gorddon. Learning Through İnteraction. Cambridge: Cambridge University Press, 1981. Page 217)*

Gender roles aren´t natural results that formed biologically, in social point of view they play different roles in the conversation, as male and female partneres. These roles are realized with small replicas. It acts as an example of certainty, superiority, or compromise and over time, that belongs to one or another gender. For example,

Husband: When will dinner be ready?

Wife: Oh... around six o´clock...? *(Lakoff, Robin. Language and Women´s Place. New York: Farrar, Straus and Giroux, 1976, page 17)*

The woman's words with rise tone interpret her lack of self-confidence and fictitious signals or on the contrary, it denotes the woman's judgment. Let's compare the following:

Female: So uh you really can´t bitch when you´ve got all those on the same day but I uh asked my physycs professor if I couldn´t change that

Male: Don´t touch that

Female: What?

Male: I´ve got everything jus´ how I want it in that notebook you´ll screw it up leafin´ through it likr that. *(West, Candace and Don H.Zimmerman. «Small İnsults: A study of interruptions in cross-sex conversations between unacquainted persons» In B.Thorne, C.Kramarae and N.Henley (Eds.) Language, Gender and Society. Newbury House, 1983, page 105).*

The interpretation of a person belonging to the male gender can be regarded as the advantage of a male-dominated signal; it can be regarded as the power to direct the conversation to its own path.

Using of the language is not only a cultural act, because a person has an influence on another person through speech; this effect shows itself in different cultural levels as means of thinking, greetings, praise. Using of the language is also a cultural act, because its users identify the members of that community by playing social roles as the participants of the community discourse.

Subject 10

Linguoculturological typicalness

An ideal language carrier introduces complex education, as well as different social situations, behavioral methods, communicative knowledge levels and its extremely individual characteristics.

The linguistic classification of identity is based on the attitude of the person to the language. People are distinguished from one another for their upper, middle and lower levels of knowledge, speaking mass speech culture, speaking in one or more languages, even using foreign language in education, being talented and skillful in language, prefering oral and writing speech, using standard and non-standard communication means.

The sociological classification of identity is based on the differentiation of social types by identifying their memory, age, education, professionalism, and other features. Many sociological studies are based on the communicative behavioral attitudes of scientists, aristocrats, politicians, entrepreneurs, soldiers, students, translators and other social groups.

The *linguoculturological typicalness* can be distinguished from the point of view of certain cultural figures. Among such types, in the English linguistic culture of the type of *«the strange man»* is regarded as unusual, strange behavior and a person engaged in any business without worrying about the surrounding people.

Unlike the identity model, linguoculturological types of persons may have less brightness and may also have a negative value. If the model of persnality is imitated, the linguoculturological type may also cause to a critical approach. In this way, the concept of linguoculturological type is clarified for its brightness and price mark: 1) bright linguoculturological type (the model of personality), 2) non-bright linguoculturological type, 3) positive linguoculturological type, 4) negative linguoculturological type.

It is possible to compare people to the level of lower, medium and upper levels of knowledge from the position of *sociocultural ideal language personality.*

In the first case, sometimes written personality language is used. Here those who have low level of knowledge, who can not properly express their opinions, who have weak vocabulary, carriers of other linguistic culture, who speak wrongly in one language, who deliberately violate the ethical norms, and use rude expressions are discussed.

People who are characterized by higher level of knowledge offer different education with them. In linguistic culture the concept of «**elective language personality**»is discussed. The elective language personality combines the high level of knowledge, the characteristics of individual author and appropriate cultural ideal. Among such personality samples famous scientists, lecturers are specifically mentioned. We can refer linguistic experts and creative people in the language to the high level of personality types. Language experts and literature teachers, professional linguists, editors and correctors are included into language. The creative people into this group the representatives of artistic, scientific literature. Those with a medium level of knowledge are included into the list of the representatives of the mass communicative culture.

The concept of **«*linguoculturological type*»** is associated with other concepts for describing people's behavior. It is important to emphasize the concept of «role», «stereotype», «ampula», «personality», «image» and «speech portrait» among important and closely related concepts.

Role of behavior is based on the example and has boundaries: role of actors are given certain free actions for performing their roles. It is possible to speak about the roles of parents, officers, passengers but it is impossible to speak about the role of the person. The structure of the role combine the place of personality with the system of social attitudes, social relationships and role expectations.

Linguoculturological typicalness regulates its behavior with the help of its role indicators.

Stereotype is described as a summary of a solid, simple individual social group, classify group members and accept them as a cliché and agree with those expectations.

Linguoculturologically typical persons present general outcome, in this plan, theyconnects the imaginations without understanding or understanding and combine stereotypical imaginations of speaker and personality. The value among stratotypical characteristics of the typical persons appear and the value presents the deepest features of culture with themselves. Unlike *stereotype*, *linguoculturological typicalness* is associated with real, existed and fictional personality.

The term **«*amplua*»**was formed in the theatre and is the role of specialized actor. In the general explanation, this concept is the synonym of the concept of role. So, role is a mask, it is cliché movements shown from the outside. Like the amplua, it also presents the actor's learning, his emotional worries and the role of the audience.The internal shape of the amplua has self-

confirmation. It is a character that the actor wants to introduce himself in this character.

By comparing the concept of *«linguoculturological typicalness»* and *«amplua»* we can say that they combine according to the characteristic of the human character and are separated by conscious emotional coloring and behavioral spheres. Typing reflects the actual state of the work, the distribution of its real social role. Amplua is the presentation of this colorful role.

«The concept of personage» is usually the second person in this artistic creation. Personage is a fantasy that is different from real person, but in contrast to social roles or social stereotypes it is concrete. Personage is one of the central concepts of this art of speech. There is truth and fairy tale in reality. The tale is divided into fabulous, ie, the content of the events and the plot.

The personage plays the role of an actor or a speaker in an artistic text. Linguoculturological typicalness can be concretized as a personage of artistic creativity. However, the typicalness presents a generalized real-life character and fictional characters.

The position of the speaker adapts to the method of presentation of the typicalness and the transmission of the information. And the position of the actor is the explanation of the fact and adapts to the speakers. The features of typicalness can generate information but these are contrary to our usual practice. Such kinds of facts belong to mythological personages (for example, ancient myths or hero of the epic).One of the important features of typicalness is the accurate division of actor and speaker rights, the actor is capable of performing any action, but he does not know the end of it,he does not control the fabulous (the main content of the events) and the speaker

does not participate in actions, but tell them. He knows what would happen to the personage and determine his attitude to the personage, he points out facts and emotionally interprets the person's actions.

An image is presented among the terms associated with the concept of comparable linguoculturological typicalness. G.G.Pocheptsov, a well-known specialist in the field of pragmalinguistic and communication theory, defines the image as a mixed and serious substitute for the human portrait. He pointed out that the image reflects the main human features. The image should be an elementary substitute, not just the substitute of our conscious knowledge as well as what we have heard for any human or group. The applicated sphere of the image means the character for strangers.It would be surprising to create a caring mother who loves her son, it is impossible to do it but such a task is quite realistic to present itself to neighbors, colleagues and strangers. The next characteristic of the image is its ability to hear with sense organs. This is usually a visual image although the information received by the audience can push up the information of union and all sensor modality. The outer face of the image directly affects the addresser. Caricaturizing the outward appearance is a constant way to create an image of the enemy. For example,in the revolutionary newspapers capitalist was described as ugly and old but the worker as pretty, young and slender.

The most important feature of the image is its modeling function. Image defines the system of values. The active use of American advertising technology in contemporary culture led to a constant attention to American cultural values and a different understanding of material and spiritual life. The audiences always look at those people who are nice, young, lucky, have expensive cars, mobile phones, buy reliable home

appliances, and those who live for their own enjoyment. Such approach reveals the question of setting up new plans.

Linguoculturological typicalness and the image have certain intersecting points, as opposed to the latter harmony and relative objectivity. Image is an improved form society's thoght and is formed consciously. But the image appearss pontaneously in the level of society's conscious. Weak type of person be transformed into an image. The totality of the typicalness is a copy of the culture. The set of tools that are the total of images retains certain characteristics of culture and such features are subjective.

First of all human shows himself in the communicative behavior of language. He also shows himself as well as in his own personalized conscious pronunciation, in certain vocabulary choices, in the use of certain syntactic expressions, in speech of different genres.

There is a portrait of human in the systematic instruction of the features of communicative behavior. This portrait may be individual and collective. Researchers say that there is a socially-speech portrait of similar instruction in the context of communicative behavior. «So each portrait reflects the spoken features of a particular community environment». Linguoculturological typicalness is derived from communicative behavior. Using the term linguoculturological typing, we focus attention on the cultural and diagnostic significance of the characterized person.On the other hand we focus attention on studying the linguistic position of the person. The study of linguoculturological typicalness represents the development of linguoculturology. Among different linguoculturological concepts conscious education is selected. The theory of linguoculturological typicalness combines the achievements of linguistics, literary studies, sociology, psychology and culturology.

Subject 11

Speech acts

Speech act is a fact that the person achieves any purpose during a conversation. Speakers choose the methods of expression in order to persuade the listener and accept those who hear their intentions. A number of linguists and philosophers have proposed different types that denote the differences among speech acts. The structure that shows the difference among sayings due to the purpose and influence is widespread (1962, p.94-101).

1.   The locutative (neutral) act is an act of saying something. It consists of a verbal message of the speaker.

2.   The illocutative (forcing) act expresses the purpose and delivery of the information which is used by the speaker. Some illocutative acts consist of asking questions or answering them, getting information, warning, clarifying something, announcing and criticizing.

3.   Perlocutative (expressive) act consists of consecutive effects that affect the senses, thoughts or actions of the listener.

The followings describe the different nature of each act

The locutative (neutral) act: *He said to me,«You can not do that».*

The illocutative (forcing) act: *He protested against my doing that.*

Perlocutative (expressive) act: *He pulled me up, checked me.*
He stopped me, brought me to my senses.
He annoyed me.

The theorists of speech acts paid attention to the description of the illocutative act.The most prominent among them is John Seril, who set out the following classifications and definitions (1976: 10-13).

1. *Representatives (indicators):* to persuade the speaker any event or the accuracy of the expression. For example,state, conclude, represent.

2. *Directives (tasks):* the efforts of the speaker in order to force the listenner to do something. For example, command, offer,invite, ask, request, beg.

3. *Comissives (beliefs):* to force the speaker for future step. For example, promise, pledge, threaten.

4. *Expressives:* to express the psychological state of the speaker as a specific event. For example, thank, congratulate, apologize, candole.

5. *Declarations:* to create compliance between the presented content and the reality. For example, appoint, nominate, sentence, pronounce.

According to the following statements, speakers ask questions, predict, command, express their wishes:

1. *Will John leave the room?*
2. *John will leave the room.*
3. *John, leave the room!*
4. *Would that John leave the room.*
5. *If John will leave the room, I will leave also.*

The concept of illocutative act is certain conditions so, interviewers share their beliefs about the sincerity of the speaker while expressing their intentions.the participants accept the main assumptions that they operate with each other. Because it is impossible to guesswhat the participants think about. Speakers have to share their thoughts on how the linguistic form is connected to the internal thoughts.

While writing about the Ilongot tribe living in the Philippines M.Rosaldo said that, according to Ilongots «the words did not appear to reflect the objective reality because all realities are relative to relationships and those who claim to practice». According to Ilongots first contact, then the intention comes.

M.Rosaldo divided the speech acts of Ilongots into two groups: declerations and directives. Declarations consist of approval and recording act which express speaker's beliefs, thoughts and feelings. Directives consist of order and asking acts that lead to the action of the listeners. Ilongots give preference to the instructions because these speech acts lead to mutual relation of the people that considered as the basis of the social system. The beliefs of people about the rights and commitment of the Ilongots affect the use of directives; so, men can order women and adults can order the little ones.

Cultural knowledge and beliefs play an important role in transmitting messages of participants to each other. Speaking and understanding in a certain language is very important, but it is not a prerequisite for both sides to understand.

11.1. Narratives

Narratives are the discourses of framed segments and the event happening in the chronological sequence. There are some types of narratives: 1) historical narratives - reflect events in the history of the people and society; 2) mystic narratives – reflect events happened in old times;3) personal narratives – reflect events in the life of the speaker. Our goal is to analyze the thrid – personal narratives.

William Labov, one of the well-known researchers in the field of analyses of narratives, noted that «narratives are the

dominant form of discourse which plays an important role in every conversation» *(Labov W., 1997, p.396)*. During many speech acts, people talk about meaningful experiences and past events in their lives. Narratives are often used to give an example and dramatize people's feelings, thoughts, and assumptions. Labov W.gave such a definition of personal narratives: **«*Personal narrative is a sequence of events describing the sequence of sentences belonging to the biography of the speaker*»***(Labov W., 1997, p.398)*. This definition reflects a number of important features. Narratives are mentioned in the chronological order that show the sequence of past experiences. In addition, personal narratives reflect meaningful events and emotional and social events appearing from the true experiences of the speaker's life. Narrative is the result of the speaker′s sayings. Speakers choose certain events, emphasize some features and episodes, correct or eliminate others for creating a consistent, dramatic, and convincing story. Personal narratives should be in the form of a report. Stories should be interesting to the audience because they have a wider place during the conversation. Speakers can say, cause, praise or criticism about people′ competence and incompetence in a narrative. Narratives should also be supposed, so the speaker sholud be sure that the events really happened. Jokes, tales or fantasies are differenciated from personal stories. The main purpose of the analysis of narratives is understanding the speaker's experience by the audience. Unlike literary narratives, personal narratives are connected with the events that occur in front of the eyes of the speaker. The chronological sequence of events helps the transformation of the experience. As if the audience was aware of these events and became participants. In the end, successful narratives describe the experience from an objective point of view, putting aside the subjectiveity of the speakers's

emotions. Objectively speaking events are considered to be more realistic than subjectively speaking ones.

Below there is a brief but very dramatic personal narrative about the event of Harold Shambhu which happened in South America: (Labov W., 1997, p.398).

a. *Oh I w´s settin´ at a table drinkin´*

b. *And – this Norwegian sailor came over*

c. *An´ kep´ givin´ me a bunch o´ junk about I was sittin´w ith his woman*

d. *An´ evrybody sittin´ at the table with me were my shipmates.*

e. *So I jus´ turn aroun´*

f. *An´ shoved ´im,*

g. *An told´ im, I said, «Go away.*

h. *I don´t even wanna fool with ya».*

i. *An´ nex´ thing I know I´ m layin´ on the floor, blood all over me,*

j. *An´ a guy told me, says, «Don´ t move your head*

k. *Your throat´s cut».*

The story of Shambhu is a personal narrative. Events occur in a chronological sequence with the usual minimum of the detail based on the critical characteristics of content, structure, basic images and direct action: the arrival of the Norwegian sailor, the answers of Shambhu, and the result of the Norwegian's actions. In fact, these actions are based on the the imagination of the listener rather than the description. Their violent actions are mentioned here. Since 1970 linguist-anthropologists have developed analytical methods for opening verbal narratives. Del Hymes is considered one of the innovators in this area. According to Del Hymes, verbal narrative consists of a sequence or a group of sequences that typically forming certain parts. Del Hymes showed that the most common types are two, four, or five-lined stories. Besides, three- lined narrative consists of the natural sequence of the beginning, continuation and the final of

the action. Del Hymes suggested that two, four, three, or five - linedtypes may be common, although he didn´t put forward an idea about the existence of this natural structure.

11.2. Rules

Different types of speech acts, such as greetings, separation, apology, thanks, compliment are expressed with linguistic rules that are considered and stereotyped in advance.They are verbalized with the material and social message of cultural values according to expressive rules. Their proper use requires that the speakers should know the rules that require both linguistic form and situational correspondence. Although each of these rules has unique features, they also have some basic features. The most important feature is the similarity of functioning of the interaction of public relations. All of them create social solidarity. Their goal is more general than special. Second,the rules typically occur as information exchange between the second speaker and the first speaker.

1a. *Hello.*
1b. *Hello.*
*2a.**Thank you.*
2b. *You are welcome!*
3a. *I´m sorry.*
3b. *Don´t worry. It is nothing.*
4a. *That is a nice sweater.*
4b. *Thanks.*

The third feature of the rules is that they are formulative to their structure. Each category (greetings, compliments etc.) are ready models used by speakers. The expected linguistic forms of these speech acts actually turn them into a rule.

11.3. Greetings

Greeting is used to accept the existence of others and to make relationships. Accroding to Erving Goffman greeting is the sign of forming relationship. Although their main structure is streotype within each culture, it is possible in additional links and innovations. Speakers may use more or less formal structures, pronunciation, or prosodic features.Different types of greetings are offered depending on context, personal goals and contextual relationships among speakers.

«Hello» or *«How are you?»* are the variants of greeting in American society. Some of them can be used at any time of the day but some are limited depending on the time (for examole, Good morning).Typical answers of greetings are identical answers and small modifications such as *«Hello»* / *«Hi»* or *«Good morning»* /*«The same to you».*In some languages answers create a linguistic balance effect. The greeting model of the Arabic language is given below.

1a. Assalamu alaykum (Peace be on you)

2b. Wa alaykumu ssalam (And on you be peace).

Another common type of answer is the principle of «the same». In the Arabic language *«marhaba»* means *«Hello»*but in response the Arabs say*«marhaba» «marhabten» or «marahib»*.

Anglo - American greeting is used to make impression. The types of the answer show this function too.Identical answers are linguistic metaphors for any social balance.

In different cultures greeting is used to confirm the unequal status among the participants. For example, the type of «Wolof»that shows the Muslim community in Senegal may be an example for this. Social status is important because a low-

class person should always greet the upper-class persons. People use different strategies to increase or decrease the status of their counterparts.

11.4. Apologies

Apologies are verbalized social acts.Their purpose is to maintain and restore relation among participants. They occur according to actions and are accepted as negative impacts for the participant. The speaker who apologizes may persue two principles: the first party is guilty and the other party is ready to accept apology. Off course, the apologies that are considered essential entirely depend on the cultural models of apologetic behavior. The act of apology is the verbal recognition of past, present and future social confrontation.

1a. *I am sorry I broke your dish.*

1b. *I am sorry to be bothering you now.*

1c. *I am sorry that I´ll have to cause inconvenience to you tomorrow, but I´ll be late picking you up.*

Apology consists of three– part segments. The first part is considered verbal and forms «the object of regret». The last segment is the answer of the speaker. The forms of apology adopted by Western societies are the followings:

2a. *I am sorry.*

2b. *Don´t worry about it.*

It was nothing.

Forget it etc.

The answers to apology depends on the level of disappointment.

3a. *I am sorry.*

3b. *Ok, but don´t do it again.*

I hope this is the last time it happens.
You always say that etc.

The apologises are used in the meaning expressed in streotyped formats. The following information appears in observations made by J.Holmes in New Zealand:

1. The explicit expression of apology

a. To apologize: *«I apologize»*

b. to express regret: *«I am afraid. I am sorry»*

c. to beg: *«excuse me», «forgive me»*

2. Explanation, excuses, acquittal*I was not expecting it to be you, we are both new to this.*

3. Recognition of responsibility

Accept blame: *It was my fault.*

a. Express self- deficiency: I *was confused, I was not thinking, I did not see you.*

b. Recognize hearer as entitled to an apology: *You are right, you deserve an apology.*

c. Express lack of intent: *I did not replace it for you, I´ll bring you another.*

d. A promise of forebearance: *I promise it won´t happen again.*

The forms of apology are based on syntactic and semantic components. More widespread forms are *«sorry», «I apologize»*. The other forms are: *«excuse me», «pardon me»* and *«I wolud like to apologize»*. More typical disappointments observed by Holmes in New Zealand are examples of concern for the place, conversation, time, or property. More serious disappointments are expressed in more forms of apology. Social relationships between participants affect the forms of apology. According to Holmes, many things happen among the same ones. In other cases, low-status people apologize more than high – status people. And low-status participants inclined to use more explicit and compound strategies. Nevertheless, there are also

examples of apology as well as between close persons, perhaps serious disappointments occur in this context.

Comparisons in other cultures reveal some similarities and differences in forms of apology. For example, Japanese social norms require more apology in the context than Western European. In Japan apology is used to overcome disappointment and also to mention other speech acts, such as greetings, suggestions, and thank-you. The expression **«sumimasen»** (in literary language means: this is not the end or it's not finished yet) may be translated as apology or thanks and may express your apologies and gratitude. While leaving someone's house the Western people say, «Thanks for the beautiful evening», the Japanese guest usually says, «I´m worried about you». The Japanese answer kindly to apology as «no, no, don´t mention it».

Apology should be courteous, attentive and different for the Japanese social behavior.These are the most common forms of apology in Japanese:

1. Sumimasen *«This is not the end; This is not over yet»*.
2. Shitsurei shimasu *«I was very rough»*.

They are used in daily context. In serious and formal cases, more courteous apology is used:

1. *O – yurushi kudasai - «I apologize»*.
2. *O –wabi itashimasu - «I offer apology»*.
3. *Moshiwake arimasen - «This is unforgivable»*.
4. *Sore – wa kyoshuku - «I´m ashamed»*.
5. *O – kindodoku – sama degozaimashita –«It may be harmful for you»*.

The speaker who uses the language is in harmony with the culture. Ethnocultural-linguistic analysis consists of the discussion of both behavior and its evaluation. The choice of linguistic forms such as sounds, grammar or words is usually formed unconsciously after the coincidence of the essential

components. Relative formalism or non-formalism provides the link between participants and help defining the way of expressing the choice of subject and personal intentions with words. Some speech acts such as greetings and apologies are expressed with stereotyped, formulated social and linguistic regimes. Analysis of the speech discourse function determines linguistic analysis of the meanings depending on the context.

Subject 12

General principles of ethnography

12.1. What is ethnography?

Ethnography is a description of a public organization, social activity, symbolic and material resources, of a group of people. Such description can be achieved by direct and fast participation in the public life of society and at the same time, two opposite features appear: *1) the ability to keep away from cultural tendencies, bias and to observe from outside to achieve the most possible objectivity, 2) Tendencies that take the attitudes of those included in this group into consideration in order to get to know them well enough.*

In recent articles on ethnography, the term «objectivity» was sharply criticized. The problem of objectivity in ethnography is the identification of this term with positive manuscripts that exclude the subjective position, emotions, and also political, moral and theoretical views of human beings. It is both impossible and controversial to achieve such an exception in a «pure and complete» way.

12.2. Ethnographic methods

Science about human beings requires the ability to share the same feelings with the people that they learned. From this point

of view we can understand that there is such a playful element in the ethnography that this element transforms the strange one to native one or vice versa.

It is pointed out that the degree of proximity and distance to the given ethnographic realities is adequately defined by the average position for some ethnographers. Geertz (1983) presented a psychoanalytic contradiction between «experience-near» and «experience distant» in order to illuminate this issue.

The concept of «experience- near»: a person, a patient, a subject and in our case the informant - naturally, can determine what his/her partner sees, thinks, or imagines etc. and they can be easily understood by others. In the concept of «experience distant» this or other specialist - analytic, ethnographer and even a monk or ideologist - reflects his/her experience in his/her scientific, philosophical, practical purposes. «Love» is the concept of «experience- near» but «object – cathexis»(«cathexis» psychoanal, concentration of psychic energy on a single goal) is the concept of «experience distant». «Social stratification» and perhaps, for many people «religion» is experience distant but «caste» and «nirvana» are at least an experience- near model for Indians and Buddhists. These models should be used in such a way that the description of people's lifestyle does not fit into their mental horizons, the ethnography of witchcraft should be written with the pen of geometry scientist, not the language or tone of witchcraft. (Greetz 1983, p. 57).

Ethnography takes into account a variety of contradictory, sometimes complementary ideas and views. Successful ethnograpy takes into consideration researcher's various viewpoints, as well as the style of dialogue among peoples, ethnographers, scientific and theoretical advantages that they learned. This is the best ethnographic style, so it has different approaches, including both observer and those who are observed.

The lack in ethnography isn´t being registration of explicit discussions and documentation in dialogues. Dennis Tedlock (1983) noted that everything we learned in this field is the product of lively dialogue among indigenous people and us. His critical views on similar antropology and the dialectic anthropology took the needs of involving the methods of cultural studies in linguistic anthropology into consideration. The diologic anthropology promotes the speech of indigenous people and offers their practices to the readers by their own language. The relevance of the public to ethnographic research may be different on political, geographical, racial, theoretical and methodological bases.

12.2. Learning people in society

According to initial ideas, people who organize the society should be observed systematically. It means that ethnographers try to find some similarities among the members of the ethnographic group, common or shared, understandable habits and social activities. Language is the main indicator for members of society. Changing in conversational patterns, such as transition from one language to another or dialect, informs that the society belongs to relatively small communities and groups. While learning the post-industrial societies such as the United States, we understand that romantic ideals of small-scale societies organize the core of nationalism (Anderson, 1991).Despite the above-mentioned confessions, ethnographers are always looking for the repeated configurations in people's attitudes, descriptions, natural resources, the production of tools, and the redesign of their use. Similar characteristics of society's representatives attract ethnographers.

12.3. The ethnography of communication: place, participants, subject, purpose

While interpreting communication events, first of all, speech functions should be paid attention. We should know that there are several ways to achieve the same goal. We must also know that the same language forms can perform different functions. Each culture defines the rules for the appropriate communication, the behaviors that are needed, and which are not needed. These rules are being studied in formal and informal socialization processes starting from childhood. Children are taught how to behave in certain places, for example, «Say thank you very much to lady» or «don´t cry in the bus». But children learn many rules by their own observations, from their family, their friends and even from the strangers in public places. Interactive norms belong to each society and they are cultural expression of common values and expectations. We use this instruction to shape our behavior and to evaluate others´ action.Ethnographic approach to communicative analysis emphasizes the cultural features of communication rules. The most important aspects are place, participants, subject, and purpose. Each of these components must be studied individually and should not be forgotten that the speech appears as a result of the interconnection of these components. The relative advantage of these factors depends on the evaluation of the situation and ideas about the possible outcome. Some behaviors appear together in the given context and create fullness, logical sequence. Haymes called the ethnography of communication as the ethnography of

discourse. So, discourse emphasizes not only the text but also the social aspects of communication.

Speech actions occur in a particular place and in the formal context between predetermined participants and within a specific topic. Let's consider the short scheme of the US court, given below:

1. Place: *Court is a communication process appearing in a special place, exactly in the courtroom. The courtroom itself has structural design in order to accommodate different categories of participants.*

2. Participants: *Judges, lawyers, defendants, plaintiffs, witnesses, spectators, court officials are included here. The behavior of each participant is based on his/her role. The judge is usually chosen by his position on the tall platform and his special wear.The judge clearly manages the behavior, speech or silence obligation of other participants. Only judges, lawyers and witnesses can speak. The other participants should be silent. The lawyers can perform introductory speeches, defense speeches and ask questions. The witness answers the questions. The judge may interfere with the speech; he can ask questions, order, make decisions.*

3. Subject: *The subject of discussion is clearly defined. All speech behaviors must be relevant to issue. The right of participants about introducing and changing the subject is very limited. It must be allowed by judge to enter outside subjects. The questions asked by the lawyer should be in line with the main topic and should be its logical continuation. As well as the answers of the witness should correspond to the subject.*

4. Purpose:*The goals of participants change according to their role in the process. The speakers choose words, tones, facial expressions, gestures etc. for their own purposes. For example, the judge acts impartially while the lawyers speak aggressively. Defendnts are innocent and the witnesses are reliable and honest.*

Informal behavior is often not perceived consciously by the participants. In such cases, we believe that this behavior is «natural». The concept of «communication ethnography» is also relevant for the analysis of informal communication behavior. The unwritten rules show themselves in the movements and conversational styles. When we speak inadequately, we become aware of the informal communication norms. The defect or mistake of a speaker is the result of the incorrect assessment of the components - space, participants, subject and goal within the speech event.

12.4. The structure of ethnography: Places

The scheme of communicative events appears both physically and socially. These schemes help to identify events as specific types, while turning concrete behaviors into a serious matter but others are limited. The structure of the communication becomes formal and informal.

After reviewing the description of formal events in many cultures, Judith Ervin noted that there are *four aspects of formalities*: extreme structuring, stability of the samechoices, a special emphasis on identifying participants' position and the importance of central situative attention (1979, p.776-779). The excessive structuring of formal events is reflected in the etiquette rules that influence on the wear and behavior, as well as the speech of the participants.The speaking right of participants can be reduced to a few words.

Participants tend to make style choices that are more stable during formal events and this comes from the relevant subject of seriousness of the event. People rarely joke in highly formal events and use explicit expressions, whereas they are free to do

so in other situations. The thrid aspect of formalism involves the social affiliation of the participants.All people can have several roles or affiliations in society: parent, friend, teacher, chief organization and so on. The emphasis on position assignment is reflected in the form of address on linguistic point of view. For example, married couple working together try to address each other with their surnames rather than their names: «doctor Smith». Formal situations tend to centralize on specific events and issues. This aspect of events is typically reflected in the constraints of topic selection and the limitation of the right to change and present the elements of the speaker.In Christian culture ceremonies are built on special rituals and most parts of the speech are strictly predetermined in advance.

Communicative behavior norms are widespread and changeable in informal structures. Although participants always use non-verbal actions in accordance with their cultural models of relevance.

The nature of the topics and the events are spatial and socially bounded. Physical boundaries are include buildings or places(court building, school, house, church, kithen and so on.) where specific events occur. People expect a fixed and predictable communicative communication due to these physical environments. Social boundaries include suitable subjects and specific participants. But communication within any structure does not simply take place, there is a need for negotiations and development of the topic. So, people learn communication in accordance with normative models.As members of a particular society, we share our impressions on the court prosess and religious ceremony,and we learn how we can begin and end this or that conversation properly.

12.5. Participants

Speakers, applicants and listeners are the participants of the speech process. During the process individuals usually change their roles. In bilateral negotiations, each person becomes alternatively both a speaker and an applicant and they change their queues accordingly. During formal ceremonies such as religious ceremonies, public speeches, lectures the right to speak belongs only one person. Even during such events listeners have a communicative role and can interrupt the speaker's speech.

In the speech process people choose the language elements depending on the characteristics of the interlocutors. Such choices include many aspects of linguistic and non-verbal behavior;

1. *Pronunciation. Clarity of articulation;*

2. *Prosodic features of intonation: speed (speech speed), altitude (high / low voice);*

3. *Syntax: word order, simple and complex word combination and so on;*

4. *Word choice;*

5. *Non-verbal means: facial expressions, eye contact, touch, physical remoteness, and so on.*

Speakers usually choose appropriate communicative features for the person they communicate with. The speech of adults directed to children traditionally consists of short sentences, simple sentence structures and common words. While speaking with students in the lecture hall, the sound tone increases, and the speed of speech decreases unlike normal forms.In addition to these linguistic features, the selection of subject depends on the cultural level of the speaker and individual expectations.

Concrete topics may be selected for discussion with these or other people, but may not be appropriate while communicating with others. Talking about personal issues with strangers and casual acquaintances is extremely inappropriate in our society. In fact, the choice of this topic is considered a sign of psychological disorderness.

Processes such as theme development, listening symptoms are adapted to the specific relationships between interlocutors. Managers who talk with their employees try to speak a lot, to direct the topic and break the words of their employer. But the employers don´t behave so.

12.6. Forms of address

One of the main features of the language is related to the choice of the addressing forms when evaluating their interlocutor, depending on the speech event. There are several types of addressing forms that focus on the person or the listener. These include person names, title indicators, pseudonyms, terms that indicate relationships, and personal pronouns. The most commonly used form of address in the American version of the English language is the word + surnames. Three possible uses are possible during bilateral communication: interactive names (each participant calls each other with their names); interactive word + surnames, non-interactive names-phrases + surnames (one of the participants uses the word + surnames and the other one answers with the name and vice versa). The speaker chooses the addressing form, depending on the remarkable attitude towards his / her interlocutor. There is an equal status in common interactive addressing forms. Non-interactive addressing forms are typical

for different status relationships. As the interactive name denotes fairness there is no social distance here. İnteractive addressing form word + surnames represent formalism and courtesy. Many social factors such as age, gender, class, ethnicity affect the decision of the speaker.

It is impossible to make generalizations to all people at the same time as in the United States, where there is a complex ethnic diversity and class society.The interactive form of address word + surname is more commonly used among adults. If both are younger or are of the same gender, they easily pass from the addressing form word + surname to the addressing form of names.

The use of non-interactive forms word + surnames - names is a complex process that requires the speakers to evaluate the position of their interlocutors in direct communication. R.Brown and M.Ford considered that the status of profession and the relative age range are the most important factors in selecting the form. The position is now more important than whether the relationship between the parties is sustainable or short-term.Those who are higher in status use names, in return they are called with word + surnames. For example, the employer calls her employee as John,Jennybut in return she is addressed as Mrs. Conz. R.Brown and M.Ford have come to the conclusion that in the use of names addressing as the main feature of the process is «proximity and self-consent». The form of word + surnames is based on the «distance and respect». The specific social meanings of these forms change depending on the identity of the addressant. The adress of the names is used to talk to friends or relatives.

As noted, other social factors can bring complexity to the forms of address. The study of the addressing forms used by south-western Navajo women in Los Angeles shows that the

use of these forms can change for the ethnic origin of the addressant (Fiske,1978).

Women usually call those who have Anglo-Saxon origin with word+ surnames in communicating process even if they are at the same age with them. When speaking to other native Americans, word + surnames is used when they are older than the addressant. There may be a lot of meaning of using word + surnames of Navajos. First, it is associated with the recognition of the social and political power of the Anglo-Saxon origins. Second, the use of word+ surnames is considered as respect. This attitude does not address to other ethnic groups. The ability to use the same person's name differently by the relatives of that person makes the American form of address more difficult. There are some forms of names: *full name (Tomas), abbreviated name (Tom), nickname (Tommy).* Many factors, especially age, gender and personal relationships influence on the choice of speaker. Adults often address to children with abbreviated names and nicknames. This situation gradualy disappears as the child grows.The abbreviations of female names are more than men's names.

12.7. Pronouns

The complexity of address in most European languages (except English) is reflected in the pronominal system. In Roman, Slavic and German languages there are two types of pronouns in respect to the receiver (they are called «the second personal pronouns»). But in contemporary in English there is only one form - *«you».* European pronouns determine the number of recipients and clarify the relationship among the participants. Plural pronouns are used while talking to more than one person.

These are called «**V**-forms» (comes from the French word *vous* and it has an equivalent in all other languages). When we talk to someone, communication participants use the application form either *«T»* (The French word *tu*)or *«V»*.

The choice of form is a sensitive indicator in the demonstration of personal relationships and social values. According to R.Brawn and A.Gilman there are two semantic components in the selection of pronouns:impact strength and solidarity. There is solidarity among the participants when the pronouns are used interactively. Elder persons use **YOU** (3rd person singular) but children use **YOU** (3rd person plural). Differences in impact strength are derived from different factors. Here is included class, age and gender characteristics. For example, the older persons call children asYOU (3rd person singular) but instead,they are called as YOU (3rd person plural).

R.Brawn and A.Gilman show that class differences in the past affect the interactive use of YOU (3rd person singular) and YOU (3rd person plural).The representatives of the upper class call one another as YOU (3rd person plural) but the people of the lower class callone another as YOU (3rd person singular). It is clear that this difference is based on emphasizing interactive solidarity among the people of equal status. R.Brawn and A.Gilman wrote: «The semantics of interactive solidarity appeared together with social mobility and the ideology of equality. The increase of the form You was ovserved. The pronoun YOU (3rd person singular) was used more than the pronoun YOU (3rd person plural)» (BrawnR., and GilmanA., p.265). Changes in the social and linguistic norms in the application forms do not occur immediately in relation to the interlocutor. On the contrary, these changes depend on transition period and instability. While choosing new models, the speakers feel uncomfortable with the effects of previous social conditions. Cristina Paulsto (1976)

noted that although people accept variable norms, they have difficulty in adapting them.

The use of the pronoun **TU** in France has increased in the last 20-30 years.The use of the pronoun**VOUS** still continues. For example, a woman who was 50 years old said such a statement:

I think we are going to the use of the generalized pronoun TU. This is a part of general movement that is aimed at less formal and comfortable relationships. I believe that this is an important form of progress. The use of the TU provides concrete certainty.This case does not happen when using VOUS. TU gives concrete freedom when sharing something with others (Morford 1997, p.6).

Since TU has become common unit in communication some people think that the ability to express real proximity in language is lost. Let's consider the statement of the executive director of a large company:

Everyone calls one another as TU at work. Concrete borders are not given importance. Such use of the TU does not mean real formalism. It does not help people to form true relationships with others. (Morford, 1997).

This kind of confusion can cause misunderstanding at the work and decrease in productivity. Excessive use of TU in practice can lead to misunderstanding.

12.8. Places and purposes

In addition to place and participants the other component of speech is discussion. People choose the subject within the boundaries of cultural norms.Difficulties in subject selection may result in social dissatisfaction, embarrassment or tension in the affected people. Informal communication differs with less tension.But cultural values also affect the subject choice.In our

community discussions about body functions during dinner are usually limited to these sentences «Don´t speak at dinner table» or «I don´t want to hear about it when I eat».

The consent of the speaker to the wishes of others, his insistence on continuing his topic or his presence leads to the discovery of the points and purposes of the conversation. People have both personal and social interests. They try to express their personal interests, but they are social beings and they try to minimize social conflicts with others, to be more friendly, polite and communicative. The aim of the speakers is to express the different types of linguistic forms that are highly sensitive to contextual evaluation. Let's remember the following two sentences: «Would you pass me the salt, please?» and «Give me salt!».

In both cases speaker wants to get the salt but uses alternative methods to implement his intentions. The first one is likely to be used on official holidays and the second one, for example, in a seaside traditional picnic. Sentences are characterized by the selection of different words. One chooses polite words such as «Please» the otherchooses less formal expressions as «Give». Both expressions have different linguistic forms. Sentence forms and impact of power are different but purposes are the same.

The linguistic expression forms of the idea is not automatically linked with specific purposes but its interpretation is extremely contextual. Question sentences usually play the role of «information retrieval» or «information confirmation». In the first case, the speaker wants to learn the information that is heard from the listener, and secondly, he/she wants to confirm or deny it. Speakers choose the linguistic form based on their personal tastes, interlocutors and the evaluation of the communication structures.

Courtesy rules often lead to the expression of other people's actions.We can tell the person who is late for the meeting these forms «I was beginning to worry that something happened to you» instead of such expressions «I always have to wait for you» or «I´m angry at you making me wait» can be said as well.

Subject 13

Arrangement of mutual conversations

When two people start talking, they usually do not talk at the same time. There is sequence process between the speakers. This type of arrangement of the conversation is called «**turn - taking**». Schegloff describes the general rules of conversation as one party at a time in American English. When the speaker completes his/her regular speaking, he/she completes it with the replicas like intonation, gestures, extending the last syllable, and so on.

One of the other important descriptive methods of speech is «floor» (the right to speak). «Floor» (the right to speak) is based on who's right to start the conversation and who makes the first statement. The turn - taking mechanism identifies those who use «floor» (the right to speak) based on the speaker's turn. During mutual conversation the «floor» (the right to speak) occurs at a certain time and depends on the content of the subject so, «floor» (the right to speak) is done by the participant who organized the subject on the usual rule.

Speakers use special methods and strategies in order to gain the right to speak. They take their turn to talk about subjet and semi-subjects in their speeches and point out their interlocutors to wait for their turn.

When the speaker speaks his /her interlocutors use *«backchannel»* gestures like «uh-h-uh», «yeah», «right» to show that he/she is thinking about his/her conversation. Some

«backchannel» gestures coincide with the turn of the speaker and indicate the spoken signals that others are asking for and therefore they hinder the turn of the current speaker. This occurs in some situations. Although there are more than one participant in an simultaneous negotiation barrier-free, face-to-face talks are taking place.

While backchanal gestures encourage the speaker to continue talking, stating that his turn still remains. Turn-taking methods, frequency and overlap of «backchannel»gestures, simultaneous conversations and getting «floor»(the right to speak), giving up «floor»(lose the right to speak) differ from culture to culture and it is the object of specific research.

13.1. Diversity of intercultural intersection

Every language and culture has specific rules, strategies and methods for managing mutual conversation.These are related to the basic speech acts.

The term «**turn**»is used to indicate the role of the speaker and what he says as a speaker. Saks (1974) offers turning system that regulates conversational exchange. In American English it has been said that the rule of turning is *one party at a time*. Even in the family children are educated to wait for their turn and not to hinder conversation.In some speech communities such as Hindi speech community in India, Japanese speech communities, in some Eastern communities and European countries the rule *one party at a time is* not followed. Turn-taking behavior is not strict and seriousin the conversation where there are two or more participants. Interruptions and simultaneous speeches are appropriate for these situations.

«Floor»(the right to speak). Saks called «floor»(the right to speak) like the right to terminate the conversation.While showing the difference between turn and «floor»(the right to speak) Edelsky (1972) showed the absence of the right to perform the turn by the following example:

A: Did you hear the news?

B: What?

C: Bill is back in town!

In the given exampleB doesn´t respond to A and takes his turn. One of the researchers who developed this theory is Erikson (1982). He pointed out that there is a close relationship between «floor» (the right to speak) and the subject of conversation.

Hayashi showed the following forms of «floor» (the right to speak):

1) who focuses on the subject of the conversation
2) Who isin the leading position in this conversation.
3) to whom and where the communicative position belongs.

Then Hayashi (1991) noted that the right to speak is not static, it is the communicative ability created in the form of mutual communication. To demand or abandon the right to speak or to abstain from the conversation, to have the right to perform or to refuse to perform, to refuse the right to speak and so on are the rules of the conversation. In American English men are more successful than women in maintaining the subject of sex conversations (Fishman, 1983). In the conversation among different age categories in India, adults have the right to start and speak, to retain and refuse the right to speak. On the contrary, to intervene in the conversation and to demad the right to speak by younger participants ar acccepted as rough and offensive. It is not necessary to have the

right to speak in any conversation. In most conversations some speakers keep their right to speak cooperately.

«Backchannel» gestures. «Backchannel» is one of the most important ways to keep the conversation. «Backchannel» gestures points to the listener listening to the speaker, and in addition, agreement, admiration, surprise and so on. «Backchannel» gestures coincide with the turn of the speaker without any obstacle. However, the frequency using such gestures is various in different speech communities.

If we compare American speakers with Japanese speakers, we can see that Japanese use more «backchannel» gestures. According to Vayt´s research (1989), the Japanese backgammon gestures last for 3-4 minutes longer than the Americans.Japanese couples use «backchannel» gestures after every 14 words in a conversation, while the Americans use them after every 37 words.

13.2. Simultaneous conversation

It has already been noted that the «backchannel» gestures can be conformed to the conversation but they are not understood as obstacles. We must briefly discuss the rhythm and synchronicity of the different partners to understand simultaneous conversation.

Rhythmic adaptation. Research shows that the smooth and successful interactive conversation is the result of the harmonization of the rhythmic models of the parties. Different styles of rhythmic models and their relation with particular type of speech activity are called specific culture.

If interlocutors synchronize their speeches during conversation and use the same non-verbal movements, in this

case,simultaneous conversation causes obstacle *(Erikson, 1982)*. There is no way to teach people how to synchronize with one other but synchronization of behavior is observed and it is possible to analyze it in terms of being sensitive of interlocutors to one another during the conversation.

Synchronization of conversation. One of the significant differences between the American and Japanese conversations is the synchronization of the conversation.The synchronization of the conversation is characterized by the appropriate speech, speech and gestures during the conversation. All these simpler actions are synthesized and synchronized rhythmically. (Hayashi, 1988).

There are a number of differences between the American and Japanese language carriers in the mutual conversation that has one «floor» (the right to speak). The Americans do not synchronize with the Japanese, don´t join the conversation early and use very few words while joining.Their hand and head movements are relatively few compared with the Japanese. The special style of Japanese conversations is that simultaneous conversations occur frequently. Simultaneous conversation varies from one word or combination of two or more sentences and sometimes 3 and 4 people are involved in such conversations. While other forms of communicative behavior adapt to synchronization, verbal simultaneous conversation doesn´t create mutually contradiction between Japanese counterparts because synchronized conversation creates comfortable environment. On the contrary, the Americans abandon the simultaneous conversation and wait for the order of one party at a time.

High attraction method. It is important to confirm the simultaneous conversation in American English.In the method of *«high considerateness»*called by John, the level of speech is

low, the speakers are waiting for their turn and the end of the turn is shown with pause. As the second method is understood to be an obstacle, it also allows conversation at the same time. According to recent research, FitzGerald (2003)noted six types of relationships with cultural groups and they are given here in general form.He noted that there were not enough information about some groups but he claimed to have a close relationship between East European and South Asian groups.

Six types of mutual relations shown by Fitz Gerald are the followings:

1) Institutional (clarifying): English-speaking cultures, Northern and Western Europe. In this method, the individual's autonomy is valued and it becomes

distinct, clear and consistent.

2) Non-invasive method (argumentative): Eastern Europe. This method value sincerity and spontaneity. As this it is tough and direct.

3) Attractive/effective: Southern Europe/ Latin America. This style values both moral proximity and emotionality but it also cares about the relation of positive qualities with others. The interaction here is based on more cooperation than competition.

4) Accurately worked/ drammatic: Middle East.In this style, high contents are given to harmonic relationships than contents. The main purpose in mutual communication is to use generalizations, exaggerations, effective metaphors, rhythmic repetition of words, parallel constructions in order to convince others.

5) Bureaucratic / text internal. Southern Asia. Harmonious relationships and positive human qualities are highly appreciated in this method.Mutual relation is realized in the

bureaucratic formal language through turn, repetition and inductive form.

Normally both sides of the issue are discussed, and the agreement and dissatisfaction are treated equally.

6) Weak / obedient. East and south-east Asia. This method gives value to harmony, modernity and positive figures. And this is achieved by masking negative emotions and avoiding unpleasant situations. The conversation is status-oriented and differential and people try to draw conclusions from the meanings. The turns are short, the conversations are brief.

13.3. Rhetorical strategies

In addition to the management of mutual relation strategies, rhetorical strategies or organization of what they say are also different in the English language. Hughes (1982, p.76) shows the difference of rhetorical strategies during conversation between American and Chinese interlocutors based on the following example:

After talking of the Chinese professor on nutrition, the American audience ask a question and the following conversation takes place.

American: How does the Nutritional Institue descide what topics to study? How do you decide what topic to do research on?

Chinese: Because? Now period get change, It is different from past time. In past time we emphasize to solve practical problems. Nutrition must know how to solve some defficiency diseases. In our country, we must do some basic research. So, we must take into account fundamental problems. We must concentrate our research to study some fundamental research.

American listeners and readers are tired from the conversation above because they are not responded to their questions in this situation. Of course, Chinese professor is based on the rhetorical strategy that is familiar with him. At first he speaks about the history of object and then slowly the main essence is opened. The conjunctions like *«because»*and **«so»** are signs of transition. Yung (1982) has numerous examples of conversation about business and finance. In most of them **«so»**is used to indicate the transition with conjunctions.

Valentina (1995) involved strategies that denote agreement and disagreement among English Speakers in India. She observed the unexpectedness of sequences like **«no…but yeah»**in the Indian English.

1. ƒ A: Do you think it (wife abuse) is common?

ƒ B: In India? In rural families this is common?

*ƒ C:**No it is common.** Very much comon even in very literate families.*

Direct contradictions are expressed in the speech of previous male and female.

2. ƒ A: So in your family were you treated differently from your brothers in other ways?

*ƒ B: **No, not in other ways, but yeah yes I was.** They didn´t allow me.*

This strategy is also found in Indian conversations. Let's consider the conversation of two malaysian women.

Khadijah: Eh** Mala? Where on earth you went ah? I searching, searching, all over the place for you - - - no sign till one o´clock, so I **pun** got hungry, I went for **makan.

Mala:** You were **makaning** where? My sister, said she saw you near Globes – when we were searching for parking space… Went roun(d) and roun(d) nearli six times pun (also), no place. That´s why so late **lah!

Khadijah: so you ate or not?

Mala: not yet **lah** *– just nibled some* **«kari paps»** *[curry puffs] lat about eleven, so not really hungry.*

In the above example, there are several particles belonging to the Malay language.The particles **«Eh»** and **«lah»**should be emphasized especially because they perform several functions.

Since the rhythm of the conversation depends on everyone's cultural context, it is furtile to teach people synchronization and harmony in the conversation.However, in verbal interaction, it is necessary to increase the sensitivity of people in order to reduce the feeling of anxiety. For example, while speaking Japanese the American should be aware that the habit of hindering during the conversation is not a problem for the Japanese.The Japanese become more relax by giving a lot of «backchannel» gestures and use proper body movements.

13.4. Speech acts, cooperative principle and courtesy

Recent studies show that there are differences among cultures, in the manner of speech acts, in the cooperative principle and in courtesy. For example, the compliance of the speech acts with all cultures known as thanking and compliment in the inner circles of different English languages are not clear. So, genres of speech acts may be different in different languages and cultures.

The identical acceptance of «identity» is not clear in the intercultural intersection. Negative personal qualities are valued more in some cultures. For example, freedom of action. Others value positive personal qualities: optimism, self-confidence etc. We need to clarify all of these to determine the style of interaction.

Speech acts. Lack of comprehensive direction in speaking and speech strategies do not give the necesssary meaning. All languages and cultures choose certain speech sets to meet people's spoken needs and goals.

Let's consider an example. *Saugandh khaanaa* or *qasam khaanaa*are the genres of speech that can be translated as swear. But this is completely different from*«swear»*in the English language. Here they have the following meanings: «to defend», «to promise» or «to agree».

On the other hand, vulgar words in English are not expressed with the words in Hindi. Depending on the context, promising and asking mean the deception power. How use of the words denote claimand deception in the English language are shown in the following examples:

«He brother, what is it all about?»

«Nothing. I think it´s about the quarrel between Ramaji and Subbaji. You know about the Cornerstone?»

*«But **on my mother´s soul**, I thought they were going to the court?» (Rav, 1978, p.17)*

In the secon example, sister scolds her younger brother arguing with her.

«... And Ramu» she cried desperately, I have enhough of quarreling all the time.

***In the name of our holy mother** can´t you leave me alone! (Rao, 1978, p.88).*

The term «holy mother» is not used in the meaning of goddess, but in the meaning of the parent of woman, sister andbrother. The sister tries to convince her brother to change the subject that they are arguing. Two examples show that cultural expressions, such as *saugandh khaanaa*, use differently from the word«to swear»in the English context.

Strategies adopt the same and similar speech acts. For example, depending on the context they express regret and thanks.In many cultures there are no equivalent verbal expressions of«*thank you*» and «*sorry*»in Englis.In the Indian languages adults pray for the services of their children instead of thanking.

In some cultures certain speech acts are expressed silently - by the absence of conversation.In Iqbo culture, the most appropriate meaning of sympathy to someone who has lost loved ones is to leave him alone for four days then to go home and visit him/her and to stay there for a while and share with others the silence of the ceremony.Participants are registered and they go quietly as they come.In this case everything is understood without saying anything.

13.5. The cooperative principle

Generally,in conversations in English-speaking circles and more in writing communication, going directly to the subject of the speaker or the writer after greeting is regarded as commendable.In many cultures a few prefaces are used as a kind of courtesy. For example, ask for information, even with the purpose of getting information can begin with such words: «I am sorry to trouble you...» or «It is permissible for me to ask a favor of you». It is understood as the freedom of the speaker in the American English but it is well-received by those who speak English in the South Asia. Cultures are also distinguished by their collaboration in social interaction.

Conversations in the internal circles are highly appreciated and short intervals occur between turns.Long intervals in the conversation create boredom and this type of silence is often

expressed as a sign of hostility or dissatisfaction. On the contrary, in many cultures silence is highly valued and even the answer to the question is accompanied by long intervals. In Sanskrit there is such a saying: «Silence is the sign of agreement». So, observing silence means recognizing the cooperative principle.

Subject 14

Speech language postulates

While talking to people, there is a certain idea about the event and its participants, based on the cultural models of compliance among behaviors and contexts, as well as the rights and obligations of people. Cultural demand is what can be said or not in certain circumstances, as well as the means of expression of what can expessed and what not. If interlocutors belong to the same culture in this case there is no need for these ideas. They are ready for these by socialization and in their daily life n advance.

According to H.P.Grice, «the cooperative principle» is supposed to be used in many social encounters. (Grice H.P. 1975, p.45). The participants have common goals to establish «mutual independent cooperation» during the conversation. H.P.Grice described *the cooperative principle* as «the means of communication that is required in the present circumstances with the accepted purpose and direction of the conversation you were participating in».Although this explanation seemed seemingly convincing, there were many important restrictions. Ideas are explained by the phrases, such as «demanded» and «accepted goals and direction»which are influenced by cultural probabilities and personal aspects. What is «the accepted» purpose of the interconnected relationship? Who identifies or controls the direction of the conversation?

H.P.Grice created several «ethical rules» explaining the influence of communication.

1. Quantitative: be informative.

a)Be informative as required for current exchange purposes.

b) Don´t be more informative than required.

2. Quality: Speak correctly.

a) Don´t say the idea that you think wrong.

b) Don´t say the idea without proper evidence.

3.Attitude: Express attitude to the idea.

4. Rule: Be clear minded.

a) Stay away from unclear phrases.

b) Stay away from the double- meanings.

c) Briefly express the idea.

d) Be systematic.

The first ethical rule «be informative»gives information as required and expresses the quantitatively in minimum and maximum as possible. The second rule «speak correctly»refers to the sincerity and commitment of the speaker. Ethical rule «express attitude to the idea»means that the speech or conversation is understandable.

The pronunciation of the speaker should be interesting, situational, and relevant to the listeners. Finally, the rules «briefly express the idea» and «be systematic»relate to the use of the linguistic form for expressing one's opinion, purpose clearly and briefly.

All these ethical rules play important role in understanding them. Sometimes it is possible to break the rule of «speak correctly»in order not to offend the other person.

H.P.Grice noted that ethical rules of speech communication are frequently violated in real practice or are neglected in these rules. Really, he mentioned additional rules of «esthetic, social or ethical» characteristics but did not explain them in detailes.

The speaker can use certain linguistic methods such as the violation of ethical rules.The following examples shows the use of **«*but*»** in English (Baker, 1975, p. 40-41).

1. Quantitative. Don´t say either too much or little information.

a) *You probably have enough examples by now, but-*
b) *This is just a minor point, but-*

2. Quality. Don´t say the ideas that you think to be wrong and have no evidence.

a) *This is may just be my own intuition, but-*
b) *I´m probably, totally wrong on this, but-*

3. Convenience. Don´t go beyond the topic.

a) *I don´t want to get too far of the topic, but-*
b) *I´m not sure if this is relevant, but-*

4. Stay away from double-meanings and inaccurate ideas: Express your thoughts briefly and systematically.

a) I don´t know if this makes any sense, but –
b) It is difficult to state this clearly, but –

Cultural assumptions rules affect the performance of ethical rules of speech communication. The expression «speak correctly» finds out the question «how accurately correct?». «Say the idea briefly» also finds out the question «how accurately briefly?». Elinor Othch Kinnan (1976) pointed out that the Malagasy people who live in Madagascar consider the information as valuable thing and don´t share it easily. It is clear to everyone that the person who possessses the information has more respect over others.

The Malagasis are hesitant to answer questions or explain them in detailbecause they do not want «to be responsible for the delivery of information». They blame those who´ s ideas cause misunderstanding. The Malagasis have made pessimistic claims about their future activities because they feel

embarrassed if the event does not happen as they predict. The inter-human relationships between Malagasy affect when the speaker transmit the information to the listener. The Malagasis divide people into three categories: *havana* –those who are close to their relatives and neighbors; *havan davitra* - away from relatives; *vahiny* –strangers. People exchange information with those who belong to the category of *havana* as they are safe.The Malagasis don´t give information to those who are far away from their relatives or to the strangers because they are not considered reliable. Women are more informative than men because men are more cautious and polite in their speech while women are more open minded and disputed.

14.1. The Directives

Speakers are expected to respect the rights of others and be sincere.That is, they say what they think. These norms are expected, for example, the ideas are considered to be the activities of the listeners in the examples related to the *directives*. They should be demanded to be sincere for the requirement of the *directives and activities*. (Gordon və Lakoff 1971, p.64).

1. *Speaker wants the listener to act.*
2. *Speaker supposes the listener to be able to act.*
3. *Speaker supposes the listener to want to act.*
4. *Speaker consideres that the listener can not act without the requirement of the listener.*

The linguistic forms of the directives are suitable for each of these ideas:

1. *I want you to take out the garbage.*
2. *Can you take out the garbage?*
3. *Would you be willing to take out the garbage?*

4. Will you take out the garbage?

Considering that none of these requirements is expresed as command; they are both affirmative and question. But they are considered as the directives.

Gordon and Lakoff note that speech should be thorough. Each type of speech activity has a special basis, such as informative, guiding, inquiries and encouraging. Affirmative ideas are thorough as beliefs. The following ideas are unacceptable for the directives:

1. Why do you want me to close the window? It is hot in here.

2. My armhurts, so I can´t close the window.

3. Why do you think I´d be willing to close the window?

4. You dont´t have to tell me to do it. I was just to close the window anyway.

The rights and obligations of the participants are shared equally by everyone in the speech process. The directives are particularly sensitive to the content of the speech and the particular social characteristics of the person addressed to. Their complexity is related to some facts, so, the speaker asks questions for getting a positive result;

but for some social relationships among interlocutors, speakers need to be sensitive to the feelings of the person addressed to. There are many linguistic alternatives for introducing the directives in English and probably in all languages. They are divided into six types:

1. Ideas expressing need (the speaker expresses his/her own need and wish):

I need some salt.

2. Order (the speaker orders the listener to do something):

Give me the salt!

3. Softened order (the order is in a linguistic framework):

Could you give me the salt?

4. Permission directive (the speaker receives permission from the listener):

May I have the salt?

5. Questional directive (the speaker asks question from the listener):

Do you have any salt?

6. Affirmative directives (the speaker confirms the idea by pointing his/her request):

The salt is not here.

The directives belonging to each of these categories are slightly or severely mitigated. For example, courtesy indicators are added to the opinion like the expression «Please» in English: «May I please have the salt?». Other complex linguistic structures are used in certain contexts: «Would you be so kind as to give me the salt?». In English culture the speaker uses courtesy expressions to draw the attention of the listener or to soften the power of the directive depending on context and person. On the contrary, some of the speakers use forms of command to order listeners.

As many directives are not in the form of an order, it is important for the audience to understand them. The listeners should understand the speaker′s opinion. Understanding the opinion of the speaker is based on contextual knowledge, people′s goals and linguistic choices expressed in the language. For example, using the expression «Do you hane any salt?» during dinner time is understood as directive. If the question form is used for informational purposes in this case the discrepancy is eliminated. If the listener says yes / no, the idea is not accepted seriously. Speakers make linguistic choices for using directives based on context and attitude to the listener.

The speaker can soften many types of ideas and orders that he/she needs by reducing imperative verbs or by lengthening extra linguistic forms that soften the speaker´s opinion.

1. **Ideas expressing need:**

a. *(Physician to technician) «I´ll need a routine culture and a specimen».*

2. **Imperative forms:**

a. Abbreviated order:

(Customer to waitress) «Coffee, black».

b. You+ imperative

(Passenger to driver) «You should turn right here, then you go straight».

c. Emphasized

(A child is yelling in the vicinity of a group of adults talking; father to child) «Please».

d. Explanatory question word:

(Professor to colleague) «Carry some of these, will you?»

e. Rising intonation:

(Student to another) «Give me a copy?»

The following two categories of directives express meaning by changeing them to question form. Their main purpose remains clear.

3. **Softened order:**

a. *(Hospital nurse to aid) «Wolud you hand me Mr.Adam´s chart, please?»*

b. *(To stranger in theater) «Can you move your coat over there?»*

4. **Permission directive:**

c. *(Salesman to clerk) «May I have change for a dollar?»*

The latter two categories provide listeners with choices because they understand it as a confirmation or a question, not as directives

1. **Question directives:**

(Office worker to another) «Are we out of coffee?» (Give me some coffee)

2. Affirmative directives:

a. (Child to adult) «I´m hungry»

b. (Doughter to mother) «Mother, you know I don´t have a robe».
«I know».
«Well, we´re having a festivity party tomorrow night».

As the expressions are differently understood, the effects on the linguistic forms are also different. For example, as humour:

(Son to mother) «I need a ten-speed bicycle»

«I´m sure you do».

Linguistic strategies that create directives are classified according to the question and the linguistic methods. The speaker, the person whom the idea is addressed or the shown activity*(Blum-Kulka or Olshtain, 1984, p.203)*

1. Directed to the listener:*Could you tidy up the ktichen soon?*

2. Directed to the speaker:*Do you think I could borrow your notes from yesterday´s class?*

3. Directed to the speaker and listener:*So, could we please clean up?*

4. Non-finite:*So it might not be a bad idea to get it cleaned up.*

Directives can be softened by various types of linguistic methods.

1. Syntactic softening:

a. Question: *Could you do the cleaning up?*

b. Negative: *look. Excuse me. I wonder if you **wouldn´t mind** dropping me home?*

a. Past tense:*I**wanted to** ask for a postponement.*

b. Use *«if»:I would appreciate it if you left me alone.*

2. Pragmatic softening:

a. The method f consultation (he/she indirectly asks what the listener thinks): ***Do you think*** *I could borrow your lecture notes from yesterday?*

b. Shortening (shortening of the request): *Could you tidy up a bit before I start?*

c. Restrictions (evasion from liability): *It would really help **if you did something** about the kitchen.*

d. Low tone (sign to the possibility of incompatibility): *Will you **perhaps** be able to drive me?*

Children learn the methods of formation of the directives as a part of socialization and complementation of the communication norms. The directives used by Hungarian and Norwegian children show the difference between two cultures and children and teenagers in each group *(Hollos and Beeman, 1978)*. For example, Hungarian children use imparative word ***adjal*** - «Give!»against acquaintance though it is courtesy but it is a direct order. The expression***tessek szives lenni adni*** - «Please, give» use against strangers.

On the contrary Norwegian children use indirect meaning when repeating questions. They use ideas expressing need, *jeg er sa torst* - «I´m very thirsty»; questions, *kann du hjelpe meg* - «Can you help me?».Norwegians also distinguish acquaintances and strangers and use the help of adults to achieve their goals.

14.2. Directives and answers within context

The analysis of the directives and the listener's responses indicates that the speaker uses the double-meanings to soften the speech and escape from the main meaning. While discussing the directives, Wiliam Labov and David Gordon

made up a similar demand rule to*the softening conditions* of Lakoff: (1977, p.78)

Demand rule. If A addresses an activity of command in the character of request in due time and if B considers that A thinks that –

1a. The Request must be fulfilled*(action that expresses need)*

1b. B does not fulfills Request if it is not demanded

B has the ability to fulfill Request

B must do the Request or wants to do it.

A has the right to say to B to do the Request and it is considered as A's demand for this activity.

These rules are based on needs, abilities, responsibilities and rights. Such conditions usually don´t arise, but exist as part of the mutual communicative skills of the participants. According to Labov and David Gordon´s opinion, the needs of the speaker, the personal ability of the listener, or the current circumstances are understood as softening of the idea, though the rights of the speaker and the responsibilities of the listener are often incompatible with each other. Labov and David Gordon considered that softening could be understood as irony or aggravation of the idea.

When the speaker choosing an idea to nominate a demand, the listener chooses the demand among the alternative ideas in response. If the listener accepts the demand, then direct answer is given. On the contrary, the demand to be rejected is said indirectly.

Repetition of the directives is accepted as rough claims in the community. Labov and David Gordon analyzed these answers as if they were against the right of the person to whom the idea was addressed. Labov and David Gordon said: «If the demand is repeated, there are protests to the listener's idea». The protests to the idea are usually expressed by superficial

questions. Because the demand of the listener´s response is the form of self-defense or adoption. Denying the idea is not only for the current situation, but also makes sense among people for the future because they create conditions for future speech events.

14.3. Phone conversations

Talking on the phone has become a daily feature of our social and personal life. As individual conversation telephone conversation is based on the mutual turn of speaking. The general form of telephone conversation begins with greetings,it develops with one or more themes and ends. But the phone conversation differs from ordinary conversations by the important distinctive features. When the participants do not see each other, they only use signs and messages. They can recognize each other only through their voices and names. Firstly, face-to-face conversation begins with mutual participation, but the telephone conversation begins with a caller, giving a one-sided call. The caller makes calls so,he/she hinder.interlocutor's activity. The caller stands in a superior position in this interactive action. Phone conversation is planned by the caller but it occurs when the respondent does not wait. Really, phone calls always cut words: they always hinder some activity of the respondent, stop the work or put it without result.

Then, the caller is given preference that he/she identify the identity of his/her interlocutour.The caller will be in the position to open the first topic for the structure of the calls and begins to open the conversation. The first topic is typically related to the cause of the call.

All these features lead to the term of «the caller's hegemony». Telephone conversations are also made up of dialogues such as all types of interactive activities and are presented as a result of the joint activity of both participants. Let's consider the example of starting the following telephone conversation:

H: H´llo?
R: Harriet?
H: Yeah.
R: Hi!
H: Hi!

Here the conversation is started with the caller's word«H´llo». This opening process is followed by greetings and by the start of the caller's conversation. Similar situations between caller and respondent also affect the content of the topic that they are talking about.

The following is an example of the start of a phone call that identifies the opening, confirmations, greetings and transition to the main topic*(Schegloff,1986, 115)*.

R: Hello.
C: Hello Ida!
R: Yeah.
C: Hi, This is Carla.
R: Hi, Carla.
C: How are you?
R: Okay.
C: Good.
R: How about you?
C: Fine. Don wants to know...

When we analyze this dialogue, we can conclude that these two speakers are familiar with each other but they do not have close relationships. The probability that they are familiar is based on the fact that they call each other by their names. The

probability of not having a close or relative relationship is based on the fact that they know each other by using their names, not by their voices.

According to «the caller's hegemony», the caller tries to start all types of exchanging. The caller introduces himself, begins to greet and identifies the original context by introducing the first topic. It is interesting to note that telephone conversations are usually «about something». Phone conversations basically differ for transition from greetings to specific topics. It would be ridiculous simply to call and greet someone and then finish the conversation. The main attention in phone conversations among close people is not focussed on conversation topic. Phone conversations between acquaintances usually take place due to getting information or approval of plans.

Typically the respondent identifies job and issue and he/she may or may not introduce himself/herself by his/her name. They may also use the opening questions for certain conversations. For example, *(Hopper 1992, p.78)*:

A: *Cancer Information Service. May I help you?*

B: *Yes, I was wondering if there was a possipility of getting a list of the foods that are available to reduce risk of cancer?*

Here after the initial call the caller passes to a special question that causes the call. Greeting does not happen entirely. In the next example, the caller introduces the personal information and adds greeting section to the conversation for getting specific information:

A: *Metro Allergy Associates. This is Alice.*

B: *Hi there, Alice, this is Sandy Welch.*

A: *Hi*

B: *Um, I have a problem, my husband is Barry Welch. Do you think maybe Dr. Hart might consider calling him in a prescription for amoxicillin instead of having to ee him?*

Here, the caller combines two steps; a personal demand for a certain activity or event and a friendly talk.

The study of telephone conversations in other countries shows that telephone communication in the USA is based on speaches in alternative turns and proper sequence.

In France the telephone call means as an intervention of the caller so here the caller should have a reason to call*(Godard, 1977)*. Callers can introduce themselves by name or they may apologize for disturbing the respondent.

In Netherlands, both partcipants of phone convesation introduce themselves. Firstly the respondent tells his/her name then the caller introduces himself/herself.

In the first decades of phone use, the caller was the main part in phone conversations. The widespread use of new technologies over the past few decades has led to some benefits of respondent. Thanks to automatical technologies which reflect the phone number permits the respondent identifying the caller and know who has called. In this case, the respondent has a choice whether to answer or refuse the caller´s call.

14.4. Courtesy rules or the theories of courtesy

People usually try to follow cultural norms when speaking to one another. Robin Lakoff offered two main parts of pragmatic competence rules*(1973, p.296)*.

1. *Be clear.*
2. *Be polite.*

Ideally, the speakers try to fulfill the requirements of both parties. If these rules contradicted one another, Robin Lakoff claimed that the rules of courtesy dominated at that moment.

Because «it is important to be more polite in the interview than to get clarity» *(Robin Lakoff, 1973,p.297-298)*.

The courtesy postulates of Robin Lakoff are the followings: *(Robin Lakoff,1973,p.198)*

1. *Do not force anything.*
2. *Give your opinion.*
3. *Try to feel as friendly as you can.*

These rules are really understandable but they are also complicated because languages provide different forms and means for expressing them. The combinations in passive form like this sentence «Dinner is served» sounds more polite than the question «Would you have dinner?». The first sentence is more suitable for rule 1so, the first sentence protects the interpersonal distance and makes them more polite.

Speakers follow the rule 2, using phrases that can simplify the issue. the speaker can help the listener to express or to deny his / her opinion, for example, «I think it's time to go» or «It's time to go, isn´t it?»

Rule 3 (To try to feel as friendlyas you can) is the most different rule among these rules from the cultural meaning or context point of view.The concept of personality embraces different intentions and desires so, it reflects what all people own and want to own.

These desires have two types:

1. Positive desires: approved desires.
2. Negative desires: a desire not to prevent one's movement.

Although these desires are united, they obey different cultural characteristics - what actions are dangerous, what types of people have special rights and privileges, what kind of people are highly appreciated.

Finally, people of different social categories vary depending on whether or not they have these qualities, for example, when the people of the lower class speak to the people of the high class, they are more generous and polite.

Subject 15

Language and cultural identity

15.1. Cultural identity

It is supposed that there is a natural link between the language of the social group members and the similarity of that group.Speakers define themselves as members of this or that group of speech or discourse based on accent, pronunciation, vocabulary and discourse patterns. They get personal strength and pride from this membership as a sense of social importance and historical durability.

How can we determine who belongs to which group? It is more difficult to define the borders of linguistic and **cultural identities** of any social group and its members in modern, and historically complicated societies.

Let's consider ethnicity. In 1982 La Paje and Taburet-Keller found out during a conducted research among the people of Belizean that various people belong to different nations such as «Spanish, Creole, Maya or Belizean» according to certain criterias like physical characteristics (hair and skin), general appearance, genetic origin and nationality.

In February 1984, «the London Times» reported that the Soviet book «The world's population» claimed that the French population consisted of «the French, the Alzas, the Dutch, the Breton, the Basques, the Catalans, the Corsican, the Jewish, the armenians, Gypsies and others». French communist leader

George Marches didn´t agree with this fact He said: «For us, every man and woman of the French nation is French. France isn´t a multinational country. French is a nation and is a product of a long history...».

As Benedict Anderson called «long-distance nationalism» longing for the old country, he might be inclined to be more Turkish than the Turks.His Turkish language differs slightly from the Turkish language spoken on the streets of Ankara now.

15.2. Cultural stereotypes

The issue is to equate the state's bureaucratic system and similarity with the race, ethnicity and national similarity. Group similarity is not a natural phenomenon but a cultural concept.

Understanding the social similarity of someone is defined more culturally. Understanding the culture and language of people is determined by what we see in our culture and the stereotypes around us. Group similarity is the issue of centralization and spreading of ethnic, racial, national concepts or stereotypes.Any society determines race and ethnic categories only for certain groups. So, white people are usually similar to their origin or nationality not as to their skin colour. For example, let's consider the conversation of two Danish women with a young African boy in the USA.The boy asks of what culture they are when he hears women talking in Danish. At that time, the boy sees that the women are surprised, he smiles and tries to clarify his opinion: «Look, I am black and this is my culture. And what is yours?». The women say smiling: «We speak in Danish and we are from Denmark». It is

interesting that the boy did not use the language as a criterion of group similarity, unlike the Danes.

The similarity of Europeans is traditionally formed on the basis of more languages and national citizenships than ethnic and race identities as a model of the people«one nation = one language».

Examples from other parts of the world also show that the similarity of language and culture is really a complicated process. For example, Chinese people show ethnically themselves as Chinese, even though they talk to dialects in an incomprehensible language. Although many Chinese are unable to read and write, the main factors of the Chinese group similarity are Chinese signs and choreography.

Despite the virtually disappearing of languages, many cultures still survive (Idish in Jewish culture, Gullah in American civilian culture and the Indian languages of Eastern Indian culture in the Caribbean basin); some have learned dominant language as they are isolated societies or maintaining their own language (for example, Acadian French in Louisiana).

15.3. Crossing of languages as a sign of national identity

One way of living in a migration condition is to overcome a number of different meanings that occur in several discourse societies. Most people in the world live in societies with different variants of multilingual or the same language and they interact with one another for example, the Latin Americans in Los Angeles, the Pakistani in London, and the Arabs in Paris etc. At the same time, Black Americans in New York or Atlanta choose a specific way to communicate with one another depending on the topic, situation and so on. Such language

crossings which occur during ethnic intercourse are called code changing – displacement of one language element with another, converting them into other words, sentences. Those who are talking in cross language demonstrate the similarity of culture. So, for example, at school in the USA, two bilingual 12-year-old Mexican teenagers are talking. After returning from school, M and F are talking. They are usually speaking in their own language – Spanish.

- M: Mira, me pongo a hacer tarea, depues me pongovleer un libro, despues me pongo a hacer matematica, despues de hacer matematica me pongo a practicar en el piano, depues de terminarse en el piano=

- F: = you got a piano?

- M: I have a piano in my house, don´t you guys know it?... No me digas que no sabia...yo lo dije a Gabriel y a

Fernando...todo el mundo.

-M: Look, I do homework, then I read a book, then I do sciense, I do math, after doing math I practice the piano, after I finidhed with the piano=

- F: = you got a piano?

- M: I have a piano in my house, don´t you guys know it?...

Don´t tell me that you didn´t know... I told Gabriel and Fernando.. everybody]

M expresses his affilation by responding in English, but he continues in Spanish immediately to show solidarity with his Anglo-american classmates.

Refusing to accept the same language as belonging to the same culture can be understood as an insult. Let's pay attention to the interview between the two black Americans DJ and singer:

DJ1: So whatz up wit da album shottie?

SG: What´s up wtih the album shottie?

DJ1: Oh, excu::::se me. Howare things progressing with your upcoming album? (laughter)

Come on girl! You know what I´m sayin´. You know you know da terminology! Don´t front!

DJ2: Yeah, an´ if ya don´t know, now ya know (laughter)

DJ1: Or at leas ack like ya know!

SG: I know, I know I´ jus´ messin´with y´all.

Language crossing can be used to show more cultural affiliation with others or even more complicated positions by joking with one another. Let´s pay attention to the following example that Pakistani young people use Asian English language and Creole English at the British School:

BR: attention gents

Asif: yeh alright

Alan: alright

Asif: yeh

Kazim: (In Asian English style) I AM VERY SORRY BEEN JAAD

Asif: (In Asian English style) ATTENTİON BENJAMİN

...

BR: concentrate a little bit

Kazim: (In Creol English style) stop moving dat ting around **(Rampton, Ben.Crossing: Language and ethnicity among Adolescents. Longman 1995, page 115-6.)**

The similarity of culture is as Edman Laforest showed, the issue of personal, emotional aspect of the language by accepting and studying the language spoken by others.

15.4. Linguistic nationalism

The relation of language variant with a member of the same national society is called linguistic nationalism.During the French Revolution, the concept of national culture meant a systematic transformation of the majority of regional dialects. Attempts to develop a network of French speaking peoples around the world and to connect it with French-speaking culture should be considered as a contradictory English language. French language was maintained as an international language and controlled by the French national institute «Academie Française». And as an international language the English language was observed in scientific circles with the initiative of Anglo-American newspapers.

The modern nation is considered as a limited society with strong borders by people, as well as a supreme sovereign state; as a fraternal community of friends, they are ready to fight for the protection of their territorial integrity or economic interests. Of course, as a cultural being such example of modern nation is utopia. An isolated, independent and homogeneous language system based on this homogeneous social world – utopia is reflected with a similar description of the language.

Ethnic states respond to separatist tendencies by centralizing the concept of national identity, national language or multicul-turalism. In the USA the attempts to make constitutional changes by proclaiming the official national language of the English language by the USA English movement are understood not only as mutual linguistic exploration but also as an initiative providing cultural homogeneity. In the period of social division and the existence of numerous cultures language develops not only for certain indicators but also for its symbolic

value under the slogan «Let me listen to your conversation and I'll tell you what kind of nation you belong to».

The use of one language and only one language is understood as a sign of political loyalty.

Traditionally, people have been bilingual or multilingual depending on their choices or needs.

15.5. Standart language, cultural totem

This cultural identity is derived from different dialects through the artificially created **standard language.** If the language is selected as the difference between many indigenous and foreign people, it can maintain certain changes through formal grammar and vocabulary and can be taught through the national education system. In the ancient Greek era if somebody′s language was not Greek he/she was called barbarian - a foreigner from a bad culture. Since then, the term barbarian refers to any kind of language that violates modern standards of accuracy or purity. In many countries where the national academy is for the protection of the national linguistic value against external influences and internal crisis, the lack of proper use of the standard language is understood not only as linguistic failures but also as aesthetic and moral insult. Standard language is a written form of language and serves different political, economic and ideological interests by maintaining a different, clear printing feature. But it is clear that even educated people use many «barbarisms»that they consider them unusual, although they say many good ideas about «good» language.

After the centralized pressure of any ideological affects or the displacement of one language by the influence of the

widespread social forces the language becomes a symbolic value and becomes a totem of a cultural group. The process of being totem of the dominant language causes reducing the position of other languages.

15.6. Linguistic and cultural imperialism

Since 1985, linguistic law was considered a fundamental human right. Linguistic rights were particularly important in the wide spread of English in the world. In addition to the symbolic relationship between language, territory or cultural identity, there is another connection called «linguisticism», which provides the widespread of one language in the world. Philipsis said in his book *«Linguistic Imperialism»*: «Linguisticism is the ideology, structures and practices that fulfill unequal distribution of power and resources among language groups based on language»*(Oxford University Press, 1992, page 47).*

Language may be the main symbol of cultural integrity when people feel they have no power in the group in economic and ideological aspect. It is difficult to distinguish between the meaning of the word and the reason for linguistic imperialism in the world of symbols of every meaning. The wide spreading of English is an undeniable fact, and it is connected with certain Anglo-American culture or lifestyle.

The relation between language and cultural identity is the most important indicator of the relationship among languages, persons and social groups. Any compatibility or incompatibility between them shall be recorded on the Rixter scale. Language is our inseparable part and it develops our thinking and outlook. Language provides our relationship with the world.

Nowadays, language and culture is one of the most discussed issues in linguistics. Language is related to our thinking and behaviour and affects our relationship with others. The way people express themselves through language has not been fully resolved. This variability partly explains the issues such as the role of language carrier, cultural identity, cross culture, mutual culture, multicultural communication and recognition policy.

15.7. Who is the language carrier?

The linguists suppose that grammatical accuracy is carried out with the natural feelings of language carriers and by using the appropriate language norms to communicate with the opponent who is not a language carrier. Language carriers represent «the true use» of language and also represent its initial (original) cultural meaning. Recently, besides the authority of the language carrier, the identity has been also discussed. «Language carrier» is based on the content of the pronunciation, grammar and vocabulary, such as the stereotyping features of the outer appearance and behavior. The children whose parents are Turkish and who have a Turkish surname but who are German-born,grew up and educated as children of German language, have some difficulties while applying for language teaching abroad. Such traditions are the relation between a language of national stereotype in public imagination. Language carrier is a person who has a language and a culture,speaks his/her native language and lives in a national culture. In fact, most people are divided into different languages or language diversity and live in different or mixed cultures.

15.8. Cultural genuineness and affiliation

A major part of the language carrier is concentrated around two concepts: genuineness and conformity.With the creation of standard languages, ethnic states have suggested the concept of standardizing the cultural genuineness that serves to restore emotional similarity both in the country and abroad. Stereotypes like French elegance, German ability are compact writing symbols that are recognized and addressed according to appropriate facts. Language learners always want to learn the foreign language like their native language and wish to behave and greet like them. The desire to learn the language of others ultimately results in acting and thinking like them.

Two aspects about genuineness and conformity in language are the subjects of discussion. Depending on the features, such as age, social status, gender, ethnicity or race within a national society, the genuineness in a certain environment may seem like conformity in another environment. So, cultural conformity occurs when language learners adopt a foreign language in any environment and adapt it to their own needs and interests. Mastering the language of another person by protecting his/her own language and understanding someone's culture is an aspect of intercultural and multicultural communication.

15.9. Cross - cultural, intercultural and multiculturalism

The terms cross- cultural, and intercultural are usually referred to as the encounter of two cultures or two languages

within the political boundaries of national states. One nation-one culture-one language formula means the hypothesis of «cultural shock»and it occurs when crossing national borders.

The term «intercultural» also refers to the communication among people of different origin and social cultures within the boundaries of the same national language. Both terms are used to describe the relationship between Chinese and American, African and American, lower and upper layers, men and women. Intercultural communication is based on a dialogue between cultures and dominant cultures that constitutes ethnic minorities and is associated with bilingualism and bioculture.

The term multiculturalism is often used in two meanings. In public meaning, it shows that people from different generation and origion live together. In individual meaning, multicultura-lism characterizes individuals belonging to different discourse communities and therefore, they have language resources and social strategies to integrate and adapt different cultures and languages.

15.10. The policy of recognition

Let's consider difficult and complicated issues such as «tolerance», «compassion» or political «recognition of other cultures». People need to be recognized by their similarities in the form of both individual and social groups. But these two requirements may not be the same.

As well as individual, they have authority to the same human attitude and the protection of human rights; but as members of any cultural group, they also have their own special rights and recognition policies. In other words, «I want you to know me as your own, but at the same time, I want you

to know how I'm different from you». But, Should everyone know the identity or the difference?

Both general and personality are more concepts that illuminate the basic facts of unequal power, authority and legitimacy. At the same time, we should not mix bureaucratic and specific similarities.

Multinational governments, such as the United States and Singapore can increase ethnic differences by drawing attention to race and ethnic identity. the religion can also help such differencess. The different beliefs and customs of Buddhists, Indians and Muslim Malaysians in the Singapore protect cultural and ethnic separatism, despite the strong demand for national identity. These differences can also be strengthened through the educational system. In the US, private property taxes are mainly required from schools where ethnic or different racist children are educated.

Geographical mobility, change and strangers of life can give a lot of social similarities to every person that have been ignored during daily meetings. This short summary of various relationships between language and culture has led us to study the meaning of the signs and their meanings to the similarity of culture and cultural development.

One of the most important issues is to change the acute semiotic relationship in language and culture as much as possible and to show the difference among people.

Subject 16

Social segmentation and linguistic variation

What can be said about these three speakers?

«Where´s <u>toity-toid</u> street?»

«We <u>has</u> a little fire, keeps us warm.»

*«It´s just not convenient cause the office **be** closed on weekends.»*

The language used by the speakers in these sentences is different from the «standard» language used in the United States and in the United Kingdom. However, their pronunciation, words and grammatical structures are not casual and idiosyncratic. They are based on the negotiation rules used in the speech of a particular social group, community and network. Although not all speakers but majority of them use voices and words that are used every day. This type of speech shows that people belong to a particular social group and community.

In the first example, the sentence*«Where´s <u>toity-toid</u> street?»* is one of the dialect stereotypes belonging to the lower class of New York. The speaker replaces the sound *«th»* with *«t»*, *«ir»* with the diphtong*«oy» (thirty - third)*.

The second sentence is one of the examples of the British lower class. In this sentence the singular form *«has»* is used instead of the plural form *«have»*.

In the thrid sentence, the speaker uses the verb «be» without any changes that is suitable for African-American English.

As we see from these three examples, communities using different dialects are based on clear, consistent and definite rules in their own speaking styles.These conversational styles differ from the standardized phonetic, grammatical and lexical rules, but have been accepted as the spoken form of various communities and social networks.

The difference between people from different communities distinguishes depending on their social factors (gender, age, race and ethnic grouping).Social difference affects on both speech and how it is accepted by society.

16.1. Social stratification

Social stratification means the inequality of groups in different layers of society. It is based on factors such as income, profession, education, socio-economic and political situation. These factors lead to social stratification. The debates about the formation and development of stratification in sociology and anthropology have always been controversial. So, speeches of different social groups also demonstrate the repetition of certain voices, words and grammatical features.

16.2. Caste

Social stratification can be either stable or totally unstable, as in the *caste* system. *Caste* is a term describing social groups deprived of the opportunity to change the community membership they are born and belong to. This system plays an important role in India and system plays a decisive role in the behavior of the individual. Accommodation, profession,

marriage choices and everything depends on the caste that they belong to. Certain caste members live in certain villages in India, do special jobs and marry people from their own groups. In most cases, rituals and even dress styles are different among castes. Language is also a sign of social hierarchy.

In the province of Honapur of northern India where 5,000 inhabitants live and has 31 castes the people pronounce several voices quite differently*(Gumperz, 1971)*. Brahmins and Racputs, who are considered the highest classes, use the local dialect of Hindi dialect, which is the official language of India. Lower classes are often involved in heavy work.

The following list reflects the contradictions observed in pronunciation models in the province of Honapur *(Gumperz, 1971, p.32-33)*.

A. The diphtongs /aɪ/, /uɪ/, /oɪ/ which are used before the consonants are replaced by the vowels /a/, /u/, /o/:

№	Standard	Changed words	Translation into English
1.	baɪl	bal	corn-cob
2.	jhuɪl	jhul	manure
3.	khoir	khor	manger

B. In the syllables where the stress is on the vowel the sound /u/ is replaced by the the sound /^/:

№	Standard	Changed words	Translation into English
1.	nulana	n^lana	weed
2.	dut^i	d^t^i	cover

Oral vowels are replaced by nose vowels:

№	Standard	Changed words	Translation into English
1.	ik	ɪk	beet
2.	jua	jiia	joke

Interview with local residents of the Kanpur showed that they were aware of the speaking style of the castes. The people of higher castes associate non-standard forms of speech with illiteracy and backwardness.While lower classes are more sensitive to these norms. These reactions once again indicate that the differentiation of pronunciation and speech style is a sign of human social origin. In general, the language can not be accepted as positive or negative, but can be sounded differently by individual classes.Attempts to criticize the language variants mean to create social discrimination. This tendency will always show itself in some forms among individual members of the society and groups.

16.3. Class

In large societies like the USA social stratification may be in the form of *classes*, according to the terms of social, political, economic and social structure. Many socioloinguictic researches have shown that classes are divided according to different attributes, occupation, income and education level. In sosiolinguistic researches general considerations without detailed examination of the class have been given. Social-economic differences also affect the positions of community members, their way of life, their education, their occupations and political views. These differences, in turn, finalize the concept of class and also influence on the linguistic field. Use of language more clearly reflects and strengthens the differences among classes. Speakers use both the high class and the lower class-speaking style but the repetition/frequency of the style personalizes the speakers. Sociological research is based on one of two considerations. Researchers gather hundreds or even thousands of

conversational examples. In the second approach, a small number of people belonging to a particular class are used. Their speech is a widespread style in the class they belong to.

16.4. Class and network

Before we research class and language, we must also analyze the difference and relationship between class and network in a theoretical way. Lesley Milroy and James Milroy wriote about this: «The social class is a broader concept of social, political, economic structures and processes but social networking explains the interpersonal level of society and public organization» *(1992, p.2).* According to Lesley Milroy and James Milroy two different types of relationships are based on the levels between class and network. Class systems are based on «conflicts», «splitting» and «inequalities» and networks stay in form of «consensus». Linguistic compliance within social networks is more noticeable. Geographical location, family relations and workplaces make pressure on language norms among network members.

According to Lesley Milroy and James Milroy social networking and unity are stronger and more typical ın societies with low-grade classes. On the contrary, weak social networking prevails in societies with middle class.

16.5. Class-based codes

The use of different language styles or codes affects the individual's place in society. Basil Bernstein noted that the speech styles of different classes lead to the differentiation of

their thoughts and the different perception of the world.He describes two different language codes that belong to different social classes. According to Basil Bernstein the speech of middle class is characterized by «the universal rules», including the noun, adjective and verb.On the contrary, the speech style of the lower class is distinguished by the use of more «limited» and «narrow framed» codes.*(1971, p.175).*

Basil Bernstein confirmed his idea by the speech of the children from middle and lower classes. The following quotations clearly clarify this. In these samples 5 year old children were asked to describe four consistently painted images.

1. Thoughts that used by middle class: *Three boys are playing football and one kicks the ball and it goes through the window. The ball breaks the window and the boys are looking at it and a man comes out and shouts at them because they have broken the window so they run away and then that lady looks out of her window and she tells the boys off.*

2. Thoughts that used by lower class:*They´re playing football and he kicks it and it goes through there it breaks the window and they´re looking at it and he comes out and shouts at them because they´ve broken it so they run away and then she looks out and she tells them off.*

The main difference between these two styles is that the references and pronouns in the speech of children entering the lower class are incomprehensible and mixed. The probabilities and references in the children's speaking have been appropriately applied by their common interlocutors. But the language used by the middle class is fully understandable.

According to Bernstein, those belonging to different social classes use different means of expression, think differently and accept the world differently. By imitating and developing the ideas of Sepir and Whorf, Bernstein said: «Language is the basic

tool that ensures the foundation, synthesis and strengthening of the social group's thinking, emotion and behavioral form» *(1971, p. 43).*

While using free, mixed and incomprehensible speaking templates, members of society who express their thoughts and impressions in different styles, also compete in social classes and eventually, it affects their role and place in society.In addition, the clear and skillful speaking style of the middle class embarrasses lower class members in front of higher classes *(look: Van de Brok, 1977).*

Researches on language and class once again demonstrated the fact that social stratification of people is strongly reflected in linguistic variations. The speaking style of the upper-class members keeps their reputation for their social position in society. Speaking samples of people with lower status are considered unreliable in society and in linguistics. Class discrimination affects not only the living conditions but also the identity of the persons.

When we look at the context of family life we see that people socialize not only as actors in their roles, but also as speakers. Children learn their rights and responsibilities as a result of mutual communication and relationships in the family.

Positive encouragement (for exmple, award, approval, mutual agreement) is included in «speaking style at school». Erica Huls came to a conclusion that «the school-speaking style» is more common in «the upper-class» family than «the low-clas family». So, children of these families differ greatly from one another in their rights and responsibilities in the community.Children from the upper-class family have the ability to compete, evaluate their personal attitudes and behaviors and deliver their ideas literally and clearly during verbal communication. On the contrary, low-class children are

less likely to enjoy superiority in mutual relationships, obey rules and do not interfere interactivity at school. on the contrary, children with low income are less likely to enjoy superiority in mutual relationships, subject to established rules, and do not interfere in school interactivity.

16.6. Race: African- Americans´ English

People's race affects their language in the USA as well as in the world. Most African-Americans speak in the dialect called black Americans´spoken language. While some of them talk in this dialect, the others only use it in specific situations (for example, while talking to friends and family members.) and set up other communications (for example, at school or at work) in standard English. Black Americans can also pass from one conversation style to another, depending on the topic of the conversation, the manner of approach to the conversation and their interlocutors.

In the research of the Black Americans' spoken language, both linguistic and social aspects of this dialect have been described and documented. Here we will talk about the structural differences between the Black Americans´ spoken language and the standard English language.

Like all other dialects, the dialect of Black Americans' spoken language has its own phonological and grammatical rules. While most of these rules are as same as the standard English language rules, there are some things that are regularly repeated in the dialect of Black Americans' spoken language, as it is understood that those are characteristic features of this dialect. In linguistics there are many discussions about the origin of Black Americans' spoken language.Some claimed that

it was created from the dialects of southern region, while others said that it was created from the Creole languages, spoken by the slaves from Africa. Currently, linguists have come to such a conclusion that both sources have played a role in the formation of the dialect of Black Americans' spoken language. Some of its features were formed by the influence of the dialect of white villagers in southern states,some features, as well as several grammatical aspects of verbal systems were formed as a result of the influence of the spoken language of the first Creoles. W.Labov grouped the main ideas about this in the following order *(1982, p.192)*.

• The English spoken dialects of the Blacks are a subsystem of the own phonological and syntactic rules of the English language that are now adapted to the rules of other dialects.

• This dialect combines many phonological, morphological and syntactic features of the southern dialects in itself; and the Blacks have influenced the dialects of this region during their lives in the southern states.

• Some aspects of the dialect were formed by the effect of the initial Creole language, which is now close to the dialects of the creoles living on the islands of Caribbean sea.

• The manner of speech system of the verb significantly developed in the dialect.This system is different in the other dialects of the English language.

It should be noted that people speaking in the dialect of Black Americans' spoken language speak differently depending on the official level of the situation and other social factors.

16.7. The structure of Black Americans' spoken language

The unique grammatical features of the dialect of Black Americans' spoken language are characteristic of the African American spoken dialect.

Reduction of the consonants coming to the end of the word. In all the variants of English if two consonants are used at the end of the word, and if the next word begins with consonant, in this case, the final consonants in the word will be reduced. For example, *last night –las night*. Speakers in the dialect of Black Americans' spoken language also reduce the consonants in the same order and make changes in those consonant groups: *She came in las`*.

Future perfect tense form - «*be done*». This form of the verb is used to indicate the event that will begin and end in the future. Using form: *be done* + past tense form of the verb.

a.   We ***be done*** *washed all the cars by the time Jojo gets back with the cigarettes.*

b.   *I`ll be done bought my own radio waiting on him to buy me one.*

Stressed «*been*».Putting the stress on the word «*been*»is used to express the past event. In some cases, this form is used to express the beginning and end of any event in the past.Sometimes this form is used to express an event that began in the past and have been going on now:

a.   *We been lived here.*

b.   *I* ***been*** *had that job.*

The word **«steady»** - denoting the manner of the verb. The word «steady» emphasizes the continuous form of the verb and it shows that an event continues uninterruptedly.

a.   *He all the time be* ***steady*** *complainin bout somethin.*

b.   *Them fools be* ***steady*** *hustlin everybody they see.*

Many negatives in a sentence: In most English dialects many negatives are used in daily spoken language. This is also characteristic for Black Americans' spoken language.

a. *They didn´t never do nothing to nobody.*
b. *He ain´t not never gon say it to his face.*
c. *They can´t do nothing if they don´t never try.*

16.8. Situation and context

As in all other languages, the dialect of Black Americans' spoken language also responds very sensitively to the situation which they are in and try to adapt their speakings to the context of the conversation. Baugh said: «All people feel comfortable when communicating with a partner who thinks of them with the same norm and in fact, one of the most effective means of finding a way to a mutual understanding between two interlocutors is the way of speaking and using the language» *(1983, p.33).*The peculiarities of the dialect of Black Americans' spoken languageare often are repeated in informal situations. But in formal situations standard English is used. While talking, people well understand their status as compared to their interlocutors and try to adapt their behavior to that. A research among teenagers in Harlem showed that while talking in a certain official style, their answers are short,they hesitate and answer with a pause. *(Labov, 1972).* But when children are not embarrassed, they talk too much and even try to use words creatively. In the first case «*the child is in an asymmetrical condition and considers that every word that he/she says can be used against him/her. He/she tries not to miss anything from his mouth, using all the methods he/she knows in such situations*».In the second

case, people feel socially comfortable and try to freely express their individual characteristics, knowledge and ideas.

The social aspects of using the dialect of Black Americans' spoken language make it even more apparent in schools and in educational practice. The children speaking in the dialect of Black Americans' spoken language meet many confused situations. Here is included first of all negative attitudes to the child's conversation by the teachers, the desire of children to succeed at school and some desires that are sometimes difficult to achieve like being accepted by classmates. Children should resolve these conflicts not only in their own way of behaving but also in an environment where they personally consider themselves hostile. The features that distinguish the dialect of Black Americans' spoken language from standard English are that teachers often do not fully understand what the child is saying or misunderstand what they say.

Students who have difficulty in using standard English in their school environment sometimes have had very aggressive attitude by others and even in some cases such children are called «mentally weak». Besides, pressure from their classmates plays a major role. Other students often mock at those who do not speak standard English, and do not accept them among themselves. The attitude of parents towards their children's speech style also affects their school marks. Parents' approach to their children is often complicated. On one hand they want their children to speak in standard English and on the other hand they understand that the simple spoken language has social and cultural significance.

Huver was interested in what parents prefer out of various listening, speaking, reading and writing channels. His research showed that parents were sensitive to the circumstances of communication, the subject of conversation and the

communication channel.They confirmed that both the spoken and the standard language are important.Most parents were against the use of folk language at school and gave preference to standard English in their children´s education. The following table summarizes the results of Huver´s research.

Sosiolinguistic rules related to the language of Black people

communication channel	At home		In society		At school	
	For-mal	Infor-mal	For-mal	Infor-mal	For-mal	Infor-mal
Listening	+	+	+	+	-	-
Speaking	+	+	+	=	-	-
Reading	unknown	-	unknown	-	=	-
Writing	-	-	-	-	=	-

+ is accepted

-　　**is not accepted**

= may be accepted almost

Huver said that people who know the standard English do not care about the use of simple language in some topics.Parents who could not speak the standard English fluently wanted their children to learn it.

One of the factors influencing on the people's ambitious to change their linguistic characteristics is their workplace. Patricia Nichols in his research, discovered that the linguistic style of the speakers was related to their work, gender and age.

While older women use non-standard language, younger women use standard English.Speech differences related to gender show themselves in more complex forms among younger men and women: women use standard English but men use folk language. Patricia Nichols explained that this difference is due to the different job opportunities for age and gender groups. Men usually find jobs in agriculture and construction and if we take into concideration it, they do not

need to know standard English language. But women´s jobs have changed considerably in recent decades. Recently women are busy with office work, sales, nursing and teaching, in this case they need to know standard English.

Researches conducted by Huver, Edvardz, Nicolz and Lippi-Green showed that the content of communities speaking in this or that dialect is not homogeneous. On the contrary, living conditions have a strong impact on the use of linguistic styles and often depend on how people participate in the social and economic life of the community they belong to. Most African - Americans (both olders and youngers)speak in two dialects as carriers of speech styles.

Subject 17

Speaking style

In verbal communication, the choice of speech characteristics of speaking can give a feeling of personality or objectivity resulting from the transfer of real information to participants. The diversity of situational and cultural contexts requires different speaking styles.

For example, let's compare two interviews. If in the first interview the goal is to get information, but in the second interview the goal is to share past experiences between friends.

An interview between journalist and young master in Germany:

A: And where do you work?

B: I work in the metal industry.

A: uhuh... why did you choose that particular job? In the metal industry?

B: Well... it was... so to speak... the job of my dreams. I wanted to wor, but not particularly an intellectual job, but a more physical one.

A: So... you can say that you chose that job yourself ?

*B: I chose that job myself. **(Kramsch Claire, discourse Analysis and Second Language Teaching. Washington, D.C: Center for Applied Linguistics. 1981, page 62)***

This literary journalistic style is totally different from the style of speech.

Let's view the conversation between friends. The conversation between Peter and Deborah, who are from New York and share Jewish culture.

Peter: *What I´ve been doing is cutting down on my sleep.*

Deborah: *Oy! (sighs)*

Peter: *And I´ve been... and I.*

Deborah: *I do that too but it´s.*

Peter: *Yeah. Five, six hours a night.*

Deborah: *Oh God how can you do it. You survive? (**Tannen, Deborah. Conversational Style. Anaylzing Talk Among Friends. Norwood, N. J.: ablex 1984, page 82).**

Here the general cultural origin of Peter and Deborah occurs in a clear speaking style. Paralinguistic signals used here, such exclamations, using of personal pronouns indicate the presence of both speaker and listener, frequently interrupting each other's words and their overlapping thoughts indicate a high level of speaking.

Of course, people can show different speech styles in different situations. We must not equate a person or a culture with a speaking style. Depending on temperament and upbringing people tend to use one or another style in any situation. This style, in turn, forms their sense of cultural identity. All speaking styles of discourse societies do not have the same power.

17.1. Narration style

The influence of the culture on the speaking style also reflects the different classification of the speech and cultural characteristics of the conversation in narration. For example, using the film «Pearl's story» of William Cheyfin, Tannen asked

Anglo-American and Greek native speakers to retell the film with their own words.

The film showed a man who picked the pears from a tree, then came down and put them into one of the three baskets on the ground. A boy came on a bicycle and stole the pearbasket. When he went away he passed by a girl, his hat came flied off his head and the bike crashed. Then three boys came and helped him to pick up the pears. They found out his hat and returned it to him. The boy gave them pears. Then the boys passed by the peasant, who just came down from the tree on the ground and saw the pear basket disappear. He saw that the boys were eating pears and going. *(Tannen, Deborah. «What´s in a Frame?» In Framing in Discourse. Oxford University Press 19932, page 21).*

Tannen said to the two groups who had their own narration styles.Greeks often speak «better stories» about the behavior of the characters or their judgments on the plot of the film (for example, it's a piece of life in the village or helping small children to one another). The Americans say the original sequence of events with «better memory» all the details they can memorize. They use their judgments to comment on the technique of film makers (for example, suits are not convincing or the film's music does not fit the plot). Eeach group prepared its task using different speech and cultural features that are appropriate to their own culture. It would not be right to put forward the idea that all Greeks or Americans are doing this or the Greeks say better stories than the Americans. As we said, every culture is mixed, that is, it is a combination of different subcultures. From this example, it can be concluded that when giving the same task to people from different cultures, they will comment that task differently.

17.2. Interviews

Interviews are the common usual form of communication. Ethnographers regularly ask questions and most of the questions are about getting some knowledge about the subject. Ethnographers may not be present at the moment but sometimes a bit later they may be sources of infromation for researcher. For linguistic anthropologists an interview may be consuming time to gain the origin of the cultural information that is important to understand speech exchanges. For scientists based on sociological methods, interview can be a basis for obtaining a linguistic body that learns grammatical forms, stylistic variations and language approaches*(Hill and Hill, 1986)*. According to William Labov face-to-face interviews are the only way to get the volume and quality of the recorded speech that needs to be repeatedly analyzed.Most linguistic anthropologists do not agree with this general principle and believe that interviews can rarely become a source for cultural linguistic analyzes.

Modern audio and video technologies allow the interview to be held at a high level. If the interview is considered to be important, then some restrictions should be considered to control the interview and to know the expectations.

17.3. Cultural ecology of the interview

Depending on the various factors, the reaction to the questions of the researcher differs. Questions can be on the fields of science that have particular importance.Public conversations or specialized knowledge (medicine, genealogy) may be related here or may have activities (word game,

children's songs, mistakes in children's speeches) related to children who are not as important as science.

In some societies, passage to such topics can be forbidden for non-professionals. Such cases occurred with Australian aborigines and some local American religious ceremonies.

Researchers should be aware that each society has a self-understanding approach to the «interview». In many cases a culture may not have any speech event. According to O.K.Elinor (1974, 1976) people in Madagascar are not in a position to share important information with both specialists and non-specialists. It is inappropriate to ask people questions about personal motivation in Saoma. Asking question such as «Why did you do it?»has caused protest and continuing the question remains ineffective. The saumans do not like to express psychological explanations and assumptions about the internal situation of their ideas. For example, re-animation of past events in this difficult situation discovers old wounds and cause emotions.

Researchers also need to learn «ecology of questioning». In western societies, questioning is expected and allowed at the initial stages of the learning process. But in many parts of the world interviews are not considered suitable for any inexperienced one. Charles Briggeles faced a number of problems while interviewing about carving on Mexican community in Mexico. (1986, page 43). People either did not respond directly to his questions or provided with wrong information. Fortunately, he got the tape of his attempts. He carefully studied his own questions and advisers' answers and gained new knowledge in the interview process. These materials clarify the communicative mistakes in the research on the Mexicans.At the same time I believe that interviews will be the best way to achieve socio-cultural and sociolinguistic abilities. Because I

was unaware of the community's inner traditions and did not have the necessary pragmatic skills *(Briggeles 1986, page 64)*. Briggeles found that he should become a traditional pupil to get information about tradition or carving. The dominant position of hosts was to give him a piece of wood and knife to help him learning the carving. Only, in this way, Briggeles was able to learn more about carving and community culture.

17.4. Identifying and using native languages

In particular cases mutual communication, and the compliance of the code should be considered as an empirical issue based on research. The method of information collection is a theoretical issue. Researchers should do their best to get acquainted with the languages of the people they are studying. It also helps them not only to control interviews without interpreter but also to understand what is happening around them. The important value of learning the language of another people is not to control interviews without translators or to supply ethnographic writings with native terms. İts value is to understand what the natives are saying and how they can do it while interacting with one another *(Witherspoon 1977, page 7)*. Because of social-historical reasons people do not have a good idea about their language and dialects, they can resist the use of their language and dialects by researchers. As in other situations, the use of a particular language or dialect can turn to a political issue with long-term results for both public and private relations. Unfortunately, most of the classic anthropological studies in the past were conducted by researchers with very little knowledge of native languages.It is often difficult to speak native language fluently for the

researcher before making the research. Most commonly, ethnographers know about something language (linguistic anthropologists should have minimal information about the typology and structure of the language)but do not speak fluently. Jane (1986)got information from a 16-year-old Mexican based on standard survey in the study of *linguistic mixing* among Mexican people in Central Mexico. In some parts of Eastern Africa, New Guinea and Melanesia researchers can start their work with Pidgin (a simplified language used as a means of communication) and gradually pass to the local language. The goal of researchers should be to communicate with those who speak the same language as possible. Beware of relying on two language speakers. In united societies, there are people who have important reasons for learning a second language. They are people who have lived or worked outside their communities for a certain period of time or who have relatives in other countries.

17.5. Written communication

Meaningful activity can be object of science in objectivity which is equivalent to the detection of discourse in writing *(Ricolur, 1981, page 203)*.

Although writing is not the only work that ethnographer is doing, there is ethnography without writing *(Geerts, 1973)*.

One of the distinctive features of linguistic anthropologists is that they are based on audio and video recorders that are very comfortable in analyzing their spontaneous relationships. Modern research uses techniques that can capture ethnographic notes which can not replace it entirely, in the places where the

readers learn the specific advantages of these techniques and ways to transform the information for analytical purposes.

«Written communication» presents problems from the beginning. No matter how good writer we are, we know that writing is a very weak technology to describe the rich experience of anyone involved or an observer in the event.Of course, a movie or a video has more information about any event than descriptive writting. But we can not record audio and video recordings for ethical, economical, practical and theoretical reasons and there may be situations where the written notes can be more appropriate than the visual notes.

The emergence of new tools, especially electronic devices is not the end of traditional ethnographic notes. Ethnographic notes can include the sizes of the image that the video recorder can not capture. The first, is the experience of«being there». Audio and video recorders can not replace it. The second, these records may be used to document information about those involved in the communication. Their cultural origin, art, social status, age and recognition of one another can be included here. We never know what we will be asked for a moment. So you need to get as many information as possible. The fact that you know everything is not the reason for not knowing anything. Knowing everything always comes from interest and develops the sense of what we want to know about situations and people. The thrid, we would like to be more superior than «the camera» in the conversations. It is important for the researcher to communicate with the people who have different views, different roles in the society. This is important for a researcher interested in how different people in different roles can communicate with one another. The presence of a small notebook allows us to make quick notes. A new idea may come to our mind and we want to note it. When returning home at

the end of the day, all these short sentences, the drafts will give a clear description of what we did during the day. We can say that, after a few hours there is a loss of memory and the notes can be very helpful in removing this process.

Subject 18

Non-verbal communication

18.1. Non-verbal actions

People also understand the meaning not only through oral speech but also through gestures, facial expressions and body movements. These aspects of communication are not just beautiful speech epithets but also critical components of what the speaker wants to convey. Non-verbal communication is included *kinesic* and *proxemic* actions. The term *kinesic* covers gestures, facial expressions, visions and body movements. The *proximity* is included the touch and the distance between the speaker.

The study of non-verbal behavior identifies both universal and specific culture patterns. As the human body is formed on a widespread model of an individual, it is clear that possible behavioral actions are also determined by the same fundamental constraints widely spread throughout the world.The same non-verbal actions in different languages may have different meanings because **the meaning is formed depending on the culture of the people.** Neither the meaning of the words form from the sounds that make up them nor the meaning of gestures, expressions, body movements form from the action itself. Scientists who research non-verbal communication basically propose one of the two research methods. In one research method, the biological behavioral characteristics of non-verbal communication is more predominant. For example,

Collin (1972) noted that certain gestures, body movements and facial expressions can have universal characteristic. Others may have primitive origin. According to Collin, humans use similar signals when feeling joy, sadness or being subjected to obedience or danger. The anthropologists emphasize such a fact that all human behavior and actions are based on culture and therefore all meanings are formed by culture *(Farnell, 1995)*.

Some researchers have attempted to systematize gestures, facial expressions and actions for comparing the behavior of different cultures through this system. *«The kinesograms»* applied by Ray Berdwhistle (1970) are symbols used to express each facial expression, gesture or body's particular behavior. Although the voices are divided into parts and expressed by symbols, kinesic behavior is always variable. So, it is difficult to determine when a segment ends and when the other one starts. So, some researchers alternatively use a collection of conventional signs based on the Laban system. This system was used to write dance moves by Laban in 1930 *(Farnell, 1995)*.

Despite, reasons for the emergence of non-verbal actions, all behavior and actions are learned as a result of socializing within a group. Sheyla Ramsay said: «Based on codes that are the result of any culture, we use eye movements and eye contact to communicate and control the relationships; we follow strict rules controling the touches among people and our body synchronizes with the rhythm of other people in the group and our gestures begin to influence our speech. We must accept all these rules to become an active and publicly respected member of any culture» *(1979, page 111)*.

Some non-verbal actions have emblem status. Such gestures are undersood as gestures used by people to express specific meanings and to replace verbal words. As emotions are used within a particular system, the same actions can have different

meanings in different cultures. These differences, which are found in the explanation of non-verbal movements, lead to misunderstanding among nations which have different ethnic history. There may be two reasons for this problem.The first reason is that the emblem or signal used by a representative of a nation is not in the other nation and therefore it doesn´t make any sense. The other reason for the problem is more serious: the same actions are used by both nations but their meanings are different. If a person meets an action that is not familiar to him, he can understand the message sent to him correctly or wronglybut if the non-verbal action is familiar to the person, in this case the recipient doesn´t realize that the meaning is different and he/she understands it according to the norms he or she accepts. «As the human understands at the gesture is wrong, he/she is unaware of the fact that this gesture has different meaning in different nations and consequently he/she acts wrongly…» *(R.Schneller, 1988, page 155-156)*.

The misunderstanding among people belonging to different ethnic groups was recorded in Israel, in the country where many cultures are united *(R.Schneller, 1988)*.Although the majority of the population of Israel speak in the same language (Hebrew), their being from different origins causes difficulties in understanding non-verbal messages. Such an experiment was conducted in one of the Israeli colleges: College students form 14 different cultures watch video gestures of immigrants from Ethiopia. Students recognized 85% of 26 Ethiopian gestures. But only 30% of these familiar gestures were properly clarified; 70% of the gestures were not given the correct explanation *(R. Schneller, 1988, page 158)*.

These studies demonstrate the incompatibility among the messages that a person wants to convey and receive. If gestures are accompanied by speech, of course, the meaning becomes

clearer. But there may still be problems, so, the differences between the accepted meanings of verbal and non-verbal actions create confusion.

Although the misunderstanding of non-verbal actions in different meanings causes certain tension, these differences can also cause humor among cultures. For example, Western Apachis living in the Arizone have turned some of the actions of white Americans into a source of jokes*(Basso, 1979, page 48-55)*. For example, if looking at the interlocutor's eyes, touching his shoulder in a friendly way is common situation for Americans, but it is considered insulting for the Apachis.

Sometimes, certain non-verbal actions within a society can tell people about their position in that society. In many cultures, a group of non-verbal actions is considered an indication of high status and power.People who have a certain power are more likely to make more and free gestures. People from low - classes use gestures limitedly. As if they reduce their body size by lowering their heads and pulling their feet together and squeezing their hands into their bodies. In some nations, some gestures can be used as the indicators of general politeness. Bowing in front of someone is a sign of respect in Japan and other Asian nations. Mutual bowing is the sign of equality and mutual respect. In the absence of mutual bowing the low – class person bows deeper in front of a high-ranking person. And the high-ranking person welcomes this bow with light head movement *(Morsbach, 1989, page 190-191)*.

Non-verbal actions reflecting the difference in gender were registered in Western societies, specially in the USA. So, men use more gestures but women usually smile, distract their eyes while looking at them and use limited number of gestures *(Hall, 1984; Henley. 1977)*.

18.2. The meaning of silence

Silence is an element of non-verbal communication that can express different meanings depending on the interpretation of cultural norms. Silence has certain purpose and importance. Silent actions are found in all societies but their meaning can vary among different groups. Silence has certain meaning like other forms of communication but this meaning depends on the situation and the context in which it is used. Silence does not happen accidentally, it is deliberately created by the participants of the communication.

In the American society silence can be used by individuals and groups in several ways. Silence is more common in official meetings, because here each person has already a certain role and they play that role quietly. Certain restrictions are applied to people's speech in official situations, state or legal conditions.

Silence and word limitation cause the status differences among people in different situations. People in the upper - classes tend to speak more and the lower classes are demanded to speak less than others or being quiet.

The silence among people in the American society, especially between those who are not close with one another is not well accepted.According to Isla and Bruno, «One of the functions of speech is to escape silence» *(1988, page 313)*.

Silence is negatively assessed in conversation. Hostility, hatred, indifference or anger can be applied to those who are more quiet and don´t speak. But in addition to these feelings, silence is sometimes understood as a person's dream, his/ her respect for others or being away form the conflict. The reason for such contradictory interpretations can be derived from the context or the social and personal attitude of the communicator.

Intercultural differences are frequently encountered in contexts where silence is to be expected. For Igbo ethnic group living in Nigeria, speaking and lively communication has a great importance so silence is unusual case for them. Silence is only found in characteristic situations linked with rituals. For example, at the mourning ceremony, at the ceremonies of sacrifice and speaking with the spirit of the ancestors *(Nvoye, 1985, page 186-187)*. Silence emphasizes the importance and difference of these events from ordinary ceremonies in these situations.

Igbo people also use silence as a means of public punishment. Guilty persons are not spoken by other members of the group and are punished by silence. All villagers refuse to speak to the gulity person and to his/her family members *(Nvoye, 1985, page 188)*. Gregory Nvoye said: «In the Igbo language the equivalent of not speaking to someone is worse and more awful than the verbal equivalent in English» (*Nvoye, 1985, page 190*).

We have researched the communicating ways and means of people. The essence of communication is as follows: transferring meaning from one person to another one. People use verbal and non-verbal methods to achieve this goal.

Speaking - occurs as a result of the interaction of sounds, words, sentences and meanings. Although each language is unique, there may be some generalizations: here are included phonetic features, repeating morphological and syntactic constructionsand semantic signs based on them.

Non-verbal communication is arranged in unique form and in generalized movements. Although some behaviors and actions are found in many societies, they will always have specific cultural features. Silence is also a universal activity but its contextual using is derived from the cultural norms of the people.

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